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THE
H O L Y B I B L E,
CONTAINING THE
OLD AND NEW TESTAMENTS:
THE TEXT
PRINTED FROM THE MOST CORRECT COPIES OF
THE PRESENT AUTHORIZED TRANSLATION,
INCLUDING THE
MARGINAL READINGS AND PARALLEL TEXTS.
WITH A
COMMENTARY AND CRITICAL NOTES.
DESIGNED
AS A HELP TO A BETTER UNDERSTANDING OF THE
SACRED WRITINGS.

BY ADAM CLARKE, LL. D. F. S. A. M. R. I. A.

For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. . . . *Epist. Rom.*

VOLUME I.
SUPER ROYAL OCTAVO STEREOTYPE EDITION.

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PUBLISHED BY JOHN J. HARROD,
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STEREOTYPED BY FIELDING LUCAS JR. AND WILLIAM & JOSEPH NEAL.

1834

(RECAP)

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YHARLI
L.M. NOTED

ADVERTISEMENT.

THROUGH many delays occasioned by a variety of hinderances, the detail of which would be useless to the reader, I have at length brought this part of my work to its conclusion; and now send it to the public, not without a measure of anxiety; for though perfectly satisfied with the *purity* of my *motives*, and the *simplicity* of my *intention*, I am far from being pleased with the work itself. The *wise* and the *learned* will no doubt find many things *defective*, and perhaps some *incorrect*. Defects necessarily attach themselves to my plan: the perpetual endeavour to be as *concise* as possible, has, no doubt, in several cases produced obscurity. Whatever errors may be observed, must be attributed to my scantiness of knowledge, when compared with the learning and information necessary for the tolerable perfection of such a work.

To an undertaking of this kind, a man's whole time should be dedicated—to me this is impossible, having a variety of other avocations, most of which have an equal claim on my time and attention. Although I had been making collections for many years past, I have begun the work anew, *not* availing myself of a single page of what I had before written: I have re-transcribed the whole, and made innumerable retrenchments and additions. I do not pretend to write for the *learned*; I look up to *them* myself for instruction; all the pretensions of my work are included in the sentence that stands in the title: it is *designed as a help to a better understanding of the Sacred Writings*. Here its claims end. If there be but a few spots, such as may be fairly attributed to human frailty, and comparatively inefficient means, the candid will pass them by, in favour of the general principle.

I had at first designed to introduce a considerable portion of criticism on the sacred text, accompanied with illustrations from ancient authors; but after having made many collections of this kind, on some particular parts, I was induced to throw almost the whole of them aside, for two reasons, 1. Because a continuation of my original plan, through the whole work, would have necessarily taken up more time than I could have well spared: and, 2. Because having designed my notes not for the learned, but for comparatively simple people, or those whose avocations prevent them from entering deeply into subjects of this kind, I thought it *best* to bring every thing as much as possible within *their* reach, and thus study rather to be *useful*, than appear to be learned. The *criticism* which appears in the work, is of a very humble description; its chief merit consisting in pointing out the force and meaning of certain expressions which no simple translation can reach; and the doing this, in such a way, as to cause the subject to be the more easily understood. By the standard therefore of sincere endeavour to be *useful*, I wish alone my work to be tried: and hope that none will look for more in it than the *title* will authorize him to expect. What is now before the reader is a fair specimen of the whole; if he be pleased, and in any measure profited by it, should God spare him and the author, he may expect farther improvement. In the mean time let him remember, that though even Paul should plant, and Apollos water, it is God *alone* that gives the increase.

A. C.

London, 8th September, 1810.

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GENERAL PREFACE.

THE different nations of the earth which have received the Old and New Testaments as a divine revelation, have not only had them carefully translated into their respective languages, but have also agreed in the propriety and necessity of illustrating them by *comments*. At first, the insertion of a *word* or *sentence* in the margin, explaining some particular word in the text, constituted the whole of the comment. Afterward, these were mingled with the text, but with such marks as served to distinguish them from the words they were intended to illustrate: sometimes the comment was *intertined* with the text; and at other times it occupied a space at the bottom of the page.

Ancient comments, written in all these various ways, I have often seen; and a Bible now lies before me, written, probably, before the time of *Wicliffe*, where the glosses are all *incorporated* with the text, and only distinguished from it by a *line* underneath, evidently added by a later hand. As a matter of curiosity, I shall introduce a few specimens.

He ete þage as an ope, and wifþ þetwe of beben þis body was informd or befoold, til þis þeris wærden into lincnesse of egils, and þis naplis or clees of befdwis. *Dan. iv. 33.*

He schal baptise or christend you, wifþ þe pooly goost and sif, wifþs wifþwifinge clothe or fan in þis þond. *Matt. iii. 11, 12.*

Se þe eber schal leebe þis wifþ, gebe þe to þer a lybel, that is, a lytfl book of forsakinge. *Matt. v. 31.*

Bynde men seen, coold men wandren, mesels þen maad clene, deef men heeren, deef men rysen agein, pore men þen taken to prechyng of þe gospel, or þen maad keepers of þe gospel. *Matt. xi. 5.*

A schal bolke out, or telle out þingis þis fro making of the world. *Matt. xiii. 35.*

Heroude tetrarcha, that is, prince of the fourth parte. *Luke iii. 1.*

Þayngge þour conversacioun or liff good amonge þesthen men. *1 Pet. ii. 12.*

See schuln rescepe þe unweledeable crotyn of glorie, or that schal never faade. *1 Pet. v. 4.*

Suoght þin egen wifþ colurpe, that is, medicinal for egen maad of diverse erbis, that thou see. *Rev. iii. 18.*

Comments written in this way, have given birth to multitudes of the *various readings* afforded by ancient manuscripts: for, the notes of distinction being omitted or neglected, the *gloss* was considered as an integral part of the text, and entered accordingly by succeeding copyists.

This is particularly remarkable in the *Vulgate*, which abounds with explanatory words and phrases similar to those in the preceding quotations. In the *Septuagint* also, traces of this custom are easily discernible, and to this circumstance many of its *various readings* may be attributed.

Perhaps the most ancient comments of this kind were the *Chaldee Paraphrases*, or *Targums*, particularly those of ONKELOS on the *law*, and JONATHAN on the *prophets*: the former written a short time before the Christian era, the latter about fifty years after the Incarnation. These comments are rather *glosses on words*, than an *exposition of things*; and the former is little more than a *verbal* translation of the Hebrew text into pure *Chaldee*.

The TARGUM YERUSHLEMEY is written in the manner of the two former, and contains a Paraphrase, in very corrupt Chaldee, on select parts of the five books of Moses.

The *Targum*, ascribed to JOWATHAN ben UZZIEL, embraces the whole of the Pentateuch; but is disgraced with the most ridiculous and incredible fables.

In proportion to the distance of times from the period in which the sacred oracles were delivered, the necessity of comments became more apparent: for, the political state of the people to whom the scriptures were originally given, as well as that of the surrounding nations, being, in the lapse of time, essentially changed; hence was found the necessity of *historical* and *chronological* notes, to illustrate the facts related in the Sacred Books.

Did the nature of this preface permit, it might be useful to enter into a detailed history of commentators and their works, and show by what gradations they proceeded from simple verbal glosses, to those colossal accumulations, in which, the *words of God* lie buried in the *sayings of men*. But this, at present, is impracticable; a short sketch must therefore suffice.

Among the *Jews*, several eminent commentators appeared at different times, besides the *Targumists* already mentioned, who endeavoured to illustrate different parts of the law and the prophets. PHILO JUDÆUS may be reckoned among these; whose works contain several curious treatises in explication of different parts of the Hebrew Scriptures. He flourished about A. D. 40.

JOSEPHUS may be fairly ranked among commentators: the first twelve books of his Jewish Antiquities are a regular comment on the political and ecclesiastical history of the Jews, as given in the Bible, from the foundation of the world to the time of the *Asmoneans*, or *Maccabees*. He flourished about A. D. 60.

It is well known that the MISHNAH, or Oral Law of the Jews, is a pretended comment on the five books of Moses. This was compiled from innumerable traditions by Rabbi Judah Hakkodesh, about the year of our Lord 150.

The TALMUDS, both of *Jerusalem* and *Babylon*, are a comment on the *Mishnah*. The former was compiled about A. D. 300, the latter about two hundred years after.

Chaldee Targums, or Paraphrases, have been written on all the books of the Old Testament, the two books of *Chronicles*, *Esra*, and *Daniel*, excepted: all that could then be found, were published in the London Polyglott. After that work was printed, a Targum on the two books of Chronicles was discovered in the university of Cambridge, and printed at Amsterdam, with a Latin translation, 4to. 1715, by Mr. D. Wilkins. It is attributed to Rabbi Joseph the blind, who flourished about A. D. 400.

The MAZORIM were the most extensive Jewish commentators which that nation could ever boast. The system of *punctuation*, probably invented by them, is a *continual gloss* on the law and prophets: their *vowel points*, and *prosaic* and *metrical accents*, give every word, to which they are affixed, a peculiar kind of meaning, which, in their *simple* state, multitudes of them can by no means bear. The vowel points alone, add *whole conjugations* to the language. This system is one of the most artificial, particular, and extensive comments ever written on the Word of

God; for there is not one word in the Bible that is not the subject of a particular gloss, through its influence. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to A. D. 1030.

Rabbi SAADIAS GAON, about A. D. 930, wrote a commentary upon Daniel, and some other parts of Scripture; and translated, in a literal and very faithful manner, the whole of the Old Testament into the Arabic language. The *Pentateuch* of this translation has been printed by Erpenius, *Lugd. Bat.* 1622, 4to.

Rabbi SOLOMON JARCHI or *Isaaki*, who flourished in A. D. 1140, wrote a commentary on the whole Bible so completely obscure, as to require a very large comment to make it intelligible.

In 1160, *ABEN EZRA*, a justly celebrated Spanish rabbin, flourished; his commentaries on the Bible are deservedly esteemed, both by Jews and Gentiles.

Rabbi MOSES BEN MAYMON, commonly called *Maimonides*, also ranks high among the Jewish commentators; his work entitled *Morch Nebochim*, or *Teacher of the perplexed*, is a most excellent illustration of some of the most difficult words and things in the Sacred Writings. He flourished about A. D. 1160.

Rabbi DAVID KIMCHI, a Spanish Jew, wrote a very useful comment on most books of the Old Testament: his comment on the prophet *Isaiah*, is peculiarly excellent. He flourished about A. D. 1220.

Rabbi Jacob BAAL HATTURIM, flourished A. D. 1300, and wrote short notes or observations on the Pentateuch, principally cabalistical.

Rabbi Levi ben GERSHON, a Portuguese Jew and physician, flourished A. D. 1360, and wrote some esteemed comments on different parts of Scripture, especially the *five books of Moses*.

Rabbi ISAAC ABRAHAM or *ABRAHANEL*, a Portuguese Jew, who flourished A. D. 1460, wrote also some valuable commentaries on the Scriptures, which are highly esteemed by the learned.

RABINNOO ISAAH wrote select notes or observations on the Books of Samuel.

This list might be greatly enlarged with writers of minor importance among the Jews; but probably the reader may think that enough has already been said on the subject. I shall only add, that as most of the Jewish comments are written in the corrupt Chaldean dialect, and are in general printed in the *rabbinical character*, which few, even among scholars, can read; hence they are, comparatively, but little known. It must be however allowed, that they are of great service in illustrating the *rites and ceremonies* of the Mosaic law; and of great use to the Christians in their controversies with the Jews.

As several of my readers may wish to know where these comments may be found; it will give them pleasure to be informed, that the *Targums* or Chaldee Paraphrases of ONKELOS and JONATHAN; the *Targum JERUSHLEMEY*; the *MASORAH*; the comments of RADAK, i. e. *Rabbi David Kimchi*; RASHI, i. e. *Rabbi Solomon Jarchi*; RALBAG, i. e. *Rabbi Levi ben Gershom*; RAMBAM, i. e. *Rabbi Moses ben Maymon*, or *Maimonides*; RASHAG, i. e. *Rabbi Saadiah Gaon*; ABEN EZRA, with the scanty observations of *Rabbi Joseph BAAL HATTURIM*, on the five books of Moses; and those of *Rabbi ISAAH*, on the two books of Samuel, are all printed in the second edition of Bomberg's Great Bible, Venice, 1547, &c. 2 vols. folio: the most useful, the most correct, and the most valuable Hebrew Bible ever published. It may be just necessary to say, that *Radak*, *Rashi*, *Ralbag*, &c. are technical names given to these rabbins from the initials of their proper names, with some interposed vowels; as *RaDaK*, stands for *Rabbi David Kimchi*; *RaShI*, for *Rabbi Solomon Jarchi*; *RaLbG*, for *Rabbi Levi ben Gershom*; and so of the rest. The *Targums of Onkelos and Jonathan*, are also printed in the three first volumes of the *London Polyglott*, with a generally correct literal Latin version. The *Targum* ascribed to *Jonathan ben Uzziel*, and the *Targum Jerushlemey* on the Pentateuch, are printed, with a literal Latin version, in the fourth volume of the above work. The *Mishnah* has been printed in a most elegant manner by *Surenhusius*, Amsterdam, 1698, 6 vols. folio, with a Latin translation, and an abundance of notes.

Christian commentators, both ancient and modern, are vastly more numerous, more excellent, and better known, than those among the Jews. On this latter account I may be well excused for passing by many, which have all their respective excellencies, and mentioning only a few out of the vast multitude, which are either more eminent, or more easy of access.

Comments may be divided into four distinct classes:—1. Those of the *Primitive Fathers and Doctors of the Church*: 2. Those written by *Roman Catholics*: 3. Those written by *Protestants*; and 4. *Compilations* from both, and *Collections of Biblical Critics*.

I.—PRIMITIVE FATHERS AND DOCTORS.

TATTIAN, who flourished about A. D. 150, wrote a *Harmony* of the four Gospels; perhaps the first thing of the kind ever composed: the genuine work is probably lost; as that extant, under his name, is justly suspected by the learned.

In this class ORIGIN occupies a distinguished place: he was born A. D. 185, and wrote much on the Scriptures: his principal works are unfortunately lost; many of his Homilies still remain, but they are so replete with metaphorical and fanciful interpretations of the Sacred text, that there is much reason to believe they have been corrupted since his time. Specimens of his mode of interpreting the Scriptures may be seen in the ensuing comment.

HYLITUS wrote many things on the Scriptures, most of which are lost: he flourished about A. D. 230.

CHRYSTOSTOM is well known and justly celebrated for his learning, skill, and eloquence in his Homilies on the Sacred Writings, particularly the *Psalms*. He flourished A. D. 344.

JEROM is also well known: he is author of what is called the *Vulgate*, a Latin version from the Hebrew and Greek of the Old and New Testaments; as also of a very valuable comment on all the Bible. He flourished A. D. 360.

EPHRAIM SYRUS, who might be rather said to have *mourned* than to have *flourished*, A. D. 360, has written some valuable expositions of particular parts of Scripture. They may be found in his works, published by Asseman, Rome, 1737, &c. 6 vols. folio.

To AUGUSTIN, a laborious and often a confused writer, we are indebted for much valuable information on the Sacred Writings. His expositions of Scripture, however, have been the subjects of many acrimonious controversies in the Christian church. He appears often not to understand himself; and it is not to be wondered at, that his commentators mistake his meaning. Many strange things in his writings, and several things in his creed, may be attributed to the tincture his mind received from his *Manichean* sentiments; for it is well known that he had embraced, previously to his conversion to Christianity, the doctrine of the *two principles*, one *wholly evil*, and the other *wholly good*; to whose energy and operation all the *good and evil* in the world were attributed. These two opposite and conflicting beings, he seems in some cases, unwarily to unite in one God: and hence, he, and many of his followers, have formed the *decretum horribile*, making God, the fountain of all justice and holiness, the author, not only of all the good that is in the world, for on this there can be but one opinion, but of all the *evil* likewise; having reduced it to a necessity of existence, by a pre-determining, unchangeable, and eternal decree, by which, all the actions of angels and men are appointed and irrevocably established. So that, to use the words of a certain catechism, "he has *foreordained* WHATSOEVER comes to pass." S. Augustin died A. D. 430.

GREGORY the Great, who flourished about A. D. 600, has written commentaries which are greatly esteemed, especially among the Catholics.

THEOPHYLACT has written a valuable comment on the Gospels, Acts, and St. Paul's Epistles. He flourished A. D. 700.

VENERABLE BEDE flourished A. D. 780, and wrote comments, (or rather collected those of others) on the principal books of the Old and New Testaments, which are still extant.

RABANUS MAURUS, who flourished A. D. 800; was one of the most voluminous commentators since the days of Origen. Besides his numerous comments published in his works, there is a glossary of his on the whole Bible, in MS. in the imperial library at Vienna.

WALFRIDUS STRABO or *Strabo*, composed a work on the Old and New Testaments entitled *Glossa Ordinaria*; which is properly a *catena* or collection of all comments of the Greek and Latin fathers prior to his time. Strabo

constantly endeavours to show the literal, historical and moral sense of the inspired writers. The best edition of this valuable work, was printed at Antwerp in 1634. The author died in his forty-third year, A. D. 846.

II.—CATHOLIC COMMENTATORS.

Among the Catholic writers, many valuable commentators are to be found; the chief of whom are the following:—*Hugo de Sancta Clara*, or *Hugh de St. Cher*, flourished in 1200. He was a Dominican monk, and cardinal, and wrote a commentary on the whole Bible, and composed a *concordance*, probably the first regular work of the kind, in which he is said to have employed not less than 500 of his brethren to write for him!

Nicholaus de Lyra, or *Lyranus*, Angliæ, Nicholas *Harper*, wrote short comments on the whole Bible, which are allowed to be very judicious, and in which he reprehends many reigning abuses. It is supposed, that from these Martin Luther borrowed much of that light which brought about the reformation. Hence it has been said:

*Si Lyra non Lyranusset;
Lutherus non saluasset.*

"If Lyra had not harp'd on profanation,
"Luther had never plann'd the reformation."

Lyra flourished in 1300, and was the first of the Christian commentators who brought rabbinical learning to illustrate the Sacred Writings.

John MENOCHIUS, who flourished in the sixteenth century, has published short notes on all the Scriptures—they are generally very judicious and satisfactory.

ISIDORE CLARIUS, bishop of Fuligni in Umbria, in 1550 wrote some learned notes on the Old and New Testaments; he is celebrated for an eloquent speech delivered before the council of Trent, in favour of the *Vulgate*—his learned defence of it, contributed, no doubt, to the canonization of that version.

WILLIAM ESTIUS, the antagonist of Luther, wrote short notes on the Scriptures, which are not very highly esteemed, even by the Catholics.

JOHN MALDONAT wrote notes on particular parts of the Old and New Testaments, at present little read.

CORNELIUS à LAPIDE is one of the most laborious and voluminous commentators since the invention of printing. Though he has written nothing either on the *Psalms*, or *Job*, yet his comment forms no less than 16 vols. folio; it was printed at Venice 1710. He was a very learned man; but cites, as *authentic*, several *spurious* writings. He died in 1637.

In 1693—4, Father QUESNEL, priest of the Oratory, published in French, at Brussels, *Moral Reflections on the New Testament*, in 8 vols. 12 mo. The author was a man of deep piety; and were it not for the rigid Jansenian predestinarianism which it contains, it would, as a *spiritual comment*, be invaluable. The work was translated into English by the Rev. Richard Russel, and published in 4 vols. 8vo. London 1719, &c. It was against this book that Pope Clement XI. issued his famous Constitution *Unigenitus*, in which he condemned *one hundred and one* propositions taken out of the *Moral Reflections*, as dangerous and damnable heresies. In my notes on the New Testament, I have made considerable use of this pious work. The author died at Amsterdam, December 2, 1719, aged 86 years.

DOM AUGUSTIN CALMET, a Benedictine, published, what he terms *Commentaire Littéral*, on the whole of the Old and New Testaments. It was first printed at Paris, in 26 vols. 4to. 1707—1717. And afterward, in 9 vols. folio, Paris, Emery, Saugrain, and Martin, 1719—1726. It contains the Latin text of the *Vulgate*, and a French translation, in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. Though the *Vulgate* is his text, yet he notices all its variations from the *Hebrew* and *Greek* originals; and generally builds his criticisms upon these. He quotes all the *ancient* commentators, and all the modern, whether Catholic or Protestant; and gives them due credit and praise. His illustrations of many difficult texts, referring to idolatrous customs, rites, ceremonies, &c. from the Greek and Roman classics, are abundant, appropriate, and successful. His *tables, maps, plans*, &c. are very judiciously constructed, and consequently, very useful. This is, without exception, the best comment ever published on the Sacred Writings, either by Catholics or Protestants; and has left little to be desired for the completion of such a work. It is true, its scarcity, voluminousness, high price, and the language in which it is written, must prevent its ever coming into common use in our country; but it will ever form one of the most valuable parts of the private library of every biblical student and divine. From this judicious and pious commentator I have often borrowed; and his contributions form some of the best parts of my work.

In 1753, Father HOUTGANT, a priest of the Oratory, published a *Hebrew Bible*, in 4 vols. folio, with a Latin version, and several critical notes at the end of each chapter. He was a consummate Hebraïan and accurate critic: even his conjectural emendations of the text, cast much light on many obscure passages; and not a few of them have been confirmed by the MS. collections of Kennicott and De Rossi. The work is as invaluable in its matter as it is high in price, and difficult to be obtained. To this edition, the following notes are often under considerable obligation.

III.—PROTESTANT COMMENTATORS.

Sebastian MUNSTER, first a Cordelier, but afterward a Protestant, published a *Hebrew Bible*, with a Latin translation, and short critical notes at the end of each chapter. His Bible has been long neglected, but his notes have been often republished in large collections. He died in 1552.

The Bible in Latin, printed at Zurich, in 1543, and often afterward, in folio, has a vast many scholia or marginal notes, which have been much esteemed, (as also the Latin version) by many divines and critics. The compilers of the notes were Leo de Juda, Theodore Bibliander, Peter Cholin, Ralph Guatier, and Conrad Pelicanus.

TREMELLIIUS, a converted Jew, with Junius or du Jon, published a very literal Latin version of the Hebrew Bible, with short, critical notes; folio, 1575. It has been often reprinted, and was formerly in high esteem. Father Simon accuses him unjustly, of putting in *pronouns* where none exist in the Hebrew: had he examined more carefully, he would have found that Tremellius translates the *emphatic article* by the *pronomen* in Latin; and it is well known, that it has this power in the Hebrew language. Father Simon's censure is therefore not well founded.

John PISCATOR published a laborious and learned comment on the Old and New Testaments, in 24 vols. 8vo. Herborn, 1601—1616. Not highly esteemed.

JOHN DRUSIUS was an able commentator; he penetrated the literal sense of Scripture; and in his animadversions, Hebrew Questions, Explanations of Proverbs, Observations on the Rites and Customs of the Jews, he has cast much light on many parts of the Sacred Writings. He died at Franeker, in 1616, in the 66th year of his age.

HUGO GROTIUS, or Hugh le Grool, has written notes on the whole of the Old and New Testaments. His learning was very extensive, his erudition profound, and his moderation on subjects of controversy highly praise-worthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the Sacred Writings. He is perhaps justly suspected of Socinian sentiments, and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual. He died in 1645, aged 62 years.

LEWIS DE DIEU wrote animadversions on the Old and New Testaments, in which are many valuable things. He was a profound scholar in Greek, Hebrew, Chaldee, Persian, and Syriac, as his works sufficiently testify. He died at Leyden in 1642.

Desiderius ERASMIUS is well known, not only as an able editor of the Greek Testament; but also as an excellent commentator upon it. The first edition of this Sacred Book was published by him: and for many years, his notes served for the foundation of all the comments that were written on it; and his Latin version itself, was deemed an excellent comment on the text, because of its faithfulness and simplicity. Erasmus was one of the most correct Latin

scholars since the Augustan age. He died in 1536. I need not state that in some cases, he appeared so indecisive in his religious creed, that he is both claimed and disavowed by Protestants and Catholics.

JOHN CALVIN wrote a commentary on all the prophets and evangelists. His part in the reformation is well known. In many respects his comments are allowed to be learned and judicious. He was a strenuous advocate for the doctrine of *salvation by grace through faith*, and for what he justly calls *decretum horribile*, the horrible decree of sovereign, eternal, irrespective reprobation. This opinion, from the manner in which it has been defended by some, and opposed by others, has tended greatly to the disunion of many Christians, and produced every temper but brotherly kindness and charity. He died in 1564.

Mr. DAVID MARTIN of Utrecht, not only translated the whole of the Old and New Testaments into French, but also wrote short notes on both, which contain much good sense, learning and piety. Amsterdam, 1707, 2 vols. folio.

Dr. HENRY HAMMOND is celebrated over Europe as a very learned and judicious divine. He wrote an extensive comment on the *Psalms*, first published in 1659, and on the whole of the *New Testament* in 1653. In this latter work, he imagines he sees the *Gnostics* every where pointed at; and he uses them as a universal *menstruum* to dissolve all the difficulties in the text. If I might be allowed the distinction, I would say, that there is much *theology*, but little *practical piety* in his notes. He died in 1660.

Theodore BEZA, not only published the Greek Testament, but wrote many excellent notes on it. The best edition of this work is that printed at Cambridge, folio, 1642.

Dr. EDWARD WELLS published a very useful Testament in Greek and English, in several parcels, with notes, from 1709, to 1719; in which, 1. The Greek text is amended according to the best and most ancient readings. 2. The common English translation rendered more agreeable to the original. 3. A paraphrase, explaining the difficult expressions, design of the sacred writer, &c. 4. Short annotations. This is a judicious, useful work.

Of merely critical comments on the Greek Testament, the most valuable is that of J. JAMES WETSTEIN, 2 vols. folio, Amsterdam, 1751—2. Almost every peculiar form of speech in the sacred text, he has illustrated by quotations from the Jewish, Greek, and Roman writers.

Mr. HARDY published a Greek Testament with a great variety of useful notes, chiefly extracted from Poole's Synopsis. The work is in 2 vols. 8 vo. Lond. 1778, and is a very useful companion to every biblical student. It has gone through two editions; and it must be acknowledged, that the Greek text in both is inexcusably incorrect.

Mr. HENRY AINSWORTH, a Scottish man, made a new translation of the *Pentateuch*, *Psalms*, and *Canticles*, which he illustrated with notes, fol. 1639. He was a good Hebrew scholar, and made great use of his rabbinical learning in his comment, especially on the five books of Moses.

Mr. J. CARYL's Exposition of the book of Job, in two immense vols. folio, 1676; another by ALBERT SCHULTENS; and a third by CHAPPELAIN, on the same book, contain a vast deal of important matter, delivered, in general, in the dullest and most uninteresting form.

Mr. MATTHEW POOLE, a Non-Conformist divine, has published a commentary on the Scriptures, in two vols. folio. The notes, which are mingled with the text, are short, but abound with good sense and sound judgment. He died in Holland, in 1679.

Dr. JOHN LIGHTFOOT was a profound scholar, a sound divine, and pious man. He brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His Historical, Chronological, and Topographical Remarks on the Old Testament, and his *Talmudical Exercitationes* on the New, are invaluable. His works were published in two large vols. fol. 1684. He died in 1675.

On the plan of Dr. Lightfoot's *Horæ Hebraicæ*, or *Talmudical Exercitationes*, a work was undertaken by Christian Schoettgenius, with the title *Horæ Hebraicæ & Talmudicæ in unicum Novum Testamentum, quibus horæ Jo. Lightfooti in Libris historicis supplementur, Epistolæ & Apocalypsis eodem modo illustrantur, &c.* Dreda, 1733, two vols. 4to. This is a learned and useful work, and supplies and completes the work of Dr. Lightfoot. The *Horæ Hebraicæ* of Lightfoot extend no farther than the First Epistle to the Corinthians; the work of Schoettgen passes over the same ground as a *supplement*, without touching the things already produced in the English work; and then continues the work on the same plan to the end of the New Testament. It is both scarce and dear.

Mr. RICHARD BAXTER published the New Testament with notes, 8vo. 1695. The notes are interspersed with the text, and are very short, but they contain much sound sense and piety.

Dr. SIMON PATRICK, bishop of Ely, began a comment on the Old Testament, which was finished by Dr. Lowth; to which the New Testament, by Dr. Whitby, is generally added to complete the work. Dr. Whitby's work was first published in 1703, and often since, with many emendations. This is a valuable collection, and is comprised in six vols. folio. Patrick and Lowth are always judicious and solid; and Whitby is learned, argumentative, and thoroughly orthodox. The best comment on the New Testament, taken in all points of view, is certainly that of Whitby. He is said to have embraced Socinianism previous to his death, which took place in 1726.

Mr. ANTHONY PURVER, one of the people called Quakers, translated the whole Bible into English, illustrated with critical notes, which was published at the expense of Dr. J. Fothergill, in 1764, two vols. folio. The work has never been highly valued; and is much less literal, and much less simple, than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect.

The Rev. WILLIAM BURKITT, rector of Dedham, in Essex, has written a very useful commentary on the New Testament, which has often been republished. It is both pious and practical, but not distinguished either by depth of learning or judgment. The pious author died in 1703.

The Rev. MATTHEW HENRY, a very eminent dissenting minister, is author of a very extensive commentary on the Old and New Testaments, five vols. folio, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical, and has contributed much to diffuse the knowledge of the Scriptures among the common people, for whose sakes it was chiefly written. A new edition of this work, by the Rev. J. Hughes, of Battersea, and the Rev. G. Burder, corrected from innumerable errors which have been accumulating with every edition, is now in the course of publication.

Dr. JOHN GILL, an eminent divine of the Baptist persuasion, is author of a very diffuse commentary on the Old and New Testaments, in nine vols. folio. Dr. Gill's work is written always within sight of his particular creed. He was a very learned and good man; but has often spiritualized his text to absurdity; and encumbered it with the most rigid Calvinism and rabbinical learning.

Dr. PHILIP DODDRIDGE's Family Expositor, 4to. 1745, often republished, is (with the exception of his *Paraphrase*) a very judicious work. It has been long highly esteemed, and is worthy of all the credit it has among religious people.

To Dr. Z. PEARCE, bishop of Rochester, we are indebted for an invaluable commentary and notes on the four Gospels, the Acts, and the First Epistle to the Corinthians, two vols. 4to. 1777. The deep learning and judgment displayed in these notes are really beyond all praise.

Dr. Campbell's work on the evangelists is well known, and universally prized. So is also Dr. MACNIGHT's translation of the epistles, with notes. Both these works abound in sound judgment, deep erudition, and a strong vein of correct critical acumen.

Mr. LOCKE and Dr. BENSON are well known in the republic of letters: their respective works on different parts of the New Testament abound with judgment and learning.

The Rev. J. WESLEY published a Selection of Notes on the Old and New Testaments, in four vols. 4to. Bristol, 1765. The notes on the Old Testament are allowed, on all hands, to be meagre and unsatisfactory: this is owing to a circumstance with which few are acquainted. Mr. Pine, the printer, having set up and printed off several sheets in a type much larger than was intended, it was found impossible to get the work within the prescribed limits of four volumes, without retrenching the notes, or cancelling what was already printed. The former measure was unfortunately adopted; and the work fell far short of the expectation of the public. This account I had from the excellent author himself. The Notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive; and possess the happy

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and rare property of leading the reader immediately to God and his own heart. A new edition of this work, with considerable additions, has been lately announced by the Rev. *Joseph Benson*, from whose learning, piety, and theological knowledge, much may be expected, if the confined limits of his plan (one vol. folio) do not prevent him from enriching the work with his own valuable criticisms and observations.

The late unfortunate Dr. *WILLIAM DODD* published a commentary on the Old and New Testaments, in three vols. folio, Lond. 1770. It is chiefly taken from the comment of *Father Calmet*, already described; but he has enriched his work by many valuable notes, which he extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke. He has also borrowed many important notes from *Father Houbigant*. This work, on the whole, is by far the best comment that has yet appeared in the *English* language.

A work, entitled *An Illustration of the Sacred Writings*, was published by Mr. *Goadby*, at Sherborne: it contains many judicious notes; has gone through several editions; and while it seems to be orthodox, is written entirely on the *Arian* hypothesis.

The Rev. *THOMAS COKE*, LL. D. has lately published a commentary on the Old and New Testaments, in six vols. 4to. This is, in the main, a reprint of the work of Dr. *Dodd*, with several retrenchments, and some unimportant additions. Though the major part of the notes and even the dissertations of Dr. *Dodd*, are here republished without the author's name; yet all the marginal readings and parallel texts are entirely omitted. The absence of these would be inexcusable in any Bible beyond the size of a *duodecimo*. Of the importance of these see the following sheet of this preface.

Dr. *Coke's* edition is, in general, well printed, and has had a very extensive sale. The original work of *Dodd* was both scarce and dear, and therefore a new edition became necessary; and had the whole of the original work, with the marginal readings, parallel texts, &c. been preserved, Dr. *Coke's* publication would have been much more useful.

The Rev. *T. SCOTT*, rector of Aston Sanford, has recently published, and is now republishing, a commentary on the Old and New Testaments, in five vols. 4to. The author's aim seems to be, to *“speak plain truth to plain men;”* and for this purpose he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful. I am informed that this work has been extensively circulated, and has already done much good.

The late Dr. *Priestley* compiled a body of notes on the Old and New Testaments, in 3 vols. 8vo. published at Northumberland, in America, 1804: though the Doctor keeps his own creed (*unitarianism*) continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects, few men in Europe were better qualified to do justice.

In closing this part of the list, it would be unpardonable to omit a class of eminently learned men, who, by their labours on select parts of the Scriptures, have rendered the highest services both to religion and literature.

Campegius Vitrings, who wrote a learned and most excellent comment on the book of the prophet *Isaiah*, in 2 vols. folio, the best edition of which was printed in 1724. He died in 1722.

Dr. *R. LOWTH*, Bishop of London, is author of an excellent work, entitled *ISAIAH: a new translation, with a preliminary Dissertation, and Notes critical, philological and explanatory*; 4to. Lond. 1779, first edition. The preliminary dissertation contains a fund of rare and judicious criticism. The translation, formed by the assistance of the ancient versions, collated with the best MSS. of the Hebrew text, is clear, simple, and yet dignified. The concluding notes, which show a profound knowledge of Hebrew criticism, are always judicious, and generally useful.

The late archbishop of Armagh, Dr. *Newcomb*, has published a translation of the minor prophets with learned notes: it is a good work, but creeps slowly after its great predecessor. He has also published a translation of the New Testament, with notes: not much esteemed.

On the same plan, the Rev. Mr. *Blaney* translated and published the prophet *Jeremiah* with notes, 1784.

JOHN ALBERT BENGER, is author of an edition of the New Testament, with various readings, and such a judicious division of it into paragraphs, as has never been equalled, and perhaps never can be excelled. He wrote a very learned comment on the *Apocalypse*, and short notes on the New Testament, which he entitled *Gnomon Novi Testamenti, in quo ex nativa verborum vi, simplicitas, profunditas, concinnitas, sublimitas sensum Cælestium indicatur*. In him were united two rare qualifications—the deepest piety, and the most extensive learning.

A commentary on the same plan, and with precisely the same title, was published by *Phil. David Burkhus*, on the twelve minor prophets, 4to. Heilbronn, 1753, which was followed by his *Gnomon Psalmorum*, 2 vols. 4to. Stuttgart, 1760. These are, in many respects, valuable works, written in a pure strain of piety, but rather too much in a technical form. They are seldom to be met with in this country, and are generally high priced.

The late pious Bishop of Norwich, Dr. *Horne*, published the book of *Psalms* with notes, which breathe a spirit of the purest and most exalted piety.

HERMAN VENEMA, is known only to me by a comment on *Malachi*, some dissertations on sacred subjects, correct editions of some of *Vitrings's* Theological Tracts, and a most excellent and extensive commentary on the *Psalms*, in 6 vols. 4to. printed Leovardie, 1762–7. Through its great scarcity, the work is little known in Great Britain. What was said by David of *Goliath's* sword, may be justly said of *Venema's* commentary on the book of *Psalms*: “There is none like it.”

IV. On the **FOURTH CLASS**, containing compilations and critical collections, a few words must suffice. Among the compilations may be ranked what are termed *catena* of the Greek and Latin fathers: these consist of a connected series of different writers on the same text. The work of *Galfridus*, or *Walfridus Strabo*, already described, is of this kind: it contains a *catena*, or connected series of the expositions of all the fathers and doctors prior to his time. A very valuable *catena* on the *Octateuch*, containing the comments of about fifty Greek fathers, has been published at Leipzig, 1792, in 2 vols. folio: it is all in Greek, and therefore of no use to common readers. The work of *Venerable Bede*, already noticed, is professedly of the same kind.

Father *De la Haye*, in what was called the *Biblia Magna*, 1643, 5 vols. folio, and afterward *Biblia Maxima*, 1660, 19 vol. folio, besides a vast number of critical dissertations, prefaces, &c. inserted the whole notes of *Nicholas de Lyra*, *Menochius*, *Gagneus*, *Estius*, and the Jesuit *Tirin*.

Several minor compilations of this nature have been made by needy writers who, wishing to get a little money, have, without scruple or ceremony, borrowed from those whose reputation was well established with the public; and, by taking a little from one, and a little from another, pretended to give the marrow of all. These pretensions have been rarely justified: it often requires the genius of a voluminous writer to make a faithful abridgment of his work; but in most of these compilations, the love of money is much more evident than the capacity to do justice to the original author; or the ability to instruct and profit mankind. To what a vast number of these minor compilations has the excellent work of Mr. *Matthew Henry* given birth! every one of which, while professing to lop off his redundancies, and supply his deficiencies, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the author himself.

The most important collection of biblical critics ever made, was that formed under the direction of *Bishop Pearson*, *John Pearson*, *Anthony Scattergood*, and *Francis Gouldman*, printed by *Cornelius Bee*, London, 1660, in 9 vols. folio, under the title of *CARRICI SACRI*, intended as a companion for the Polyglott Bible, published by Bishop Walton, in 1657. This great work was republished at Amsterdam, with additions, in 12 vols. folio, in 1698. Two volumes, called *Thesauri Dissertationum Elegantiorum*, &c. were printed as a supplement to this work, at Frankfurt, on the Maine, in 1701–2. Of this supplement it may be said, it is of less consequence and utility than is generally supposed, as the substance of several treatises in it is to be found in the preceding volumes. The work contains a vast variety of valuable materials for critics, chronologists, &c.

The principal critics on the Old Testament, contained in the foreign edition of this great collection, which is by far the most complete, are the following: *Sebastian Munster*, *Paul Raguus*, *Francis Vatablus*, *Claudius Bedwellus*, *Sebas-*

tian Castalio, Isidore Clarius, Lucas Brugensis, Andrew Masius, John Drusius, Sextus Amama, Simeon de Musis, Philip Codurcus, Rodolph Baynus, Francis Ferrerius, Edward Lively, David Hoeschelus, Hugo Grotius, Christopher Cartwright, and John Price.

Besides the above, who are regular commentators on the Old Testament, there are various important *dissertations* and *tracts* on the principal subjects in the law and prophets, by the following critics:—Joseph Scaliger, Lewis Capellus, Martin Helvicus, Alberic Gentili, Moses bar Cepha, Christopher Helvicus, John Buseo, Matthew Hostus, Francis Monceus, Peter Pitheus, George Rittershuius, Michael Rothardus, Leo Allatius, Gaspar Verrarius, William Schickardus, Augustin Justinianus, Bend. Arias Montanus, Bon. Corn. Bertramus, Peter Cuneus, Caspar Waser, and Edward Brerewood.

On the New Testament the following commentators are included:—Sebastian Munster, Laurentius Valla, James Revius, Desiderius Erasmus, Francis Vatablus, Sebastian Castalio, Isidore Clarius, Andrew Masius, Nicolas Zengerus, Lucas Brugensis, Henry Stephens, John Drusius, Joseph Scaliger, Isaac Casaubon, John Camer, James Capellus, Lewis Capellus, Otto Gualtherius, Abraham Schultetus, Hugo Grotius, and John Priceus.

Dissertations on the most important subjects in the New Testament, inserted here, were written by Lewis Capellus, Nicolas Faber, William Kleblius, Marquard Freherus, Archbishop Usher, Matthew Hostus, I. A. Vander-Linden, Claudius Salmastius, under the feigned name of Johannes Simplicius, James Gutherius, Philip Codurcus, Abraham Schultetus, William Ader, John Drusius, Jac. Lopez Shusnia, Desider. Erasmus, Angelus Caninius, Peter Pitheus, Nicephorus, patriarch of Constantinople, Adriani Isagoge cum notis Dav. Hoescheli, B. C. Bertram, Anton. Nebrissenius, Nicolas Fuller, Samuel Petit, John Gregory, Christ. Cartwright, John Cloppenburg, and P. Dan. Huet. Those marked in *italics*, are not included in the critics on the Old Testament. The *Theaurus Dissertationum Elegantiorum*, published as a supplement to this work, by Theod. Hassius and Conrad Menius, in two volumes, folio, contains upwards of one hundred and fifty additional writers. Such a constellation of learned men can scarcely be equalled in any age or country.

Mr. Matthew Poole, whose *English* comment has been already noticed, conceiving that the *Critici Sacri* might be made more useful by being methodized; with immense labour, formed the work well known among divines, by the title of *Synopsis Criticorum*, a general view of the critics, viz. those in the nine volumes of the *Critici Sacri* mentioned above. The printing of this work began in 1669, and was finished in 1674, 5 vols. folio. Here, the critics no longer occupy *distinct* places as they do in the *Critici Sacri*, but are all consolidated, one general comment being made out of the whole; the names of the writers being referred to by their initials in the margin. To the critics above named, Mr. Poole has added several others of equal note, and he refers also to the most important *versions* both ancient and modern. The learned author spent ten years in compiling this work. In point of size, the work of Mr. Poole has many advantages over the *Critici Sacri*; but no man, who is acquainted with both works, will ever prefer the *Synopsis* to the original.

Perhaps no city in the world can boast of having produced, in so short a period, so many important works on the sacred writings as the city of London; works, which, for difficulty, utility, critical and typographical correctness, and expense, have never been excelled. These are, 1. *The Polyglott*, 6 vols. folio; begun in 1653, and finished in 1657. 2. *The Critici Sacri*, in 9 vols. folio, 1660. 3. *Castell's Heptaglott Lexicon*, compiled for the Polyglott Bible, 2 vols. folio, 1669. And 4. *The Synopsis Criticorum*, 5 vols. folio; begun in 1669, and finished in 1674. These works, printed in *Hebrew*, *Chaldee*, *Samaritan*, *Syriac*, *Arabic*, *Ethiopic*, *Persian*, *Greek*, and *Latin*, forming twenty-two vast volumes, folio, were begun and finished in the city of LONDON, by the industry and at the expense of a few English divines and noblemen, in the comparatively short compass of about twenty years! To complete its eminence in *biblical literature*, and to place itself at the head of all the cities in the universe, London has only to add a *new* and *improved* edition of its own *Polyglott*.

To the above list might be added, those who have illustrated the sacred writings by passages drawn from Josephus and the Greek and Roman classics; among which the following are worthy of particular regard: Jo. Tobie KAESER Observations in Nov. Testam. & Flao. JOSEPHO, 8vo. Lips. 1754. Geo. Des. KYPKE Observations in Novi Fœderis Libros, ex auctoribus, potissimum Græcis, &c. 2 vols. 8vo. Vratislavæ, 1755. Georgii RAPHELI Annotationes in Sacram Scripturam, &c. Lugd. 1747, 2 vols. 8vo. Krebs throws much light on different facts and forms of speech in the New Testament, by his quotations from Josephus. Kypke does the same, by an appeal to the Greek writers in general. And Raphælius gives historical elucidations of the Old, and philological observations on the New Testament, drawn particularly from Xenophon, Polybius, Arrian, and Herodotus.

To these might be added several excellent names who have rendered considerable services to sacred literature and criticism by their learned labours: Sir Norton Knatchbull's Observations, Hallett's Critical Notes, Boryer's Conjectures, Leigh's Annotations, &c. &c. to whom may be added those who have illustrated innumerable passages, obscure and difficult, in Lexicons and Dictionaries for the Hebrew Bible and Greek Testament, Buxtorf, Cocceius, Mintert, Pasor, Schoettgenius, Stockius, Krebs, Calmet, Michaelis, Edward Leigh, Schulz, Dr. Taylor, Shlensner, and Parkhurst; a particular account of which would far exceed the limits of this preface.

Having said thus much on commentaries in general, it may be necessary to give some account of that now offered to the public, the reasons on which it has been undertaken, and the manner in which it has been compiled.

The work which is now offered to the public has long occupied a considerable share of my attention and studies. Indeed I may say, that to understand the Sacred Writings, and to illustrate them, has been the principal object of the last thirty years of my life. Perhaps a short history of the rise and progress of the present work may not be unacceptable to the reader. At an early age I took for my motto, Prov. xviii. 1. *Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom.* Being convinced that the Bible was the source whence all the principles of true wisdom, wherever found in the world, had been derived, my desire to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to separate myself from every pursuit that did not lead at least indirectly to the accomplishment of this end; and while seeking and intermeddling with different branches of human knowledge, I put each study under contribution to the object of my pursuit; endeavouring to make every thing subservient to the information of my own mind, that, as far as Divine Providence might think proper to employ me, I might be the better qualified to instruct others. At first, I read and studied, scarcely committing any thing to paper, having my own edification alone in view, as I could not then hope that any thing I wrote could be of sufficient importance to engage the attention or promote the welfare of the public. But as I proceeded, I thought it best to note down the result of my studies, especially as far as they related to the *Septuagint*, which about the year 1735 I began to read regularly, in order to acquaint myself more fully with the phraseology of the New Testament; as I found that this truly venerable version was that to which the evangelists and apostles appear to have had constant recourse, and from which in general they make their quotations. The study of this version served more to illuminate and expand my mind, than all the theological works I had ever consulted. I had proceeded but a short way in it, before I was convinced that the prejudices against it were utterly unfounded; and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture. About nine years after this, my health having been greatly impaired by the severity of my labours, and fearing that I should soon be obliged to relinquish my public employment; I formed the purpose of writing short notes on the New Testament, collating the common printed text with all the MSS. and collections from MSS. to which I could have access. Scarcely had I projected this work, when I was convinced that another was previously necessary, viz. a careful perusal of the *original text*. I began this work; and soon found that it was perfectly possible to read, and not understand. Under this conviction I sat down, determined to translate the whole, before I attempted any comment, that I might have the Sacred text the more deeply impressed on my memory.

I accordingly began my translation; collating the *original text* with all the *ancient* and with several of the *modern* versions; carefully weighing the value of the most important various readings found in those versions, as well as those which I was able to collect from the most authentic copies of the Greek text. A worse state of health ensuing, I was obliged to remit almost all application to study, and the work was thrown aside for nearly two years:—Having

returned to it when a state of comparative convalescence took place, I found I had not gone through the whole of my preliminary work. The New Testament I plainly saw was a *comment* on the Old; and to understand such a *comment*, I knew, it was absolutely necessary to be well acquainted with the original *text*. I then formed the plan of reading, consecutively, a portion of the Hebrew Bible daily. Accordingly, I began to read the Old Testament, noting down on the different books, chapters, and verses, such things as appeared to me of most importance; intending the work as an *outline* for one on a more extensive scale, should it please God to spare my life, and give me health and leisure to complete it. In this preliminary work I spent a little more than *one year and two months*; in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament. In such a work, it would be absurd to pretend that I had not met with many difficulties. I was attempting to illustrate the most ancient and most learned book in the universe, replete with allusions to arts that are lost,—to nations that are extinct,—to customs that are no longer observed,—and abounding in modes of speech and turns of phraseology, which can only be traced out through the medium of the cognate Asiatic languages. On these accounts I was often much perplexed; but I could not proceed till I had done the utmost in my power to make every thing plain. The frequent occurrence of such difficulties led me closely to examine and compare all the original texts and versions, as they stand in the Polyglott; and from these, especially the Samaritan, Chaldee Targums, Septuagint, and Vulgate, I derived the most assistance; though all the rest contributed their quota in cases of difficulty.

Almost as soon as this work was finished, I began my comment on the four Gospels; and notwithstanding the preparations already made, and my indefatigable application, early and late, to the work, I did not reach the end of the fourth evangelist, till eighteen months after its commencement. Previously to this, I had purposed to commit what I had already done to the press; but when I had all my arrangements made, a specimen actually set up and printed, and advertisements circulated; a sudden rise in the price of paper, which I fondly hoped would not be of long continuance, prevented my proceeding. When this hope vanished, another work on the Scriptures, by a friend, was extensively announced: as I could not bear the thought of even the most distant appearance of opposition to any man, I gave place, being determined not to attempt to divide the attention of the public mind, nor hinder the general spread of a work which, for aught I then knew, might supersede the necessity of mine. That work has been for some time completed, and the numerous subscribers supplied with their copies. My plan however is untouched; and still finding from the call of many judicious friends, and especially of my brethren in the ministry, who have long been acquainted with my undertaking and its progress, that the religious public would gladly receive a work on the plan which I had previously announced; I have, after much hesitation, made up my mind, and in the name of God, with a simple desire to add my mite to the treasury, having recommenced the revision and improvement of my papers, now present them to the public; heartily glad that Divine Providence has so ordered it, that the publication has been hitherto delayed; as the years which have elapsed since my first intention of printing, have afforded me a more ample opportunity to reconsider and correct what I had before done, and to make many improvements.

Should I be questioned as to my specific object in bringing this work before the religious world, at a time when works of a similar nature abound; I would simply answer, I wish to do a little good also, and contribute my quota to enable men the better to understand the records of their salvation. That I am in hostility to no work of this kind, the preceding pages will prove; and I have deferred my own, as long as in prudence I can. My tide is turned; life is fast ebbing out, and what I do in this way, I must do now, or relinquish the design for ever. This I would most gladly do; but I have been too long and too deeply pledged to the public, to permit me to indulge my own feelings in this respect. Others are doing much to elucidate the Scriptures; I wish them all, God's speed. I also will show my opinion of these Divine Records, and do a little in the same way. I wish to assist my fellow-labourers in the vineyard, to lead men to Him, who is the fountain of all excellence, goodness, truth, and happiness,—to magnify his law and make it honourable,—to show the wonderful provision made in his GOSPEL for the recovery and salvation of a sinful world,—to prove that God's great design is to make his creatures happy; and that such a salvation as it becomes God to give, and such as man needs to receive, is within the grasp of every human soul. He who carefully and conscientiously receives the truths of Divine Revelation, not merely as a *creed*, but in reference to his *practice*, cannot fail being an ornament to civil and religious society. It is my endeavour therefore to set these truths fairly and fully before the eyes of those who may be inclined to consult my work. I do not say that the principles contained in my *creed*, and which I certainly have not studied to conceal, are *all* essentially necessary to every man's salvation; and I should be sorry to unchristianize any person, who may think he has scriptural evidence for a faith in several respects different from mine; I am sure that all sincere Christians are agreed on what are called the essential truths of Divine Revelation; and I feel no reluctance to acknowledge, that men, eminent for wisdom, learning, piety, and usefulness, have differed among themselves and from me, in many points which I deem of great importance. While God bears with and does us good, we may readily bear with each other.

Of the copy of the sacred text used for this work, it may be necessary to say a few words. It is stated in the title, that the text "is taken from the most correct copies of the present authorized translation." As several use this term, who do not know its meaning, for their sakes I shall explain it. A resolution was formed, in consequence of a request made by Dr. Reynolds to King James I. in the *conferences* held at Hampton-Court, 1603, that a new translation, or rather a revision of what was called the *Bishop's Bible*, printed in 1568, should be made. Fifty-four translators, divided into six companies, were appointed for the accomplishment of this important work. Seven of these appear to have died before the work commenced, as only forty-seven are found in Fuller's list. The names of the persons, the places where employed, and the proportion of work allotted to each company, and the rules laid down by King James for their direction, I give from Mr. Fuller's Church History, book x. p. 44, &c.

Before I insert this account, it may be necessary to state Dr. Reynolds's request in the Hampton-Court conference, and King James's answer.

Dr. Reynolds. "May your majesty be pleased that the Bible be new translated: such as are extant not answering the original." [*Here he gave a few examples.*]

Bishop of London. "If every man's humour might be followed, there would be no end of translating."

The King. "I profess I could never yet see a Bible well translated in English; but I think, that of all, that of Geneva is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned in both universities; then reviewed by the bishops; presented to the *privy council*; lastly, ratified by royal authority, to be read in the whole church, and no other."

The bishop of London in this, as in every other case, opposed Dr. Reynolds, till he saw that the project pleased the king, and that he appeared determined to have it executed. In consequence of this resolution, the following learned and judicious men were chosen for the execution of this work.

WESTMINSTER.

10.
The Pentateuch: the story from Joshua, to the First Book of the Chronicles exclusively.
Dr. Andrews, Fellow and Master of Pembroke Hall, in Cambridge; then Dean of Westminster, after Bishop of Winchester.
Dr. Overall, Fellow of Trinity Coll. Master of Kath. Hall, in Cambridge; then Dean of St. Paul's, after Bishop of Norwich.
Dr. Saravia.
Dr. Clarke, Fellow of Christ Coll. in Cambridge, Prosever in Canterbury.
Mr. Laiffeld, Fellow of Trin. in Cambridge, Parson of St. Olmest Dun. Being skilled in architecture, his judgment

was much relied on for the fabric of the Tabernacle and Temple.

Dr. Leigh, Archdeacon of Middlesex, Parson of All-hallows, Barking.
Master Burgley.
Mr. King.
Mr. Thompson.
Mr. Bedwell, of Cambridge, and (I think) of St. John's, Vicar of Tottenham, high London.

CAMBRIDGE.

8.
From the First of the Chronicles, with the rest of the story and the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.
Master Edward Lively.

Mr. Richardson, Fellow of Emman, after D. D. Master, first of Peter-house, then of Trin. Coll.
 Mr. Chaderton, after D. D. Fellow, first of Christ Coll. then Master of Emmanuel.
 Mr. Dillingham, Fellow of Christ Coll. beneficed at —, in Bedfordshire, where he died a single and a wealthy man.
 Mr. Andrews, after D. D. brother to the Bishop of Winchester, and Master of Jesus Coll.
 Mr. Harrison, the Rev. Vice-Master of Trinity Coll.
 Mr. Spelding, Fellow of St. John's, in Cambridge, and Hebrew Professor therein.
 Mr. Bing, Fellow of Peter-house, in Cambridge, and Hebrew Professor therein.

OXFORD.

The four greater Prophets, with the Lamentations, and the twelve lesser Prophets.
 Dr. Harding, President of Magdalen Coll.
 Dr. Reynolds, President of Corpus Christi Coll.
 Dr. Holland, Rector of Exeter Coll. and King's Professor.
 Dr. Kilby, Rector of Lincoln Coll. and Regius Professor.
 Master Smith, after D. D. and Bishop of Gloucester. He made the learned and religious Preface to the Translation.
 Mr. Brett, of a worshipful family, beneficed at Quainton in Buckinghamshire.
 Mr. Fairclowe.

CAMBRIDGE.

The Prayer of Manasseh, and the rest of the Apocrypha.
 Dr. Dupont, Prebend of Ely, and Master of Jesus Coll.
 Dr. Braithwaite, first, Fellow of Emmanuel, then Master of Gonville and Caius Coll.
 Dr. Radclyffe, one of the Senior Fellows of Trin. Coll.
 Master Ward, Emman. after D. D. Master of Sidney Coll. and Margaret Professor.
 Mr. Downs, Fellow of St. John's Coll. and Greek Professor.
 Mr. Boyse, Fellow of St. John's Coll. Prebend of Ely, Parson of Boxworth, in Cambridgeshire.
 Mr. Ward, Regal, after D. D. Prebend of Chichester, Rector of Bishop Waltham in Hampshire.

OXFORD.

The four Gospels, Acts of the Apostles, Apocalypse.
 Dr. Ravis, Dean of Christ-church, afterward Bishop of London.
 Dr. Abbot, Master of University Coll. afterward Archbp. of Canterbury.
 Dr. Eedes.
 Mr. Thompson.
 Mr. Savill.
 Dr. Peryn.
 Dr. Ravens.
 Mr. Harmer.

WESTMINSTER.

The Epistles of St. Paul, and the Canonical Epistles.
 Dr. Barlowe, of Trinity Hall, in Cambridge, Dean of Chester, after Bishop of London.
 Dr. Hutchenson.

Dr. Spencer.
 Mr. Fenton.
 Mr. Rabbet.
 Mr. Sanderson.
 Mr. Dakins.

"Now, for the better ordering of their proceedings, his Majesty recommended the following rules, by them to be most carefully observed.

1. The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.
3. The old ecclesiastical words to be kept, viz. as the word (church) not to be translated congregation, &c.
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.
5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.
8. Every particular man of each company to take the same chapter, or chapters; and having translated or amended them severally by himself, when he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.
9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful on this point.
10. If any one company, upon the review of the book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons: to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.
12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.
13. The directors in each company to be the deans of Westminster and Chester for that place; and the king's professors in Hebrew and Greek in each university.
14. These translations to be used, when they agree better with the text than the Bishop's Bible itself, viz.

Tindal's,	Matthew's,
Covendale's,	Whitchurch,
Geneva.	

Besides the said directions before-mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

"And now, after long expectation and great desire," says Mr. Fuller, "came forth the new translation of the Bible (most beautifully printed) by a select and competent number of divines appointed for that purpose; not being too many, lest one should trouble another; and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness (seeing in a business of moment, none deserve blame for convenient slowness) had expended almost three years in the work, not only examining the channels by the fountain, translations with the original, which was absolutely necessary, but also comparing channels with channels, which was abundantly useful in the Spanish, Italian, French and Dutch (German) languages. These, with Jacob, rolled away the stone from the mouth of the well of life: so that now, even Rachel's weak women may freely come both to drink themselves, and water the flocks of their families at the same."

"Leave we then those worthy men now all gathered to their fathers, and gone to God, however they were employed on earth, well rewarded in heaven for their worthy work. Of whom, as also of that gracious king that employed them, we may say, *Wherever the Bible shall be preached or read in the whole world, there shall also this that they have done be told in memorial of them.*"

The character of James the first has been greatly underrated. In the Hampton-Court Conference he certainly showed a clear and ready comprehension of every subject brought before him; extensive reading, and a remarkably sound judgment. For the best translation into any language, we are indebted under God to king James, who was called a hypocrite by those who had no religion; and a pedant by persons who had not half his learning. Both piety and justice require, that while we are thankful to God for the gift of his word, we should revere the memory of the man who was the instrument of conveying the water of life, through a channel by which its purity has been so wonderfully preserved.

Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James the first, is the most accurate and faithful of the whole. Nor is this its only praise; the translators have seized the very spirit and soul of the original, and expressed this almost every where, with pathos and energy. Besides, our translators have not only made a standard translation; but they have made their translation the standard of our language: the English tongue in their day was not equal to such a work—"but God enabled them to stand as upon Mount Sinai," to use the expression of a learned friend, "and crans up their country's language to the dignity of the originals, so that after the lapse of 200 years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original, from which it was taken, is, alone, superior to the Bible translated by the authority of King James." This is an opinion, in which my heart, my judgment, and my conscience coincide.*

* It is not unknown that, at the Hampton-Court Conference, several alterations were proposed by Dr. Reynolds and his associates to be made in the liturgy then in common use, as well as in the Bible. These however were in general objected to by the king, and only a few changes made, which shall be mentioned below. While on this part of the subject, it may

This Bible was begun in 1607, but was not completed and published till 1611; and there are copies of it which, in their title-pages, have the dates 1612 and 1613. This translation was corrected, and many parallel texts added, by Dr. Scatgergood, in 1693; Dr. Lloyd, bishop of London, in 1701; and afterward by Dr. Paris, at Cambridge; but the most thorough revision was made by Dr. Blayney, in the year 1769, under the direction of the vice-chancellor and delegates of the university of Oxford; in which, 1. The *punctuation* has been thoroughly revised; 2. The words printed in *italics* examined, and corrected by the Hebrew and Greek originals; 3. The *proper names*, to the etymology of which *allusions* are made in the text, translated, and entered in the margin; 4. The *heads and running titles* corrected; 5. Some material errors in the *chronology* rectified; and, 6. The marginal references re-examined, corrected, and their number greatly increased. Copies of this revision are those which are termed above, the *most correct copies of the present authorized version*; and it is this revision, *re-collated, re-examined, and corrected* from topographical inaccuracies, in a great variety of places, that has been followed for the text prefixed to these notes. But, besides these corrections, I have found it necessary to re-examine all the *italics*; by those, I mean the words interspersed through the text, avowedly not in the original, but thought necessary by our translators to complete the sense, and accommodate the idioms of the Hebrew and Greek to that of the English language. In these I found gross corruptions, particularly where they have been changed for Roman characters, whereby words have been attributed to God which he never spoke.

The *punctuation*, which is a matter of no small importance to a proper understanding of the sacred text, I have examined with the greatest care to me possible; by the insertion of commas where there were none before, putting semicolons for commas, the better to distinguish the members of the sentences; changing colons for semicolons, and vice versa; and full points for colons, I have been in many instances, enabled the better to preserve and distinguish the sense, and carry on a narration to its close without interrupting the reader's attention by the intervention of improper stops.

The *references* I have in many places considerably augmented, though I have taken care to reprint all that Dr. Blayney has inserted in his edition, which I scruple not to say are the best collection ever edited; and I hope their worth will suffer nothing by the additions I have made.

After long and diligently weighing the different systems of *chronology*, and hesitating which to adopt, I ultimately fixed on the system commonly received; as it appeared to me on the whole, though encumbered with many difficulties, to be the least objectionable. In fixing the dates of particular transactions, I have found much difficulty; that this was never done in any edition of the Bible hitherto offered to the public, with any tolerable correctness, every person acquainted with the subject must acknowledge. I have endeavoured carefully to fix the date of each transaction where it occurs, (and where it could be ascertained) showing throughout the whole of the Old Testament, the year of the world, and the year before Christ, when it happened. From the beginning of Joshua, I have introduced the years

not be unacceptable to the reader to hear how the present *liturgy* was compiled; and who the persons were to whom this work was assigned: a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. The word *liturgy*, *λειτουργία*, from *λειτουργία*, *prayer*, and *εργον*, *work*, signifies literally, the work, or labour of prayer, or supplication; and he who labours not in his prayers, prays not at all: or *λατρεία*, from *λατρεω*, public, and *εργον*, work, the public or common prayer or service, in which all should engage: and from *λειτουργία*, *prayer*, comes *litany*, *λαττανία*, *supplication*, a collection of prayers in the liturgy, or public service of the church. Previous to the reign of Henry VIII. the liturgy was all said or sung in *Latin*, except the *creed*, the *Lord's prayer*, and the *ten commandments*, which, in 1536, were translated into English for the use of the common people, by the king's command. In 1545, the "*liturgy* was also permitted in *English*;" as Fuller expresses it, "and this was the farthest pace the reformation step in the reign of Henry the eighth."

In the first year of Edward VI. 1547, it was recommended to certain grave and learned bishops and others, then assembled by order of the king, at Windsor Castle, to draw up a *communion service*, and to revise and reform all other offices in the divine service: this service was accordingly proposed and published, and strongly recommended by special letters from *Seymour*, Lord Protector, and the other lords of the council. The persons who compiled this work were the following:

1. Thomas Cranmer, archbishop of Canterbury.
2. George Day, bishop of Chichester.
3. Thomas Goodrick, bishop of Ely.
4. John Skip, bishop of Hereford.
5. Henry Holbeach, bishop of Lincoln.
6. Nicholas Ridley, bishop of Rochester.
7. Thomas Thirlby, bishop of Westminster.
8. Doctor May, dean of St. Paul's.

9. John Taylor, then dean, afterward bishop of Lincoln.
10. Doctor Haines, dean of Exeter.
11. Doctor Robinson, afterward dean of Durham.
12. Doctor John Redman, master of Trinity College, Cambridge.
13. Doctor Richard Cox, then almoner to the king, and afterward bishop of Ely.

It is worthy of remark, that as the first translators of the Scriptures into the English language, were several of them, persecuted unto death by the papists, so, some of the chief of those who translated the *Book of Common Prayer*, (Archbishop Cranmer and Bishop Ridley,) were burnt alive by the same faction.

This was what Mr. Fuller calls the first edition of the *Common Prayer*. Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the commemoration of the dead, the use of *chalice*, and *extreme unction*, it was ordered by a statute in Parliament (5 and 6 of Edward VI.) that it should be faithfully and godly perused, explained, and made fully perfect. The chief alterations made in consequence of this order were those: the general confession and absolution were added, and the communion service was made to begin with the *ten commandments*; the use of oil in confirmation and extreme unction were left out, also prayers for the dead, and certain expressions that had a tendency to countenance the doctrine of transubstantiation.

The same persons to whom the compiling of the communion service was intrusted, were employed in this revision, which was completed and published in 1548. On the accession of Queen Mary, this liturgy was abolished, and the Prayer Book as it stood in the last year of Henry VIII. commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former liturgy was restored, but it was subjected to a farther revision, by which some few passages were altered, and the petition in the litany for being delivered from the tyranny and all the detestable enormities of the bishop of Rome, left out, in order that conscientious Catholics might not be prevented from joining in the communion service. This being done it was presented to parliament, and by them received and established, and the act for uniformity, which is usually printed with the liturgy, published by the queen's authority, and sent throughout the nation. The persons employed in this revision were the following:

1. Master Whitehead, once chaplain to Queen Anna Bolleyn.
2. Matthew Parker, afterward archbishop of Canterbury.
3. Edmund Grindall, afterward bishop of London.
4. Richard Cox, afterward bishop of Ely.
5. James Pilkington, afterward bishop of Durham.
6. Doctor May, dean of St. Paul's and master of Trinity College, Cambridge.
7. Sir Thomas Smith, principal secretary of state.

Of these Drs. Cox and May were employed on the first edition of this work, as appears by the preceding list.

In the first year of King James, 1603, another revision took place, and a few alterations were made, which consisted principally in the addition of some prayers and thanksgivings, some alteration in the rubrics relative to the office of private baptism, and the addition of that part of the catechism which contains the doctrine of the sacraments.

In this state the Book of Common Prayer continued till the reign of Charles II. who, the 25th of October, 1660, "granted his commission under the great seal of England, to several bishops and divines, to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer." In the following year, the king assembled the convocations of both the provinces of Canterbury and York, and "authorized the presidents of those convocations, and other, the bishops and clergy of the same, to review the said Book of Common Prayer," &c. requiring them, "after mature consideration, to make such alterations and additions as to them should seem meet and convenient." This was accordingly done, several prayers and some whole services added, and the whole published with the act of uniformity in the 14th of Charles II. 1661: since which time it has undergone no farther revision. This is a short history of a work which all who are acquainted with it, deem superior to every thing of the kind produced either by ancient or modern times.

It would be disingenuous not to acknowledge, that the chief of those prayers were in use in the Roman Catholic church, from which the church of England is reformed: and it would betray a want of acquaintance with ecclesiastical antiquity, to suppose that those prayers and services originated in that church, as several of them were in use from the first ages of Christianity, and many of the best of them, before the name of *pope* or *papery* was known in the earth.

before the *building of Rome* till the seven hundred and fifty-third year before Christ, when the foundation of that city was laid, and also introduced the *Olympiads* from the time of their commencement, as both these eras are of the utmost use to all who read the Sacred Writings, connected with the histories of the times, and peoples, to which they frequently refer. And who that reads his Bible, will not be glad to find at what time of the sacred history, those great events fell out, of which he has been accustomed to read in the Greek and Roman historians? This is a gratification which the present work will afford from a simple inspection of the margin, at least as far as those facts and dates have been ascertained by the best chronologists.

In the *Pentateuch*, I have not introduced either the years of Rome or the Olympiads: because the transactions related in the Mosaic writings, are in general too remote from these eras, to be at all affected by them; and I judged it early enough to commence with them at the time when Israel was governed by the *Judges*.

As to *marginal readings*, I could, with very little trouble, have added many hundreds, if not thousands: but as I made it a point of conscience strictly to adhere to the *present authorized version* in the text, I felt obliged, by the same principle, scrupulously to follow the *marginal readings* without adding or omitting even *one*. Had I inserted *some of my own*, then my text would be no longer the *text of the authorized version*, but an *altered translation*, for the marginal readings constitute an integral part, properly speaking, of the authorized version; and to add any thing, would be to *alter* this version, and to omit any thing, would be to render it *imperfect*. When Dr. Blayney revised the present version in 1769, and proposed the insertion of the translations of some proper names, to the etymology of which reference is made in the text, so scrupulous was he of making any change in this respect, that he submitted all his proposed alterations to a select committee of the university of Oxford, the vice-chancellor and the principal of Hertford college, and Mr. Professor *Wheler*; nor was even the slightest change made but by their authority. All this part, as well as the entire text, I must therefore, to be consistent with my proposals, leave conscientiously as I found them, typographical errors and false initials excepted. Whatever *emendations* I have proposed, either from myself or others, I have included among the *notes*.

That the *marginal readings* in our authorized translation are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance, as to be in several instances preferable to the *textual readings* themselves. Our conscientious translators, not being able, in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the measure of receiving *both*, placing one in the margin and the other in the *text*; thus leaving the reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account, the marginal readings are essential to our version; and I have found on collating many of them with the originals, that those in the *margins* are to be preferred to those in the *text*, in the proportion of at least *eight to ten*.

To the *geography* of the Sacred Writings I have also paid the utmost attention in my power. I wished in every case to be able to ascertain the ancient and modern names of places, their situation, distances, &c. &c. but in several instances, I have not been able to satisfy myself. I have given those opinions which appeared to me to be best founded; taking frequently the liberty to express my own doubts or dissatisfaction. I must therefore bespeak the reader's indulgence not only in reference to the work in general, but in respect to several points both in the *Scripture geography* and *chronology* in particular, which may appear to him not satisfactorily ascertained; and have only to say that I have spared no pains, to make every thing as correct and accurate as possible, and hope I may without vanity, apply to myself on these subjects, with a slight change of expression, what was said by a great man, of a great work: "For negligence or deficiency, I have perhaps not need of more apology than the nature of the work will furnish: I have left that inaccurate, which can never be made exact; and that imperfect, which can never be completed."—JOHNSON. For particulars under these heads, I must refer to Dr. *Hales's* elaborate and useful work, entitled, *A New Analysis of Chronology*, 2 vols. 4to. 1809—10.

The *summaries* to each chapter are entirely written for the purpose, and formed from a careful examination of the chapter, verse by verse, so as to make them a faithful table of contents, constantly referring to the verses themselves. By this means, all the subjects of each chapter may be immediately seen, so as, in many cases, to preclude the necessity of consulting a concordance.

In the *heads* or *head-lines* to each page, I have endeavoured to introduce, as far as the room would admit, the chief subject of the columns underneath; so as immediately to catch the eye of the reader.

Quotations from the original texts I have made as sparingly as possible: those which are introduced, I have endeavoured to make plain by a literal translation, and by putting them in European characters. The reader will observe, that though the *Hebrew* is here produced *without* the *points*, yet the reading given in European characters, is according to the *points*, with very few exceptions. I have chosen this *middle way* to please, as far as possible, the opposers and the friends of the *Masoretic* system.

The *controversies* among religious people I have scarcely ever mentioned: having very seldom referred to the creed of any sect or party of Christians: nor produced any opinion, merely to confute or establish it. I simply propose *what I believe to be the meaning of a passage*; and maintain *what I believe to be the truth*, but scarcely ever in a *controversial* way. I think it quite possible to give my own views of the doctrines of the Bible, without introducing a single sentence at which any Christian might reasonably take offence. And I hope that no provocation which I may receive, shall induce me to depart from this line of conduct.*

It may be expected by some, that I should enter at large into the proofs of the *authenticity of Divine Revelation*.—This has been done amply by others; and their works have been published in every form, and with a very laudable zeal, spread widely through the public: on this account, I think it unnecessary to enter professedly into the subject. The different portions of the Sacred Writings, against which the shafts of infidelity have been levelled, I have carefully considered; and I hope, sufficiently defended, in the places where they respectively occur.

For a considerable time I hesitated whether I should attach to each chapter what are commonly called *reflections*, as these do not properly belong to the province of the *commentator*. It is the business of the *preacher*, who has the literal and obvious sense before him, to make reflections on select passages, providential occurrences, and particular histories; and to apply the doctrines contained in them, to the hearts and practices of his hearers. The chief business of the commentator is critically to examine his text, give the true meaning of every passage in reference to the context, to explain words that are difficult or of dubious import; illustrate local and provincial customs, manners, idioms, laws, &c. and from the whole, to collect the great design of the inspired writer.

Many are of opinion, that it is an easy thing to write reflections on the Scriptures.—My opinion is the reverse: *common-place* observations which may arise on the surface of the letter, may be easily made by any person possessing a little common sense, and a measure of piety; but reflections such as *become the oracles of God*, are properly *inductive reasonings* on the *facts stated*, or the *doctrines delivered*, and require not only a clear head, and a sound heart, but such a compass and habit of philosophic thought, such a power to discern the end from the beginning, the *cause* from its *effect*, and where several causes are at work, to ascertain their *respective results*, so that every effect may be attributed to its true cause, falls to the lot of but few men. Through the flimsy, futile, and false dealing of the immense herd of spiritualizers, metaphor-men, and allegorists, pure religion has been often disgraced. Let a man put his reason in ward, turn conscience out of its province, and throw the reins on the neck of his fancy, and he may write—reflections without end. The former description of reflections I rarely attempt for want of adequate powers; the latter my reason and con-

* Some gentlemen who can know nothing of my work, because they have never seen one line of it, have expressed, "great anxiety to see it published, that they might tear it to pieces!" I should not have believed that so unprincipled a man could be found, professing to be a Christian minister, had I not happened to be in the place (unknown) where one of these gentlemen was declaring it to another. It is not difficult to *hit blots*; and no doubt, with all my conscientious care, my work will furnish butts enow of this kind for the unprincipled and the malevolent to shoot at; from such as the above, candid criticism can never be expected, who, in opposition to every dictate of justice and mercy, condemn without hearing:—and to serve a party or a system, sacrifice decency, propriety, honour, and conscience. For the credit of the land, and particularly for the honour of the Christian ministry, I hope few such characters as these are to be found.

science prohibit—Let this be my excuse with the intelligent and pious reader. I have, however, in this way, done what I could. I have generally, at the close of each chapter, summed up in a few particulars, the *facts* or *doctrines* contained in it; and have endeavoured to point out to the reader, the spiritual and practical use he should make of them. To these *inferences*, *improvements*, or whatever else they may be called, I have given no specific name, and of them can only say that he who reads them, though he may be sometimes disappointed, will not always lose his labour. At the same time, I beg leave to inform him, that I have not deferred spiritual uses of important texts to the end of the chapter: where they should be noticed in the occurring verse, I have rarely passed them by.

Before I conclude, it may be necessary to give some account of the *original versions* of the Sacred Writings, which have been often consulted, and to which occasional references are made in the ensuing work. These are the *Samaritan*, *Chaldaic*, *Ethiopic*, *Septuagint*, with those of *Aquila*, *Symmachus*, and *Theodotion*; the *Syriac*, *Vulgate*, *Arabic*, *Coptic*, and *Persian*.

1. The *SAMARITAN* version differs widely from the *Samaritan text*; the latter is pure Hebrew, in what are called the Samaritan characters; the former is a literal version of the Hebrew-Samaritan text, into the Chaldaic-Samaritan dialect. When this was done it is impossible to say, but it is allowed to be very ancient, considerably prior to the Christian era. The language of this version is composed of pure Hebrew, Syro-Chaldaic, and Cuthite terms. It is almost needless to observe that the Samaritan text and Samaritan version extend no farther than the five books of Moses: as the Samaritans received no other parts of the Sacred Writings.

2. The *CHALDAIC* version of *TARGUMS* have already been described among the commentators, in the preceding pages. See page i.

3. The *SEPTUAGINT* translation, of all the versions of the Sacred Writings, has ever been deemed of the greatest importance by competent judges. I do not, however, design to enter into the controversy concerning this venerable version: the history of it by Aristæus I consider, in the main to be a mere fable, worthy to be classed with the tale of *Bel and the Dragon*, and the stupid story of *Tobit and his Dog*. Nor do I believe, with many of the Fathers, that "Seventy or Seventy-two elders, six out of each of the twelve tribes, were employed in the work: that each of these translated the whole of the Sacred Books from Hebrew into Greek, while confined in separate cells in the Island of Pharos;" or that they were so particularly inspired by God, that every species of error was prevented, and that the seventy-two copies, when compared together, were found to be precisely the same, verbatim et literatim. My own opinion, on the controversial part of the subject, may be given in a few words. I believe that the five books of Moses, the most correct and accurate part of the whole work, were translated from the Hebrew into Greek in the time of *Ptolemy Philadelphus*, king of Egypt, about 286 years before the Christian era: that this was done, not by seventy-two, but probably by few learned and judicious men; and that when completed it was examined, approved, and allowed as a faithful version, by the seventy or seventy-two elders, who constituted the *Alexandrian sanhedrim*: and that the other books of the Old Testament were done at different times, by different hands, as the necessity of the case demanded, or the providence of God appointed. It is pretty certain, from the quotations of the *evangelists*, the *apostles*, and the *primitive fathers*, that a *complete version* into Greek of the whole Old Testament, probably called by the name of the *Septuagint*, was made, and in use before the Christian era: but it is likely that some of the books of that ancient version are now lost; and that some others which now go under the name of the Septuagint, were the production of times posterior to the incarnation.

4. Under the word *Targum*, or *Chaldee version*, are included the Targum of *Onkelos*, *Jonathan*, and that of *Jerusalem*, for an account of which see page i. of this preface.

5. The Greek versions of *Aquila*, *Symmachus*, and *Theodotion*, are frequently referred to. *Aquila* was first a *heathen*, then a *Christian*, and lastly a *Jew*. He made a translation of the Old Testament into Greek, so very literal, that St. *Jerom* said, it was a good dictionary to give the genuine meaning of the Hebrew words. He finished and published this work in the twelfth year of the reign of the emperor *Adrian*, A. D. 128.

6. *Theodotion* was a Christian of the *Ebionite* sect, and is reported to have begun his translation of the Hebrew Scriptures into Greek, merely to serve his own party: but from what remains of his version it appears to have been very literal, at least as far as the idioms of the two languages would bear. His translation was made about the year of our Lord 180. All this translation is lost, except that of the prophet *Daniel*, and some fragments.

7. *Symmachus* was originally a Samaritan, but became a convert to Christianity, as professed by the *Ebionites*. In forming his translation, he appears to have aimed at giving the *sense* rather than a *literal version* of the sacred text. His work seems to have been completed about A. D. 200.

These three versions were published by *Origen*, in his famous work entitled *Hexapla*, of which they formed the third, fourth, and sixth columns. All the remaining fragments have been carefully collected by *Father Montfaucon*, and published in a work entitled *Hexapla Originis quæ supersunt*, &c. Paris, 1713, 2 vols. folio.

8. The *Ethiopic* version comprehends only the New Testament, the Psalms, some of the minor prophets, and a few fragments of other books. It was probably made in the fourth century.

9. The *Coptic* version includes only the five books of Moses, and the New Testament. It is supposed to have been made in the fifth century.

10. The *Syriac* version is very valuable and of great authority. It was probably made as early as the second century.

11. The *Vulgate* or Latin version was formed by *Saint Jerom* at the command of *Pope Damasus*, A. D. 384. Previous to this, there were a great number of Latin versions made by different hands, extremely corrupt, and self-contradictory. These versions have the general name of the old *Itala* or *Antichionymian*. *Jerom* appears to have formed his text, in general, out of these: collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire. The New Testament he is supposed to have taken wholly from the original Greek: yet there are sufficient evidences that he often regulated even this text by the ancient Latin versions.

12. The *Arabic* is not a very ancient version; but is of great use in ascertaining the signification of several Hebrew words and forms of speech.

13. The *Persian* includes only the five books of Moses, and the four Gospels. The former was made from the Hebrew text, by a Jew named *Yacoub Tooses*: the latter, by a Christian of the Catholic persuasion, *Simon Ibn Yuruf Ibn Ibrahim* at *Tabreez*, about the year of our Lord, 1341.

These are the principal versions which are deemed of authority in settling controversies relative to the text of the original. There are some others, but of less importance, such as the Slavonic, Anglo-Saxon, Gothic, Sahidic, and Armenian; for detailed accounts of which, as also of the preceding, as far as the New Testament is concerned, I beg leave to refer the reader to *Michaelis's Lectures*, in the translation, and with the notes of the Rev. Dr. *Herbert Marsh*: and for farther information concerning Jewish and Christian commentators, he is requested to consult *Bartoloccius's Bibliotheca Rabbinica*, and the *Bibliotheca Theologica* of *father Calmet*.

ADAM CLARKE.

15

LONDON, July 2nd, 1804.

SERMON

DELIVERED AT SOUTHWARK CHAPEL, ON SUNDAY EVENING, SEPTEMBER, 2, 1832:—OCCASIONED BY THE DEATH OF ADAM CLARKE, LL. D. F. S. A. M. R. I. A. &c. &c.

BY THE REV. J. E. BEAUMONT.

"Jesus said, I am the resurrection." JOHN, xi. 25.

"THE voice said, Cry! And the prophet said, What shall I cry?" The voice said, "Proclaim!" And the prophet said, "What shall I proclaim—what now shall I announce?" "All flesh is grass—all flesh is grass! The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

I heard another voice from heaven, saying, "Write." "I heard a voice from heaven"—and this voice relieves us under the pressure of the burden of the other communication—"I heard a voice from heaven, saying, From henceforth blessed are the dead that die in the Lord. Even so, saith the Spirit, for they rest from their labors, and their works do follow them." That is the last beatitude in the Bible: the fifth chapter of Matthew has many beatitudes in it, but it has not all the beatitudes. The series of beatitudes that are in the fifth of Matthew, have their growth and their development here; but the last beatitude that closes the Apocalypse, the revelation that was announced by a voice from heaven—that has its ripeness hereafter.

But here is, in the text, another voice—the voice of Jesus. Oh, let me hear this voice!

"For ever his dear sacred name
Shall dwell upon my tongue.
And Jesus and salvation be
The theme of every song."

"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believeth thou this?" said he unto Martha at the grave of Lazarus. Here, in passing, let me remark, how thankful we ought to be for the Gospel according to John. It was penned after the other Gospels, and answers a particular purpose. It seldom narrates the facts of evangelical history which had already been substantiated in the mouth of two or three previous witnesses; but it possesses incidents, full of value and encouragement, which had been overlooked by the former evangelists, or which, at any rate, they had formed no place for in their records. John, you know, was the beloved and the loving disciple: and while the private friendship of Jesus had made but a slight impression on minds of a sterner order, it put an indelible stamp on his softer nature, and met with a faithful historian in his hands. The other evangelists proclaimed to the four winds of heaven the public doings and sayings and sufferings of their Lord. John, the beloved—John, whose heart was made of love, records the incidents that are of a more private, but not less instructive and encouraging character.

Such is the history of our Saviour's friendship with the family of Lazarus and Mary and Martha. The information was conveyed to Christ of the sickness of Lazarus. It was thought that he would have immediately sped unto the scene of affliction; but he tarried where he was for some time before he moved to the house of mourning. Upon his arrival, Lazarus was dead and buried. "Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that, even now, what-

soever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her"—himself bearing witness unto the truth—"Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live."

I confess that my own feeble mind has been so stunned by the sore calamity that has come upon the church of God—by the indescribably-awful affliction that has overtaken us, as a section of that church,—that it has been all but impossible for me to attempt to fasten my attention upon any subject whatever. At the request of Mr. Toase, my superintendant, and at the request of the Leader's meeting of this circuit, I had yielded so far as to say that I would attempt, on this evening, God willing, some improvement of the bewildering, withering, overwhelming visitation that has so suddenly overtaken us all. It has been but some few desultory fragments of time, except the hours at the dead of the night, that I have been able to secure to myself for any thing like a consideration of this matter; and aware that those who might visit this house this evening would visit it not to hear the sermon so much as to catch some notice of the history and the character of the much-honored, much-loved, eminently-lamented man of God, who has passed away from us, I have occupied the most of those moments that I have been able to keep for the purpose, in drawing up such a notice of him as my own knowledge and the universal testimony of mankind and the church of Christ had supplied concerning him. Therefore, what I am going to say on the text is merely introductory to that.

There are three things on which I propose to fasten your attention for a short time. I am sure that I need not say to you, that on this occasion, perhaps, more than on any preceding one in my public life, I need the sympathy and the prayers of the people whom I am addressing, God grant that "by the sadness of the countenance the heart may be made better!"

I propose first to develop the ravages of death, as implied in the language of the text; secondly, to contemplate the resurrection of the pious dead, as promised in the text; and, thirdly, to show you the connexion between that magnificent event and the mediation of the Redeemer, the Lord Jesus Christ. "Jesus said unto her, I am the resurrection and the life." May God assist us in this service!

FIRST: THE RAVAGES OF DEATH. These have of late been most afflictively exhibited before us; but at present I propose to confine my attention to the death of ministers. Lazarus was a minister—a minister of the Lord Jesus Christ; not a preacher, indeed—not an evangelist; but he was an eminent friend of the Redeemer, and therefore no unfit type of the man of God whose death we mourn.

Ministers must die; we must change the pulpit for the grave—we must put off this tabernacle, as our Lord and Master hath shown us—we must put away the sacerdotal garment for the shroud: our voices that fall upon your ears must be choked and suffocated in death: the sanctuary, the pulpit, the place that now knows us, must know us no more.—Ministers have their afflictions. He that entereth on the work of the ministry, entereth into tribulation. Jesus said unto Peter—"Feed my sheep"—"feed

my lambs." Then said he unto him, "When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

The death of ministers is exceedingly monitory and instructive. It may be a chastisement upon themselves or upon the church. They may have been unfaithful in some matter—they may have grieved the Lord as Moses did; and the Lord may say to them, as he said to Moses, that he must die: or as Aaron grieved the Lord; and Aaron died on the top of the mount; and Moses took the robes of Aaron and put them on his son.

The death of ministers may be a chastisement upon the church: either the church has made too much of them, or too little of them. It is not usual for the former to be the case—it is more usual for the latter. The church of Christ, I verily believe, is not guilty in the latter matter, as to the venerable man that is gone. The people of God for fifty years had invariably, transcendently, unequivocally, universally honored and revered him: and no vicissitude that has occurred within half a century, has lowered him in the estimation of the members of Christ. His sun is gone down: you are told that he was seventy-two years of age; and although three score years and ten, his sun has gone down while it was yet day; for his natural strength was not much diminished; his eye had much of its original fire; there was much energy locked up in the sinews of his arms; there was a mass of muscular vigor in his trunk; there was astonishing power about him, physical and mental, to the last morning of his earthly existence; and therefore, in some sort he was not worn out. Oh, no! and this makes his death so much the more affecting. But still we learn from this history, that the death of ministers, and even ministers in the very efflorescence of their vigor—in the height of their usefulness—on the very summit of their influence, is for the glory of God. Stephen died in the very height of his usefulness: the attention of the church of Christ was drawn much to Stephen; he was developing amazing powers for the furtherance of the cause of God; but suddenly he was cut off. John the Baptist died in the midst of his years—in the very centre, as it seemed, of his energies. Ah! what has not death done! What mighty energies has it not stifled! What bright intellects has it not, apparently to us, quenched! Oh, the mighty dead! But it is all for the glory of God—it is all for the glory of Christ. So when Jesus was told that Lazarus was dead, and found all weeping and lamentation on that account, he told them that it was "for the glory of God." Ministers die; but Christ liveth: he liveth and reigneth for ever; his immortality cleaveth the welfare of the church; his ascension to the right hand of the Majesty on high, is a pledge that his church shall flourish till the end of time. "I am the resurrection."

Secondly: Let me notice the DELIGHTFUL DOCTRINE OF THE TEXT, CONCERNING THE RESURRECTION OF THE PIOUS DEAD.—The resurrection of the dead is a doctrine of revelation. The heathen had some notion of the immortality of the soul: the light of nature, the teachings of philosophy, analogy, and many things, seemed to hold out to them some faint notice touching the immortality of the soul: but as to the resurrection of the body, that was never so much as dreamed of by any of the sages of antiquity. The Bible teaches the resurrection of the dead, and that not merely in certain passages, on the surface of which the doctrine lies before us; because, if you could expunge and separate those particular passages—which in so many words contain the promise and the pledge of the resurrection of the body—from the Divine record, still there would remain enough behind to substantiate the doctrine; for every essential doctrine of Scripture is not merely taught in some obvious passages, but it runs as clearly through the whole substance of revelation—it is mixed up with the whole mass. There are many passages, indeed, that teach the doctrine most fully and strikingly. Thus, for instance, in the lesson which forms part of the service of the burial of the dead—"Now is Christ risen from the dead, and become the first fruits of them that slept." For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end"—that is, the consummation—"when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that

he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." This passage is dark with excess of brightness: it reveals, however, clearly, the resurrection of the dead.

But all must die now. There have been exceptions made, indeed: there was the exception of Enoch, in the antediluvian world, and the exception of Elijah in the postdiluvian world; one from each world, to afford a pledge of the resurrection of the antediluvian and the postdiluvian worlds. A human body went from the antediluvian world to heaven, and a human body went from the postdiluvian world to heaven, without the passage of death, without the degradation of the grave, to announce to us—and their translation is worth a thousand arguments, both as to the immortality of the soul and the resurrection of the body—they died not at all to tell us that those that lived and died in both worlds shall live again. "I am the resurrection." Now we have no reason to expect that any exception will be made again, until the end of the world; for one generation after another must pass away by death, until the last generation. The last generation shall not die. Oh, how beautifully has the Apostle unfolded this to us! "If," says he, "we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." A change shall pass on those who shall be found alive at the second coming of Christ, analogous to that that shall pass on those that have died in the processes of the resurrection. How shall the bodies of those that shall be alive be changed into immortal, seeing they die not, seeing they rise not? How was the water at the marriage of Cana in Galilee turned into wine? The ordinary process of making wine is this—the rain descends from the clouds, falls upon the earth, meanders upon the soil, enters into the root of the vine, climbs up through the blood-vessels of the tree, circulates by the sap through the whole substance of the tree: a thousand atmospherical changes occur, and ultimately there is the juice of the grape expressed from the fruit by the hand of man. That is the ordinary way. But see Jesus at the marriage in Cana of Galilee. They told him that they wanted wine; and must they wait for wine to be prepared in the usual way? Oh, no! In a moment—instantly—was the water changed and became wine. Just so shall it be at the last day.—How shall it be with those who shall be found alive when the Saviour descends in the clouds of the air? They shall not undergo the long processes of the transmutation that the dead in Christ undergo. In a moment—in the twinkling of an eye, the pulse of immortality shall beat and throb through the whole of their frames, and all the faculties of their primitive nature and their physical condition shall pass away in an instant: and there they are, immortal as those that have been raised from the dead.

We might be led to expect the resurrection of the body, from the fact of the incarnation of our Lord and Saviour Jesus Christ. He became a partaker of our flesh: that same body that he had in Bethlehem—that he had in Gethsemane—that he had on Mount Calvary—that he had in the tomb of Joseph of Arimathea—that he had on Mount Olivet,—that same body is now in the heaven of heavens, upon the pinnacle of the universe, crowned with light and glory and blessedness. What! and shall Jesus Christ have taken hold of human nature—shall a body have been prepared for him—shall he have taken part and parcel of our common humanity—shall he have identified that with his own primitive and unoriginated nature, as the Son of God, the second person in the adorable Trinity—and shall that human nature remain part of the person of the Son of God through all the coming revolutions of eternity—and shall all the redeemed be gazing on human nature in the person of their Redeemer,—and shall they be without their own body? The fact of the incarnation of Christ, therefore—the fact of his having assumed our nature and taken that nature with him—having assumed a body and taken that with him into the heaven of heavens,—is a pledge that the bodies of his people shall be there also.

So again the fact that the body of the believer is the temple of the Holy Ghost, is another pledge of the resurrection of the body. What! shall the Holy Ghost make the very body of the believer his temple—shall the Holy

Ghost, in some mysterious manner, ally himself with our very corporeal part, in order that that corporeal part may be purified—in order that all its energies and members may be sanctified to God—and shall that body lie forever in the ruins of the grave? Will not the Holy Ghost come down again, some day or other, to claim his temple—to claim that which it enshrined itself in while man was upon the earth? Why, the very fact that the Holy Ghost makes the body of man his temple, is itself a pledge that the body of the believer shall be raised at the last day.

"Why, then, should it be thought a thing incredible, that God should raise the dead?" It was not thought "a thing incredible," by Abraham. He, when on Mount Moriah, having Isaac his son with him, built an altar—laid the wood in order upon the altar, placed Isaac on the wood, and bound him on it; he had a knife in his hand, and there was the fire. Abraham went up the mountain to sacrifice—to take away the life of his son; and not only to take away his life, but he went on the top of the mountain to burn the dead body after he had taken away his life. Abraham went up to stand by the altar while it was burning the bones, flesh, and sinews of his son Isaac; and he was to stand by the altar while all the winds of heaven swept over the summit of the mountain, and carried the ashes of Isaac east, west, north, and south, and scattered them all over the four hemispheres of the globe. But he had faith enough to enable him to believe, that though that was the case—though the body of Isaac was burned to ashes, and though those ashes were diffused throughout every region of the habitable and uninhabitable parts of the globe,—he, by his faith, saw atoms coming to atom, particle to particle, one part joining another; he stood by the altar in faith and hope, and, in fact, saw the conjunction of all the fragments of Isaac—the reunion, the reconnection of all the parts that had been severed by the processes of combustion; and, in fact, he saw the atoms come floating together at the command of God, and stood by the altar and saw the whole body of Isaac complete above the altar, and saw life entering into it, and saw Isaac rising above the altar and going into the arms of his father, and walking down the hill of Calvary to worship, as Abraham had said, with the servants that were left at the foot of it. Abraham believed all that; and if he believed that, "why should it be thought a thing incredible that God should raise the dead?"

It would be interesting if I were here to follow out the view that is given us in Scripture of the resurrection of the body of the believer; but our time and my strength compel me—that is, the want of both compels me to pass over this altogether. I can merely glance at the promise; and now I pass on to notice,

Thirdly, THE CONNECTION BETWEEN THIS MAGNIFICENT EVENT AND THE MEDIATION OF THE REDEEMER.—"Jesus said, I am the resurrection."

I remark here, first, *that the resurrection of the believer has been purchased by the merits of Christ—that it has been procured by the mediation of Christ.* I know that it is very common for us to say, that death is natural: we say, that to die is natural. That is plausible, but not true: it is not natural to die. Our philosophers tell us, that the death of the body was part of the original plan of God at the formation of the body of man—that it was a part of the original scheme which God entertained when he formed man; and therefore they say, that death is natural.—Death was not a part of God's original plan—death was not a part of the scheme—death did not enter into the arrangement. When God made man he made him immortal—he made his body immortal; and, in fact, it seems that man had, in the garden of Eden, the means of effecting the immortality of his body: there was "the tree of life" that was in the midst of the garden. Death has been brought in by sin; death is the penalty of the transgression of the law of God; death is the curse which has been engendered by sin. When man took of the fruit of the forbidden tree, its "mortal taste brought death into our world;" and were it not for the mediation of the Lord Jesus Christ, there would be no resurrection to life. What does that passage say that we quoted just now? "As in Adam all die, so in Christ shall all be made alive." The doctrine teaches us that all men die—that they undergo the death of the body as the consequence of Adam's transgression.

I know that this is one of the deep things of God, which we can but very imperfectly develop; but the doctrine of Scripture is exceedingly clear, that the universal death of mankind is the consequence of the one transgression of Adam, his progenitor. So we are especially taught by the Apostle, in the epistle to the Romans. He says, that "as by one man sin entered into the world, and death by sin;

and so death passed upon all men, for that all have sinned; for until the law sin was in the world: but sin is not imputed when there is no law." Then he goes on to argue—"Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Its influence, therefore, extends over infants and idiots; neither infants nor idiots ever sinned after the similitude of Adam's transgression; there was no voluntary moral trespass on the part of infants or idiots; and yet both die, though neither the one nor the other ever sinned "after the similitude of Adam's transgression." The argument of the Apostle is this: that there is no death when there is no transgression—that there is no transgression when there is no law—that there is no law that touches infants and idiots—and that as infants and idiots die a physical death, they die for the infraction of the law perpetrated by Adam, their first father. That is the clear doctrine of Scripture. But another doctrine as clear, is—that as in Adam all die, in Christ we are made alive again; and that what we lost by the first Adam we recover by the second.

I remark, secondly, *that Jesus Christ has given us a pledge of the resurrection of believers, in the fact of his own resurrection:* He has given us the proof and example of it in his own history. So that passage which we read before in the Corinthians, evidently teaches us: "Christ the first fruits; afterward they that are Christ's at his coming"—"they that are Christ's,"—that is, believers.

Here I am aware there are two things which ought to be embodied. The one is to show the fact of our Saviour's resurrection; and the other is, to show how that fact is a proof of the resurrection of his people from the dead. I must be exceedingly brief on each of these.

The proofs of our Saviour's resurrection. These are threefold: they are negative, positive, and cumulative.

Negative. All will allow that Jesus died; infidels allow that: all will allow that Jesus was buried; infidels allow that: all will allow that his corpse was not in the grave the third day after its crucifixion. The question then comes, where was it? If it had risen out of the grave, it must have been somewhere. Let the high priest produce the body: let the scribes and pharisees produce the body. If they assert that the body of Christ has not risen from the grave, I demand the body of them; let them produce it, and then we will know that it has not risen from the grave. But as it was not in the grave, though it had been there, and as nobody could find the corpse any where, nobody could produce it. The negative evidence is as clear as any thing can be, that the body of Christ must have risen out of the grave.

The positive evidence is, that he was actually seen alive after his death and burial—that he was seen alive by those that had been most intimate with him before his crucifixion. Observe what they say: they don't tell us some speculation—they don't give us something problematical; they tell us that they saw him—that they touched him—that they handled him—that they thrust their hands into his side, and into the print of the nails—that some doubted and afterwards believed; and all of these were determined to maintain the fact of having seen him alive, at all hazards and at all perils.

There are only three ways of accounting for the conduct of these men: one is, that they were impostors: another is, that they were deluded, though not impostors: you know the other—that they were honest men, and told the truth.

The *first* hypothesis is, that they were impostors. That, however, is now given up: infidels cannot come to that now at all; they allow that the thing has not a leg to stand upon: it has gone down completely, that the apostles were impostors—everything about their history shows they were not impostors.

The *second* hypothetical explanation of the phenomenon is, that they were deluded—that some fallacy was passed upon them—that some trick or other was crammed down their throats—that some manoeuvre was played off on them—and that they were the victims of designing men. I appeal to those who have read the four Evangelists and the Acts of the Apostles, to say, whether or no every word, every deed, every suffering of the lives of the apostles, subsequent to the resurrection of Christ, does not prove that they had common sense. And if they had but that, it is impossible that such an imposition could be played off upon them, as to make them believe that Christ had risen from the dead, when he had done no such thing.

The *third* conclusion is the honest and the true one. I feel that here I carry along with me the sweet concurrence of the immense crowd of human intellects that are within the application of the sentiment I am now bringing for-

ward. The only other conclusion is, that they were honest men, and told the truth. So much for the positive evidence.

But the evidence is *cumulative*. The apostle argues, in his own irresistible manner, that if Christ is not risen from the dead, we are yet in our sins. I know that there are some scores, some hundreds, in this house of God to-night, whose sins have been forgiven them—that in that sense they are not yet in their sins: but how has that come about? How has it come about that you are now accepted, and are walking in the sunshine of the countenance of the Almighty? It must have come about by God having accepted a satisfaction for your sins—that he has forgiven them; and in virtue of that satisfaction, you yourselves believing in it, Jesus has forgiven you your sins. The evidence, then, of that satisfaction being accepted, must have been the resurrection of Christ from the dead: as the apostle argues, in the eighth chapter of the epistle to the Romans, where he says, "Who is he that condemneth?" he throws out that triumphant challenge—"Who is he that condemneth? It is Christ that died; yea, rather that is risen again." For the fact of his resurrection proves the acceptance of the oblation of his death; and the fact of your being pardoned is a proof that Christ is risen; for if he were not risen what an universal gloom would hover over the conscience of every individual! Christ, then, is risen from the dead.

Then the other thing remaining, is, *to state how the fact of the resurrection of Christ from the dead, is a proof of the resurrection of his people from the dead.* I wish I had time to go into this. It is evidence of it in many ways. The resurrection of Christ from the dead proves that he was a true teacher—that he spoke the truth, because he foretold his own resurrection. He said, "Destroy this temple, and in three days I will build it again." They did destroy that body, and in three days it was built again. He proves, therefore, that he was a true teacher: and as he proves he was a true teacher, he proves also the resurrection of the believing people of God: we have an evidence of the one in the truth of the other.—So, again, Jesus Christ came to destroy the works of the devil. Death is emphatically the devil's work: the devil is said to have the power of death; but Jesus Christ has come to destroy the devil's work—to counteract the devil's work—to undo the damage he has done—to repair the mischief he has engendered—to render innoxious the venom and poison he has injected into human nature. And I say—and so the Bible says, and so the fairest consideration of the matter says—that if Jesus leaves the bodies of his people in the grave forever—if he does not ransom them, and prove the death of death,—then the devil's work is not counterworked. But, blessed be God, Jesus Christ has not undertaken to do that which he cannot accomplish; and having come to destroy the works of the devil, he will enter into the grave, empty its caverns, call up his people, unlock the prison-house, bring out the dead to life and light and liberty; and then shall come the jubilee of the resurrection—"Hallelujah! Hallelujah! Death is swallowed up in victory!" The resurrection of Christ, then, is the example and the proof of the resurrection of his people.

I find I am going into the matter at much greater length than I intended, or ought to have done. There are some inferential remarks with which I think I ought to close the serious part of this exercise.

The first inference is, *What an awful curse is sin!* Oh, it has made this land a land of graves! Oh, it has made this planet of ours "the valley of the shadow of death!" Oh, it has broken in pieces families! Oh, it has torn asunder the tenderest relations! Oh, it has snapt the connexion between the church and its ministers! Oh, sin, sin! what hast thou done! and oh, sinner, what art thou doing? Thou art drinking sin as the ox drinketh up water—living in sin and wallowing in it. May God convince thee of sin!—Then, secondly, *What a blessing is Christ Jesus to a lost world!*—Are we blind? He is the light of the world.—Are we afar off? He brings us nigh.—Are we wandering sheep? He is the Good Shepherd who leaves the ninety and nine and goes after the stray sheep into the wilderness. Are we guilty? He procures us pardon. Are we polluted? He opens to us a fountain for sin and for uncleanness. Are we miserable? He makes us happy. Are we dead? He is "the resurrection and the life." What a blessing is Christ Jesus! the greatest blessing, the best blessing that God has bestowed on man!

Then, thirdly, *What a difference there is between the first and the second Adam!* The first Adam ruined us—the second Adam restores us. The first Adam cast the ship upon the rock—the second Adam gets us off again, sets us afloat, and guides us into a secure haven. The first Adam traded with the capital of all his family, committed an act

of terrible and universal bankruptcy, and bound all his seed in the ruins of that bankruptcy; but Jesus Christ has lent himself to the broken and dishonored family, to bring them back again to their former condition. The first Adam was at the head of the covenant of works—the second Adam is at the head of the covenant of grace. The first Adam brought a curse on us—the second Adam has brought us unspeakable blessings.

I remark, once more, *What an encouragement the words of the text are to the ministers of the Gospel!* I cannot say here what I might, under other circumstances. Suffice it to say to that man who wrote to me last night—not subscribing himself by his name, but by one of the characters I have been recently addressing from this desk, "A backslider"—some man, I dare say within the range of my voice to-night, whom I know not, wrote me a note, and subscribed himself by that appellation. Just let me tell thee, O backslider, that Jesus is "the resurrection." If thou art dead, twice dead, plucked up by the roots, Jesus can make thee alive again. Oh, he says unto us poor ministers, whose breath is in our nostrils, who are to-day and gone to-morrow,—he says, "Go into the valley of dry bones; and though the bones be dry, very dry, say unto them, Live, live!" Ah! is Jesus the resurrection of the dead? Then I go and stand in the valley, and cry, "Live!" The silver trumpet of the Gospel has been blown, and great wonders have followed. Louder than the thunder of Sinai has been the sound of the Gospel that has stirred the bones into which Jesus has put his vivifying influence: the darkness of the human mind has been dispelled, the strong holds of the powers of darkness have been broken up, and the dead have come to life again. May God raise the spiritually-dead this night!

Lastly, *What consolation the text affords to those who are mourning over their dead!* Ah! we were some of us at the chamber of the mighty dead a few days since, depositing all that was mortal of him concerning whom we will now address you. I could then imagine that the bones of the dead lay mouldering on the mouth of the grave; and as I was taking them up and saying, Shall these dry bones live again?—will these come forth "new rising from the tomb?" methought I saw written on the lid of the coffin by the finger of the Son of God, "I WILL RAISE HIM UP AT THE LAST DAY." Dry your tears, beloved brethren; the dead shall live again.

I am truly sorry, on your account, that I have not had so much management of myself as to prevent me dilating this sermon to such an unusual and frightful disproportion, on an occasion of such interesting solemnity. I will now, my hearers, tell you of him of whose death I cannot speak as I would.

With the nation at large we have been called on to lament a very afflictive public bereavment, in the death of that great man and able minister, Dr. ADAM CLARKE,—a venerable and beloved servant of the Lord Jesus Christ, endeared to us by the valuable labors that crowded his public life, and further endeared to us all by the many virtues that adorned his private life—a life extended to three-score and ten years, that it might prove a blessing of the very first order to the past and present generations, and even, by its remote and posthumous influence, stretch to generations yet unborn. Our venerable friend, whose capacious energies had been directed to the welfare of mankind, has fallen asleep: he rests from his mighty and beneficent labors, and his works follow him. But we may well mourn his departure from among us; for the inscrutable event has overtaken us at a time when we looked not for it—when all our churches and people were looking with eager anticipation to the favour of his visits and services during the coming year—when it seemed certain to all, that much benefit to the Connexion at large, and to the interests of our common Christianity, was about to ensue—when he had actually come from his own house into town to commence another year's ministry amongst us, and a large congregation had assembled to hear him—when his name was published from the pulpits of the city, announcing him to preach on this very day in one of them—when all was on the tip-toe of expectation—when his own mind had been pretty free from painful occurrences, that I know, during the past twelve months, had clouded the last year of his invaluable life—when all eyes and all hearts were turned towards him with a quickened impulse and enlarged desires. In these circumstances, how suddenly—in a moment—were our hopes blasted with the withering intelligence, that Dr. CLARKE was ill—dying—dead—buried! Solemn is the lesson imparted to us by the Supreme Ruler, in whose hand is the soul of every living thing and the breath of all mankind! Let us remember, that our times, all the circumstances of our being, are in the hand of God

—that the number of our months is with him—that when the decree shall come forth, nothing shall be able to ward off the stroke of death, or to protract our existence a single moment.

The loss we have sustained is, indeed, unspeakable. It has created a void in our community and a chasm in our attachments which we can never hope to get supplied. He was not one of those ordinary men who may disappear from the stage of life without being missed or regretted beyond the circle of their private acquaintance, and whose place may be well filled up from among the circle which they leave behind them. It is not enough even to say, that he belonged to that more limited class whose abilities and education and influence have raised them above their brethren, and given them a superiority which few, comparatively, can ever expect to reach. He towered above us all in peerless and isolated grandeur, and held a station to which the most accomplished of us felt ourselves constrained to look up with reverence. He stood forth from among his contemporaries pre-eminent in strength of personal faculties and also of public character; and in his sway of intellectual power and greatness, he was like Saul among the men of Israel—head and shoulders higher than any of them all. His intellectual and moral worth won for him the respect and honour and reverence, which all men conceded to him. He occupied a place which nothing else could have enabled him to have acquired and afterwards maintain to his dying day. And we may affirm, that among those that can discern the things that differ—who know how to appreciate intellectual vigour, moral worth, honest independence, real learning, practical usefulness, disinterested generosity, and inflexible integrity,—there never was a man more highly and sincerely honoured while he lived, or more deeply and deservedly lamented when he died.

To give any suitable delineation of him is a task to which I feel and confess my inadequacy. I knew him, and knew him well, and was privileged with his friendship. Some years ago, when my local nearness to his own residence allowed it, I enjoyed much personal intercourse with him. My very knowledge of him satisfies me I cannot do justice to his memory; I cannot speak of him as he ought to be spoken of; I cannot speak of him as you will justly expect; I cannot speak of him as my heart would fondly wish; I cannot speak of him as others who have—I will not say, loved him more, but who have known him more, and who have powers more equal to the subject, will speak of him. This inability I regret the less, as his character, in all its aspects, was familiar to your minds. You knew him well—you loved him dearly—you venerated him highly: hundreds of you, under God, owe much to his ministry; it has been unto you “a savor of life unto life.” Many of you recognized him as your spiritual father; you were converted under his zealous, faithful preaching. Many of your fathers and mothers he has visited in their sickness and attended on their dying beds. I hardly need to tell you this night his character: it had, indeed, a length and breadth which made it obvious to all mankind; it had nothing hidden or equivocal about it; it was all wide, open, candid, and majestic. There was a magnanimity, a strength, a fulness, a freshness, an originality about his modes of thinking and acting, which were as eminent to the eye of observation as the lineaments of his face.

Dr. CLARKE, as you have learned from the public papers, was born in Ireland, but his parents were natives of Great Britain—his father being, I believe, an Englishman, and his mother a Scotchwoman: I don't wonder that the whole of the three kingdoms claim him as their own. In a sermon which he preached in Derby, two or three years ago, from the words—“I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life,”—he observed, that before he heard the Methodist preachers, Adam Clarke was as stupid a lad as was any in the place: that, nevertheless, he was characterized by an insatiable thirst for learning; and that after the light of the Gospel shone upon his mind, Adam Clarke could learn anything. It seems, that he was brought to God under the ministry of a methodist preacher of the name of Breedon. He became the subject of a sound, thorough, scriptural conversion; how genuine and radical was that change, a life of uniform, practical, growing piety, covering over the space of more than half a century, is the delightful and triumphant witness. He soon afterwards was called of God to preach the gospel. This he revealed to his parents, having been brought under the notice of Mr. Wesley, by letter from Mr. Breedon, who saw that he was no common individual. His parents were strenuously, and for a considerable period, opposed to his convictions and wishes: but in this distressing perplexity, he received an intimation from Mr. Wesley, that

he must come over to England, go to Kingswood school, and see if there was anything he could learn; after that, Mr. Wesley would tell him what further was to be done.

Mr. CLARKE left his parents, and landing at Liverpool, proceeded immediately to Bristol, and safely arrived at Kingswood school. Owing to some error or neglect, the master was not duly apprised of his coming, and his reception was anything but cordial and agreeable. It was winter, and he was sent into a room to study alone, and without fire. Looking out of the window one day, he saw some men digging up the soil in the garden: and being much annoyed by the cold, he went down to try to warm himself by breaking the clods after the men. While thus employed he found half a guinea. He took it to Mr. Bailey, the head master—afterwards Dr. Bailey, of the Old Church at Manchester. One of the masters owned it, and after some time, this master came to Mr. Clarke with the half-guinea, saying, he had lost half a guinea and that that might be his; but whether it was or not, he was determined not to retain it; “for,” said he, “I have been quite miserable ever since I received it.” As no one would own the money, Mr. Clarke was obliged to retain it; and, perhaps, never half guinea did so much good as that half guinea; for I heard him say, myself, that with that half guinea he bought a few coals to warm himself with, and a few books, and those books oriental books; and that those few oriental books laid the foundation of his being all that he ever was as an oriental scholar.

He wrote by and by to Mr. Wesley, to say that there was nothing taught in the school which he did not know, and therefore wished to be informed what next was to be done. Mr. Wesley came to the school—had an interview with him—asked him certain questions—examined him concerning his experience, his views of scriptural doctrine, and then put the question, Whether or not he would become a minister in the Methodist Connexion? He paused, and then answered—If Mr. Wesley thought him worthy he was willing. Mr. Wesley paused; his countenance assumed an unusual heavenly placidity and radiance, there was solemn silence for some time between them; and at length Mr. Wesley rose from his seat, moved forward to Adam Clarke, and invoked upon him the blessing of Almighty God, that he would make him a successful minister of the New Testament.

He was then sent into Cornwall as an itinerant minister; and the intelligent people there welcomed this youthful evangelist, highly valued and greatly profited under his ministry, and predicted some of his subsequent eminence; and to this day, his name in that county is held absolutely sacred: and as I had opportunity—when in the spring I was on a tour through that part of the country—of witnessing, I found that everywhere his name was as ointment poured forth. At Launceston, which was one of the places he preached at, a persecutor of gigantic stature and rage, determined to take away the life of this zealous evangelist; and for this purpose filled his pockets with large stones, that he might, as he expressed it, “dash out the brains” of the preacher. On arriving at the place with this awful intent, he found Mr. Clarke in his sermon, and he thought that, before he executed his purpose he would listen to a few words that the preacher was saying. He listened, and listened, and whilst listening, suddenly fell down as if he had been shot. He was convinced by the word, judged of all, and acknowledged that God was with the preacher. Mr. Clarke's life was saved, and the man's soul was saved! Glory be to God most high!

On his removal from that scene of toil, he was sent to the Norman isles of Guernsey and Jersey, and here he was truly and eminently a missionary. When about these islands he had much persecution; but he carried on his labors among those people, and was the means of the revival of religion at Guernsey; such prosperity crowning his labors, that a considerable society and a large congregation were raised by his influence, and a large chapel built, for which they were soon out of debt. The treatment he received here was most severe and violent, especially at St. Olives, where the house was frequently surrounded by a furious mob, and in one of their attacks it was nearly pulled to pieces. To himself the most violent indignities were offered, which even endangered his life. But the island was too strait for him, and he longed for a wider field in which to put forth the might of his energies, and to expatiate in all the fulness of his benevolence.

In addition to this craving after a more suitable and extensive sphere of action, he had considerable doubts as to the fairness of the manner in which his appointment had been brought about. This is quite apparent, and put beyond all doubt by his letter to Mr. King, one of the preachers with whom he had travelled on the Plymouth circuit, with whom he formed a most affectionate friend-

ship and maintained a close correspondence for many years afterwards. Mr. Clarke disclosed his views to Mr. King, in the following letter—a letter for which I am obliged to the kindness of Mr. Toase, who is nephew to this same Mr. King, and has the whole of Mr. Clarke's letters which were written in this early period of his life to his attached friend. This is the very letter which was written by Mr. Clarke, and is dated "Guernsey, Feb. 22, 1787." After some introductory remarks, from which it should seem that Mr. Clarke had given an invitation to Mr. King to come over to Guernsey, and that an intimation had been given that he would visit the island, Mr. Clarke goes on—"Your first letter, I acknowledge, buoyed me up with the hope of seeing you. With affection I have frequently mentioned it to our friends, who were taught to expect what I promised them as a blessing; but to my surprise, and perhaps their and my loss, we are all disappointed. *Τὸ δὲλας τοῦ Κυρίου γινώσκω!*"—There is still a friend that sticketh closer than the most affectionate brother. Glory be to his name. He is at present the portion of my soul, and in my many trials, the lifter up of mine head. Through eternity I trust to praise him for what he has done for me, for whose unworthiness the widest extremes can have no parallel: on me salvation must shine with peculiar lustre.—On a review of your epistle, I can find many intentional, but very well expressed ironia. For instance—you say you have much work to do, and many other letters to write, which must take up much time. I have much work to do too, which, accompanied with frequent afflictions and temptations, have caused my body to acknowledge its weakness by sinking under it. Yet I could do more were I in a more enlarged sphere. As to my writing, it has generally been a curse to me; but my conscience acquits me of a single desire to write one letter, or hold any correspondence with any person, which is not necessary or for the glory of God. Yes, I find that in this, as in every other respect, it is full time to have done with all trifling. Oh, may Jesus more deeply teach me to do all I do to the glory of God!"—Now, here there is an ellipse: he must be referring now to the contents of a letter from Mr. King on the subject of the unfairness or the fairness of his appointment by the Conference to Guernsey. "It may be so, my brother; but still I am induced to scruple my appointment as the immediate result of the Divine counsels. Had Mr. Wesley appointed me, it is probable I should have had little doubt concerning the matter: but I have been credibly informed by Mr. Day, that Mr. Wesley had no hand in the affair. But I bless God I neither murmur nor repine—yes, what is more, am far from desiring to leave it; I am heartily willing to stay, whatever privileges I am obliged to relinquish, as long as God sees meet to detain me. Glory be to thee, O Lord most high! That he has blessed and is blessing my labor, is a truth for which I can never be sufficiently grateful: yet still this is no proof that he would not have prospered me more abundantly in a situation where I should have had ten times the ground to sow the seed of life in. But this shall work eventually for my good. And never did I so comprehend what is implied in watching over souls, as I do now. Before, having two or three preachers always with me, we all shared the labor and concern; I had less burdens to bear; but here, I may truly say, I stand alone; every load falls on my shoulder, very incapable of bearing it; and my feelings are so increased, and my concern so deepened to get eternal souls brought to and kept with Jesus, that any backsliding among the people is a sword to my soul, and gives me some of the most poignant sensations." He then goes on to say, "My language is incapable of describing facts as they are, and I must cease. Here I stand—God help me! My brother, rush into every place; there call—O call immortal perishing souls back to God! How should my soul triumph to have such towns here to introduce the gospel in, as are vacant in your circuit! I now see, more than I did, how I am straitened; and being so circumscribed, my soul earnestly desires to be more useful." There you see the man and the workings of his mind. It seems that his friend, Mr. King, so far sympathized with him as to write to Mr. Wesley, and state the views of Mr. Clarke; and I hold in my hand the letter which was written by Mr. Wesley to Mr. King on this very subject. Here is the letter written by Mr. Wesley, from Ireland, to Mr. King; and you will see what Mr. Wesley's opinion of Adam Clarke was, almost fifty years ago. "Athlone, April 21, 1787. My dear brother,—Adam Clarke is doubtless an extraordinary young man, and capable of doing much good; therefore Satan will shorten his course if possible, and this is very

likely to be done by his still preaching too loud or too long. It is a sure way of cutting his own throat. Whenever you write, warn him of this; it may be he will take advice before it be too late. He may have work enough to do if he adds the isle of Alderney to those of Guernsey and Jersey. If you have a desire to go and be with him, you may, up to the conference. At that time I expect they will have both work and food for another laborer."

Now here is a part of Mr. Clarke's letter to Mr. King, in reference to this communication of Mr. Wesley. This small scrap contains both Mr. Clarke's and Mr. Wesley's letter; for Mr. Wesley's letter got into the hands of Mr. Clarke; and as Mr. Clarke was then going to sail for the island, and had reason to suppose that the letter for Mr. King referred to himself,—he having a particular intimacy with Mr. King,—opened the letter, and found what Mr. Wesley said here. "It seems from the contents, that you have been saying something to Mr. Wesley on my affairs, which I did not desire. However it is an evidence of your sincere friendship. May the kind Lord give me what I possess not, and increase in me that which, in a measure, already exists! I find Mr. Wesley is willing you should come to the island, if you please. Were I to stay here your presence would be a pleasure to my soul and body; but should my kind brother suffer in consequence of his affection for me, I know not what to say. If I stay, I pray God to send Mr. King to labour with me, if it be not injurious to his welfare; but otherwise I cannot desire it."

Well, since Guernsey and Jersey were too small a circuit for this young man, he proceeded to make the annexation of the isle of Alderney. It is a little curious, that last evening, about this time, I received the letter I referred to, written by "A backslider;" and while I was actually upon the very part about the doctor going to Alderney, a letter came to my house from a person giving me a history of his introduction into Alderney. Here it is:—

"Permit the writer to say, that he has been acquainted with the Old Arminian Methodist church for forty-eight years; wherefore he remembers the late most excellent and truly devout man of God, Adam Clarke, in early life. And give me leave to observe, that a few years after he became a preacher, he was appointed for Jersey and Guernsey. While Mr. Clarke was at Jersey, it was impressed on his mind to visit Alderney; but this place being at this time peopled by outlaws, no mariner could be found who would trust this virtuous young apostle to the mercy of such miscreants. Mr. Clarke, being under the influence and direction of the Holy Ghost, determined on paying them a visit. He got a passage in a smuggler's boat, from which he was landed safely on the isle of Alderney; but knowing no one on the island, he for some time roamed about, with a heart truly devoted to the work in which he was embarked. At last, placing his eye on a little cottage, he ventured to enter it with the promise of his Master, Christ Jesus the Lord, 'Peace be to this house!'"

Well, Mr. Clarke, in writing to Mr. Wesley, observes that the same little house was inhabited by an aged man and woman, the latter of whom understood his mission, and, like the Shunamite, perceiving that he was a man of God, showed him to an "upper room on the wall, where there was a bed, a table, a stool, and a candlestick." Here Mr. Clarke, the good man, and his wife, spent a short time in prayer, when he prevailed on them to publish that it was his intention to preach. Around him they gathered, and he truly unfolded the gospel of our Lord and Saviour Jesus Christ; when many, being convinced of sin, were constrained to cry out for mercy; and many, gratified with the doctrine delivered, cleared out a large store-room, where he delivered to them his second sermon. On leaving the island, he was followed by the people, entreating him to stay with them, or shortly to return, or send one like himself; for they needed such preaching. Further, Mr. Clarke adds, in his letter to Mr. Wesley, that there was no minister on the island but an old French Roman Catholic priest, who cared nothing for the souls of the people; and here, in early life, Mr. Clarke was made the sole instrument of establishing a society in that place, which hell and death have never yet been able to prevail against. God be thanked, and of his infinite mercy grant, that the death of this eminent man may be the occasion of the resurrection of the soul of the man who wrote me that letter!

It seems that his preaching extempore was considered, in the island, as a phenomenon; and on one occasion the governor heard him on the stairs, and at the conclusion of the service, politely requested him to allow him to see his Bible—fully expecting to find his sermon enclosed in it. He found it a simple Bible, without note or comment; and

returning it to the preacher, expressed his pleasure at having heard the discourse.

I hold in my hand a copy of an extract from one of his letters to Mr. King, from Guernsey. He says, "Here I am determined, by the grace of God, to conquer and die; and have taken the subsequent for a motto, and have it placed before me on the mantel-piece." It is a Greek sentence, the meaning of which is, "Stand thou as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive and yet to conquer." That was the motto of Dr. Clarke's life.

Having fulfilled his mission, he was removed; and now the scene widened before him, and the whole length and breadth of England and Ireland laid at his feet. As it is impossible I can continue this narrative, I shall merely say that God gave him, henceforth, his heart's desire. He had now a noble and spacious theatre of action for the play of his faculties; and it must now be pleasing to observe, that all the way from the Norman Isles in the south to the Shetlands in the extreme north, he has diffused the savor of the knowledge of Christ; and all along—from one extremity of the British islands to the other, taking Britain itself as a centre—he has left a track of light and glory behind him. In what great division of the country has he not been? and where has he been and has not left the print of his feet, a memorial of his genuine piety, and acknowledgment of his sterling worth, the sweet odour of his name? The whole land is mourning for him: this day his name has been on myriads of lips since this morning's sun appeared above the horizon. What portion of the people is there not sighing to think that he is no more—that the wind has passed over him and he is gone? Oh, my heart is sad! I will not—I must not—I dare not utter all that I feel. Oh, thou great and gracious God, teach us to bow meekly before thee, and to profit greatly by this most stunning blow of thine hand!

What did I say?—that Great Britain and Ireland formed the theatre of his usefulness? It was a great mistake: all over the United States of America he is read, and studied, and felt, and all but seen and heard by the germinating mind of that new and teeming hemisphere. No wonder that its chief men should send an invitation to him to come and see their shores, as the last "*Christian Advocate*" so beautifully tells us,—that he may go and tread their shores, and visit their pulpits, and bless their youth, and lift up his honoured head among their rising schools and colleges; and by showing them ADAM CLARKE, let them see what a thinking head, and a diligent hand, a gracious heart can bring forth, under the divine blessing. But what a shock is now vibrating towards that land! How will they grieve—not that they shall see him no more, but that they shall never see him at all! In Germany, as I was told by a learned friend and a great traveller, who was present at his funeral, he will be lamented as much as in this country—that he is beyond measure respected and revered there, his works having revealed and praised him in their gates. When I think on these things—when I look back on the course he has thus so long and so splendidly pursued—when I reflect on the rectitude and gentleness of his doings, as a ruler in our Israel—when I call to mind that his single object was to advance the power of religion in every part of the land, and to render Methodism its chief blessing, safeguard and glory—when I call to mind his unparalleled pleadings for the thousand charities among us—when I know that he drew over to our society individuals of station and exalted character, that the fame of no other than his name could attract—when I remember that he had set his heart on the conversion of all men, and how dear that object was to his benevolent mind, and how vigorously, and steadfastly, and triumphantly he worked for its accomplishment—when I think how wise, and good, and great he was—and then, when I bethink myself of the melancholy fact, that he has been taken away, hurried away out of the land of the living, and that we shall see his face no more, behold his form, and hear and profit by his discourse no more,—I am amazed and very heavy. When I remember those words that he uttered in the last Conference on the first day,—“I am the father of the Conference, and you cannot help yourselves,”—words which are now ringing in my ears and thrilling through my heart—how can I believe that he is gone? And yet, gone, gone, gone from us he is! and I can only exclaim, as Elijah did, when, with sorrow and surprise, he saw Elijah carried from him into heaven, “My father, my father, the chariot of Israel and the horsemen thereof!”—But I must go on.

In his conduct amongst men he was remarkably plain and manly—natural, simple, honest, ingenuous, and unaffected. His conversation was pleasing and lovely, not learned, except when circumstances so combined as to render it a duty to give it that particular character. He

never pretended to refinement, though he was eminently affable and polite, and disclosed by his manner the effect of that intercourse which he, more than any other man who ever bore the appellation of Methodist, actually had with what is usually called good society and exalted rank: all who approached him felt the indefinable but irresistible fascination which such intercourse never fails to produce on a nature like his.

The excellencies of his sentiments were not drawn from exterior embellishments, their character not needing the aid of foreign ornament, but were, “when unadorned, adorned the most.” From his extended and unbounded acquaintance with the religious world, and from his access to every walk of life, his information was universal. As his discourse combined the agreeable with the edifying, he was listened to with delight. He was the very reverse of moroseness, as every body knows; his heart was the region of cheerfulness, and on his tongue was the law of kindness. Warm in his friendships, none could surpass him in sympathy for his afflicted people and suffering friends, or his possession of sentiments of participation in their joys. In fine—the spirit, influence and virtues of Christianity uniformly diffused over his character a serene splendor—adorned and imbued his whole behaviour. His fine intellectual and commanding mien, together with the natural and easy manner, that seemed to pervade him like an atmosphere, were particularly prepossessing and delightful; and perhaps it was impossible for any person, however uninfluenced by religion, to experience disgust or to feel uneasy in his company; for the heart that did not vibrate to his, felt constrained to pay homage to his superior greatness and unaffected goodness.

But you expect me to speak of him as a preacher. On this I am aware some will differ from me. I consider him to have been pre-eminently great, and that he occupied a field of religious eloquence altogether and exclusively his own. The whole kingdom has acknowledged the sway of his master mind as a teacher of the people. The truths of revelation received a coloring and flew forth from his skilful hands with an energy that secured the attention, admiration, and reverence, of myriads, and the actual reception and personal belief of thousands. He took up the precious ore as it lay in its original bed; and by such a disposition of its several parts, and such a powerful handling of it, as a whole, compelled myriads to acknowledge its heavenly worth and origin, and to sink, and flinch, and quiver, under its searching power. His manner of preaching was, beyond all comparison, authoritative and forceful; and no one could listen to him without being assured that he was as certain of the truth of what he was enforcing as of his own existence. He spoke in the fulness of his heart, and delivered, with the earnestness of a messenger of God, that which he had received from the Lord Jesus Christ.

There was, in his preaching, not only intellectual perception, but also the power of moral suasion; and his hearers were made sensible of it; they felt that he and his subject were one—that his being was possessed of it—and that it was twined and intertwined, laced and interlaced, with the very essence of his nature—that they might cut off his right arm, but that nothing could separate him and his faith. It was this air of authority in which his message was steeped, that made it altogether his own, and perfectly unique. He demonstrated and expounded, perhaps, as much as any uninspired man ever did, how the truth was as it was, and that it could not but be so. He conveyed the knowledge of it and commended the testimony of it to every man's conscience; and with his mighty galvanic battery of logical argumentation, stormed the citadel of many a proud and lofty spirit, and gained a lodgment for the heavenly message. He made the truth flash forth its own evidence; so that you saw its coruscations and felt its weight. This gave his addresses the momentum, the penetration and the force which it is difficult to describe to one who never heard him, and impossible to conceive.

But, after all, I think it will be admitted, that the great and prominent characteristic of his preaching, was the high degree of unction that generally pervaded it; hence it was that a sermon of Dr. Clarke's was universally looked forward to, by the people, as a feast—a spiritual banquet—as food into which, as into that of Elijah, on one occasion, a heavenly seasoning was transfused, so that the receiver could go on in the strength of the meal for many days. It was this that made the word of the Lord so precious. From his lips the gospel came, not distinguished by its authority alone, but also by its fragrance. In fact, to hear the doctor was regarded by multitudes of sensible pious people, as the greatest treat of their lives. Some years since, when coming from the pulpit stairs, after preaching before the Conference, the subject having been the account of

Barnabas, Mr. Miller stepped forward, sang his arms round his neck, wept a flood of tears, and said, "Bless you!—you are a man of God, full of faith, and full of the Holy Ghost." We know that by his labors much people were added to the Lord: his ministry is thought to have been more successful than that of any of his companions, except Mr. Benson's, and not less than his; and certainly was more successful than that of any minister now living, unless we except the Rev. Rowland Hill, who has had some fifteen years more of public life and labor than he had.

The interest that his visits in any part of the provinces excited was prodigious, and will by and by become incredible. And here it must be sufficient to say, that during the greater part of his life, down to the last closing day, he could, in any city, town, or village, in England or Ireland, have filled and crowded the largest chapel, on the morning of any week day of the six: and as to his collections, every body knows there was a marked difference between their amount and those of the most talented and eloquent of his coadjutors.

For several years he has been regarded with far more reverence than is ordinarily felt by a people towards an established and able minister. His high character—his extended reputation—his achievement of an elaborate and imperial Commentary on the Holy Scriptures, with the accurate meaning of which it was presumed he was acquainted, above the lot of his own coevals and brethren in general—his venerable, grand, and apostolic appearance—the undimmed freshness of mind which he retained through a long life of ministerial greatness—his title to some of the most distinguished honors in the aristocracy of letters—with many other considerations, which I cannot touch upon,—gave to his name, and person, and ministry a popularity whose volume and depth distinguished it from that of any other, even the most acknowledged and distinguished men amongst us.

But he is not merely to be considered as a Methodist, though his attachment to Methodism never knew any diminution; and towards the people his affection was maintained, through evil and through good report, unaltered, and, we believe, undiminished to the last. But as he was the very antipodes of bigotry and sectarianism, he took a lively interest in every thing affecting the fortune, and condition, and prosperity, and destiny of the church of Christ. A more expansive and generous mind we know not. His judgment of his brethren was never harsh or severe; and he was always ready to put the best construction on their sayings and doings which truth and justice would admit, and almost more than that. His kindly feeling towards his brethren and mankind at large, it has been thought he carried to excess; but he knew more men and more of men than most: and the result of his extended commerce with liberal and opposing parties was that his love to all was increased—the never-failing effect of travel being to rub off the austerities, to dilate the contractions, to diminish the selfishness, which are found to hang about all men who live within the narrow limits of some nut-shell locality.

As a patriot and citizen he is entitled to honorable mention, having an ardent love of the constitution and the king, and regarding the liberty and independence of the people as their birthright and their glory. And though he meddled with politics much less than some of his brethren, he was never indifferent to any thing that bore, directly or indirectly, upon the weal or the woe of this great empire, which he longed to see filled with knowledge and righteousness. He felt an interest in the welfare of all countries as well as his own, because he felt that every man was his brother, and that every man might be saved. He therefore looked forward to the time when the errors and delusions of Satan would come to an end—when ignorance, cruelty, slavery, and war, should be expelled the world—when the beauty of holiness should fill every region, and the sound of salvation float on every breeze. Vast and unbounded was the extent of his labors for the accomplishment of this consummation. Many of his mightiest physical efforts in the cause of the renovation of the world, have been the sermons he delivered on behalf of the Missionary Society. In him the heathen have lost a friend, whose advocacy of their cause was crowned with unparalleled success.

His great and primary distinction was a clear, and searching, and profound, and powerful understanding, which apprehended speedily, and seized eagerly, and discriminated sagaciously on the merits of any subject, in all its various issues and complex relations; and which advanced to its decision with unhesitating promptitude and unflinching firmness. His learning was immense; and being all devoted to benevolent ends, it stamped on his life and character an interest of the most exalted order. He

was generally taken to be one of the most learned men of this age, or of any other since the fall of man. His acquaintance with languages and dialects, living and dead, was prodigious, and considering the active life he was compelled to lead, scarcely credible. His accumulation of all knowledge was to an astonishing amount, as much, perhaps, as any man; he was an encyclopedia of all knowledge. His mind was a garden of deep and rich things, in the soil of which actual creations took place, and whose growths exhibited at once the freshness of spring, the beauty of summer, and the plenty of autumn, where the chills and barrenness of winter were never known. Yet that same mind was a laboratory, into which knowledge without measure was brought from every kingdom of nature, and all the labyrinths of history, and all the wells of literature, and all the depths of philosophy, and especially from that great and endless dell—human nature, in which they were all subjected to the processes of a gigantic apparatus of mental chemistry; and the results of the whole were deposited in the spacious receivers and unnumbered cavities, where, whenever called for, they were ready to be run off to serve the grand purposes of the Almighty, in the firmament of the physical, moral, and spiritual improvement of the species.

Nor can I suffer this occasion to pass without stating my opinion of that *chef d'œuvre* of his laborious hand—I mean his *Commentary on the Scriptures*. His labors, in that respect, were those of a miner; he separated each portion of metal from its adjacent mass—assayed, weighed, measured, tested every sentiment, word, article, accent, point, and sound of the sacred treasure; and then fearlessly, manfully, unequivocally and truthfully recorded, in the fear of God, his conviction of the meaning of the written Word. And, as I have said, he was an encyclopedia of letters and knowledge, so his Commentary is an encyclopedia of biblical science and learning, and will be remembered longer than the Egyptian pyramids, and stand a mighty, Alpine monument of the wisdom, piety, benevolence, zeal, Herculean labor, indefatigable industry, and immense application of its gifted, and distinguished, and ennobled, and illustrious author. As to the few peculiarities of opinion, on account of which the work has been, by some, attempted to be disparaged, they do not affect any essential, leading doctrine of religion: and we affirm, that no other commentator, in this or any other country, has taught and established more clearly, and pointedly, and forcefully, the fall and depravity of human nature—the redemption by Christ Jesus—the efficacy and extent of the atonement—the justification of the sinner by faith in that atonement—the necessity and reality of the influence of the Holy Ghost—and the entire sanctification of the whole man, than he who, though "dead, yet speaketh." By his labors he has not only cleared the ground, filled up the ditches, and smoothed the roads; but drained, planted, sowed, and watered the surface of the country. The press, as well as the pulpit, was the great weapon of his warfare; and it might be said of him as it was said of Luther, "He had thought, matter, and mind, for all that he did."

I am aware that this eminent man has been much blamed for broaching any opinions—however light they may be and comparatively insignificant—which are not generally received and avowed by the body to which he belonged, and to which he was ever proud to belong. I confess, that, though I am not one of those that adopted these opinions, yet I always admired and confided in, and venerated the character of the doctor the more and yet the more, for his unflinching, uncompromising, unprevaricating honesty and faithfulness in this matter. He had undertaken and had announced himself to the world in and under the character of a commentator on the Bible; and this being the case, it was not optional for him to withhold his deliberate sentiments on any portion of the volume. He had voluntarily engaged—but solemnly and bindingly engaged—to give the sense and meaning, as he understood it, and as far as he understood it, of the Scriptures, and of the whole Scriptures. He fulfilled his engagement; and he had the rare good fortune and the transcendent honor of finishing and giving to the world, a learned, pious, critical, colossal and honest Commentary on the entire books of the Old and New Testament Scriptures, which is found alike on the shop-board of the mechanic and in the cabinet of the learned—on the shelf of the poor man's cottage and in the libraries of the kings and princes of the earth.

I had written thus far when the time of night summoned me into this place. I might go on a great way, but you, I am sure, are anxious I should close.

I am aware you will say, "Well—had he no faults?" O yes, to be sure he had; for he was a man, and not an angel—a saved sinner, and not an immaculate, impeccable

creature. Faults! It has been said that he was dogmatical. Well, and so he was; and so is every man that has the power of mind, and the mass of learning, and the station and the character which he had. Dogmatical! Why, Dr. Parr was dogmatical—Dr. Johnson was dogmatical—John Wesley was dogmatical; and every great, learned, and illustrious man may be said to be somewhat dogmatical. The sun is very dogmatical in the dog-days, when it pours its irradiations on the head of a man that is travelling. The lightning is very dogmatical when it strikes and scathes the stately oak. The flood is very dogmatical when it plunges, and dashes, and puts forth its powerful influence to find its level.

It has been said he was obstinate. Obstinate! Why, in the granite of his noble mind, some of the granulations may have been flinty and adamant; but you will observe, that firmness is often mistaken for obstinacy; and that every man who stands on the eminence which he stood on, is obliged to be firm to a degree that sometimes does border on obstinacy. It has been said that he was eccentric. Why, yes, indeed; and so would you be if you had a decimal fraction of the strength and originality of his astonishing mass of learning. It has been said, that he was not eloquent. Eloquent! Why, there is a sort of eloquence that he had: but any man may be eloquent who has got a flood of feeling in his soul, and intelligence in his head, and independence in his thoughts, and volubility in his tongue. But it is not every eloquent man that could think, or say, or do as he did. His attainments were lifted far up above the mere character of eloquence and refinement of taste.

I gave it before as my own opinion, that at the moment of his death he occupied a larger space in the public eye, and a deeper lodgment in the public heart, not only of the eminent communion to which for fifty years he belonged, but of all the living Christianity now found upon the globe. In losing him we seem as if a great river had been dried up—as if a sun had been quenched—as if a lighthouse had been upset in the midst of the ocean. Our loss is great; but his gain is vastly greater.

To my own mind, it is beyond all measure affecting,

that the last Sunday evening I preached in this place, it was a funeral sermon for the late Mr. Storry, whom I had interred in the adjoining ground that afternoon, and who had died but the day before! Then we considered and lamented the death of an eminent Christian, and an able and successful minister of the New Testament. We were struck with the suddenness of the loss and separation in that case; and we came and glorified God in him whose holy life and useful labors had been brought to an abrupt close. We then put into the mouth of that much-loved servant of the Saviour, the precious testimony of the apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." *I was then filled with the conviction, that it was my duty to go to Liverpool.* A few hours after I left this pulpit, I was on my way there, to discharge what I felt, be it right or wrong, a debt to Dr. CLARKE and the Methodist connexion. My manner of discharging that, no doubt, was exceedingly faulty, as is my manner of doing every thing I attempt to do; but that I did it then—that I did it at all—affords me the highest satisfaction of any public event of my life. Down to the last day of my existence I must look back upon the attempt—upon the motives that prompted me, with the approbation of my mind. I have lived long enough to know that self-reproach is an infinitely greater calamity than any other reproach except the reproach of the Almighty.*

And now, my friends, to Him that liveth and reigneth—to Him that made the departed individual what he was—to Him that connected his labors with this church—to the only wise God—Him alone who hath immortality,—be honor, and glory, and might, and majesty, and dominion forever and ever! Amen.

* It ought to be generally known that Mr. Beaumont here alludes to the testimony which he felt it his duty to bear against the conference, for voting Dr. Clarke a supernumerary relation, contrary to the expressed wish of the Doctor. Mr. B. has immortalized his name by his bold and magnanimous manner on the occasion.

PREFACE

TO THE

BOOK OF GENESIS.

EVERY believer in Divine Revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3000 years, this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. The Jewish church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony, and Jesus Christ and his apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the divine authenticity of the New Testament. As to unbelievers in general, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light. When they have *proved* that Moses is *not* the author of this work, the advocates of Divine Revelation will reconsider the grounds of their faith.

That there are a few things in the Pentateuch which seem to have been added by a later hand, there can be little doubt; among these, some have reckoned, perhaps, without reason, the following passage, Gen. xii. 6. *And the Canaanite was then in the land.* But see the note on this place. Num. xxi. 14. *In the book of the wars of the Lord,* was probably a marginal note, which in process of time got into the text: see the note on this passage also. To these may be added the *five first verses* of Deuteronomy, chap. i.—the *twelfth* of chap. ii. and the *eight* concluding verses of the last chapter, in which we have an account of the death of Moses. These last words could not have been added by Moses himself, but are very probably the work of Ezra, by whom, according to uninterrupted tradition among the Jews, the various books, which constitute the canon of the Old Testament, were collected and arranged, and such expository notes added, as were essential to connect the different parts: but as he acted under divine inspiration, the additions may be considered of equal authority with the text. A few other places might be added, but they are of little importance, and are mentioned in the notes.

The book of GENESIS, ΓΕΝΕΣΙΣ, has its name from the title it bears in the *Septuagint*, ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ (ch. ii. v. 4.) which signifies *the book of the generation*, but it is called in Hebrew בְּרֵאשִׁית *Berechith*, "*In the beginning*," from its initial word: it is the most ancient history in the world; and from the great variety of its singular details, and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity. This book contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the re-peopling and division of the earth; the origin of nations and kingdoms; and a particular history of the *patriarchs* from Adam down to the death of Joseph, including a space at the least computation of 2369 years.

It may be asked, how a detail so circumstantial and minute could have been preserved, when there was no *writing* of any kind; and when the earth, whose history is here given, had already existed more than 2000 years? To this inquiry a very satisfactory answer may be given. There are only *three* ways in which these important records could have been preserved and brought down to the time of Moses: viz. *writing, tradition, and Divine Revelation.* In the antediluvian world, when the life of man was so protracted, there was, comparatively, little need for *writing* of any kind: and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events, could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these *friends and relatives* in the most proper sense of the terms; for they lived in an insulated state, under a patriarchal government.

Thus it was easy for Moses to be satisfied of the truth of all he relates in the book of *Genesis*, as the accounts came to him through the medium of very few persons. From Adam to Noah there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, perfectly known to Methuselah who lived to see them both. In like manner, Shem connected Noah and Abraham, having lived to converse with both; as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Atram, who was contemporary with Joseph. Supposing, then, all the curious facts recorded in the book of *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of credibility *superior* to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his *facts*, and the ascertaining of his *dates*. Indeed the narrative is so simple; so much like truth; so consistent every where with itself; so correct in its dates; so impartial in its biography; so accurate in its philosophical details; so pure in its morality; and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this case also, Moses constructed every thing according to the pattern which God showed him in the mount.

THE
FIRST BOOK OF MOSES,
CALLED
G E N E S I S.

Year before the common year of Christ, 4004.—Julian Period, 718.—Cycle of the Sun, 10.—Domical Letter, E.—Cycle of the Moon, 7.—Indiction, E.—Creation from
Thiri or September, according to the Jewish Computation, 1.

CHAPTER I.

First day's work—Creation of the heavens and the earth, 1, 2. Of the light, and its separation from the darkness, 3-5. *Second day's work*—The Creation of the firmament, and the separation of the waters above the firmament from those below it, 6-8. *Third day's work*—The waters are separated from the earth, and formed into sea, &c. 9, 10. The earth rendered fruitful, and clothed with trees, herbs, grain, &c. 11-13. *Fourth day's work*—Creation of the celestial luminaries, intended for the measurement of time, the distinction of periods, seasons, &c. 14 and to illuminate the earth, 15. Distinct account of the formation of the sun, moon, and stars, 17-19. *Fifth day's work*—The creation of fish, fowls, and reptiles in general, 20. Of great aquatic animals, 21. They are blessed so as to make them very prolific, 22-23. *Sixth day's work*—Wild and tame cattle created, and all kinds of animals which derive their nourishment from the earth, 24, 25. The creation of man in the image and likeness of God, with the dominion given him over the earth and all inferior animals, 26. Man or Adam a general name for human beings, including both male and female, 27. Their peculiar blessing, 28. Vegetables appointed as the food of man and all other animals, 29, 30. The judgment which God passed on his works at the conclusion of his creative acts, 31.

IN the "beginning" God created the heavens
and the earth.
2 "And the earth was without form and void;

and darkness *was* upon the face of the deep.
"And the Spirit of God moved upon the face of
the waters.

a Prov. 8. 25, 26, 34. Mark 13. 19. John 1. 1, 2. Heb. 1. 10.—b 1 Chron. 16. 26.
Neb. 9. 6. Ps. 8. 1 & 23. 6 & 28. 11, 12 & 94. 5 & 102. 26 & 104. 24 & 118. 15.
& 126. 2 & 128. 3 & 134. 3 & 135. 5 & 146. 4. Prov. 3. 19 & 8. 26, 27. Eccl. 1.
12. 1. Job. 37. 10 & 38. 5 & 44. 24 & 51. 10 & 65. 17. Jer. 10. 12 & 32. 17 & 50. 15.

Zech. 12. 1. Acts 4. 24 & 14. 15 & 17. 34. Rom. 1. 20. Eph. 3. 9. Colos. 1. 16, 17.
Heb. 1. 2 & 11. 3 & 13. Rev. 1. 5 & 2. 14 & 4. 11 & 10. 5 & 14. 7 & 21. 5.
& 22. 13.—c Gen. 1. 15. Jer. 4. 23.—d Gen. 1. 10. Job. 12. 14.

NOTES ON CHAPTER I.

Verse 1. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *Bere-shith bara Elohim eth hashamayim veeth haarets. GOD in the beginning created the heavens and the earth.*

Many attempts have been made to define the term GOD: as to the word itself, it is a pure Anglo-Saxon, and among our ancestors signified not only the Divine Being, now commonly designated by the word, but also *good*; as in their apprehension, it appears, that *God* and *good* were correlative terms; and when they thought or spoke of him they were ever led, from the word itself, to consider him as THE GOOD BEING, a fountain of infinite benevolence and beneficence towards his creatures.

A general definition of this great First Cause, as far as human words dare attempt one, may be thus given. The eternal, independent, and self-existent Being; the Being whose purposes and actions spring from himself, without foreign motive or influence: He who is absolute in dominion; the most pure, most simple, and most spiritual of all Essences: infinitely benevolent, beneficent, true, and holy: the Cause of all being, the Upholder of all things: infinitely happy, because infinitely good; and eternally self-sufficient, needing nothing that he has made. Illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence: known fully only to Himself, because an infinite mind can only be comprehended by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible, but how widely different from the God of most human creeds and apprehensions!

The original word אֱלֹהִים *Elohim*, God, is certainly the plural form of אֱלֹהִי, and has long been supposed by the most eminently learned and pious men, to imply a *plurality* of Persons in the Divine nature. As this plurality appears in so many parts of the Sacred Writings, to be confined to *three* Persons, hence the doctrine of the TRINITY, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the *Christians* singular in receiving this doctrine, and in deriving it from the first words of Divine Revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus has these remarkable words: "Come and see the mystery of the word *Elohim*: there are *three degrees*, and each degree by itself *alone*, and yet, notwithstanding, they are all *one*, and joined together in *one*, and are not divided from each other." He must be strangely prejudiced indeed, who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is clearly expressed in the above words. The verb בָּרָא *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the *Unity* of the Divine

Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the Persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.

"Let those who have any doubt whether אֱלֹהִים *Elohim*, when meaning the true God, Jehovah, be *plural* or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns *plural*."

Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 7, 53. xxxv. 7. Deut. iv. 7. v. 23. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Ps. lviii. 12. Isa. vi. 8. Jer. x. 10. xxiii. 36.

See also Prov. ix. 10. xxx. 3. Ps. cxlix. 2. Eccl. v. 7. xii. 1. Job. v. 1. Isa. vi. 3. liv. 5. lxii. 5. Hos. xi. 12. or xii. 1. Mal. i. 6. Dan. v. 18, 20. vii. 18, 22." PARKHURST.

As the word *Elohim* is the term by which the Divine Being is most generally expressed in the Old Testament, it may be necessary to consider it here more at large. It is a maxim that admits of no controversy, that every noun in the Hebrew language is derived from a *verb*, which is usually termed the *radix* or root, from which not only the noun, but all the different flexions of the verb, spring. This radix is the third person singular of the preterite or past tense. The *ideal* meaning of this root expresses some essential property of the thing which it designates, or of which it is an appellative. The root in *Hebrew*, and in its sister language, the Arabic, generally consists of *three* letters, and every word must be traced to its root in order to ascertain its genuine meaning, for there alone is this meaning to be found. In Hebrew and Arabic this is essentially necessary, and no man can safely criticise on any word in either of these languages, who does not carefully attend to this point.

I mention the *Arabic* with the *Hebrew* for two reasons. 1. Because the two languages evidently spring from the same source, and have very nearly the same mode of construction. 2. Because the deficient roots in the Hebrew Bible are to be sought for in the Arabic language. The reason of this must be obvious, when it is considered that the whole of the Hebrew language is lost, except what is in the Bible, and even a part of this is written in Chaldee.

Now, as the *English Bible* does not contain the whole of the *English language*, so the Hebrew Bible does not contain the whole of the Hebrew. If a man meet with an English word which he cannot find in an ample concordance or dictionary to the Bible, he must of course seek for that word in a general English dictionary. In like manner, if a particular form of a Hebrew word occur that cannot be traced to a root in the Hebrew Bible, because the word does not occur in the third person singular of the past tense in the Bible, it is expedient, it is perfectly lawful, and often indispensably necessary, to seek the deficient root in the Arabic. For, as the Arabic is still a living language, and perhaps the most copious in the universe; it may well be expected to furnish those terms which are deficient in

3 ¶ And God said, ^b Let there be light: and there was light.

4 And God saw the light that *it was good*: and God ^cdivided ^dthe light from the darkness.

5 And God called the light ^eDay, and the

darkness he called Night. ^f And the evening and the morning were the first day.

6 ¶ And God said, ^g Let there be a ^h firmament in the midst of the waters, and let it divide the waters from the waters.

^a Psa. 23. 6. 9. & 143. 5.—^b Job 26. 30. & 28. 12. Psa. 87. 11. & 104. 2. & 113. 27. Isa. 43. 7. & 50. 10. John 1. 5. 9. & 3. 19. 2 Cor. 4. 6. Ephes. 5. 8. 1 Tim. 6. 16. 1 John 1. 6. & 2. 8.—^c 2 Cor. 6. 14.—^d Heb. between the light and between the darkness.

^e Chap. 8. 22. Psa. 13. 2. & 74. 16. & 104. 20. Jer. 33. 20. 1 Cor. 3. 12. Ephes. 5. 12. 1 Thim. 5. 8.—^f Heb. and the evening was, and the morning was.—^g Job 26. 7. & 27. 16. Psa. 13. 1. & 104. 2. & 150. 6. & 153. 1. Jer. 10. 12. & 51. 15.—^h Heb. expanse.

the Hebrew Bible. And the reasonableness of this is founded on another maxim, viz. that either the Arabic was derived from the Hebrew, or the Hebrew from the Arabic. I shall not enter into this controversy; there are great names on both sides, and the decision of the question in either way, will have the same effect on my argument. For, if the Arabic was derived from the Hebrew, it must have been when the Hebrew was a *living and complete* language; because such is the Arabic now; and therefore all its essential roots we may reasonably expect to find there: but if, as Sir William Jones supposed, the Hebrew was derived from the Arabic; the same expectation is justified, the deficient roots in Hebrew may be sought for in the mother tongue. If, for example, we meet with a term in our ancient English language, the meaning of which we find difficult to ascertain; common sense teaches us that we should seek for it in the Anglo-Saxon, from which our language springs, and, if necessary, go up to the Teutonic, from which the Anglo-Saxon was derived. No person disputes the legitimacy of this measure; and we find it in constant practice. I make these observations at the very threshold of my work, because the necessity of acting on this principle (seeking deficient Hebrew roots in the Arabic) may often occur: and I wish to speak *once for all* on the subject.

The first sentence in the Scripture shows the propriety of having recourse to this principle. We have seen that the word *אלהים* *Elohim* is plural; we have traced our term *God* to its source, and have seen its signification; and also a general definition of the *thing* or *being* included under this term, has been tremblingly attempted. We should now trace the *original* to its root; but this root does not appear in the Hebrew Bible. Were the Hebrew a *complete* language, a pious reason might be given for this omission: viz. "As God is without beginning and without cause, as his being is infinite and *undervived*, the Hebrew language consults strict propriety in giving no root whence his name can be deduced." Mr. Parkhurst, to whose pious and learned labours in Hebrew literature most Biblical students are indebted, thinks he has found the root in *אלה* *alah*, *he swore, bound himself by oath*; and hence he calls *אלהים* *Elohim*, the ever-blessed Trinity, as being bound by a conditional oath to redeem man, &c. &c. Most pious minds will revolt from such a definition, and will be glad, with me, to find both the *noun* and the *root* preserved in Arabic. *ALLAH* *الله* is the common name for God in the Arabic tongue, and often the emphatic *الله* is used, the very same letters as those in *אלהים* *alahim*, the *yod* being dropped, and the *lamed* doubled. Now both these words are derived from the root *אלה* *alah*, *he worshipped, adored, was struck with astonishment, fear, or terror*: and hence *he adored with sacred horror and veneration*, cum sacro horrore, ac veneratione coluit, adoravit. WILMOT. Hence, *אלהים* *ilahim*, fear, veneration, and also the *object of religious fear*, the *Deity*, the supreme God, the *tremendous Being*. This is not a new idea; God was considered among the ancient Hebrews as the *fearful or tremendous Being*: and hence Jacob swears by the *fear* of his father Isaac, Gen. xxxi. 53. To complete the definition, Goliath renders *אלהים* *alah*; *juvit, liberavit, et tutatus fuit*. "he succoured, liberated, kept in safety, or defended." Thus, from the *ideal* meaning of this most expressive root, we acquire the most correct notion of the divine nature; for we learn that God is the *sole object of adoration*, that the perfections of his nature are such as must *astound* all those who piously contemplate them, and fill with *horror* all who would dare to give his glory to *another*, or break his commandments: that consequently he should be *worshipped with reverence and religious fear*; and that every sincere worshipper may expect from him divine *help* in all his weaknesses, trials, difficulties, temptations, &c. *freedom* from the power, guilt, nature, and consequences of sin; and to be *supported, defended, and saved* to the uttermost and to the end.

Here, then, is one proof, among multitudes which shall be adduced in the course of this work, of the importance, utility, and necessity of tracing up these sacred words to their *sources*; and a proof also, that subjects which are supposed to be out of the reach of the common people,

may, by *due management*, be brought on a level with the most ordinary capacity.

In the beginning] Before the creative acts mentioned in this chapter, all was eternity. *Time* signifies *duration* measured by the revolutions of the heavenly bodies; but prior to the creation of these bodies, there could be no measurement of duration, and consequently *no time*; therefore, *In the beginning* must necessarily mean the commencement of time which followed, or rather was produced by God's creative acts, as an effect follows, or is produced by a cause.

Created] Caused that to exist which, previously to this moment, had no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word *ברא* *bara*, expresses the commencement of the existence of a thing: or its egression from nonentity to entity. It does not, in its primary meaning, denote the *preserving* or *new forming* things that had previously existed, as some *imagine*; but *creation*, in the proper sense of the term, though it has some other acceptations in other places. The supposition that God formed all things out of a pre-existing eternal nature, is certainly absurd: for, if there was an eternal nature besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction.

עושה *eth hashamayim*. The word *עושה* *eth*, which is generally considered as a *particle* simply denoting that the word following is in the accusative or oblique case, is understood by the rabbins in a much more extensive sense. "The particle *עושה* *eth*," says Eben Ezra, "signifies the *substance* of the thing." The like definition is given by Kimchi in his *Book of Roots*. "This particle," says Mr. Ainsworth, "having the *first* and *last* letters of the Hebrew alphabet in it, is supposed to comprise the *sum* and *substance* of all things." "The particle *עושה* *eth*," (says Buxtorf, Talmudic Lexicon sub voce) "with the Cabalists, is often mystically put for the *beginning* and *end*, as *A* alpha, and *Ω* omega, are in the apocalypse." On this ground these words should be translated: "God in the beginning created the *substance* of the heavens, and the *substance* of the earth:" i. e. the *prima materia*, or first elements, out of which the heavens and the earth were successively formed. The Syriac translator understood the word in this sense, and to express this meaning has used the word *ܐܠܗ* *aloh*, which has this signification, and is very properly translated in Walton's Polyglot, *esset celi et esset terra*, "the being or substance of the heaven, and the being or substance of the earth." St. Ephraim Syrus, in his comment on this place, uses the same Syriac word, and appears to understand it precisely in the same way. Though the Hebrew word is certainly no more than the notation of a *case* in most places: yet understood here in the sense above, it argues a wonderful philosophic accuracy in the statement of Moses, which brings before us not a *finished* heavens and earth, as every other translation appears to do, though afterward the process of their formation is given in detail, but merely the *materials* out of which God built the whole system in the six following days.

The heavens and the earth] As the word *עושה* *shamayim* is plural, we may rest assured that it means more than the *atmosphere*, to express which some have endeavoured to restrict its meaning. Nor does it appear that the atmosphere is particularly intended here, as this is spoken of ver. 6. under the term *firmament*. The word *heavens* must therefore comprehend the whole *solar system*; as it is very likely the whole of this was created in these six days: for, unless the earth had been the *centre* of a system, the reverse of which is sufficiently demonstrated, it would be unphilosophic to suppose it was created independently of the other parts of the system. Indeed we must have recourse to the almighty power of God, to suspend the influence of the earth's gravitating power, till the fourth day, when the sun was placed in the centre, round which the earth began then to revolve. But as the design of the inspired penman was to relate what especially belonged to our world and its inhabitants, therefore he passes by the rest of the planetary system, leaving it simply included in the plural word *heavens*. In the word *earth*, every thing,

7 And God made the firmament; and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

a Prov. 8. 28.

b Psa. 148. 4.

relative to the terraqueous globe is included; that is, all that belongs to the solid and fluid parts of our world, with its surrounding atmosphere. As therefore I suppose the whole solar system was created at this time, I think it

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth

a Job 28. 10 & 28. 2. Ps. 24. 2 & 23. 7 & 95. 5 & 104. 5 & 136. 5, & Prov. 8. 28
Eccles. 1. 7. Jonah 1. 9. 2 Pet. 3. 5.—2 Pet. 3. 5.—Heb. 6. 7.

perfectly in place to give here a general view of all the planets, with every thing curious and important hitherto known relative to their revolutions and principal affections.

A GENERAL VIEW OF THE WHOLE SOLAR SYSTEM.

TABLE I. THE REVOLUTIONS, DISTANCES, &c. &c. OF ALL THE PRIMARY PLANETS.

Names.	Periodical Revolution.	Sidereal Revolution.	Mean distance from the Sun in English miles.	Least distance from the Earth in English miles.	Greatest distance from the Earth in English miles.	Diameter in English miles.
Sun	Yrs. d. h. m. s.	Yrs. d. h. m. s.				
Mercury	0 87 23 14 33	0 87 23 15 40	36,973,282	93,908,984	97,118,538	886,473
Venus	0 224 16 41 27	0 224 16 49 11	69,088,240	68,540,512	132,487,077	3,191
Earth	1 0 5 48 48	1 0 6 9 12	95,513,794	26,425,554	164,602,034	7,630
Moon	0 27 7 43 5	0 27 7 43 12	95,513,794	222,920	254,084	2,172
Mars	1 321 22 18 27	1 321 23 30 36	146,533,667	50,019,873	241,047,462	4,135
Jupiter	11 315 14 39 2	11 317 14 27 11	496,765,289	401,251,495	592,279,083	86,396
Saturn	29 164 7 21 50	29 176 14 36 43	911,141,442	815,627,647	1,006,655,236	79,405
Sat. Ring	29 164 7 21 50	29 176 14 36 43	911,141,442	815,525,205	1,006,757,678	185,280
Herschel	83 294 8 39 0	84 29 0 29 0	1,822,575,228	1,727,061,434	1,918,089,022	34,457

Names.	Proportions built, the Earth being 1.	Time of rotation upon their axis.	Inclination of axis to equator.	Attractive power or density, the Earth being 1.	Hourly motion in their orbit in miles.
Sun	1,394,462	25d. 14h. 8m. 0s.		351,886	
Mercury	$\frac{1}{10}$ th	unknown	unknown	$\frac{1}{10}$ th	111,256
Venus	$\frac{1}{10}$ th	0 23 21 0	uncertain	$\frac{1}{10}$ th	81,398
Earth	1	0 23 56 4	23° 28' 0"	1	75,222
Moon	$\frac{1}{10}$ th	27 7 43 5	1 43 0	$\frac{1}{10}$ th	2,335
Mars	$\frac{1}{10}$ th	1 0 39 22	28 42 0	$\frac{1}{10}$ th	56,212
Jupiter	1281 greater	0 9 55 33	3 22 0	$\frac{1}{10}$ th	30,358
Saturn	995 greater	0 10 16 1	30 0 0	$\frac{1}{10}$ th	22,351
Sat. Ring	995 greater	0 10 32 15	30 0 0	$\frac{1}{10}$ th	22,351
Herschel	804 greater	unknown	unknown	$\frac{1}{10}$ th	15,846

The following celestial bodies, commonly called planets, revolving between Jupiter and Mars, have been recently discovered: all that is known of their magnitude, surface, diameter, and distance, I here subjoin.

Names.	Mean distance from the Sun.	Least distance from Earth.	Greatest distance from Earth.	Diameter.	Proportional bulk.	Proportional surface.
Ceres	250,000,000	155,000,000	345,000,000	160	$\frac{1}{1000}$ th	$\frac{1}{1000}$ th
Pallas	270,000,000	175,000,000	365,000,000	110	$\frac{1}{1000}$ th	$\frac{1}{1000}$ th
Juno	285,000,000	190,000,000	385,000,000	119	$\frac{1}{1000}$ th	$\frac{1}{1000}$ th
Vesta	unknown	unknown	unknown	unknown	unknown	unknown

TABLE II. SATELLITES OF JUPITER.

Satellite.	Periodic revolution.	Synodic revolution.	Distance from Jupiter's centre.	Dist. from J in parts of the Earth's mean dist. from Earth.	Diameter, the Earth being 1.	Magnitude, the Earth being 1.	Distance from Jupiter in English miles.
I.	d. h. m. s.	d. h. m. s.		' "			
I.	1 18 27 33.474	1 18 28 35.247	5.67	1 51	$\frac{1}{10}$ th	$\frac{1}{10}$ th	245,000
II.	3 13 13 41.822	3 13 17 53.748	9	2 57	$\frac{1}{10}$ th	$\frac{1}{10}$ th	389,000
III.	7 3 42 32.822	7 3 59 35.876	14.18	4 42	$\frac{1}{10}$ th	$\frac{1}{10}$ th	621,000
IV.	16 16 32 8.188	16 18 51 7.888	25.9	8 16	$\frac{1}{10}$ th	$\frac{1}{10}$ th	1,093,000

TABLE II. SATELLITES OF JUPITER—continued.

Satellite.	Greatest semi-duration of eclipse.	Greatest semi-diameter of Jupiter's shadow that the Satellite passes through.	Least distance from the Earth in English miles.	Mean distance from the Earth in English miles.	Greatest distance from the Earth in English miles.
	h. m. s.	° ' "			
I.	1 7 55	9 35 37	401,006,562	496,765,289	592,524,016
II.	1 25 40	6 1 33	400,862,713	496,765,289	592,667,865
III.	1 47 0	3 43 58	400,630,308	496,765,289	592,900,270
IV.	2 23 0	2 8 2	400,158,588	496,765,289	593,371,992

* grass, the herb yielding seed, and the fruit-tree yielding ^b fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

^a Heb. tender grass.—b Luke 6. 44.

12 And the earth brought forth grass, and herb yielding seed after his kind, * and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that it *was* good.

^c Luke 6. 44.

TABLE III. SATELLITES OF SATURN.

Satellite.	Periodic revolution.				Synodic revolution.				Dist. from Earth in semi-diameters of \mathcal{H} .	Dist. from \mathcal{H} in semi-diameters of the ring of \mathcal{F} .	Dist. from \mathcal{H} in parts of the ecliptic at \mathcal{F} 's mean distance from Earth.	Dist. from \mathcal{F} in English miles.	Nearest approach to the Earth in English miles.
VII.	d.	h.	m.	s.	d.	h.	m.	s.			/	//	
	0	22	37	23	0	22	37	30	3 $\frac{1}{2}$	1 $\frac{1}{2}$	0	28 $\frac{1}{2}$	112,000
VI.	1	8	53	9	1	8	53	24	3 $\frac{1}{2}$	1 $\frac{1}{2}$	0	37	140,000
I.	1	21	18	26 $\frac{1}{2}$	1	21	18	54 $\frac{1}{2}$	4 $\frac{1}{2}$	2 $\frac{1}{2}$	0	43 $\frac{1}{2}$	172,000
II.	2	17	44	51 $\frac{1}{2}$	2	17	45	51 $\frac{1}{2}$	6 $\frac{1}{2}$	2 $\frac{1}{2}$	0	56	217,000
III.	4	12	25	11 $\frac{1}{2}$	4	12	27	55 $\frac{1}{2}$	8 $\frac{1}{2}$	3 $\frac{1}{2}$	1	18	315,000
IV.	15	22	41	13 $\frac{1}{2}$	15	23	15	20 $\frac{1}{2}$	20 $\frac{1}{2}$	3 $\frac{1}{2}$	3	0	709,000
V.	79	7	53	42 $\frac{1}{2}$	79	22	3	12 $\frac{1}{2}$	59 $\frac{1}{2}$	25 $\frac{1}{2}$	8	42 $\frac{1}{2}$	2,126,000

TABLE IV. SATELLITES OF HERSCHEL, OR THE GEORGIUM SIDUS.

Satellite.	Periodic revolution.				Synodic revolution.				Dist. fr. Hers. in semi-diameters of Hersch.	Dist. fr. Hersch. in parts of ecliptic, at mean dist. of Hersch. from Earth.	Dist. from Hersch. in English miles.	Least distance from Earth in English miles.	Greatest distance from Earth in English miles.
I.	d.	h.	m.	s.	d.	h.	m.	s.		/	//		
	5	21	23	22	5	21	25	0	13 $\frac{1}{2}$	0	25 $\frac{1}{2}$	1,726,834,984	1,918,315,472
II.	8	16	57	43	8	17	1	19	17 $\frac{1}{2}$	0	33	1,726,768,381	1,918,382,075
III.	10	22	53	20	10	23	4	✓	19 $\frac{1}{2}$	0	38 $\frac{1}{2}$	1,726,718,660	1,918,431,806
IV.	13	10	56	29	13	11	5	1	22 $\frac{1}{2}$	0	42 $\frac{1}{2}$	1,726,668,920	1,918,481,536
V.	38	0	39	4	38	1	49	0	45 $\frac{1}{2}$	1	28 $\frac{1}{2}$	1,726,276,406	1,918,874,050
VI.	107	7	35	10	107	16	40	0	91 $\frac{1}{2}$	2	56 $\frac{1}{2}$	1,725,491,377	1,919,669,079

OBSERVATIONS ON THE PRECEDING TABLES.

In Table I. the quantity of the periodic and sidereal revolutions of the planets is expressed in common years, each containing 365 days; as e. g. the tropical revolution of Jupiter is, by the table, 11 years 315 days 14 hours 39 minutes 2 seconds; i. e. the exact number of days is equal to 11 years multiplied by 365, and the extra 315 days added to the product, which make in all 4330 days. The *sidereal* and *periodic* times are also set down to the nearest second of time, from numbers used in the construction of the tables in the third edition of M. de la Lande's *Astronomy*. The columns containing the *mean distance* of the planets from the sun in English miles, and their *greatest* and *least distance* from the earth, are such as result from the best observations of the two last transits of Venus, which gave the solar parallax to be equal to 8 three-fifths seconds of a degree; and consequently the earth's diameter, as seen from the sun, must be the double of 83.5 seconds, or 171.5 seconds. From this last quantity, compared with the apparent diameters of the planets, as seen at a distance equal to that of the earth at her mean distance from the sun, the *diameters of the planets in English miles*, as contained in the seventh column, have been carefully computed. In the column entitled, "*Proportion of bulk*, the earth being 1," the whole numbers express the number of times the other planet contains more cubic miles, &c. than the earth; and if the number of cubic miles in the earth be given, the number of cubic miles in any planet may be readily found by multiplying the cubic miles contained in the earth by the number in the column, and the product will be the quantity required.

This is a small though accurate sketch of the vast solar system; but to describe it fully in all its known revolutions and connexions, in all its astonishing energy and influence, in its wonderful plan, structure, operations, and results, would require more volumes than can be devoted to the commentary itself.

As so little can be said here on a subject so vast, it may appear to some improper to introduce it at all: but to any observation of this kind I must be permitted to reply, that I should deem it unpardonable not to give a general view of the solar system in the very place where its creation is first introduced. If these works be stupendous and magnificent, what must HE be who formed, guides, and supports them all by the word of his power!—Reader! stand in awe of this God, and sin not. Make him thy friend through the Son of his love; and when these heavens and this earth are no more, thy soul shall exist in consummate and unutterable felicity.

See the remarks on the *sun, moon, and stars*, after ver. 16.

Verse 2. *The earth was without form and void*! The original terms $\text{וְהָאָרֶץ$ *toho* and $\text{וְהָאָרֶץ$ *boho*, which we translate *without form and void*, are of uncertain etymology: but in this place, and wherever else they are used, they convey the idea of *confusion and disorder*. From these terms, it is probable, that the ancient Syrians and Egyptians borrowed their gods, *Teuth* and *Bah*, and the Greeks their *Chaos*. God seems at first to have created the elementary principles of all things: and this formed the grand mass of matter, which in this state must be without *arrangement*, or any distinction of parts: a vast system of indescribable confusion, of nameless entities strangely mixed; and wonderfully well expressed by an ancient heathen poet.

Ante mare et terras, et, quod tegit omnia, Caelum,
Una erat toto natura vultus in orbe,
Quem dixere Chaos; rudis indigestaque moles.
Nec quicquam nisi pedes iners: congestaque eodem.
Non bene junctarum discordia semine rerum.—Ovid.

Before the seas, and this terrestrial ball;
And heaven's high canopy that covers all;
One was the face of nature; if a face:
Rather, a rude and indigested mass:
A useless lump, unsharpened and undram'd,
Of jarring seeds, and jostly Chaos nam'd.—Dryden.

The most ancient of the Greeks have spoken nearly in the same way of this crude indigested state of the primitive chaotic mass.

When this congeries of elementary principles was brought together, God was pleased to spend six days in assimilating, assorting, and arranging the materials, out of which he built up, not only the earth, but the whole of the solar system.

The Spirit of God! This has been variously and strangely understood. Some think a *violent wind* is meant, because רוּחַ *ruach* often signifies *wind* as well as *spirit*; as πνεῦμα does in Greek; and the term *God* is connected with it merely, as they think, to express the *superlative degree*. Others understand by it an *elementary fire*. Others the *sun*, penetrating and drying up the earth with his rays. Others, the *angels*, who were supposed to have been employed as *agents* in creation. Others, a certain *occult principle*, termed the *anima mundi*, or *soul of the world*. Others, a *magnetic attraction*, by which all things were caused to gravitate to a common centre. But it is sufficiently evident, from the use of the word in other places, that the Holy Spirit of God is intended; which our blessed Lord represents under the notion of *wind*, John

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God ^amade two great lights: the

a Ps. 136. 7, 8, 9 & 143. 2, 5.

the words in question existed originally at the close of the eighth verse, in the copies which they used; for in that version we still find *וְהָיוּ לְאוֹת וּלְמִנִּיּוֹת*, *And God saw that it was good.* This reading, however, is not acknowledged by any of Kennicott's or De Rossi's MSS. nor by any of the other Versions. If the account of the second day stood originally as it does now, no satisfactory reason can be given for the omission of this expression of the Divine approbation of the work wrought by his wisdom and power on that day.

Verse 11. *Let the earth bring forth grass—herbs—fruit trees,—&c.]* In these general expressions all kinds of vegetable productions are included. *Fruit trees* are not to be understood here in the restricted sense in which the term is used among us; it signifies all trees, not only those which bear fruit, which may be applied to the use of men and cattle, but also those which had the power of propagating themselves by seeds, &c. Now as God delights to manifest himself in the *little* as well as in the *great*, he has shown his consummate wisdom in every part of the vegetable creation. Who can account for, or comprehend the structure of a single tree or plant? The roots, the stem, the woody fibres, the bark, the rind, the air-vessels, the sap-vessels, the leaves, the flowers, and the fruits, are so many mysteries. All the skill, wisdom, and power of men and angels could not produce a single grain of *wheat*! A serious and reflecting mind can see the grandeur of God not only in the immense *cedars* on Lebanon, but also in the endlessly varied *forests* that appear through the microscope in the mould of cheese, stale paste, &c. &c.

Verse 12. *Whose seed was in itself]* Which has the power of multiplying itself by seeds, slips, roots, &c. *ad infinitum*: which contains in itself all the rudiments of the future plant through its endless generations. This doctrine has been abundantly confirmed by the most accurate observations of the best modern philosophers. The astonishing power with which God has endowed the vegetable creation to multiply its different species, may be instanced in the seed of the *elm*. This tree produces *one thousand five hundred and eighty millions* of seeds; and each of these seeds has the power of producing the same number. How astonishing is this produce! At first, one seed is deposited in the earth; from this one a tree springs, which in the course of its vegetative life produces *one thousand five hundred and eighty millions* of seeds. This is the first generation. The second generation will amount to *two thousand, four hundred and ninety-six billions* and *four hundred millions*. The third generation will amount to *three thousand nine hundred and forty-four trillions*, and *three hundred and twelve billions*! And the fourth generation from these would amount to *six sextillions*, *two hundred and thirty-two thousand and twelve quintillions*, and *nine hundred and sixty thousand quadrillions*! Sums too immense for the human mind to conceive; and when we allow the most confined space in which a tree can grow, it appears that the seeds of the third generation from one elm would be many *myriads* of times more than sufficient to stock the whole superficies of all the planets in the solar system!

Verse 14. *And God said, Let there be lights, &c.]* One principal office of these was to divide between day and night. When night is considered a state of comparative darkness, how can *lights* divide or distinguish it? The answer is easy: the sun is the monarch of the day, the state of light; the moon of the night, the state of darkness. The rays of the sun falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary, which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disk of the moon, are reflected back upon what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun: and, as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night. But as the solar light reflected from the face of the moon is computed to be 50,000 times less in intensity and effect than the light of the sun, as it comes directly from himself to our earth, (for light decreases in its intensity as the distance it travels from the sun increases;) therefore a sufficient distinction is made between day and night, or light and darkness, notwithstanding each is ruled and determined by one of these two great lights.

greater light ^bto rule the day, and 'the lesser light to rule the night: he made ^cthe stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

b Heb. for the rule of the day.—c Ps. 8. 2.—d Job 38. 7.

The moon ruling the night, i. e. reflecting from her own surface, back on the earth, the rays of light which she receives from the sun. Thus both hemispheres are to a certain degree illuminated; the one on which the sun shines, completely so; this is *day*: the other on which the sun's light is reflected by the moon, partially; this is *night*. It is true, that both the planets and fixed stars afford a considerable portion of light during the night, yet they cannot be said to *rule* or to predominate by their light, because their rays are quite lost in the superior splendour of the moon's light.

And let them be for signs] *אֲמוֹת לְאוֹתוֹת*. Let them ever be considered as continual tokens of God's tender care for man, and as standing proofs of his continual *miraculous* interference; for so the word *אֲמוֹת*, is often used. And is it not the almighty energy of God that upholds them in being? The sun and moon also serve as *signs* of the different changes which take place in the atmosphere, and which are so essential for all purposes of agriculture, commerce, &c.

For seasons] *מִזְמֹרִים* *mozzem*, for the determination of the times on which the *sacred festivals* should be held. In this sense the word frequently occurs; and it was right that, at the very opening of his revelation, God should inform man that there were certain festivals which should be annually celebrated to his glory. Some think we should understand the original word as signifying *months*, for which purpose we know the moon essentially serves, through all the revolutions of time.

For days] Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces the sun is above or below the horizon.

For years] Those grand divisions of time, by which all *succession* in the vast lapse of duration is distinguished. This refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds; for, though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

Verse 16. *And God made two great lights]* *Moses* speaks of the sun and moon here, not according to their *bulk* or *solid contents*, but according to the *proportion of light* they shed on the earth. The expression has been caviled at by some who are as devoid of mental capacity as of candour. "The moon," say they, "is not a *great* body; on the contrary, it is the very smallest in our system." Well, and has *Moses* said the contrary? He has said it is a *great* *light*: had he said otherwise, he had not spoken the truth. It is, in reference to the earth, next to the sun himself, the *greatest light* in the solar system; and, so true is it, that the moon is a *great light*, that it affords more light to the earth than all the planets in the solar system, and all the innumerable stars in the vault of heaven put together. It is worthy of remark, that on the *fourth* day of the creation the sun was formed, and then "first tried his beams athwart the gloom profound;" and that at the conclusion of the *fourth millenary* from the creation, according to the Hebrew, the Sun of righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin, as the ancient world was while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the sun? A howling waste, in which neither animal nor vegetable life could possibly exist. And what would the moral world be without Jesus Christ, and the light of his word and Spirit? Just what those parts of it now are, where his light has not yet shone—"Dark places of the earth, filled with the habitations of cruelty," where error prevails without end; and superstition engendering false hopes and false fears, degrades and debases the mind of man.

Many have supposed, that the *days* of the creation answer to so many thousands of years; and that, as God created all in *six* days, and rested the *seventh*, so the world shall last *six thousand years*, and the *seventh* shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Pet. iii. 8. *One day is with the Lord as a thousand years; and a thousand years as one day.* Secret things belong to God: those that are revealed, to us and our children.

He made the stars also.] Or rather, *he made the lesser light, with the stars to rule the night.*

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every

living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth

וַיֵּרָא אֱלֹהִים אֶת-אֲרָצוֹ וְהִנֵּה-חָשֵׁךְ. Heb. soul.—d Heb. let fowl fly.—e Heb. face of the firmament of heaven.

[Ch. 1. 20. & 7. 14. & 8. 19. Psa. 104. 25.—g Ch. 2. 17.]

OF THE SUN.

On the nature of the sun there have been various conjectures. It was long thought that he was a vast globe of fire, 1,394,462 times larger than the earth; and that he was continually emitting from his body innumerable millions of fiery particles, which being extremely divided, answered for the purpose of light and heat, without occasioning any ignition or burning, except when collected in the focus of a convex lens or burning-glass. Against this opinion, however, many serious and weighty objections have been made; and it has been so pressed with difficulties, that philosophers have been obliged to look for a theory less repugnant to nature and probability. Dr. Herschel's discoveries, by means of his immensely magnifying telescopes, have, by the general consent of philosophers, added a new habitable world to our system, which is the sun. Without stopping to enter into detail, which would be improper here, it is sufficient to say, that these discoveries tend to prove, that what we call the sun is only the atmosphere of that luminary; "that this atmosphere consists of various elastic fluids, that are more or less lucid and transparent; that as the clouds belonging to our earth are probably decompositions of some of the elastic fluids belonging to the atmosphere itself, so we may suppose that in the vast atmosphere of the sun, similar decompositions may take place, but with this difference, that the decompositions of the elastic fluids of the sun are of a phosphoric nature, and are attended by lucid appearances, by giving out light." The body of the sun he considers as hidden generally from us, by means of this luminous atmosphere; but what are called the *maculae* or spots on the sun, are real openings in this atmosphere, through which the opaque body of the sun becomes visible; that this atmosphere itself is not fiery nor hot, but is the instrument which God designed to act on the caloric or latent heat; and that heat is only produced by the solar light acting upon and combining with the caloric or matter of fire contained in the air, and other substances which are heated by it. This ingenious theory is supported by many plausible reasons and illustrations, which may be seen in the paper he read before the Royal Society. On this subject, see the note on verse 3.

OF THE MOON.

There is scarcely any doubt now remaining in the philosophical world, that the moon is a habitable globe. The most accurate observations that have been made with the most powerful telescopes, have confirmed the opinion. The moon seems, in almost every respect, to be a body similar to our earth, to have its surface diversified by hill and dale, mountains and valleys, rivers, lakes, and seas. And there is the fullest evidence that our earth serves as a moon to the moon herself, differing only in this, that as the earth's surface is thirteen times larger than the moon's, so the moon receives from the earth a light thirteen times greater in splendour than that which she imparts to us; and by a very correct analogy, we are led to infer, that all the planets and their satellites, or attendant moons, are inhabited: for matter seems only to exist for the sake of intelligent beings.

OF THE STARS.

The stars, in general, are considered to be suns, similar to that in our system; each having an appropriate number of planets moving round it: and that, as these stars are innumerable, consequently there are innumerable worlds, all dependent on the power, protection, and providence of God. Where the stars are in great abundance, Dr. Herschel supposes they form primaries and secondaries; i. e. suns revolving about suns, as planets revolve about the sun in our system. He considers that this must be the case in what is called the milky way; the stars being there in prodigious quantity. Of this he gives the following proof: on August 22, 1792, he found that in 41 minutes of time, not less than 258,000 stars had passed through the field of view in his telescope. What must God be, who has made, governs, and supports so many worlds!—For the magnitudes, distances, revolutions, &c. of the sun, moon, planets, and their satellites, see the preceding TABLES.

Verse 20. *Let the waters bring forth abundantly*] There is a meaning in these words which is seldom noticed. Innumerable millions of animalcula are found in water. Eminent naturalists have discovered not less than 30,000 in a single drop! How inconceivably small must each be, and yet each a perfect animal, furnished with the whole apparatus of bones, muscles, nerves, heart, arteries, veins, lungs, viscera in general, animal spirits, &c. &c. What a proof is this of the manifold wisdom of God! But the fecundity of fishes is another point intended in the text: no creatures are so prolific as these. A TENCH lays 1000 eggs, a CARP 20,000, and Leuwenhoek counted in a middling-sized cod, nine million, 384,000! Thus, according to the purpose of God, the waters bring forth abundantly. And what a merciful provision is this for the necessities of man! Many hundreds of thousands of the earth's inhabitants live, for a great part of the year, on fish only. Fish afford not only a wholesome, but a very nutritive diet: they are liable to few diseases, and generally come in vast quantities to our shores, when in their greatest perfection. In this also we may see that the kind providence of God goes hand in hand with his creating energy. While he manifests his wisdom and his power, he is making a permanent provision for the sustenance of man through all his generations.

Verse 21. *And God created great whales*, הַיָּוֵיט הַגְּדֹלִים *ha-tannecim ha-gedoleim*.] Though this is generally understood by the different versions as signifying whales, yet the original must be understood rather as a general than a particular term, comprising all the great aquatic animals, such as the various species of whales, the porpoise, the dolphin, the monoceros or narwal, and the shark. God delights to show himself in little as well as great things: hence he forms animals so minute, that 30,000 can be contained in one drop of water; and others so great, that they seem to require almost a whole sea to float in.

Verse 22. *Let fowl multiply in the earth.*] It is truly astonishing with what care, wisdom, and minute skill God has formed the different genera and species of birds, whether intended to live chiefly on land or in water. The structure of a single feather affords a world of wonders; and as God made the fowls that they might fly in the firmament of heaven, ver. 20. so he has adapted the form of their bodies, and the structure and disposition of their plumage, for that very purpose. The head and neck in flying, are drawn principally within the breast-bone, so that the whole under-part exhibits the appearance of a ship's hull. The wings are made use of as sails, or rather oars, and the tail as a helm or rudder. By means of these, the creature is not only able to preserve the centre of gravity, but also to go with vast speed through the air, either straight forward, circularly, in any kind of angles, upwards or downwards. In these also God has shown his skill and his power in the great and in the little—in the vast ostrich and cassowary, and in the beautiful humming-bird, which in plumage excels the splendour of the peacock, and in size is almost on a level with the bee.

Verse 24. *Let the earth bring forth the living creature*, וְהָאָרֶץ תֵּבֵר נֶפֶשׁ חַיִּיתָא, a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid polio, or lower still, to the polype, which seems equally to share the vegetable and animal life. The word *chayyot*, in the latter part of the verse, seems to signify all wild animals, as lions, tigers, &c. and especially such as are carnivorous, or live on flesh, in contradistinction from domestic animals, such as are graminivorous, or live on grass and other vegetables; and are capable of being tamed, and applied to domestic purposes. These latter are probably meant by *bchemah*, בְּחֵמָה, in the text; which we translate cattle, such as horses, kine, sheep, dogs, &c. Creeping thing, *remes*, רֶמֶס, all the different genera of serpents, worms, and such animals as have no feet. In beasts also God has shown his wondrous skill and power; in the vast elephant, or still more colossal mammoth, or megalonyx, the whole race of which appears to be extinct, a few skeletons only remaining. This animal, an astonish-

the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 ¶ And God said, "Let us make man in our image, after our likeness: and ^blet them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, ^cin the image of God created he him; ^dmale and female created he them.

28 And God blessed them, and God said unto them, ^e"Be fruitful and multiply, and replenish

the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that ^fmoveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb ^g"bearing seed, which ^his upon the face of all the earth, and every tree, in the which ⁱis the fruit of a tree yielding seed; ^jto you ^kit shall be for meat.

30 And to ^levery beast of the earth, and to every ^mfowl of the air, and to every thing that creepeth upon the earth, wherein ⁿthere is ^olife, ^pI have given every green herb for meat: and it was so.

31 And ^qGod saw every thing that he had made, and, behold, ^rit was very good. And the evening and the morning were the sixth day.

^a Ch. 5. 1. & 2. 6. Ps. 100. 3. Eccles. 7. 29. Acts 17. 20, 28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. James 3. 9. — ^b Ch. 9. 2. Ps. 8. 6. — ^c 1 Cor. 11. 7. — ^d Ch. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6. — ^e Ch. 1. 7. Lev. 26. 9. Ps. 127. 3. & 128. 3, 4.

^f Heb. *creeping*. — ^g Heb. *seedling seed*. — ^h Ch. 9. 2. Job 38. 31. Ps. 104. 14, 15. & 136. 25. & 146. 7. Acts 14. 17. — ⁱ Ps. 145. 15, 16. & 147. 9. — ^j Job 38. 41. — ^k Heb. & being sown. — ^l Ps. 104. 26. Lam. 3. 55. 1 Tim. 4. 4.

ing effect of God's power, He seems to have produced merely to show what he could do; and, after suffering a few of them to propagate, he extinguished the race by a merciful providence, that they might not destroy both man and beast. The mammoth, or megalonyx, is a *carnivorous* animal, as the structure of the teeth proves; and of an immense size; from a considerable part of a skeleton which I have seen, it is computed that the animal to which it belonged must have been nearly *twenty-five* feet high, and *sixty* in length! The bones of one toe are entire; the toe upwards of *three* feet in length. Few elephants have ever been found to exceed eleven feet in height. How wondrous are the works of God! But his skill and power are not less seen in the beautiful *chevrotin*, or *tragulus*, a creature of the antelope kind, the smallest of all *biped* or cloven-footed animals, whose delicate limbs are scarcely so large as an ordinary goose-quill; and also in the *shrew mouse*, perhaps the smallest of the many-toed quadrupeds. In the *reptile* kind we see also the same skill and power, not only in the immense snake called *Boa constrictor*, the mortal foe and conqueror of the royal tiger; but also in the *Cobra de Manteille*, a venomous serpent only a little larger than a common sewing needle.

Verse 25. *And God made the beast of the earth after his kind, &c.* Every thing, both in the animal and vegetable world was made *so* according to its kind, both in *genus* and *species*, as to produce *its own kind* through endless generations. Thus the several races of animals and plants have been kept distinct from the foundation of the world to the present day. This is a proof that all future generations of plants and animals, have been *seminally* included in those which God formed in the beginning.

Verse 26. *And God said, Let us make man.* It is evident that God intends to impress the mind of man with a sense of something extraordinary in the formation of his body and soul, when he introduces the account of his creation thus: Let US make man. The word *אדם* *Adam*, which we translate *man*, is intended to designate the *species* of animal, as *חיה* *chayil*, marks the *wild beasts*, that live in general a solitary life; *בהמה* *behemah*, domestic or gregarious animals; and *רמש* *remes*, all kinds of *reptiles*, from the largest snake to the microscopic eel. Though the same kind of organization may be found in man, as appears in the lower animals, yet there is a variety and complication in the parts, a delicacy of structure, a nice arrangement, a judicious adaptation of the different members to their great offices and functions, a dignity of mien, and a perfection of the whole, which are sought for in vain in all other creatures. See ch. iii. 22.

In our image, after our likeness. What is said above refers only to the body of man; what is here said refers to his soul. This was made in the *image* and *likeness* of God. Now, as the Divine Being is infinite, he is neither limited by parts, nor definable by passions; therefore he can have no *corporeal image* after which he made the body of man. The image and likeness must necessarily be intellectual: his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities: it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit too, formed after the perfections of his own nature. God is the fountain whence this spirit issued; hence the stream must resemble the Spring which produced it. God is holy, just, wise, good, and perfect; so must be the soul that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile. It was created after the

image of God; and that image, St. Paul tells us, consisted in *righteousness, true holiness, and knowledge*, Eph. iv. 24. Coloss. iii. 10. Hence man was *wise in his mind, holy in his heart, and righteous in his actions*. Were even the word of God silent on this subject, we could not infer less from the lights held out to us by reason and common sense. The text tells us, he was the work of ELOHEIM, the Divine Plurality marked here more distinctly by the plural pronouns US and OUR; and to show that he was the masterpiece of God's creation, all the persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature.

And let them have dominion. Hence we see that the dominion was not the image. God created man capable of governing the world; and when fitted for the office, he fixed him in it. We see God's tender care and parental solicitude for the comfort and well-being of this masterpiece of his workmanship, in creating the world previous to the creation of man. He prepared every thing for his subsistence, convenience, and pleasure, before he brought him into being: so that comparing little with great things, the house was built, furnished, and amply stored, by the time the destined tenant was ready to occupy it.

It has been supposed by some that God speaks here to the angels, when he says, Let us make man: but to make this a likely interpretation, these persons must prove, 1. That angels were then created. 2. That angels could assist in a work of creation. 3. That angels were themselves made in the image and likeness of God. If they were not, it could not be said *in our image*; and it does not appear from any part in the Sacred Writings, that any creature but man was made in the image of God.—See the note on Psalm viii. 5.

Verse 28. *And God blessed them.* Marked them as being under his especial protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we know of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adapted with astonishing wisdom to their residence and occupations; and also the place of their residence, as well as the surrounding objects, in their diversity, color, and mutual relations, to the mind and body of this lord of the creation. The contrivance, arrangement, action, and reaction of the different parts of the body, show the admirable skill of the wondrous Creator; while the various powers and faculties of the mind acting on, and by, the different organs of this body, proclaim the *soul's* divine origin, and demonstrate, that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

Verse 30. *I have given every green herb for meat.* It seems from this, says an eminent philosopher, that man was originally intended to live upon *vegetables* only; and as no change was made in the structure of men's bodies after the flood, it is not probable that any change was made in the articles of their food. It may also be inferred from this passage, that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth, besides green herbs. Dr. Priestley.—Before sin entered into the world, there could be, at least, no violent deaths, if any death at all.

Verse 31. *And behold, it was very good.* *טוב טרם מאד* *toob meod*. Superlatively, or only good: as good as they could be. The plan wise, the work well executed, the different parts properly arranged, their nature, limits, mode

CHAPTER II.

The seventh day is consecrated for a sabbath, and the reasons assigned, 1-3. A recapitulation of the six days work of creation, 4-7. The garden of Eden planted, 8. Its trees, 9. Its rivers, and the countries watered by them, 10-11. Adam placed in the garden, and the command given not to eat of the tree of knowledge on pain of death, 12-13. God purposed to form a companion for the man, 13. The different animals brought to Adam, that he might assign them their names, 15, 16. The creation of the woman, 17, 18. The institution of marriage, 19, 20. The purity and innocence of our first parents, 21.

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the

a Ps. 104. 6.—b Exod. 31. 11 & 32. 17. Deut. 5. 14. Hebr. 2. 4.—c Neh. 9. 14. Isai. 66. 12.

of existence, manner of propagation, habits, mode of sustenance, &c. &c. properly and permanently established and secured; for every thing was formed to the utmost perfection of its nature, so that nothing could be added or diminished without encumbering the operations of matter and spirit on the one hand, or rendering them inefficient to the end proposed, on the other; and God has so done all these marvellous works, as to be glorified in all, by all, and through all.

And the evening and the morning were the sixth day.] The *ἡν ἔσπε*, which we translate evening, comes from the root *ἔσπε* *arab* to mingle, and properly signifies that state in which neither absolute darkness nor full light prevails. It has nearly the same grammatical signification with our *twilight*, the time that elapses from the setting of the sun till he is eighteen degrees below the horizon, and eighteen degrees before he arises. Thus we have the morning and evening twilight, or mixture of light and darkness, in which neither prevails; because, while the sun is within eighteen degrees of the horizon, either after his setting, or before his rising, the atmosphere has power to refract the rays of light and send them back on the earth. The Hebrews extended the meaning of this term to the whole duration of night, because it was ever a mingled state, the moon, the planets, or the stars, tempering the darkness with some rays of light. From the *ereb* of Moses came the *Ἐρεβος*, *Erebus*, of Hesiod, Aristophanes, and other heathens, which they deified, and made, with *Nos*, or night, the parent of all things.

The morning] *קִרְבַּן* *boquer*, from *קָבַץ* *baquer*, he looked out—a beautiful figure, which represents the morning as looking out at the east, and illuminating the whole of the upper hemisphere.

Thus ends a chapter containing the most extensive, most profound, and most sublime truths, that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his will and of his works! Is it possible to know the mind of God but from himself? It is impossible. Can those things and services which are worthy of, and pleasing to, an infinitely pure, perfect, and holy Spirit, be ever found out by reasoning and conjecture? Never! for the Spirit of God alone can know the mind of God; and by this Spirit he has revealed himself to man: and in this revelation has taught him not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest. Thus far it was essentially necessary that God should reveal his will: but if he had not given a revelation of his works, the origin, constitution, and nature of the universe, could never have been adequately known. The world by wisdom knew not God: this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigations of the most accurate philosophers. But where did he learn this? "In Egypt." That is impossible: for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses, are egregiously for their contradictions and absurdity: and the most learned of the Greeks, who borrowed from them, have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding ages, because he was taught it by the inspiration of the Almighty.

Reader, thou hast now before thee the most ancient and most authentic history in the world, a history that contains the first written discovery that God has made of himself to mankind. A discovery of his own Being in his wisdom, power, and goodness, in which thou and the whole human race are so intimately concerned. How much thou art indebted to Him for this discovery, He alone can teach thee; and cause thy heart to feel its obligations to his

seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before

d Heb. created to make.—e Ch. 1. 1. Ps. 90. 1, 2.—f Ch. 1. 12. Ps. 104. 14.

wisdom and mercy. Read so as to understand, for these things were written for thy learning: therefore mark what thou readest, and inwardly digest, deeply and seriously meditate on what thou hast marked, and pray to the Father of lights that he may open thy understanding, that thou mayest know these Holy Scriptures, which are able to make thee wise unto salvation.

God made thee and the universe, and governs all things according to the counsel of his will: that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and after guiding thee here by his counsel, he will at last bring thee to his glory. Every object that meets thy eye, should teach thee reverence, submission, and gratitude. The earth and its productions were made for thee; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the sun, moon, planets, and stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring. What endless gratification has he designed thee, in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connexions; and of knowing himself the source of all perfection, by having made thee in his own image, and in his own likeness! It is true, thou art fallen: but he has found out a Ransom. God so loved thee, in conjunction with the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Believe on HIM, through him alone cometh salvation; and the fair and holy image of God, in which thou wert created, shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation, as in thy first, will pronounce thee to be very good, and thou shalt show forth the virtues of Him, by whom thou art created anew in Christ Jesus. Amen.

NOTES ON CHAPTER II.

Verse 1. And all the host of them.] The word *host* signifies literally an army, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the Divine Wisdom under the influence of the sun. From the original word *מַצֵּבָה* *teaba*, a host, some suppose the *Sabeans* had their name, because of their paying divine honours to the heavenly bodies. From the Septuagint version of this place, *ὅλας τὰς οὐρανῶν*, all their ornaments, we learn the true meaning of the word *τεταπαι*, commonly translated *world*, which signifies a decorated or adorned whole or system. And this refers to the beautiful order, harmony, and regularity, which subsist among the various parts of the creation. This translation must impress the reader with a very favourable opinion of these ancient Greek translators: had they not examined the works of God with a philosophic eye, they never could have given this turn to the original.

Verse 2. On the seventh day God ended, &c.] It is the general voice of Scripture, that God finished the whole of the creation in six days, and rested the seventh; giving us an example that we might labour six days, and rest the seventh from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac, and the Samaritan, read the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these versions, to have been originally that of the Hebrew text. How the word *sixth* became changed into *seventh*, may be easily conceived from this circumstance. It is very likely that, in ancient times, all numerals were signified by letters, and not by words at full length. This is the case in the most ancient Greek and Latin MSS. and in almost all the rabbinical writings. When these numeral

it grew: for the LORD God had not ^a caused it to rain upon the earth, and *there was* not a man ^b to till the ground.

6 But ^c there went up a mist from the earth, and watered the whole face of the ground.

a Job 36. 27, 28.—b Ch. 2. 23.—c Or, a mist which went up from, &c.

letters became changed for words at full length, two letters, nearly similar, might be mistaken for each other: ^d *you* stands for *six*, ^e *zain* for *seven*: how easy to mistake these letters for each other, when writing the words at full length, and so give birth to the reading in question!

Verse 3. *And God blessed the seventh day*] The original word בָּרַךְ *barac*, which is generally rendered to *bless*, has a very extensive meaning. It is frequently used in Scripture in the sense of *speaking good of* or *to a person*; and hence literally and properly rendered by the Septuagint *εὐλογέω* from *eu*, *good* or *well*, and *logos*, *I speak*. So God has *spoken well of* the sabbath, and *good to them* who conscientiously observe it. *Blessing* is applied both to God and man; but when God is said to bless, we generally understand by the expression that he *communicates* some good: but when man is said to *bless God*, we surely cannot imagine that he *bestows* any gift or confers any benefit on his Maker. The truth is, that when God is said to *bless*, either in the Old or New Testament, it signifies his *speaking good to man*; and this comprises the whole of his exceeding great and precious promises. And when man is said to *bless God*, it ever implies that he *speaks good of him*, for the giving and fulfilment of his promises. This observation will be of general use in considering the various places where the word occurs in the Sacred Writings. Reader, God blesses thee, when, by his promises, he *speaks good to thee*; and thou doest bless him, when, from a consciousness of his kindness to thy body and soul, thou art thankful unto him, and *speakest good of his name*.

Because that in it he had rested] נָחַשׁ *shebath*, from *shabath*, he rested; and hence, *sabbath*, the name of the seventh day, signifying a *day of rest*—Rest to the body from labour and toil; and rest to the soul from all worldly care and anxieties. He who labours with his *mind* by worldly schemes and plans on the sabbath-day, is as culpable as he who labours with his *hands* in his accustomed calling. It is by the authority of God that the sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour. How wise is this provision! It is essentially necessary, not only to the body of man, but to all the animals employed in his service. Take this away, and the labour is too great; both man and beast would fail under it. Without this consecrated day, religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end. Even as a *political* regulation, it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation, are to man not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably. See the notes on Exod. xx. 8. xxiii. 12. xxiv. 16. and xxxi. 13. to which the reader is particularly desired to refer.

As God formed both the mind and body of man on principles of *activity*, so he assigned him proper employment; and it is his decree, that the *mind* shall improve by exercise, and the *body* find increase of vigour and health, in honest labour. He who idles away his time in the *six* days, is equally culpable in the sight of God, as he who works on the *seventh*. The idle person is ordinarily clothed with rage; and the sabbath breakers frequently come to an ignominious death.—Reader, beware!

Verse 4. *In the day that the Lord God made, &c.*] The word נָחַשׁ *Yehovah*, is for the first time mentioned here. What it signifies, see on Exod. xxxiv. 5, 6.—Wherever this word occurs in the Sacred Writings we translate it *Lord*, which word is, through respect and reverence, always printed in capitals. Though our English term *Lord* does not give the particular meaning of the original word, yet it conveys a strong and noble sense. *Lord* is a contraction of the Anglo-Saxon *hlaford*, *hlaford*, afterward written *loved*, *loved*, and lastly *Lord*; from *hlaf*, *hlaf*, bread: hence our word *loaf*: and *ford*, to supply, to give out. The word, therefore, implies the *giver of bread*: i. e. he who deals out all the necessities of life. Our ancient English noblemen were accustomed to keep a continual open house, where all their vassals, and all strangers, had full liberty to enter, and eat as much as they would; and hence those noblemen had the honourable name of *lords*, i. e. the *dispensers of bread*.

7 And the LORD God formed man ^d of the ^e dust of the ground, and ^f breathed into his ^g nostrils the breath of life; and ^h man became a living soul.

8 ¶ And the LORD God planted ⁱ a garden

^d Heb. *dust of the ground*.—e Ch. 2. 19, 23. Ps. 103. 14. Eccl. 12. 7. Isai. 64. 8. 1 Cor. 15. 47.—f Job 33. 4. Acts 17. 25.—g Ch. 7. 22. Isai. 2. 22.—h 1 Cor. 15. 45.—i Ch. 13. 10. Isai. 51. 3. Ezek. 28. 13. Joel 2. 3.

There are about *three* of the ancient nobility who still keep up this honourable custom, from which the very name of their nobility is derived. We have already seen, ch. i. 1. with what judgment our Saxon ancestors expressed *Deus*, the Supreme Being, by the term *God*; and we see the same judgment consulted by their use of the term *Lord*, to express the word *Dominus*, by which terms the Vulgate version, which they used, expresses *Elohim* and *Jehovah*, which we translate *Lord* God. God is the *good Being*, and *Lord*, is the *dispenser of bread*, the Giver of every good and perfect gift, who liberally affords the bread that perisheth to every man; and has amply provided the bread that endures unto eternal life for every human soul. With what propriety then does this word apply to the Lord Jesus, who is emphatically called the *Bread of Life*, the *Bread of God*, which cometh down from heaven, and which is given for the life of the world! John vi. 13. 48. 51. What a pity that this most impressive and instructive meaning of a word in such general use, were not more extensively known, and more particularly regarded!

Verse 5. *Every plant of the field before it was in the earth*] It appears that God created every thing, not only perfect as it respects its nature, but also in a state of *maturity*; so that every vegetable production appeared at once in full growth; and this was necessary, that man, when he came into being, might find every thing ready for his use.

Verse 6. *There went up a mist*] This passage appears to have greatly embarrassed many commentators. The plain meaning seems to be this: that the aqueous vapours ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of *dews*, and by this means an equal portion of moisture was distributed to the roots of plants, &c.—As Moses has said, verse 5, that *the Lord had not caused it to rain upon the earth*, he probably designed to teach us in verse 6. *how* rain is produced, viz. by the condensation of the aqueous vapours, which are generally, through the heat of the sun and other causes, raised to a considerable height in the atmosphere, where, meeting with cold air, the watery particles, which were before so small and light that they could float in the air, becoming *condensed*, i. e. many drops being driven into one, become too heavy to be any longer suspended, and then, through their own gravity, fall down in the form which we term *rain*.

Verse 7. *God formed man of the dust*] In the most distinct manner God shows us that man is a *compound* being, having a body and a soul, distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark, that the soul and body are not the *same thing*? The body derives its origin from the *earth*, or, as *apher* implies, the *dust*: hence, because it is earthy, it is decomposable, and perishable. Of the soul it is said, *God breathed into his nostrils the breath of life*: רִיחַ *ruach chayam*, the breath of *lives*; i. e. animal and intellectual. While this breath of God expanded the lungs, and set them in play, his inspiration gave both spirit and understanding.

Verse 8. *A garden eastward in Eden*] Though the word *Eden* signifies *pleasure*, or *delight*, it is certainly the name of a place. See ch. iv. 16. 2 Kings xix. 12. Isai. xxxvii. 12. Ezek. xxvii. 23. Amos i. 5. And such places probably received their name from their *fertility*, *pleasant situation*, &c. In this light the Septuagint have viewed it, as they render the passage thus: *ἐν τοῖς ὄρεσι τοῖς ἑσπέραις* *in Eden*, *God planted a paradise in Eden*. Hence the word *paradise* has been introduced into the New Testament, and is generally used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the *gardens of the Hesperides*, where the trees bore golden fruit; the gardens of *Adonis*, a word which is evidently derived from the Hebrew *Eden*; and hence the origin of *sacred gardens*, or enclosures, dedicated to purposes of devotion, some comparatively innocent, others impure. The word *paradise* is not *Greek*; in *Arabic* and *Persian* it signifies a garden, a vineyard, and also the place of the blessed. The Mohammedans say, that God created the *جنة الفردوس*

eastward in ^b Eden; and there ^c he put the man whom he had formed.

9 And out of the ground made the Lord God to grow ^d every tree that is pleasant to the sight, and good for food; ^e the tree of life also in the midst of the garden, ^f and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water

the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth ^e the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: ^b there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon:

a Ch. 3. 24.—b Ch. 4. 16. 2 Kings 19. 12. Reek. 37. 23.—c Ver. 15.—d Exod. 31. 8. e Ch. 3. 22. Prov. 3. 18. & (1. 30. Rev. 2. 7. & 22. 3. 14.—f Ver. 17.

g Ch. 35. 18. 1 Sam. 15. 7.—h Num. 11. 7. Exod. 16. 81.

Jennet al Ferdoos, the garden of paradise, from light, and the prophets and wise men ascended thither. Wilmet places it after the root *farada*, to separate, especially a person or place, for the purposes of devotion, but supposes it to be originally a Persian word, *vox originis Persicæ* quam in sua lingua *conseruam* Armeni. As it is a word of doubtful origin, its etymology is uncertain.

Verse 9. Every tree that is pleasant to the sight, &c.] If we take up these expressions literally, they may bear the following interpretation: the tree pleasant to the sight, may mean every beautiful tree or plant, which for shape, colour, or fragrance, delights the senses; such as flowering shrubs, &c.

The tree that is good for food] All fruit-bearing trees, whether of the pulpy fruits, as apples, &c. or of the kernel or nut kind, such as dates, and nuts of different sorts, together with all esculent vegetables.

The tree of life] *chaiyim*, of lives, or life-giving tree, every medicinal tree, herb, and plant, whose healing virtues are of great consequence to man in his present state, when, through sin, diseases of various kinds have seized on the human frame, and have commenced that process of dissolution which is to reduce them to their primitive dust. Yet, by the use of these trees of life, those different vegetable medicines, the health of the body may be preserved for a time, and death kept at a distance. Though the exposition given here may be a general meaning for these general terms, yet it is likely that this tree of life, which was placed in the midst of the garden, was intended as an emblem of that life which man should ever live, provided he continued in obedience to his Maker. And probably the use of this tree was intended as the means of preserving the body of man in a state of continual vital energy, and an antidote against death. This seems strongly indicated from ch. iii. 22.

And the tree of knowledge of good and evil] Considering this also in a merely literal point of view, it may mean any tree or plant which possessed the property of increasing the knowledge of what was in nature, as the esculent vegetables had of increasing bodily vigour; and that there are some aliments which, from their physical influence, have a tendency to strengthen the understanding and invigorate the rational faculty, more than others, has been supposed by the wisest and best of men: yet here much more seems intended; but what, is very difficult to be ascertained. Some very eminent men have contended, that the passage should be understood allegorically; and that the tree of the knowledge of good and evil, means simply that prudence, which is a mixture of knowledge, care, caution, and judgment, which was prescribed to regulate the whole of man's conduct. And it is certain, that to know good and evil, in different parts of Scripture, means such knowledge and discretion as leads a man to understand what is fit and unfit; what is not proper to be done, and what should be performed. But how could the acquisition of such a faculty be a sin? Or can we suppose that such a faculty could be wanting when man was in a state of perfection? To this it may be answered, the prohibition was intended to exercise this faculty in man, that it should constantly teach him this moral lesson, that there were some things fit and others unfit to be done; and that, in reference to this point, the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty he already possessed. There is certainly nothing unreasonable in this explanation: and, viewed in this light, the passage loses much of its obscurity. Vitringer, in his Dissertation *De Arbore prudentia in paradiso, ejusque mysterio*, strongly contends for this interpretation.—See more on chap. iii. 3.

Verse 10. A river went out of Eden, &c.] It would astonish an ordinary reader, who should be obliged to consult different commentators and critics on the situation of the terrestrial paradise, to see the vast variety of opinions by which they are divided. Some place it in the third heaven; others in the fourth; some within the orbit

of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth; some have fixed it at the north pole, others at the south; some in Tartary, some in China; some on the borders of the Ganges, some in the island of Ceylon; some in Armenia, others in Africa, under the equator; some in Mesopotamia, others in Syria, Persia, Arabia, Babylon, Assyria, and in Palestine; some have condescended to place it in Europe, and others have contended, it either exists not, or is invisible, or is merely of a spiritual nature, and that the whole account is to be spiritually understood! That there was such a place once, there is no reason to doubt; the description given by Moses is too particular and circumstantial to be capable of being understood in any spiritual or allegorical way. As well might we contend, that the persons of Adam and Eve were allegorical, as that the place of their residence was such.

The most probable account of its situation is that given by Hadrian Reland. He supposes it to have been in Armenia, near the sources of the great rivers Euphrates, Tigris, Phasis, and Araxes. He thinks Pison was the Phasis, a river of Colchis, emptying itself into the Euxine sea, where there is a city called Chabala, the pronunciation of which is nearly the same with that of Havilah, or *Chavilah*, according to the Hebrew, the *vau* being changed in Greek to *beta*. This country was famous for gold, whence the fable of the Golden Fleece, attempted to be carried away from that country by the heroes of Greece. The Gihon he thinks to be the Araxes, which runs into the Caspian sea, both the words having the same signification, viz. a rapid motion. The land of Cush, washed by this river, he supposes to be the country of the Cushites of the ancients. The Hiddekel all agree to be the Tigris; and the other river, Phrat, or *Perath*, to be the Euphrates. All these rivers rise in the same tract of mountainous country, though they do not arise from one head.

Verse 12. There is bdellium (רִלְיָה *bedolach*) and the onyx stone, אֶבֶן שֹׁהַם *Eben ha-shoham*. Bochart thinks that the *bedolach*, or bdellium, means the pearl-oyster; and *shoham* is generally understood to mean the onyx, a precious stone, which has its name from *אֶבֶן אֶשָׁף*, a man's nail, to the colour of which it nearly approaches. It is impossible to say what is the precise meaning of the original words; and at this distance of time and place it is of little consequence.

Verse 15. Put him into the garden to dress and to keep it.] Horticulture, or gardening, is the first kind of employment on record; and that in which man was engaged, while in a state of perfection and innocence. Though the garden may be supposed to produce all things spontaneously, as the whole vegetable surface of the earth certainly did at the creation; yet dressing and tilling were afterward necessary, to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence, we cannot conceive it possible that man could have been happy if inactive. God gave him work to do, and his employment contributed to his happiness: for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.

Verse 17. Of the tree of knowledge—thou shalt not eat] This is the first precept God gave to man, and it was given as a test of obedience, and a proof of his being in a dependent, probationary state. It was necessary, that while constituted lord of this lower world, he should know that he was only God's vicergerent, and must be accountable to him for the use of his mental and corporeal powers, and for the use he made of the different creatures put under his care. The man, from whose mind the strong impression of this dependence and responsibility is erased, necessarily loses sight of his origin and end, and is capable of any species of wickedness. As God is sovereign, he has a right to give to his creatures what commands he thinks proper. An intelligent creature, without a law to regulate

the same *is* it that compasseth the whole land of ^a Ethiopia.

14 And the name of the third river *is* ^b Hiddekel: that *is* it which goeth ^c toward the east of Assyria. And the fourth river *is* ^d Euphrates.

15 ¶ And the Lord God took ^e the man, and ^f put him into the garden of Eden to dress it and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden ^g thou mayest freely eat:

17 ^h But of the tree of the knowledge of good and evil, ⁱ thou shalt not eat of it: for in the day that thou eatest thereof ^j thou shalt surely die.

18 ¶ And the Lord God said, *It is not good* that the man should be alone; ^k I will make an help ^l meet for him.

19 ^m And out of the ground the Lord God formed every beast of the field, and every fowl

of the air; and ⁿ brought them unto ^o Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam ^p gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 ¶ And the Lord God caused a ^q deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the Lord God had taken from man, ^r made he a woman, and ^s brought her unto the man.

23 And Adam said, *This is now ^t bone of my bones, and flesh of my flesh: she shall be called ^u Woman, because she was ^v taken out of ^w man.*

24 ^x Therefore shall a man leave his father

^a Heb. Cush.—^b Dan. 10. 4.—^c Or, eastward, to Assyria. Ch. 10. 22.—^d Dan. 1. 7. & 11. 36. Rev. 9. 14.—^e Or, Adam.—^f Ver. 8.—^g Heb. eating thou shalt eat. ^h Ver. 8.—ⁱ Ch. 2. 1, 3, 11, 17.—^j Ch. 3. 3, 13. Rom. 6. 21. 1 Cor. 15. 54. James 1. 15. 1 John 5. 16.—^k Heb. dying thou shalt die.—^l Ch. 3. 12. 1 Cor. 11. 9. 1 Tim. 2. 13.—^m Heb. as before Adam.—ⁿ Ch. 1. 20, 24.—^o Ps. 8. 6. See Ch. 2. 20.—^p Or,

the man.—^q Heb. called.—^r Ch. 15. 12. 1 Sam. 25. 12.—^s Heb. inhabited.—^t Prov. 12. 22. Hebr. 13. 4.—^u Ch. 20. 24. Judg. 9. 2. 3 Sam. 5. 1 & 13. 12. Eph. 5. 30.—^v Heb. taken.—^w 1 Cor. 11. 9.—^x Heb. taken.—^y Ch. 21. 15. Ps. 45. 16. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

his conduct, is an absurdity; this would destroy, at once, the idea of his dependency and accountableness. Man must ever feel God as his sovereign, and act under his authority, which he cannot do, unless he have a *rule* of conduct. This rule God gives; and it is no matter of what kind it is, as long as obedience to it is not beyond the powers of the creature who is to obey. God says, there is a certain fruit-bearing tree; thou shalt not eat of its fruit; but of all the other fruits, and they are all that are necessary for thee, thou mayest freely, liberally eat. Had he not an absolute right to say so? And was not man bound to obey?

Thou shalt surely die. מוֹת תָּמוּת *moth tamuth*, literally a death thou shalt die; or, dying thou shalt die. From that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished: every moment of his life, man may be considered as dying, till soul and body are separated. Other meanings have been given of this passage, but they are in general either fanciful or incorrect.

Verse 18. *It is not good that the man should be alone*] לֹבֵד *lebaddo*, only himself. *I will make him a help meet for him*; עֶזֶר כְּנֶגְדּוֹ *ezer kenegedo*, a help, a counterpart of himself, one formed from him, and a perfect resemblance of his person. If the word be rendered scrupulously literal, it signifies one like, or as himself, standing opposite to, or before him. And this implies, that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things like and equal to himself. As man was made a social creature, it was not proper that he should be alone; for to be alone, i. e. without a matrimonial companion, *was not good*. Hence we find, that *celibacy* is a thing that is *not good*, whether it be on the side of the man or the woman. Men may, in opposition to the declaration of God, call this a state of excellence, and a state of perfection; but let them remember, that the word of God says the reverse.

Verse 19. *Out of the ground, &c.*] Concerning the formation of the different kinds of animals, see the preceding chapter.

Verse 20. *And Adam gave names to all cattle*] Two things God appears to have in view by causing man to name all the cattle, &c. 1. To show him with what comprehensive powers of mind his Maker had endued him; and 2. To show him that no creature, yet formed, could make him a suitable companion. And that this twofold purpose was answered, we shall shortly see: for,

1. *Adam gave names*, but how? From an intimate knowledge of the nature and properties of each creature. Here we see the perfection of his knowledge; for it is well-known, that the names affixed to the different animals in Scripture always express some prominent feature and essential characteristic of the creatures to which they are applied. Had he not possessed an intuitive knowledge of the grand and distinguishing properties of those animals, he never could have given them such names. This one circumstance is a strong proof of the original perfection and excellence of man, while in a state of innocence; nor need we wonder at the account. Adam was the work of an infinitely wise and perfect Being, and the effect must resemble the cause that produced it.

2. Adam was convinced, that none of these creatures could be a suitable companion for him; and that, there-

fore, he must continue in the state that *was not good*, or be a farther debtor to the bounty of his Maker; for, among all the animals which he had named, *there was not found a help meet for him*. Hence we read,

Verse 21. *The Lord caused a deep sleep to fall upon Adam, &c.*] This was neither *swon* nor *ecstasy*, but what our translation very properly terms a *deep sleep*.

And he took one of his ribs] It is immaterial whether we render *yy's teled* a rib, or a part of his side: for it may mean either: some part of man was to be used on the occasion, whether *bone* or *flesh*, it matters not, though it is likely, from verse 23, that a part of both was taken; for Adam, knowing how the woman was formed, said, *This is flesh of my flesh, and bone of my bones*. God could have formed the woman out of the dust of the earth, as he had formed the man; but had he done so, she must have appeared in his eyes as a distinct being, to whom he had no natural relation. But as God formed her out of a part of himself, he saw she was of the same nature, the same identical flesh and blood, and of the same constitution in all respects, and consequently having equal powers, faculties, and rights.—This at once ensured his affection, and excited his esteem.

Verse 23. *Adam said, this is now bone of my bones, &c.*] There is a very delicate and expressive meaning in the original, which does not appear in our version. When the different genera of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed in pairs before him, and as they passed, received their names. To this circumstance the words in this place seem to refer. Instead of *this now is*, מֵיָמֵינוּ *zot happe'alm*, we should render more literally *this turn*, this creature which now passes, or appears before me, is flesh of my flesh, &c. The creatures that had passed already before him, were not suitable to him, and therefore it was said, *For Adam there was not a help meet found*, verse 20; but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was, in her person and in her mind, every way suitable to be his companion.

She shall be called woman] A literal version of the Hebrew would appear strange, and yet a literal version is the only proper one. נְשָׂא *ish*, signifies man; and the word used to express what we term *woman*, is the same, with a feminine termination, נְשָׂא *ishah*, and literally means *she-man*. Most of the ancient versions have felt the force of the term, and have endeavoured to express it as literally as possible. The intelligent reader will not regret to see them here. The *Vulgate* Latin renders the Hebrew *virago*, which is a feminine form of *vir*, a man. Symmachus uses ἀνδρία; *andria*, a female form of ἀνδρ, a man. The Arabic *imrat*, she-man, from *imree*, man. Our own term is equally proper, when understood. *Woman* has been defined by many as compounded of *wo* and *man*, as if called *man's wo*, because she tempted him to eat the forbidden fruit: but this is no meaning of the original word, nor could it be intended, as the transgression was not then committed. The truth is, our term is a proper and literal translation of the original; and we may thank the discernment of our Anglo-Saxon ancestors for giving it. *Wombman*, of which *woman* is a contraction, means the man with the womb. A very appropriate version of the Hebrew נְשָׂא *ishah*, rendered by terms which signify

and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 * And they were both naked, the man and his wife, and were not ^bashamed.

CHAPTER III.

Satan, by means of a creature here called the Serpent, deceives Eve, 1-5. Both she and Adam transgress the Divine command, and fall into sin and misery, 6, 7. They are summoned before God, and judged, 8-13. The creature called the serpent is degraded and punished, 14. The promise of redemption by the incarnation of Christ, 15. Eve sentenced, 16. Adam sentenced, 17. The ground cursed, and death threatened, 18, 19. Why the woman was called Eve, 20. Adam and Eve clothed with the skins of beasts, 21. The wretched state of our first parents after their fall, and their expulsion from the garden of paradise, 22-24.

NOW the serpent was ^dmore subtil than any beast of the field which the LORD God

a Ch. 2, 7, 10, 11.—b Exod. 22, 26. Lev. 17, 3.—c Rev. 12, 9. & 20, 2.—d Matt. 10, 16. 2 Cor. 11, 3.

the-man in the versions already specified. Hence we see the propriety of Adam's observation: *This creature is flesh of my flesh, and bone of my bone; therefore shall she be called WOMAN, or female-man, because she was taken out of man.*—VERBETGIAN.

Verse 24. *Therefore shall a man leave his father and mother.* There shall be, by the order of God, a more intimate connexion formed between the man and woman, than can subsist even between parents and children.

And they shall be one flesh. These words may be understood in a twofold sense. 1. *These two shall be one flesh,* shall be considered as *one body*, having no separate or independent rights, privileges, cares, concerns, &c. each being equally interested in all things that concern the marriage state. 2. *These two shall be for the production of one flesh;* from their union a posterity shall spring, as exactly resembling themselves as they do each other. Our Lord quotes these words, Matt. xix. 5. with some variation from the text: *they twain shall be one flesh.* So in Mark x. 8. St. Paul quotes it in the same way, 1 Cor. vi. 16. and in Eph. v. 31. The Vulgate Latin, the Septuagint, the Syriac, the Arabic, and the Samaritan, all read the word *two*. That this is the genuine reading, I have no doubt. The word *sheneyhem*, *they two*, or *both of them*, was, I suppose, omitted at first from the Hebrew text, by mistake, because it occurs three words after in the following verse; or more probably it originally occurred in the 24th verse, and not in the 25th; and a copyist having found that he had written it twice, in correcting his copy, struck out the word in the 24th verse instead of the 25th. But of what consequence is it? In the controversy concerning polygamy, it has been made of very great consequence. *Without* the word, some have contended, a man may have as many wives as he chooses, as the terms are *indefinite*, *they shall be*, &c. but *with* the word, marriage is restricted. A man can have in legal wedlock but *one wife* at the same time.

We have here the first institution of marriage, and we see in it several particulars worthy of our most serious regard. 1. God pronounces the state of celibacy to be a *bad state*; or, if the reader please, *not a good one*; and the Lord God said, *It is not good for man to be alone*. This is God's judgment. Councils, and fathers, and doctors, and synods, have given a different judgment; but on such a subject they are worthy of no attention. The word of God abideth for ever. 2. God made the woman *for* the man; and thus he has shown us that every son of Adam should be united to a daughter of Eve to the end of the world. See on 1 Cor. vii. 3. God made the woman *out of* the man, to intimate, that the closest union, and the most affectionate attachment, should subsist in the matrimonial connexion, so that the man should ever consider and treat the woman as a *part of himself*; and as no one ever hated his own flesh, but nourishes and supports it, so should a man deal with his wife: and, on the other hand, the woman should consider, that the man was not made *for her*, but that she was made *for the man*, and derived, under God, her being from him; therefore the wife should see that she reverence her husband. Eph. v. 33. The 23d and 24th verses contain the *very words* of the marriage ceremony—*This is flesh of my flesh—therefore shall a man leave father and mother.* How happy must such a state be, where God's institution is properly regarded; where the parties are married, as the apostle expresses it, *in the Lord*; where each, by acts of the tenderest kindness, lives only to prevent the wishes, and contribute in every possible way to the comfort and happiness of the other! Marriage might still be what it was in its original institution, pure and suitable; and in its first exercise, affectionate and happy: but how few such marriages are there to be found? *Passion*, turbulent and irregular, not *Religion*; *Custom*, founded by these irregularities, not *Reason*; *Worldly prospects*, originating

had made. And he said unto the woman, * Yea, hath God said, Ye shall not eat of every tree of the Garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 * But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 * And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then ^b your eyes shall be opened, and ye shall be as gods, knowing good and evil.

e Heb. Yea, because, &c.—f Ch. 2, 17.—g Ver. 13, 2 Cor. 11, 3, 1 Tim. 2, 14.—h Ver. 7, Acts 26, 18.

and ending in selfishness and earthly affections, not in *Spiritual ends*, are the grand producing causes of the great majority of matrimonial alliances. How then can such turbid and bitter *fountains* send forth pure and sweet waters? See the ancient allegory of *Cupid and Psyche*, by which marriage is so happily illustrated, explained in the notes on Matt. xix. 4-6.

Verse 25. *They were both naked, &c.* The weather was perfectly temperate, and therefore they had no need of clothing, the circumambient air being of the same temperature with their bodies. And as sin had not yet entered into the world, and no part of the human body had been put to any improper use, therefore there was no *shame*, for shame can only arise from a consciousness of sinful or irregular conduct.

EVEN in a state of *innocence*, when all was perfection and excellence, when God was clearly discovered in all his works, every place being his temple, every moment a time of worship, and every object an incitement to religious reverence and adoration—even then, God chose to consecrate a seventh part of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Who then shall dare to reverse this order of God? Had the religious observance of the sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then, it might have been conjectured, this, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the sabbath his *first ordinance* to man, (see the *first precept*, v. 17.) while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race: therefore the sabbath is not for one nation, for one time, or for one place. It is the fair type of heaven's eternal day—of the state of endless blessedness and glory, where human souls, having fully regained the divine image, and become united to the Centre and Source of all perfection and excellence, shall rest in God unutterably happy through the immeasurable progress of duration! Of this consummation, every returning sabbath should at once be a type, a remembrancer, and a foretaste to every pious mind; and these it must be to all who are taught of God.

Of this rest, the garden of Eden, that Paradise of God, formed for man, appears also to have been a type and pledge; and the institution of marriage, the cause, bond, and cement of the social state, was probably designed to prefigure that harmony, order, and blessedness, which must reign in the kingdom of God, of which the condition of our first parents in the garden of paradise is justly supposed to have been an expressive emblem. What a pity, that this heavenly institution should have ever been perverted! that, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions!—Reader, every connexion thou formest in life, will have a strong and sovereign influence on thy future destiny. Beware! an unholy cause, which from its peculiar nature must be ceaselessly active in every muscle, nerve, and passion, cannot fail to produce incessant effects of sin, misery, death, and perdition. Remember that thy earthly connexions, no matter of what kind, are not formed merely for time, whatsoever thou mayest intend, but also for eternity. With what caution, therefore, shouldst thou take every step in the path of life! On this ground, the observations made in the preceding notes are seriously recommended to thy consideration.

NOTES ON CHAPTER III.

Verse 1. *Now the serpent was more subtle.* We have here one of the most difficult, as well as the most important narratives in the whole book of God. The last chapter ended with a short but striking account of the perfection and felicity of the first human beings; and this

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make one

wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

^a Heb. a desire.

^b Eccles. 25. 24. 1 Tim. 2. 14. 1 John 2. 16. — c Ver. 12, 17. Rom. 5. 12. — 19.

opens with an account of their transgression, degradation, and ruin. That man is in a *fallen* state, certainly needs no arguments to prove it: the history of the world, with that of the life and miseries of every human being, establish this point beyond successful contradiction. But *how*, and by what *agency* was this brought about? Here is a great mystery; and I may appeal to all persons who have read the various comments that have been written on the Mosaic account, whether they have ever yet been satisfied on this part of the subject, though convinced of the fact itself. *Who was the serpent?* Of what *kind*, in what way did he seduce the first happy pair? These are questions which remain yet to be answered. The whole account is either a *simple narration of facts*, or it is an *allegory*. If it be a historical relation, its literal meaning should be sought out: if it be an *allegory*, no attempt should be made to explain it, as it would require a direct revelation to ascertain the sense in which it should be understood; for fanciful illustrations are endless. Believing it to be a *simple relation of facts*, capable of a satisfactory explanation, I shall take it up on this ground, and by a careful examination of the original text, endeavour to fix the meaning, and show the propriety and consistency of the Mosaic account of the Fall of Man. The chief difficulty in the account is found in the question, *Who was the agent employed in the seduction of our first parents?*

The word in the text, which we, following the Septuagint, translate *serpent*, is *נָחָשׁ nachash*, and according to Buxtorf and others, has three meanings in Scripture. 1. It signifies, to *view*, or *observe attentively*, to *divine* or *use enchantments*, because in them the augurs viewed attentively the flight of birds, the entrails of beasts, the course of the clouds, &c. and under this head it signifies to *acquire knowledge by experience*. 2. It signifies *brass*, *brazen*, and is translated in our Bible not only *brass*, but *chains*, *fettlers*, *fettlers of brass*, and in several places *steel*: see 2 Sam. xxii. 35. Job xx. 24. Psal. xviii. 34. and in one place, at least, *filthiness* or *fornication*, Ezek. xvi. 36. 3. It signifies a *serpent*, but of what kind is not determined. In Job xxvi. 13. it seems to mean the *whale* or *hippopotamus*. *By his spirit he hath garnished the heavens, his hand hath formed the crooked serpent*, נָחָשׁ נָחָשׁ *nachash bariach*; as *נָחָשׁ bariach*, signifies to *pass on*, or *pass through*, and *נָחָשׁ bariach*, is used for a bar of a gate or door that passed through rings, &c. the idea of *straightness*, rather than *crookedness*, should be attached to it here; and it is likely that the *sea-horse* is intended by it.

In Eccles. x. 2. the creature called *nachash*, of whatsoever sort, is compared to the *babbler*; surely the *serpent nachash*, will bite without enchantment, and a babbler is no better. Let the reader keep this in mind.

In Isai. xxvii. 1. the crocodile or alligator seems particularly meant by the original. *In that day the Lord shall punish Leviathan, the piercing serpent*, &c. And in Isai. lxxv. 25. the same creature is meant as in Gen. iii. 1. for in the words, *And dust shall be the serpent's meat*, there is an evident allusion to the text of Moses. In Amos ix. 3. the *crocodile* is evidently intended. *Though they be hid in the bottom of the sea, thence will I command the serpent נָחָשׁ ha-nachash, and he shall bite them*. No person can suppose that any of the *snake* or *serpent* kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the Sacred Writings, that it appears to be a sort of *general term*, confined to no one sense. Hence it will be necessary to examine the root accurately, to see if its ideal meaning will enable us to ascertain the animal intended in the text. We have already seen, that *נָחָשׁ nachash* signifies to *view attentively*, to *acquire knowledge* or *experience by attentive observation*; so נָחָשׁ *nachashiti*, Gen. xxx. 27. *I have learnt by experience*—and this seems to be its most general meaning in the Bible. The original word is, by the Septuagint, translated *φίς*, a *serpent*, not because this was its fixed determinate meaning in the Sacred Writings, but because it was the best that occurred to the translators; and they do not seem to have given themselves much trouble to understand the meaning of the original; for they have rendered the word as variously as our translators have done; or rather our translators have followed them, as they give nearly the same significations found in the Septuagint: hence we find that *φίς* is

as frequently used by them, as *serpent*, its supposed literal meaning, is used in our version. And the New Testament writers, who scarcely ever quote the Old Testament, but from the *Septuagint translation*, and scarcely ever change a word in their quotations, copy this version in the use of this word. From the Septuagint therefore, we can expect no light, nor indeed from any other of the ancient versions, which are all *subsequent* to the Septuagint, and some of them actually made from it. In all this uncertainty, it is natural for a serious inquirer after truth, to look *every where* for information. And in such an inquiry, the Arabic may be expected to afford some help from its great similarity to the Hebrew. A root in this language, very nearly similar to that in the text, seems to cast considerable light on the subject. *خَنَّاسٌ chanas*, or *khanasa*, signifies *he departed*, *drew off*, *lay hid*, *seduced*, *shunk away*: from this root come *خَنَّاسٌ akhnas*, *خَنَّاسٌ khanasa*, and *خَنَّاسٌ khaanos*, which all signify an *ape*, or *satyrus*, or any creature of the *simia* or *ape* genus. It is very remarkable also that from the same root comes *خَنَّاسٌ khaanâ*, the *devil*, which appellative he bears from that meaning of *خَنَّاسٌ khaanasa*, *he drew off*, *seduced*, &c. because he *dresses* men off from righteousness, *seduces* them from their obedience to God, &c. &c. Is it not strange that the *devil* and the *ape* should have the same name, derived from the same root, and that root so very similar to the word in the text? But let us return and consider what is said of the creature in question. *Now the nachash was more subtle, more wise or prudent than all the beasts of the field which the Lord God had made*. In this account we find, 1. That whatever this *nachash* was, he stood at the head of all inferior animals for wisdom and understanding. 2. That he walked erect, for this is necessarily implied in his punishment,—on thy belly (i. e. on all fours) shalt thou go. 3. That he was *endued with the gift of speech*, for a conversation is here related between him and the woman. 4. That he was also endued with the *gift of reason*, for we find him reasoning and disputing with Eve. 5. That these things were common to this creature, the woman no doubt having often seen him walk erect, talk, and reason, and therefore she testifies no kind of surprise when he accosts her in the language related in the text; and indeed from the manner in which this is introduced, it appears to be only a part of a conversation that had passed between them on the occasion. *Yea, hath God said*, &c.

Had this creature never been known to speak before his addressing the woman at this time, and on this subject, it could not have failed to excite her surprise, and to have filled her with caution, though from the purity and innocence of her nature, she might have been incapable of being affected with fear. Now I apprehend that none of these things can be spoken of a serpent of any species. 1. None of them ever did or ever can walk erect. The tales we have had of two-footed and four-footed serpents, are justly exploded by every judicious naturalist, and are utterly unworthy of credit. The very name *serpent* comes from *serpo*, to creep, and therefore, to such it could be neither *curse* nor *punishment* to go on their bellies, i. e. to creep on, as they had done from their creation, and must do while their race endures. 2. They have no organs for speech, or any kind of articulate sound; they can only hiss. It is true, that an *asp*, by miraculous influence, may speak; but it is not to be supposed that there was any miraculous interference here. God did not qualify this creature with speech for the occasion, and it is not intimated that there was any other agent, that did it: on the contrary, the text intimates, that *speech* and *reason* were natural to the *nachash*; and is it not in reference to this, the inspired penman says? *The nachash was more wise or intelligent than all the beasts of the field that the Lord God had made!* Nor can I find, that the *serpentine genus* are remarkable for *intelligence*. It is true, the *wisdom of the serpent*, has passed into a proverb, but I cannot see on what it is founded, except in reference to the passage in question, where the *nachash*, which we translate *serpent*, following the Septuagint, shows so much intelligence and cunning: and it is very probable, that our Lord alludes to this very place, when he exhorts his disciples to be *wise*, prudent or intelligent, *as serpents*, *φίς* *φίς* *φίς*; and it is worthy of remark, that he uses the same term employed by the Septuagint, in the text in question, *φίς* *φίς* *φίς*, the *serpent was more prudent or intelligent than all the beasts*, &c. All these things considered, we

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves-together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from

the presence of the Lord God amongst the trees of the garden.

9 ¶ And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

^a Ver. 5.—b Ch. 2. 25.—c Or, things to gird about.—d Job 38. 1.—e Heb. wind. Job 24. 27, 28. Ps. 139. 1-12.—f Job 31. 33. Prov. 3. 3. Jer. 33. 24. Amos 9. 8.

Jonah 1. 3, 10. Heb. 4. 12. Ch. 4. 9. Josh. 7. 17-19. Rev. 20. 12, 13.—g Ch. 2. 25. Exod. 8. 6. Ps. 119. 120. Lam. 33. 14. & 57. 11. 1 John 2. 20.

are obliged to seek for some other word to designate the *nachash* in the text, than the word *serpent*; which on every view of the subject appears to me inefficient and inapplicable. We have seen above that *khanas*, *akhanas*, and *khanoo*, signify a creature of the *ape* or *satyrus* kind. We have seen that the meaning of the root is, he *lay hid*, *seduced*, *slunk away*, &c. and that *khanas* means the *devil*, as the inspirer of evil and seducer from God and truth; see *Goliath* and *Wilmet*. It therefore appears to me, that a creature of the *ape* or *ouran outang* kind, is here intended; and that Satan made use of this creature as the most proper instrument for the accomplishment of his murderous purposes against the life and soul of man. Under this creature he *lay hid*, and by this creature he *seduced* our first parents, and *drew off or slunk away* from every eye but the eye of God. Such a creature answers to every part of the description in the text: it is evident from the structure of its limbs and their muscles, that it might have been originally designed to walk *erect*, and that nothing less than a sovereign controlling power could induce them to put down *hands* in every respect formed like those of man, and walk like those creatures whose claw-armed paws prove them to have been designed to walk on all fours. The subtlety, cunning, endlessly varied pranks and tricks of these creatures, show them, *even now*, to be *wiser* and more *intelligent* than any other creature, man alone excepted. Being obliged now to walk on all fours, and gather their food from the ground, they are literally obliged to *eat the dust*; and though exceedingly cunning and careful in a variety of instances to separate that part which is wholesome and proper for food, from that which is not so, in the article of *cleanness*, they are lost to all sense of propriety: and though they have every mean in their power, of cleansing the aliments they gather off the ground, and from among the dust, yet they never, in their savage state, make use of any. Add to this, their utter aversion to *walk upright*; it requires the utmost discipline to bring them to it, and scarcely any thing offends or irritates them more, than to be obliged to do it. Long observation on these animals enables me to state these facts.

Should any person who may read this note, object against my conclusions, because apparently derived from an Arabic word, which is not exactly similar to the Hebrew, though to those who understand both languages the similarity will be striking: yet, as I do not insist on the *identity* of the terms, though important consequences have been derived from less likely etymologies, he is welcome to throw the whole of this out of the account. He may then take up the Hebrew root only, which signifies to *gaze*, to *view attentively*, *pry into*, *inquire narrowly*, &c. and consider the passage that appears to compare the *nachash* to the *babblers*, Eccles. x. 11. and he will soon find, if he have any acquaintance with creatures of this genus, that for *earnest*, *attentive*, *watching*, *looking*, &c. and for *chattering* or *babbling*, they have no fellows in the animal world. Indeed, the ability and propensity to chatter is all they have left of their original gift of speech, of which they appear to have been deprived at the fall, as a part of their punishment.

I have spent the longer time on this subject, 1. Because it is exceedingly obscure; 2. Because no interpretation hitherto given of it has afforded me the smallest satisfaction; 3. Because I think the above mode of accounting for every part of the whole transaction is consistent and satisfactory; and in my opinion, removes all embarrassment, and solves every difficulty. It can be no solid objection to the above mode of solution, that Satan in different parts of the New Testament is called the *serpent*, the *serpent that deceived Eve by his subtlety*, the *old serpent*, &c. for we have already seen that the New Testament writers have borrowed the word from the *Septuagint*, and that the *Septuagint* themselves use it in a *vast variety and latitude of meaning*; and surely the *ouran outang* is as likely to be the animal in question, as *nachash*, and *ophis*, are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *fornication*, a *chain*, a *pair of fellers*, a *piece of brass*, a *piece of steel*, and a *conjuror*; for we have seen above, that all these are acceptations of the original word.

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Besides, the New Testament writers seem to lose sight of the animal or instrument used on the occasion, and speak only of Satan himself, as the cause of the transgression, and the instrument of all evil. If, however, any person should choose to differ from the opinion stated above, he is at perfect liberty so to do; I make it no article of faith, nor of Christian communion; I crave the same liberty to judge for myself, that I give to others, to which every man has an indisputable right, and I hope no man will call me a heretic, for departing in this respect from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible. See farther on ver. 7.—14, &c.

Verse 1. *Yea, hath God said*] This seems to be the continuation of a discourse, of which the preceding part is not given, and a proof that the creature in question was endued with the gift of reason and speech, for no surprise is testified on the part of Eve.

Verse 3. *Neither shall ye touch it*] Did not the woman add this to what God had before spoken? Some of the Jewish writers, who are only serious on comparative trifles, state, that as soon as the woman had asserted this, the serpent pushed her against the tree, and said, "See, thou hast touched it, and art still alive; thou mayest therefore safely eat of the fruit, for surely thou shalt not die."

Verse 4. *Ye shall not surely die*] Here the *father of lies* at once appears; and appears too, in flatly contradicting the assertion of God. The tempter, through the *nachash*, insinuates the impossibility of her dying, as if he had said; God has created thee immortal; thy death, therefore, is impossible; and God knows this, for as thou livest by the *tree of life*, so shalt thou get increase of wisdom by the *tree of knowledge*.

Verse 5. *Your eyes shall be opened*] Your understanding shall be greatly enlightened and improved, and ye shall be as gods, *אלהים ke elohim*, like God, so the word should be translated; for what idea could our first parents have of gods, before idolatry could have had any being, because sin had not yet entered into the world? The Syriac has the word in the *singular* number, and is the only one of all the versions, which has hit on the true meaning. As the original word is the same which is used to point out the Supreme Being, ch. i. 1. so it has here the same signification: and the object of the tempter appears to have been this; to persuade our first parents that they should, by eating of this fruit, become wise and powerful as God, (for *knowledge is power*), and be able to exist for ever, independently of him.

Verse 6. *The tree was good for food*] The fruit appeared to be wholesome and nutritive. *And it was pleasant to the eyes*. The beauty of the fruit tended to whet and increase appetite. *And it was to be desired to make one wise*, which was an additional motive to please the palate. From these three sources, all natural and moral evil sprung; they are exactly what the apostle calls the *desire of the flesh*! the tree was good for food; the *desire of the eye*, it was pleasant to the sight; and the *pride of life*, it was a tree to be desired to make one wise. God had undoubtedly created our first parents not only very wise and intelligent, but also with a vast capacity and suitable propensity to increase in knowledge. Those who think that Adam was created so perfect as to preclude the possibility of his increase in knowledge, have taken a very false view of the subject. We shall certainly be convinced that our first parents were in a state of sufficient perfection, when we consider, 1. That they were endowed with a vast capacity to obtain knowledge. 2. That all the means of information were within their reach. 3. That there was no hindrance to the most direct conception of occurring truth. 4. That all the objects of knowledge, whether natural or moral, were ever at hand. 5. That they had the strongest propensity to know, and, 6. The greatest pleasure in knowing. To have God and nature continually open to the view of the soul; and to have a soul capable of viewing both, and fathoming endlessly their unbounded glories and excellencies, without hindrance or difficulty, what a state of perfection! what a consummation of bliss! This was undoubtedly the state and condition

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

a Ch. 2 18, 20. Job 31. 33. Prov. 23. 13. Luke 10. 29. James 1. 13-15.

of our first parents—even the present ruins of the state are incontestable evidences of its primitive excellence. We see at once how transgression came: it was natural for them to desire to be increasingly wise. God had implanted this desire in their minds; but he showed them that this desire should be gratified in a *certain way*: that *prudence and judgment* should always regulate it: that they should carefully examine what God opened to their view; and should not pry into what he chose to conceal. He alone, who knows all things, knows *how much* knowledge the soul needs to its perfection and increasing happiness; in what subjects this may be legitimately sought, and where the mind may make excursions and discoveries to its prejudice and ruin. There are doubtless many subjects which angels are capable of knowing, and which God chooses to conceal even from them, because that knowledge would tend neither to their perfection nor happiness. Of every attainment and object of pursuit, it may be said, in the words of an ancient poet, who conceived correctly on the subject, and expressed his thoughts with perspicuity and energy:

*Est modus in rebus: sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*—HOR. Sat. 1.

"There is a rule for all things; there are, in fine, fixed and stated limits, on either side of which righteousness cannot be found."

Such limits God certainly assigned from the beginning. Thou shalt come up to this; thou shalt not pass it. And as he assigned the *limits*, so he assigned the *means*. It is lawful for thee to acquire knowledge in *this way*; it is unlawful to seek it in *that*. And had he not a right to do so? And would his creation have been perfect without it?

Verse 7. *The eyes of them both were opened* They now had a sufficient discovery of their sin and folly in disobeying the command of God; they could discern between good and evil: and what was the consequence? Confusion and shame were engendered, because innocence was lost and guilt contracted.

Let us review the whole of this melancholy business, the *fall*, and its *effects*.

1. From the New Testament we learn, that Satan associated himself with the creature which we term the *serpent*, and the original, the *nachast*, in order to seduce and ruin mankind, 2 Cor. xi. 3. Rev. xii. 9. xx. 2. 2. That this creature was the most suitable to his purpose, as being the most subtle, the *most intelligent* of all the beasts of the field, endued with the gift of speech and reason, and consequently, one in which he could best conceal himself. 3. As he knew that while they *depended on God*, they could not be ruined, he therefore endeavoured to seduce them from this dependence. 4. He does this by working on that propensity of the mind to desire an increase of knowledge, with which God, for the most gracious purposes, had endued it. 5. In order to succeed, he insinuates, that God, through motives of envy, had given the prohibition—*God doth know, that in the day ye eat of it, ye shall be like himself, &c.* 6. As their present state of blessedness must be inexpressibly dear to them, he endeavours to persuade them that they could not fall from this state: *ye shall not surely die*; ye shall not only retain your present blessedness, but it shall be greatly increased; a temptation by which he has ever since fatally succeeded in the ruin of multitudes of souls, whom he persuaded, that being once right they could never *finally* go wrong. 7. As he kept the unlawfulness of the means proposed out of sight, persuaded them that they could not fall from their steadfastness, assured them that they should resemble God himself, and consequently be self-sufficient, and totally independent of him: they listened, and fixing their eye only on the promised good, neglecting the positive command, and determining to become wise and independent at all events, they took of the fruit and did eat.

Let us now examine the *effects*.

1. *Their eyes were opened*, and they saw they were naked. They saw what they never saw before, that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. 2. Though their eyes were opened to see their nakedness, yet their mind was clouded, and their judgment confused. They seem to have lost all just notions of honour and dishonour; of what was shameful

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, 'The serpent beguiled me, and I did eat.

14 ¶ And the Lord God said 'unto the serpent, Because thou hast done this, thou art cursed

b Ver. 4. 2 Cor. 11. 3. 1 Tim. 2. 14.—c Exod. 21. 22, 23.

and what was praiseworthy. It was dishonourable and shameful to break the commandment of God; but it was neither to go *naked*, when clothing was not necessary. 3. They seem in a moment not only to have lost sound judgment, but also *reflection*: a short time before, Adam was so wise that he could name all the creatures brought before him, according to their respective natures and qualities: now he does not know that first principle concerning the Divine Nature, that *it knows all things*; and that it is omnipresent; therefore he endeavours to hide himself among the trees, from the eye of the *all-seeing* God! How astonishing is this! When the creatures were brought to him, he could name them, because he could discern their respective natures and properties: when Eve was brought to him he could immediately tell *what* she was, *who* she was, and for *what end* made, though he was in a *deep sleep* when God formed her: and this seems to be particularly noted, merely to show the depth of his wisdom and the perfection of his discernment. But alas! how are the mighty fallen! Compare his present with his past state; his state *before* the transgression with his state *after* it; and say, is this the same creature? The creature of whom God said, as he said of all his works, *He is very good*—just what he should be, a living image of the Living God; but now lower than the beasts of the field. 4. This account could never have been credited, had not the indisputable proofs and evidences of it been continued by uninterrupted succession to the present time. All the descendants of this first guilty pair resemble their degenerate ancestors, and copy their conduct. The original mode of transgression is still continued, and the original sin in consequence. Here are the proofs. 1. Every human being is endeavouring to obtain knowledge by unlawful means, even while the lawful means and every available help are at hand. 2. They are endeavouring to be *independent*, and to live without God in the world: hence prayer, the language of dependence on God's providence and grace, is neglected, I might say detested, by the great majority of men. Had I no other proof than this that man is a *fallen creature*, my soul would bow to this evidence. 3. Being destitute of the true knowledge of God, they seek privacy for their crimes, not considering that the eye of God is upon them, and being only solicitous to hide them from the eye of man. These are all proofs in point; but we shall soon meet with additional ones. See ver. 12.

Verse 8. *The voice of the Lord*] The voice is properly used here, for as God is an infinite spirit, and cannot be confined to any *form*, so he can have no *personal* appearance. It is very likely that God used to converse with them in the garden, and that the usual time was the *decline* of the day, ערב *be ruach haiyom*, in the *evening breeze*; and probably this was the time that our first parents employed in the more solemn acts of their religious worship, at which God was ever present. The time for this solemn worship is again come, and God is in his place; but Adam and Eve have sinned, and therefore, instead of being found in the place of worship, are hidden among the trees! Reader, how often has this been *thy* case?

Verse 10. *I was afraid, because I was naked*] See the immediate consequences of sin. 1. *SHAME*, because of the ingratitude marked in the rebellion; and because, that in aiming to be like God, they were now sunk into a state of the greatest wretchedness. 2. *FEAR*, because they saw they had been deceived by Satan, and were exposed to that death and punishment from which he had promised them an exemption. How worthy is it of remark, that this cause continues to produce the very same effects! *Shame and fear* were the first fruits of sin, and fruits which it has *invariably* produced from the first transgression to the present time.

Verse 12. *And the man said, &c.*] We have here some farther proofs of the fallen state of man, and that the consequences of that state extend to his remotest posterity. 1. On the question, *Hast thou eaten of the tree?* Adam is obliged to acknowledge his transgression; but he does this in such a way, as to shift off the blame from himself, and lay it upon God and upon the woman! *This woman whom thou didst give to be with me* עממי *immadi*, to be my companion, (for so the word is repeatedly used) she gave me and I did eat. I have no farther blame in this

above all cattle, and above every beast of the field; upon thy belly shalt thou go, and 'dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between 'thy seed and 'her seed; 'it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; 'in

sorrow thou shalt bring forth children; 'and thy desire shall be 'to thy husband, and he shall rule over thee.

17 And unto Adam he said, 'Because thou hast hearkened unto the voice of thy wife, 'and hast eaten of the tree, 'of which I commanded thee, saying, Thou shalt not eat of it; 'cursed is the ground for thy sake; 'in sorrow shalt thou eat of it all the days of thy life;

a. Gen. 3. 1. Mic. 7. 17. Matt. 23. 7. & 23. 35. & 23. 35. John 8. 44. Acts 13. 10. 1 John 3. 6. Ps. 138. 11. Isai. 7. 14. Mic. 5. 3. Matt. 1. 23. 25. Luke 1. 34, 35, 36. Gal. 4. 4. Rom. 8. 16. Col. 2. 15. Hebr. 2. 14. 1 John 5. 6. Rev. 12. 7, 17. Ps. 48. 4. Isai. 12. 8. & 22. 2. John 12. 21. 1 Tim. 2. 15.

transgression: I did not *pluck* the fruit, she took it, and gave it to me.

2. When the woman is questioned, she lays the blame upon God and the serpent, (*nachash*) the serpent beguiled me, and I did eat—Thou didst make him much wiser than thou didst make me; and therefore, my simplicity and ignorance were overcome by his superior wisdom: I can have no fault here, the fault is his, and his who made him so wise, and me so ignorant. Thus we find, that while the eyes of their body were opened to see their degraded state; the eyes of their understanding were closed so that they could not see the sinfulness of sin; and at the same time their hearts were hardened through its deceitfulness. In this also their posterity copy their example. How few ingenuously confess their own sin! They see not their guilt—they are continually making excuses for their crimes: the strength and subtlety of the tempter, the natural weakness of their own minds, the unfavourable circumstances in which they were placed, &c. &c. are all pleaded as excuses for their sins, and thus the possibility of repentance is precluded: for till a man takes his sin to himself; till he acknowledge that he alone is guilty, he cannot be humbled, and consequently cannot be saved. Reader, till thou accuse thyself, and thyself only, and feel that thou alone art responsible for all thy iniquities, there is no hope of thy salvation.

Verse 14. And the Lord said unto the serpent] The tempter is not asked why he deceived the woman? He cannot roll the blame on any other: self-tempted he fell; and it is natural for him, such is his enmity, to deceive and destroy all he can. His fault admits of no excuse; and therefore God begins to pronounce sentence on him first. And here we must consider a twofold sentence, one on Satan, and the other on the agent he employed. The *nachash*, who was at the head of all the inferior animals, and in a sort of society and intimacy with man, is to be greatly degraded, entirely banished from human society, and deprived of the gift of speech. Cursed art thou above all cattle, and above every beast of the field—thou shalt be considered the most contemptible of animals—upon thy belly shalt thou go—thou shalt no longer walk erect, but mark the ground equally with thy hands and feet—and dust shalt thou eat, though formerly possessed of the faculty to distinguish, choose, and cleanse thy food, thou shalt feed henceforth like the most stupid and abject quadruped, all the days of thy life—through all the innumerable generations of thy species. God saw meet to manifest his displeasure against the agent employed in this most melancholy business: and perhaps this is founded on the part which the intelligent and subtle *nachash* took in the seduction of our first parents. We see that he was capable of it, and have reason to believe that he became a willing instrument.

Verse 15. I will put enmity between thee and the woman] This has been generally supposed to apply to a certain enmity subsisting between men and serpents; but this is rather a fancy than a reality. It is yet to be discovered that the serpentine race have any peculiar enmity against mankind; nor is there any proof that men hate serpents more than they do other noxious animals. Men have much more enmity to the common rat and magpie than they have to all the serpents in the land, because the former destroy the grain, &c. and serpents, in general, far from seeking to do men mischief, flee their approach, and avoid their dwelling. If, however, we take the word *nachash* to mean any of the *simia*, or *ape* species, we find a more consistent meaning, as there is scarcely an animal in the universe so detested by women as these are; and indeed men look on them as continual caricatures of themselves. But we are not to look for merely literal meanings here: it is evident, that Satan, who actuated this creature, is alone intended in this part of the prophetic declaration. Glad in his endless mercy has put enmity between men and him: so that, though all mankind love his service, yet all invariably hate himself. Were it otherwise, who could be saved? A great point gained toward the conver-

sion of a sinner, is to convince him that it is Satan he has been serving; that it is to him he has been giving up his soul, body, goods, &c. he starts with horror when this conviction fastens on his mind, and shudders at the thought of being in league with the old murderer. But there is a deeper meaning in the text than even this, especially in these words, *it shall bruise thy head*, or rather, *man* *hwa*, *hu*, who? the Seed of the woman, the Person who is to come by the woman, and by her alone, without the concurrence of man. Therefore the address is not to Adam and Eve, but to Eve alone; and it was in consequence of this purpose of God, that Jesus Christ was born of a virgin: this, and this alone, is what is implied in the promise of the seed of the woman bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy him who had the power of death, that is, the devil.—Thus he bruises his head, destroys his power and lordship over mankind, turning them from the power of Satan unto God, Acts xxvi. 18. And Satan bruises his heel—God so ordered it, that the salvation of man could only be brought about by the death of Christ: and even the spiritual seed of our blessed Lord, have the heel often bruised, as they suffer persecution, temptation, &c. which may be all that is intended by this part of the prophecy.

Verse 16. Unto the woman he said] She being second in the transgression is brought up the second to receive her condemnation, and to hear her punishment. I will greatly multiply, or multiplying, I will multiply; i. e. I will multiply thy sorrows, and multiply those sorrows by other sorrows; and this during conception and pregnancy; and particularly so in parturition or child-bearing. And this curse has fallen in a heavier degree on the woman than on any other female. Nothing is better attested than this; and yet there is certainly no natural reason why it should be so: it is a part of her punishment, and a part, from which, even God's mercy will not exempt her. It is added farther, *Thy desire shall be to thy husband*—Thou shalt not be able to shun the great pain and peril of child-bearing, for thy desire, thy appetite, shall be to thy husband;—and he shall rule over thee; though in the creation both were formed with equal rights, and the woman had as much right to rule as the man; but subjection to the will of her husband is one part of her curse; and so very capricious is this will often, that a sorer punishment no human being can well have, to be at all in a state of liberty, and under the protection of wise and equal laws.

Verse 17. And unto Adam he said] The man being the last in the transgression is brought up last to receive his sentence. Because thou hast hearkened to the voice of thy wife—"thou wast not deceived, she only gave and counselled thee to eat—this thou shouldst have resisted;" and that he did not, is the reason of his condemnation. Cursed is the ground for thy sake; from henceforth its fertility shall be greatly impaired; in sorrow shalt thou eat of it; be in continual perplexity concerning the seed time and the harvest, the cold and the heat, the wet and the dry. How often are all the fruits of man's toil destroyed by blasting, by mildew, by insects, wet weather, land-floods, &c. &c. Anxiety and carefulness are the labouring man's portion.

Verse 18. Thorns also, and thistles, &c.] Instead of producing nourishing grain and useful vegetables, noxious weeds shall be peculiarly prolific, injure the ground, choke the good seed, and mock the hopes of the husbandman. And thou shalt eat the herb of the field—Thou shalt no longer have the privilege of this garden of delights, but must go to the common campaign country, and feed on such herbs as thou canst find, till by labour and industry thou hast raised others, more suitable to thee, and more comfortable.

In the curse pronounced on the ground, there is much more implied than generally appears. The amazing fertility of some of the most common thistles and thorns, renders them the most proper instruments for the fulfil-

18 *Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field;

19 ^aIn the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve^b; because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did the

LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

^a Job 31. 40.—^b Heb. cause to bud.—^c Ps. 104. 14. Job 1. 21. Ps. 90. 3. & 104. 2.—^d Eccles. 1. 13. 2 Thess. 3. 10.—^e Ch. 2. 7. Dan. 12. 2.—^f Job 21. 26. & 34. 15. Ps. 104. 26. Eccles. 3. 20. & 12. 7. Dan. 12. 2. Rom. 8. 12. Heb. 9. 27.—^g Heb. Chavah.

That is, living.—^h Acts 17. 28.—ⁱ Ver. 5. Like Isa. 79. 12. & 47. 12. 13. Jer. 22. 22.—^k Ch. 2. 9.—^l Ch. 2. 5. & 2. 9. 20. Eccl. 5. 9.

ment of this sentence against man. *Thistles* multiply enormously; a species called the *Carolina silvestris*, bears ordinarily from twenty to forty heads, each containing from one hundred to one hundred and fifty seeds.

Another species, called the *Acanthus vulgare*, produces above 100 heads, each containing from 3 to 400 seeds. Suppose we say that these *thistles* produce at a medium only 80 heads, and that each contains only 300 seeds; the first crop from these would amount to 24,000. Let these be sown, and their crop will amount to 576 millions. Sow these, and their produce will be 13,824,000,000,000, or thirteen billions, eight hundred and twenty-four thousand millions; and a single crop from these, which is only the third year's growth, would amount to 331,776,000,000,000,000, or three hundred and thirty-one thousand, seven hundred and seventy-six billions: and the fourth year's growth will amount to 7962,624,000,000,000,000,000, or seven thousand and nine hundred and sixty-two trillions, six hundred and twenty-four thousand billions. A progeny more than sufficient to stock not only the surface of the whole world, but of all the planets in the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.

The *Carduus vulgaris* *viarum*, or common hedge thistle, besides the almost infinite swarms of winged seeds it sends forth, spreads its roots around many yards, and throws up suckers every where, which not only produce seeds in their turn, but extend their roots and propagate like the parent plant, and stifle and destroy all vegetation but their own.

As to *thorns*, the bramble, which occurs so commonly, and is so mischievous, is a sufficient proof how well the means are calculated to secure the end. The *genista*, or *spinoza vulgaris*, called by some *furze*, by others *whins*, is allowed to be one of the most mischievous shrubs on the face of the earth. Scarcely any thing can grow near it; and it is so thick set with prickles, that it is almost impossible to touch it without being wounded. It is very prolific; almost half the year it is covered with flowers, which produce pods filled with seeds. Besides, it shoots out roots far and wide, from which suckers and young plants are continually springing up, which produce others in their turn. Where it is permitted to grow, it soon over-spreads whole tracts of ground, and it is extremely difficult to clear the ground of its roots where once it has got proper footing. Such provision has the just God made to fulfil the curse which he has pronounced on the earth, because of the crimes of its inhabitants.—See Hale's Vegetable Statics.

Verse 19. *In the sweat of thy face*] Though the whole body may be thrown into a profuse sweat, if hard labour be long continued, yet the face or forehead is the first part whence the sweat begins to issue: this is occasioned by the blood being strongly propelled to the brain, partly through stooping, and principally by the strong action of the muscles: in consequence of this the blood-vessels about the head become turgid through the great flux of blood, the fibres are relaxed, the pores enlarged, and the sweat or serum poured out. Thus, then, the very commencement of every man's labour may put him in mind of his sin and its consequences.

Dust thou art, and unto dust shalt thou return.] God had said that in the day they ate of the forbidden fruit, *dying they should die*: they should then become mortal, and continue under the influence of a great variety of unfriendly agencies in the atmosphere, and in themselves, from heats, colds, drought, and damps in the one, and morbid increased and decreased action in the solids and fluids of the other, till the spirit, finding its earthly house no longer tenable, should return to God who gave it; and the body, being decomposed, should be reduced to its primitive dust. It is evident from this, that man would have been immortal, had he never transgressed; and that this state of continual life and health depended on his obedience to his Maker. The tree of life, as we have already

seen, was intended to be the means of continual preservation. For as no being but God can exist independently of any supporting agency, so man could not have continued to live without a particular supporting agent; and this supporting agent, under God, appears to have been the tree of life.

Verse 20. *And Adam called his wife's name Eve, because she was the mother of all living.*] A man who does not understand the original, cannot possibly comprehend the reason of what is said here. What has the word *Eve* to do with being the mother of all living? Our translators often follow the Septuagint: it is a pity they had not done so here, as the Septuagint translation is literal and correct. *Εἰς ἡμετέρας Ἀδάμ το ὄνομα τῆς γυναικὸς αὐτοῦ Ζῆν, ὅτι μήτηρ πάντων τῶν ζῶντων.* "And Adam called his wife's name *Life*, because she was the mother of all the living." This is a proper and faithful representation of the Hebrew text; for the *mn chavah*, of the original, which we have corrupted into *Eve*, a word destitute of all meaning, answers exactly to the *Zen* of the Septuagint, both signifying *life*; as does also the Hebrew *ḥai*, to the Greek *ζῶντων*, both of which signify the *living*. It is probable that God designed by this name to teach our first parents these two important truths: 1. That though they had merited immediate death, yet they should be reprieved, and the accomplishment of the sentence long delayed; they should be spared to propagate a numerous progeny on the earth. 2. That though much misery would be entailed on this posterity, and death should have a long and universal empire, yet *One* should, in the fulness of time, spring from the woman, who should destroy death, and bring life and immortality to light, 2 Tim. i. 10. Therefore Adam called his wife's name *Life*, because she was to be the mother of all human beings, and because she was to be the mother of HIM who was to give life to a world, dead in trespasses, and dead in sins, Ephes. ii. 1. &c.

Verse 21. *God made coats of skins*] It is very likely that the skins out of which their clothing was made, were taken off animals, whose blood had been poured out as a sin-offering to God: for as we find Cain and Abel offering sacrifices to God; we may fairly presume, that God had given them instructions on this head; nor is it likely, that the notion of a sacrifice could have ever occurred to the mind of man, without an express revelation from God. Hence we may safely infer, 1. That as Adam and Eve needed this clothing as soon as they fell, and death had not as yet made any ravages in the animal world, it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM, who, in the fulness of time, was to make an atonement by his death. And 2dly, it seems reasonable also, that this matter should be brought about in such a way, that Satan and death should have no triumph, when the very first death that took place in the world, was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven.

Verse 22. *Behold, the man is become as one of us*] On all hands, this text is allowed to be difficult; and the difficulty is increased by our translation, which is opposed to the original Hebrew, and the most authentic versions. The Hebrew has *mn hayah*, which is the third person preterite tense, and signifies *was, not is*. The Samaritan text, the Samaritan version, the Syriac, and the Septuagint, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words, which must be supplied, in order to make the sense complete. A very learned man has ventured the following paraphrase, which should not be lightly regarded: "And the Lord God said, the man who was like one of us in purity and wisdom, is now fallen, and robbed of his excellence: he has added *לדעת* *ladaat*, to the knowledge of the good, by his transgression, the knowledge of the evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever in this miserable

24 So he drove out the man; and he placed
at the east of the garden of Eden^b Cherubims,

^a Ch. 2.8

state, I will remove him, and guard the place, lest he should re-enter. Therefore the Lord God sent him forth from the garden of Eden," &c. This seems to be the most natural sense of the place. Some suppose that the words are spoken ironically, and that the Most High intended by a cutting taunt to upbraid the poor culprit for his offence; because he broke the divine command, in the expectation of being like God, to know good and evil; and now he had lost all the good that God had designed for him, and got nothing but evil in its place; and therefore God taunts him for the total miscarriage of his project. But God is ever consistent with himself; and surely his infinite pity prohibited the use of either sarcasm or irony, in speaking of so dreadful a catastrophe, that was in the end to occasion the agony and bloody sweat, the cross and passion, the death and burial, of the Almighty's fellow, Zech. xiii. 7.

In chap. i. 26, 27. we have seen man in the perfection of his nature, the dignity of his office, and the plenitude of his happiness. Here we find the same creature, but stripped of his glories and happiness, so that the word *man* no longer conveys the same ideas it did before. *Man* and *intellectual excellence* were before so intimately connected as to appear inseparable; *man* and *misery* are now equally so. In our nervous mother-tongue, the Anglo-Saxon, we have found the word *Irob*, *God*, signifying not only the Supreme Being, but also *good* or *goodness*: and it is worthy of especial note, that the word *Man*, *man*, in the same language, is used to express not only the *human being* so called, both male and female, but also *mischievousness*, *fraud*, *deceit*, and *villany*. Thus a simple monosyllable, still in use among us in its first sense, conveyed at once to the minds of our ancestors the two following particulars:—1. The *human being* in his *excellence*, capable of knowing, loving, and glorifying his Maker. 2. The *human being* in his *fallen state*, capable of, and committing all kinds of wickedness. "Obiter hic notandum," says old Mr. Sommer in his Saxon Dictionary, "venit, Irob Saxonibus, et DEUM significasse et solum: uti (Man) Man, et hominem et nequitiam. Here it is to be noted, that among the Saxons, God signified both the *Divine Being* and *goodness*, as the word *Man* signified both the *Human Being* and *wickedness*." This is an additional proof that our Saxon ancestors both *thought* and *spoke* at the same time, which, strange as it may appear, is not a common case; their words are not arbitrary signs; but, as far as sounds can convey the ideal meaning of things, their words do it. And they are so formed and used, as necessarily to bring to view the nature and properties of those things of which they are the signs. In this sense the Anglo-Saxon is inferior only to the Hebrew.

Verse 24. *So he drove out the man* Three things are noted here: 1. God's *displeasure* against sinful man, evidenced by his expelling him from this place of blessedness. 2. Man's *unfitness* for the place, of which he had rendered himself unworthy by his ingratitude and transgression. And 3. His *reluctance* to leave this place of happiness. He was, as we may naturally conclude, *unwilling* to depart, and God *drove* him out.

He placed at the east, *קראי מיקדמ*, or before the garden of Eden, before what may be conceived its gate or entrance; *cherubims*, *הכרובים ha-kerubim*, *הכרובים cherubim*. Hebrew plurals in the masculine, end in general in *im*: to add an *s* to this when we introduce such words into English, is very improper; therefore the word should be written *cherubim*, not *cherubims*. But what were these? They are utterly unknown. Conjectures and guesses relative to their nature and properties are endless. Several think them to have been emblematical representations of the sacred Trinity, and bring reasons and scriptures in support of their opinion: but as I am not satisfied that this opinion is correct, I will not trouble the reader with it. From the description in Exod. xxvi. 1, 31. 1 Kings vi. 29, 32. 2 Chron. iii. 14. it appears that the cherubs were sometimes represented with two faces, namely, those of a lion and of a man: but from Ezek. i. 5, &c. x. 20, 21. we find that they had four faces and four wings: the faces were those of a man, a lion, an ox, and an eagle: but it seems there was but one body to these heads. The two-faced cherubs were such as were represented on the curtains and veil of the tabernacle, and on the wall, doors, and veil of the temple: those with four faces appeared only in the Holy of Holies.

The word *כרוב* *kerub*, never appears as a verb in the Hebrew Bible, and therefore is justly supposed to be a

and a flaming sword which turned every way, to keep the way of the tree of life.

^b Exod. 25. 2, 20. 1 Kings 6. 25-28. Josh. 5. 13. Ps. 104. 4. Heb. 1. 7.

word compounded of *כ* *ke*, a particle of resemblance, like to, like as, and *ר* *rah*, he was great, powerful, &c. Hence it is very likely, that the cherubs, to whatever order of beings they belonged, were emblems of the ALL-MIGHTY, and were those creatures by whom he produced the great effects of his power. The word *ר* *rah* is a character of the Most High, Prov. xxvi. 10. The Great God who formed all; and again in Psal. xlviii. 2. where he is called the Great King, *מלך רב melec rab*. But though this is rarely applied as a character of the Supreme Being in the Hebrew Bible, yet it is a common appellative of the Deity in the Arabic language, *رب* *rab*, and *رب العالمين* *rab' uladlameen*, Lord of both worlds, or, Lord of the universe, are expressions repeatedly used to point out the almighty energy and supremacy of God. On this ground, I suppose, the cherubim were emblematical representations of the eternal power and Godhead of the Almighty. These angelic beings were for a time employed in guarding the entrance to paradise, and keeping the way of, or road to, the tree of life. This, I say, for a time; for it is very probable that God soon removed the tree of life, and abolished the garden, so that its situation could never after be positively ascertained.

By the flaming sword turning every way, or flame folding back upon itself, we may understand the formidable appearances which these cherubim assumed, in order to render the passage to the tree of life inaccessible.

Thus terminates this most awful tragedy, a tragedy in which all the actors are slain in which the most awful murders are committed, and the whole universe ruined! The serpent, so called, is degraded—the woman cursed with pains, miseries, and a subjection to the will of her husband, which was never originally designed—the man, the lord of this lower world, doomed to incessant labor and toil—and the earth itself cursed with comparative barrenness! To complete all, the garden of pleasure is interdicted, and this man, who was little less than God, (see on Psal. viii. 5.) and who would be like Him, shamefully expelled from a place where pure spirits alone could dwell. Yet, in the midst of wrath, God remembers mercy, and a promise of redemption from this degraded and cursed state is made to them, through HIM, who, in the fulness of time, is to be made flesh, and who, by dying for the sin of the world, shall destroy the power of Satan, and deliver all who trust in the merit of his sacrifice, from the power, guilt, and nature of sin, and thus prepare them for the celestial paradise at the right hand of God.—Reader, hast thou repented of thy sin? for, often hast thou sinned after the similitude of thy ancestor's transgression. Hast thou sought and found redemption in the blood of the Lamb? Art thou saved from the disposition which led thy first parents to transgress, living a life of dependence on thy Creator, and of faith and loving obedience to Him who died for thee? Wilt thou live under the curse, and die eternally? God forbid! Return to him with all thy soul, and receive this exhortation as a call from his mercy.

To what has already been said on the awful contents of this chapter, I can add little that can either set it in a clearer light, or make its solemn subject more impressive. We see here that by the subtlety and envy of the devil, sin entered into the world, and death by sin; and we find that death reigned not only from Adam to Moses, but from Moses to the present day. How abominable must sin be in the sight of God, when it has not only defaced his own image from the soul of man, but has also become a source of natural and moral evil throughout every part of the globe. Disruption and violence appear in every part of nature; vice, profligacy, and misery, through all the tribes of men, and orders of society. It is true, that where sin hath abounded, there grace doth much more abound; but men shut their eyes against the light, and harden their hearts against the truth. Sin, which becomes propagated into the world by natural generation, growing with the growth, and strengthening with the strength of man, would be as endless in its duration, as unlimited in its influence, did not God check and restrain it by his grace, and cut off its extending influence in the incorrigibly wicked, by means of death! How wonderful is the economy of God! That which entered into the world as one of the prime fruits and effects of sin, is now an instrument in his hands, to prevent the extension of its contagion. If men, now so greatly multiplied on the earth, and fertile in mischievous inventions, were permitted to live nearly a thousand years, as in the ancient world, to mature and perfect their infectious and destructive counsels, what a sum of iniquity and ruin would

CHAPTER IV.

The birth, trade, and religion of Cain and Abel, 1-7. Cain murders his brother Abel, 8. God calls him into judgment for it, 9, 10. He is cursed, 11, 12. He despairs, 13, 14. A promise given him of preservation, and a mark set on him to prevent his being killed, 15, 16. He departs from God's presence, 16. Has a son, whose he calls Enosh, and builds a city, which he calls after his name, 17. Cain had several children, among whom are Lamech, the first bigamist, 18, 19. Jabel, who taught the use of tents and feeding cattle, 20. Jubal, the inventor of musical instruments, 21. Tubal-cain, the inventor of smith-work, 22. Strange speech of Lamech to his wives, 23, 24. Seth born to Adam and Eve in the place of Abel, 25. Enosh born, and the worship of God restored, 26.

AND Adam knew Eve his wife; and she conceived, and bare ^aCain, and said, I have gotten a man from the LORD.

^a That is, gotten, or acquired.—^b Heb. Habel.—^c Heb. a sinner. Ver. 25, 26. 1 John 3, 10, 12, 15. Psal. 121. 3. John 8, 44.—^d Ch. 3, 22 & 9, 20.

the face of the earth present! Even while they are laying plans to extend the empire of death, God, by the very means of *death* itself, prevents the completion of their diabolical and pernicious designs. Thus, what man, by his wilful obstinacy, does not permit *grace* to correct and restrain, God, by his sovereign power, brings in *death* to control. It is on this ground, that wicked and blood-thirsty men live not out half their days: and what a mercy to the world that it is so! They who will not submit to the sceptre of mercy, shall be dashed in pieces by the rod of iron. Reader, provoke not the Lord to displeasure; thou art not stronger than He. Grieve not his Spirit, provoke him not to destroy thee; why shouldst thou die *before thy time*? Thou hast sinned much, and needest every moment of thy short life to make thy calling and election sure. Shouldst thou provoke God by thy perseverance in iniquity to cut thee off by death before this great work is done, better for thee thou hadst never been born!

How vain are all attempts to attain immortality here! For some thousands of years men have been laboring to find out means to prevent death; and some have even boasted that they had found out a medicine capable of preserving life for ever, by resisting all the attacks of disease, and incessantly repairing all the wastes of the human machine. That is, the alchymistic philosophers would have the world to believe, that they had found out a private passage to the tree of immortality! but their *own deaths*, in the common order of nature, as well as the deaths of the millions which make no such pretensions, are not only a sufficient confutation of their baseless systems, but also a continual proof that the *cherubim, with their flaming swords, are turning every way to keep the passage of the tree of life*. Life and immortality are, however, brought to light by the Gospel, and he only who keepeth the sayings of the Son of God shall live for ever. Though the body is dead, consigned to death, because of sin, yet the spirit is life, because of righteousness, and on those who are influenced by this spirit of righteousness, the second death shall have no power.

NOTES ON CHAPTER IV.

Verse 1. *I have gotten a man from the Lord.* Cain ^{pp} signifies acquisition: hence Eve says ^{pp} *kaniti*, I have gotten or acquired a man, *מִן ה' אֱלֹהֵי יְהוָה*, the Lord. It is extremely difficult to ascertain the sense in which Eve used these words, which have been as variously translated as understood. Most expositors think that Eve imagined Cain to be the *promised seed* that should bruise the head of the serpent. This exposition really seems too refined for that period. It is very likely that she meant no more than to acknowledge, that it was through God's peculiar blessing that she was enabled to conceive and bring forth a son; and that she had now a well-grounded hope that the race of man should be continued on the earth. Unless she had been under divine inspiration, she could not have called her son (even supposing him to be the promised seed) *Jehovah*; and that she was not under such an influence, her *mistake* sufficiently proves; for Cain, so far from being the Messiah, *was of the wicked one*, 1 John iii. 12. We may therefore suppose, that *מִן ה' אֱלֹהֵי יְהוָה*, THE LORD, is an elliptical form of expression for *מִן ה' אֱלֹהֵי יְהוָה*, FROM THE LORD, or *through the Divine blessing*.

Verse 2. *And she again bare his brother Abel* Literally, *she added to bear* (לָמַדְתָּ אֶת הַבֶּן שֵׁנִי) *his brother*. From the very face of this account, it appears evident that Cain and Abel were *twins*. In most cases, where a subject of this kind is introduced in the Holy Scriptures, and the successive births of children of the same parents are noted, the acts of conceiving and bringing forth are mentioned in reference to each child: here, it is *not* said that she conceived and brought forth Abel, but simply, *she added to bring forth Abel his brother*; that is, as I understand it, Cain was the first-born; Abel, his twin brother, came next.

Abel was a keeper of sheep Adam was originally a gardener—Abel a shepherd, and Cain an agriculturist, or

2 And she again bare his brother ^aAbel. And Abel was ^aa keeper of sheep, but Cain was ^aa tiller of the ground.

3 And ^ain process of time it came to pass, that Cain brought ^aof the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of ^athe firstlings of his ^aflock, and of the fat thereof. And the LORD had ^arespect unto Abel and to his offering;

5 But unto Cain and to his offering he had

^a Heb. at the end of days.—^b Numb. 18, 12.—^c Numb. 18, 17. Prov. 3, 9.—^d Heb. sheep or goats.—^e 1 Heb. 11, 4.

farmer. These were the *three* primitive employments; and, I may add, the most rational, and consequently the best calculated to prevent strife and an immoderate love of the world.

Verse 3. *In process of time* מִקְצֵה הַיָּמִים *miktsé hayim*, at the end of days. Some think the anniversary of the creation to be here intended: it is more probable that it means the *sabbath*, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the sabbath properly observed in that family. This worship was, in its original institution, very simple. It appears to have consisted of two parts: 1. *Thanksgiving* to God, as the Author and Dispenser of all the bounties of nature; and *oblations*, indicative of that gratitude. 2. *Particular sacrifices* to his justice and holiness, implying a *conviction* of their own sinfulness, *confession* of transgression, and *faith* in the promised Deliverer. If we collate the passage here with the apostle's allusion to it, Heb. xi. 4. we shall see cause to form this conclusion.

Cain brought of the fruit of the ground an offering מִנְחָה *minchah*, unto the Lord. The word *minchah* is explained, Lev. ii. 1, &c. to be an *offering of fine flour with oil and frankincense*. It was merely an eucharistic, or gratitude-offering; and is simply what is implied in the *fruits of the ground* brought by Cain to the Lord, by which he testified his belief in him as the Lord of the universe, and the dispenser of secular blessings.

Verse 4. *Abel, he also brought of the firstlings of his flock* Dr. Kennicott contends, and I am of the same opinion, that the words *he also brought*, וְאֵבֶל הָבִיאוּ *havia gam hua*, should be translated, *Abel brought it also*; i. e. a *minchah*, or *gratitude-offering*; and besides this, he brought of the first-born (מִבְּכֹרֹתָי *mbekoroth*) of his flock: and it was by this alone that he acknowledged himself a sinner, and professed faith in the promised Messiah. To this circumstance the apostle seems evidently to allude, Heb. xi. 4. *By faith Abel offered* מִנְחָה *minchah*, a MORE or GREATER sacrifice, not a more excellent, (for this is no meaning of the word מִנְחָה) which leads us to infer, that Abel, besides his *minchah*, or gratitude-offering, brought also *burnt*, a victim, to be slain for his sins; and this he chose out of the *first-born* of his flock, which, in the order of God, was a representation of the Lamb of God that was to take away the sin of the world: and what confirms this exposition more, is the observation of the apostle—*God testifying* וְיֵשׁוּעַ *yeshua*, *with his gifts*, which certainly shows he brought more than one.

Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his *natural religion*, brought a *minchah*, or eucharistic offering, to the God of the universe. Abel, not less grateful for the produce of his fields, and the increase of his flocks, brought a *similar* offering, and by adding a *sacrifice* to it, paid a proper regard to the will of God, as far as it had then been revealed, acknowledged himself a sinner, and thus deprecating the Divine displeasure, showed forth the death of Christ till he came. Thus his offerings were accepted, while those of Cain were rejected; for this, as the apostle says, was done by FAITH, and therefore he obtained witness that he was righteous, or a justified person, God testifying with his gifts the *thank-offering* and the *sin-offering* by accepting them, that his faith in the promised seed was the only way in which he could accept the services and offerings of mankind. Dr. Magee, in his discourses on the atonement, criticises the opinion of Dr. Kennicott, and contends that there is no ground for the distinction he makes on the words וְאֵבֶל הָבִיאוּ *havia gam hua* and shows that though the *minchah* signifies in general an unbloody offering, yet it is sometimes also used to express both kinds; and that the *minchah* in question, is to be understood of the *sacrifice* or *victim* then offered by Abel.

Verse 5. *Unto Cain*, as being unconscious of his sinfulness, and consequently unhumiliated, and to his offering, as

9 And the Lord said unto Cain, ^a Where is Abel thy brother? And he said, ^b I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, ^c My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vaga-

^a Ch. 3, 9, 11. Ps. 12.—^b Job 22, 13, 14. Ps. 10, 13, 44.—^c Heb. bloods.—^d Acts 5, 3, 8. Hebr. 12, 24. James 5, 4. Rev. 8, 10.—^e Or, mine iniquity is greater than that it may be forgiven. Rev. 15, 2.—^f Job 15, 20-24. Prov. 14, 22, & 28.

that thy *don*, signifies rather the crime than the punishment. In this sense it is used, Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 Kings vii. 9. and נָסָא *nasa*, signifies to remit or forgive. The marginal reading is, therefore, to be preferred to that in the text.

Verse 14. Behold, thou hast driven me out] In verses 11, 12. God states two parts of Cain's punishment:—1. The ground was cursed, so that it was not to yield any adequate recompense for his most careful tillage. 2. He was to be a fugitive and a vagabond, having no place in which he could dwell with comfort or security. To these Cain himself adds others. 1. His being hidden from the face of God: which appears to signify his being expelled from that particular place where God had manifested his presence, in or contiguous to paradise: where our first parents resorted as to an oracle; and where they offered their daily adorations. So, in verse 16. it is said, Cain went out from the presence of the Lord, and was not permitted any more to associate with the family in acts of religious worship. 2. The continual apprehension of being slain, as all the inhabitants of the earth were at that time of the same family, the parents themselves still alive, and each having a right to kill this murderer of his relative. Add to all this—3. The terrors of a guilty conscience, his awful apprehension of God's judgments, and of being everlastingly banished from the beatific vision. To this part of the punishment of Cain St. Paul probably alludes, 2 Thess. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. The words are so similar, that we can scarcely doubt of the allusion.

Verse 15. The Lord set a mark upon Cain] What this mark was, has given rise to a number of frivolously curious conjectures. Some say he was paralytic: this seems to have arisen from the version of the Septuagint, *συνεχόμενος τρεμνόντων* *synnechomenos tremnontōn* groaning and trembling shall thou be. The Targum of Jonathan ben Uzziel says, the sign was from the great and precious name, probably one of the letters of the word יְהוָה *Yehovah*. The author of an Arabic Catena in the Bodleian Library says, "A sword could not pierce him; fire could not burn him; water could not drown him; the air could not blast him; nor could thunder or lightning strike him." The author of Bereshith Rabba, a comment on Genesis, says, the mark was a circle of the sun rising upon him. Abravanel says the sign was Abel's dog, which constantly accompanied him. Some of the doctors in the Talmud say, that it was the letter *tau* marked on his forehead, which signified his contrition, as it is the first letter in the word תשובה *teshubeh*, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!

Dr. Shuckford observes, that the Hebrew word *oth*, which we translate a mark, signifies a sign or token. Thus Gen. ix. 13.—The bow was to be לָאוֹת *le'oth*, for a sign or token that the world should not be destroyed: therefore the words, And the Lord set a mark upon Cain, should be translated, And the Lord appointed to Cain a token or sign, to convince him that no person should be permitted to slay him. To have marked him, would have been the most likely way to have brought all the evils he dreaded upon him: therefore the Lord gave him some miraculous sign or token, that he should not be slain, to the end that he should not despair, but having time to repent, might return to a gracious God and find mercy. Notwithstanding the allusion which I suppose St. Paul to have made to the punishment of Cain, some think that he did repent and find mercy. I can only say, this was possible. Most people who read this account wonder why

bond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife; and she conceived, and bare ^a Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Methuiah: and Methuiah begat Methusael: and Methusael begat ^b Lamech.

1. Ps. 143, 7. 2 Thess. 1, 9.—^a Ps. 51, 11.—^b Ch. 9, 6. Numb. 26, 18, 21, 27.—^c Ps. 79, 12.—^d Ezek. 9, 4, 6.—^e 2 Kings 13, 20, & 24, 20. Jer. 23, 20, & 25, 3.—^f Heb. Chanoch. Ch. 5, 18, 22.—^g Ps. 49, 11. 2 Sam. 18, 18.—^h Heb. Lamech. Ch. 5, 21, & 24, 1 & 2, 18, 28.

Cain should dread being killed, when it does not appear to them that there were any inhabitants on the earth at that time besides himself and his parents. To correct this mistake, let it be observed that the death of Abel took place in the one hundred and twenty-eighth, or one hundred and twenty-ninth year of the world. Now, "Supposing Adam and Eve to have had no other sons than Cain and Abel in the year of the world one hundred and twenty-eight, yet as they had daughters married to these sons, their descendants would make a considerable figure on the earth. Supposing them to have been married in the nineteenth year of the world, they might easily have had each eight children, some males and some females, in the twenty-fifth year. In the fifth year there might proceed from them in a direct line sixty-four persons; in the seventy-fourth year there would be five hundred seventy-two; in the ninety-eight year, four thousand and ninety-six; in the one hundred and twenty-second they would amount to thirty-two thousand seven hundred and sixty-eight; if to these we add the other children descended from Cain and Abel, their children, and their children's children, we shall have in the aforesaid one hundred and twenty-eight years, four hundred and twenty-one thousand one hundred and sixty-four men capable of generation; without reckoning the women either old or young, or such as are under the age of seventeen." See Dodd.

But this calculation may be disputed, because there is no evidence that the antediluvian patriarchs began to have children before they were sixty-five years of age. Now, supposing that Adam at one hundred and thirty years of age, had one hundred and thirty children, which is quite possible, and each of these a child at sixty-five years of age, and one in each successive year, the whole in the one hundred and thirtieth year of the world would amount to one thousand two hundred and nineteen persons; a number sufficient to found several villages, and to excite the apprehensions under which Cain appeared at this time to labour.

Verse 16. The land of Nod] As נֹד *nod*, signifies the same as נָדָד *nadad*, a vagabond, some think this verse should be rendered, And Cain went out from the presence of the Lord, from the east of Eden, and dwelt a vagabond on the earth; thus the curse pronounced on him, verse 12, was accomplished.

Verse 17. She bare Enoch] As חַנֹּךְ *chanach*, signifies instructed, dedicated, or initiated, and especially in sacred things, it may be considered some proof of Cain's repentance, that he appears to have dedicated this son to God, who, in his father's stead, might minister in the sacerdotal office, from which Cain, by his crime, was for ever excluded.

Verse 19. Lamech took two wives] He was the first who dared to reverse the order of God by introducing polygamy; and from him it has been retained, practised, and defended to the present day.

Verse 20. Jabal was the father] The inventor or teacher, for so the word is understood, 1 Sam. x. 12. He was the first who invented tent-making, and the breeding and managing of cattle; or, he was, in these respects, the most eminent in that time. Though Abel was a shepherd, it is not likely he was such on an extensive scale.

Verse 21. Jubal the father] i. e. the inventor of musical instruments, such as the כִּנּוֹר *kinor*, which we translate harp; and the אוּגָב *ugab*, which we render organ: it is very likely that both words are generic, the former including under it all stringed instruments, and the latter all wind instruments.

Verse 22. Tubal-cain] The first smith on record, who taught how to make warlike instruments, and domestic

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

A. M. cir. 129. B. C. cir. 3875. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron; and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah

and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt:

24 * If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

A. M. 129. B. C. 3875. 25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: * For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord. =

a Jer. 25. 9. 10. Hab. 11. 9. Rom. 4. 12. b Heb. settler. Exod. 25. 3. 2 Chron. 2. 13. c Or, I would slay a man in my wound, &c. Ch. 22. 6. d Or, in my hurt. e Ver. 14. f Ch. 2. 3. g Heb. Sheb. h That is, appointed, or, put. i Ch. 5. 6.

k Heb. Enosh.—Or, to call themselves by the name of the LORD.—m 1 Kings 18. 24. Ps. 116. 17. Lam. 4. 6. & 48. 1. & 52. 18. Joel 2. 28. Zeph. 3. 9. Acta. 11. 22. Rom. 10. 13. 1 Cor. 1. 2. Eph. 3. 14, 15.

utensils out of brass and iron. Agricultural implements must have been in use long before, for Cain was a tiller of the ground, and so was Adam, and they could not have cultivated the ground without spades, hooks, &c. Some of these arts were useless to man while innocent and upright; but after his fall they became necessary. Thus is the saying verified; *God made man upright, but they have sought out many inventions.* As the power to get wealth is from God, so also is the invention of useful arts.

M. De Lavar, in his *Conférence de la Fable avec l'Histoire Sainte*, supposes that the Greeks and Romans, took their smith-god Vulcan, from Tubal-cain, the son of Lamech. The probability of this will appear—1. From the name, which, by the omission of the *Tu* and turning the *b* into *s*, a change frequently made among the Hebrews, Greeks, and Romans, makes *Vulcain* or *Vulcan*. 2. From his occupation, he was an artificer, a master smith in brass and iron. 3. He thinks this farther probable from the names and sounds in this verse. The melting metals in the fire, and hammering them, bears a near resemblance to the hissing sound of *my tsillah*, the mother of Tubal-cain; and *my tsalah*, signifies to tinkle or make a sound like a bell, 1 Sam. iii. 11. 2 Kings xxi. 12. 4. Vulcan is said to have been lame: M. De Lavar thinks that this notion was taken from the noun *my tselah*, which signifies a halting or lameness. 5. Vulcan had to wife Venus the goddess of beauty: Naamah, the sister of Tubal-cain, he thinks, may have given rise to this part of the fable, as her name, in Hebrew signifies beautiful or gracious. 6. Vulcan is reported to have been jealous of his wife, and to have forged nets in which he took Mars and her, and exposed them to the view of the whole celestial court; this idea he thinks was derived from the literal import of the name *Tubal-cain*; *ṭabal tebel*, signifies an incestuous mixture of relatives, Lev. xx. 12. and *ṭab kana*, to burn with jealousy; from these and concomitant circumstances, the case of the detected adultery of Mars and Venus might be easily deduced. He is of opinion that a tradition of this kind might have readily found its way from the Egyptians to the Greeks, as the former had frequent intercourse with the Hebrews.

Of Naamah nothing more is spoken in the Scriptures, but the Targum of Jonathan ben Uzziel, makes her the inventrix of funeral songs and lamentations. R. S. Jarchi says she was the wife of Noah, and quotes *Bereshith Rabba* in support of the opinion. Some of the Jewish doctors say her name is recorded in Scripture, because she was an upright and chaste woman; but others affirm that the whole world wandered after her; and that, of her, evil spirits were born into the world. This latter opinion gives some countenance to that of M. De Lavar.

Verse 23. And Lamech said unto his wives] The speech of Lamech to his wives is in hemistichs in the original, and consequently, as nothing of this kind occurs before this time, it is very probably the oldest piece of poetry in the world. The following is, as nearly as possible, a literal translation:

"And Lamech said unto his wives,
Adah and Zillah, hear ye my voice;
Wives of Lamech, hearken to my speech;
For I have slain a man for wounding me;
And a young man for having bruised me.
If Cain shall be avenged sevenfold,
Also Lamech seventy and sevenfold."

It is supposed that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account, for if the slayer of the wilful murderer, Cain, should suffer a sevenfold punishment, surely he who should kill Lamech for having slain a man in self-defence, might expect a seventy-sevenfold punishment. This speech is very dark, and has given rise to a great variety of very frivolous

conjectures. Dr. Shuckford supposes there is an ellipsis of some preceding speech or circumstance, which, if known, would cast light on the subject. In the antediluvian times, the nearest akin to a murdered person had a right to revenge his death, by taking away the life of the murderer. This, as we have already seen, appears to have contributed not a little to Cain's horror, verse 14. Now, we may suppose that the descendants of Cain were in continual alarms, lest some of the other family should attempt to avenge the death of Abel on them, as they were not permitted to do it on Cain; and that in order to dismiss those fears, Lamech, the seventh descendant from Adam, spoke to this effect to his wives: "Why should you render yourselves miserable by such ill-founded fears? We have slain no person: we have not done the least wrong to our brethren of the other family: surely then reason should dictate to you, that they have no right to injure us. It is true that Cain, one of our ancestors, killed his brother Abel; but God, willing to pardon his sin, and give him space to repent, threatened to punish those with a sevenfold punishment who should dare to kill him. If this be so, then those who should have the boldness to kill any of us who are innocent, may expect a punishment still more rigorous. For if Cain should be avenged sevenfold on the person who should slay him, surely Lamech or any of his innocent family should be avenged seventy-sevenfold on those who should injure them." The Targums give nearly the same meaning, and it makes a good sense, but who can say it is the true sense? If the words be read interrogatively, as they certainly may, the sense will be much clearer, and some of the difficulties will be removed:

"Have I slain a man, that I should be wounded?
Or a young man, that I should be bruised?"

but even this still supposes some previous reason or conversation. I shall not trouble my readers with a ridiculous Jewish fable, followed by St. Jerom, of Lamech having killed Cain by accident, &c. and after what I have already said, I must leave the passage—I fear among those which are inscrutable.

Verse 25. God hath appointed me another seed instead of Abel] Eve must have received, on this occasion, some divine communication, else how could she have known that this son was appointed in the place of Abel to continue that holy line by which the Messiah was to come? From this we see, that the line of the Messiah was determined from the beginning: and that it was not first fixed in the days of Abraham, for the promise was then only renewed; and that branch of his family designated by which the sacred line was to be continued. And it is worthy of remark, that Seth's posterity alone continued after the flood, when all the other families of the earth were destroyed, Noah being the tenth descendant from Adam through Seth.

Though all these persons are mentioned in the following chapter, I shall produce them here in the order of their succession:—1. Adam; 2. Seth; 3. Enos; 4. Cainan; 5. Mahalaleel; 6. Jared; 7. Enoch; 8. Methuselah; 9. Lamech, (the second); 10. Noah. In order to keep this line distinct, we find particular care was taken, that where there were two or more sons in a family, the one through whom God particularly designed to bring his Son into the world, was, by some especial providence, pointed out. Thus, in the family of Adam, Seth was chosen; in the family of Noah, Shem; in the family of Abraham, Isaac; and in the family of David, Solomon. All these things, God watched over by an especial providence from the beginning, that when Jesus Christ should come, it might be clearly seen, that he came by the promise, through grace, and not by nature.

Verse 26. Then began men to call on the name of the Lord] The marginal reading is, *Then began men to call themselves by the name of the Lord*: which words are

CHAPTER V.

A recapitulation of the account of the creation of man, 1, 2; and of the birth of Seth, 3. Genealogy of the ten antediluvian patriarchs, 3-21. Enoch's extraordinary piety, 22; his translation to heaven without seeing death, 24. The birth of Noah, and the reason of his name, 29; his age at the birth of Japheth, 32.

THIS is the "book of the generations of Adam. In the day that God created man, in the likeness of God, made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and *called* his name Seth:

4 And the days of Adam after he had begotten Seth, were eight hundred years:

and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

1 Chron. 1. 1. Matt. 1. 1. Luke 3. 36, 38.—b Ch. 1. 26. Wied. 2. 23. Eph. 4. 94. Col. 3. 10.—c Ch. 1. 32.—d Ch. 4. 25.—e 1 Chron. 1. 1, &c.

supposed to signify, that in the time of Enos, the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of *Sons of God*; those of the other branch of Adam's family, among whom the divine worship was not observed, being distinguished by the name *Children of men*. It must not be dissembled, that many eminent men have contended that *בְּרִיית הַחַיִּים*, which we translate *began*, should be rendered *began profanely, or then profanation began*; and from this time they date the origin of idolatry. Most of the Jewish doctors were of this opinion, and Maimonides has discussed it at some length in his treatise on idolatry: as this piece is curious, and gives the most probable account of the origin and progress of idolatry, I shall insert it here.

"In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutal, and Enos himself was (one) of them that erred; and their error was this: They said, forasmuch as God hath created these stars and spheres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him; it is meet that men should laud, and glorify, and give them honour. For this is the will of God, that we magnify and honour whomsoever he magnifieth and honoureth: even as a king would have them honoured that stand before him, and this is the honour of the king himself. When this thing was come up into their hearts they began to build temples unto the stars, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might, in their evil opinion, obtain favour of the Creator. And this was the *root of idolatry*, &c. And, in process of time, there stood up false prophets among the sons of Adam, which said that God had commanded and said unto them, worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women, and children may worship it; and the false prophet showed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner, to make images in temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people on the earth that knew aught, save images of wood and stone, and temples of stone, which they had been trained up from their childhood to worship and serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save the stars and spheres, for whose sake and in whose likeness, they had made these images; but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber. And in this way did the world walk and converse, till that pillar of the world, Abraham, our

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

[Ch. 1. 25.—g Ch. 3. 19. Hebr. 9. 37.—h Ch. 4. 26.—i Heb. *Kenan*.—k Gr. *Melaleel*.—l Heb. *Jared*.

father, was born." *Maim. in Mishn. & Ainsworth in loco.*

1. We see here the vast importance of worshipping God according to his own mind: so sincerity, no uprightness of intention, can atone for the neglect of positive commands delivered in divine Revelation. He who will bring an eucharistic offering instead of a sacrifice, while a sin-offering lieth at the door, as he copies Cain's conduct, he may expect to be treated in the same manner. Reader, remember that thou hast an entrance unto the Holiest through the veil, that is to say, *his flesh*; and those who come in this way, God will in no wise cast out.

2. We see the horrible nature of envy, its eye is evil, merely because God is good; it easily begets hatred; hatred, deep-settled malice; and malice, murder! Watch against the first appearance of this most destructive passion, the prime characteristic of which is to seek the destruction of the object of its malevolence, and finally to ruin its possessor.

3. Be thankful to God, that, as weakness increased, and wants became multiplied, God enabled man to find out useful inventions, so as to lessen excessive labor, and provide every thing indispensably necessary for the support of life. He who carefully attends to the dictates of honest sober industry, is never likely to perish for lack of the necessities of life.

4. As the followers of God, at this early period, found it indispensably necessary to separate themselves from all those who were irreligious and profane, and to make a public profession of their attachment to the truth; so it should be now. There are still men of profane minds, whose spirit and conduct are destructive to godliness; and in reference to such, the permanent order of God is, *come out from among them, touch not the unclean thing, and I will receive you*. He who is not determined to be a Christian, at all events, is not far from being an infidel. Those only who confess Christ among men, shall be acknowledged before his Father, and the angels of God.

NOTES ON CHAPTER V.

Verse 1. *The book of the generation* סֵפֶר הַדּוֹר, in Hebrew, which we generally translate *book*, signifies a register, an account, any kind of writing, even a letter, such as the bill of divorce. Here it means the *account or register of the generations of Adam, or his descendants, to the five hundredth year of the life of Noah.*

In the likeness of God made He him This account is again introduced, to keep man in remembrance of the heights of glory whence he had fallen; and to prove to him that the miseries and death consequent on his present state, were produced by his transgression, and did not flow from his original state. For, as he was created in the image of God, he was created free from natural and moral evil. As the *deaths* of the patriarchs are now to be mentioned, it was necessary to introduce them by this observation, in order to justify the ways of God to man.

Verse 3. *And Adam lived one hundred and thirty years, &c.* The scripture chronology, especially in the ages of some of the *ante and postdiluvian* patriarchs, has exceedingly puzzled chronologists, critics and divines. The printed Hebrew text, the Samaritan, the Septuagint, and Josephus, are all different, and have their respective

18 ¶ And Jared lived an hundred sixty and two years, and he begat * Enoch:

19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred and sixty two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat * Methuselah:

22 And Enoch * walked with God after he

begat Methuselah, three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And * Enoch walked with God: and he was not; for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat * Lamech:

26 And Methuselah lived after he begat La-

a. Jude 14. 15.—b. *Gr. Methuselah*.—c. Ch. 6. 2. & 17. 1. & 24. 40. 2 Kings 20. 3. Ps. 14. 5. & 116. 2. & 123. 1. *Mis. & 8. Mal. 2. 6.*

d. 2 Kings 2. 11. *Eochus*. 44. 16. & 49. 14. Heb. 11. 5.—e. *Heb. Lamech*.

vouchers and defenders. The following tables of the genealogies of the patriarchs *before* and *after* the flood,

according to the Hebrew, Samaritan, and Septuagint, will at once exhibit the discordances.

Antediluvian patriarchs lived before their sons' birth.					Postdiluvian patriarchs lived before their sons' birth.						
			Hebr.	Samar.	Septua.			Hebr.	Samar.	Septua.	
Adam,	Gen. v.	3.	130	130	236	Shem begot Arphaxad	}				
Seth,	—	6.	105	105	205	after the flood, Gen.		}	2	2	2
Enos,	—	9.	90	90	190	xi. 10.					
Cainan,	—	12.	70	70	170	Arphaxad, Gen. xi. 12.	35		135	135	
Mahalael,	—	15.	65	65	165	Cainan (2d) mentioned	}				
Jared,	—	18.	162	62	162	only by the LXX. &		}	0	0	130
Enoch,	—	21.	65	65	165	Luke iii. 36.					
Methuselah,	—	25.	187	67	167	Salah, Gen. xi. 14.	30		130	130	
Lamech,	—	28.	182	53	188	Eber, — 16.	34	134	134		
Noah, at the	} Gen. vii.	6.	600	600	600	Peleg, — 18.	30	130	130		
flood,						Reu, — 20.	32	132	132		
						Serug, — 22.	30	130	130		
						Nahor, — 24.	29	79	179		
						Terah, — 26.	70	70	70		
Total before the flood,			1656	1307	2242*	Total to the 70th year } of Terah. }			292	942	1172*
In this first period, the sum in Josephus is 2256, which is also adopted by Dr. Hales, in his <i>New Analysis of Chronology</i> .						In this second period, the sum in Josephus is 1002.					

* The Septuagint account of the ages of the antediluvian and postdiluvian patriarchs in the above tables, is taken from the Vatican copy: but if we follow the *Alexandrian MS.* we shall have, in the first period, the whole sum of 2262 instead of 2242: and, in the second period, 1072 instead of 1002. On this subject the different MSS. of the Septuagint abound with various readings.

For much satisfactory information on this subject, I must refer to *A New Analysis of Chronology*, by the Rev. William Hales, D. D. 4to. 3 vols. Lond. 1809.

And Adam begat a son in his own likeness, after his image,—words nearly the same with those, ch. i. 26. *Let us make man in our image, after our likeness.* What this image and likeness of God were, we have already seen: and we may rest assured, that the same image and likeness are not meant here. The body of Adam was created provisionally immortal: i. e. while he continued obedient, he could not die: but his obedience was voluntary, and his state a probationary one. The soul of Adam was created in the moral image of God, in *knowledge, righteousness, and true holiness*. He had now sinned, and consequently had lost this moral resemblance to his Maker; he had also become mortal, through his breach of the law. His image and likeness were therefore widely different at this time from what they were before; and his begetting children in this image and likeness, plainly implies that they were imperfect like himself, mortal like himself, sinful and corrupt like himself. For it is impossible that he, being impure, fallen from the Divine image, could beget a pure and holy offspring, unless we could suppose it possible that a bitter fountain could send forth sweet waters; or that a cause could produce effects totally dissimilar from itself. What is said here of Seth, might have been said of all the other children of Adam, as they were all begotten after his fall; but the sacred writer has thought proper to mark it only in this instance.

Verse 22. *And Enoch walked with God—three hundred years*] There are several things worthy of our most particular notice in this account:—1. The name of this patriarch: *Enoch*, from *עָנָה* *chanah*, which signifies to *instruct*, to *initiate*, to *dedicate*. From his subsequent conduct we are authorized to believe he was early instructed in the things of God, initiated in the worship of his Maker, and dedicated to his service. By these means, under the influence of the Divine Spirit, which will ever attend pious parental instructions, his mind got that sacred bias, which led him to act a part so distinguished through the course of a long life.

2. His religious conduct. *He walked with God*; *יִיְהוָה יֵיְהוָה* *yiithalech*, he set himself to walk, he was *steadily purposed*, and *determined* to live to God. Those who are acquainted with the original, will at once see that it has this force. A verb in the conjugation called *hiithpael* signifies a reciprocal act, that which a man does upon himself: here we may consider Enoch receiving a pious education, and the divine influence through it; in consequence of which he determines to be a worker with God, and therefore takes up the resolution to walk with his Maker, that he might not receive the grace of God in vain.

3. The circumstances in which he was placed. He was a patriarch, the king, the priest, and the prophet of a numerous family; to whom he was to administer justice, among whom he was to perform all the rites and ceremonies of religion, and teach, both by precept and example, the way of truth and righteousness. Add to this, he was a married man, he had a numerous family of his own, independently of the collateral branches over which he was obliged, as patriarch, to preside; he walked three hundred years with God, and begat sons and daughters: therefore, marriage is no hinderance even to the perfection of piety, much less inconsistent with it, as some have injudiciously taught.

4. The astonishing height of piety to which he had arrived: being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we find not only his soul but his body refined, so that without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.

5. Enoch attained this state of religious and spiritual excellence in a time, when comparatively speaking, there were few helps, and no written revelation. Here, then, we cannot but see and admire how mighty the grace of God is, and what wonders it works in the behalf of those who are faithful; who set themselves to walk with God. It is not the want of grace, nor of the means of grace, that is the cause of the decay of this primitive piety; but

mech, seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name ^a Noah, ^b saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground ^c which the LORD hath cursed.

30 And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

a Gr. Noe. Luke 3. 38. Heb. 11. 7. 1 Pet. 3. 20.—b That is, rest, or, comfort.

the want of faithfulness in those who have the light, and yet will not walk as children of the light.

6. If the grace of God could work such a mighty change in those primitive times, when life and immortality were not brought to light by the Gospel, what may we not expect in *these* times in which the Son of God tabernacles among men; in which he gives his Holy Spirit to them who ask him; in which all things are possible to him who believes? No man can prove that Enoch had greater spiritual advantages than any of the other patriarchs, though it seems pretty evident, that he made a better use of those that were common to all, than any of the rest did: and it would be absurd to say, that he had greater spiritual helps and advantages than Christians can now expect; for he lived under a dispensation much less perfect than that of the LAW, and yet the law itself was only the *shadow* of the glorious substance of Gospel blessings and Gospel privileges.

7. It is said that Enoch not only *walked with God*, setting him always before his eyes, beginning, continuing, and ending every work to his glory, but also that *he pleased God*, and had the testimony that *he did please God*, Heb. xi. 5. Hence we learn, that it was then possible to live so as not to offend God; consequently, so as not to commit sin against him; and to have the continual evidence or testimony that all that a man did and purposed was pleasing in the sight of Him who searches the heart, and by whom devices are weighed: and if it was possible then, it is surely, through the same grace, possible now, for God, and Christ, and faith, are still the same.

Verse 27. *The days of Methuselah were nine hundred and sixty-nine years*] This is the longest life mentioned in Scripture, and probably the longest ever lived; but we have not authority to say positively, that it was the longest. Before the flood, and before artificial refinements were much known and cultivated, the life of man was greatly protracted; and yet, of him who lived within thirty-one years of a thousand, it is said, *he died*: and the longest life is but as a moment when it is past. Though life is uncertain, precarious, and full of natural evils, yet it is a blessing in all its periods, if devoted to the glory of God, and the interests of the soul: for while it lasts, we may acquaint ourselves with God, and be at peace, and thereby good shall come unto us, Job xxii. 21.

Verse 29. *This same shall comfort us*] This is an allusion, as some think, to the name of Noah, which they derive from *no nacham*, to comfort: but it is much more likely that it comes from *no nach*, or *no nuach*, to rest, to settle, &c. And what is more comfortable than rest, after toil and labour? These words seem to have been spoken prophetically concerning Noah, who built the ark for the preservation of the human race, and who seems to have been a typical person; for when he offered his sacrifice after the drying up of the waters, it is said, "God smelled a savour of rest, and said he would not curse the ground any more for man's sake." Gen. viii. 21. And from that time the earth seems to have had, upon an average, the same degree of fertility: and the life of man, in a few generations after, was settled in the mean, at threescore years and ten. See chap. ix. 3.

Verse 32. *Noah begat Shem, Ham, and Japheth*] From ch. x. 21. 1 Chron. i. 5, &c. we learn that Japheth was the eldest son of Noah, but *Shem* is mentioned first, because it was from him, in a direct line, that the Messiah came. *Ham* was certainly the youngest of Noah's sons, and from what we read, ch. ix. 22. the worst of them; and how he comes to be mentioned out of his natural order, is not easy to be accounted for. When the Scriptures design to mark *precedency*, though the subject be a

32 ¶ And Noah was five hundred years old: and Noah begat ^a Shem, Ham, ^b and Japheth.

CHAPTER VI.

The posterity of Seth, among whom the true religion was at first preserved, corrupt it by forming matrimonial connexions with the irreligious posterity of Cain, 1, 2. God, displeased with these connexions and their consequences, punishes the continuance of the old world to one hundred and twenty years, 3. The issue of these improper connexions, termed giants, 4. An affecting description of the depravity of the world, 5, 6. God threatens the destruction of every living creature, 7. Noah and his family find grace in his sight, 8. The character and family of Noah, 9, 10. And a further description of the corruption of man, 11, 12. Noah is forewarned of the approaching destruction of the human race, 13; and is ordered to build an ark for the safety of himself and household, the form and dimensions of which are particularly described, 14—16. The deluge threatened, 17. The covenant of God's mercy is to be established between Him and the family of Noah, 18. A male and female of all kinds of animals that could not live in the waters to be brought into the ark, 19, 20. Noah is commanded to provide food for their sustenance, 21; and punctually follows all these directions, 22.

AND it came to pass, 'when men began to multiply on the face of the earth, and daughters were born unto them,

a Ch. 3. 17. & 4. 11.—d Ch. 6. 10.—e Ch. 10. 1.—f Ch. 1. 28. 2 Esdr. 3. 7.

younger son, or brother, he is always mentioned *first*: so *Jacob* is named before *Esau*, his elder brother; and *Ephraim* before *Manasse*. See chap. xxviii. v. xlviii. 20.

Among many important things presented to our view in this chapter, several of which have been already noticed, we may observe, that of all the antediluvian patriarchs, Enoch, who was probably the best man, was the shortest time upon earth; his years were exactly as the days in a solar revolution, viz. *three hundred and sixty-five*; and, like the sun, he fulfilled a glorious course, shining more and more unto the perfect day, and was taken when in his meridian splendour, to shine like the sun in the kingdom of his Father for ever.

From computation it appears—1. That Adam lived to see Lamech, the ninth generation, in the fifty-sixth year of whose life he died: and as he was the first who lived, and the first that sinned, so he was the first who tasted death in a natural way: Abel's was not a natural, but a violent death. 2. That Enoch was taken away next after Adam; seven patriarchs remaining witnesses of his translation. 3. That all the nine first patriarchs were taken away before the flood came, which happened in the six hundredth year of Noah's life. 4. That Methuselah lived till the very year in which the flood came, of which his name is supposed to have been prophetic, *וְנֹחַ מֵת*, "he dieth;" and *וְנֹחַ אֵלֶּיךָ*, "he sendeth out:" as if God had designed to teach men, that as soon as Methuselah died, the flood should be sent forth to drown an ungodly world. If this were then so understood, even the name of this patriarch contained in it a *gracious warning*. See the *genealogical plate* after chap. xi.

NOTES ON CHAPTER VI.

Verse 1. *When men began to multiply*] It was not at this time that men began to multiply, but the inspired penman speaks now of a fact which had taken place long before. As there is a distinction made here between *men* and those called the *sons of God*, it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were *mere men*, such as fallen nature may produce, degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were *sons of God*, not *angels*, as some have dreamed; but such as were, according to our Lord's doctrine, *born again, born from above*, John iii. 3, 5, 6, &c. and made children of God by the influence of the Holy Spirit, Galat. v. 6. The former were apostates from the true religion; the latter were those among whom it was preserved and cultivated.

Dr. Wall supposes the first verses of this chapter should be paraphrased thus. "When men began to multiply on the earth, the chief men took wives of all the handsome poor women they chose. There were tyrants in the earth in those days; and also after the antediluvian days powerful men had unlawful connexions with the inferior women, and the children which sprang from this illicit commerce were the renowned heroes of antiquity, of whom the heathens made their gods."

Verse 3. *My Spirit shall not always strive*] It was only by the influence of the Spirit of God that the carnal mind could be subdued and destroyed: but those who wilfully resisted and grieved that Spirit, must be ultimately left to the hardness and blindness of their own hearts, if they did not repent and turn to God. God delights in mercy, and therefore a gracious warning is given: even at this time, the earth was ripe for destruction, but God promises them one hundred and twenty years respite—if they repented in that interim, well: if not, they should be destroyed by a flood. See on ver. 5.

2 That the sons of God saw the daughters of men that they *were* fair; and they *took* them wives of all which they chose.

3 And the LORD said, *My Spirit shall not always strive with man, for that he also is flesh*: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which *were* of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created, from the face of the earth! both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all

a Dent. 7. 2. b Gal. 5. 16, 17. 1 Pet. 2. 19, 20. c Ps. 78. 20. d Or, the whole imagination. The Hebrew word signified not only the imagination, but also the purpose and desire.—Ch. 5. St. Dent. 26. 16. Prov. 6. 18. 2 Esdr. 3. 8. Matt. 15. 19.—e Heb. every day.—f See Num. 23. 19. 1 Sam. 15. 11. 2 Sam. 24. 15. Mal. 3. 6. James 1. 17.—g Gen. 1. 26. Eph. 4. 20.—h Heb. from man unto beast.

Verse 4. *There were giants in the earth*] נפלים nephelim, from נפל nephel, "he fell." Those who had apostatized or fallen from the true religion. The Septuagint translate the original word by γίγαντες, which literally signifies earth-born, and which was, following them, term giants, without having any reference to the meaning of the word, which we generally conceive to mean persons of enormous stature. But the word, when properly understood, makes a very just distinction between the sons of men and the sons of God; those were the nephelim, the fallen earth-born men, with the animal and devilish mind. These were the sons of God, who were born from above, children of the kingdom, because children of God. Hence, we may suppose, originated the different names given to sinners and saints; the former were termed γίγαντες, earth-born, the latter αγιοι, persons not of, or separated from, the earth.

The same were mighty men, men of renown] גיבורים gibborim, which we render mighty men, signifies properly conquerors, heroes, from גבר gabar, "he prevailed, was victorious;" and אנשי שמ anshay ha-shem, "men of the name;" אנשי שמ אנשי שמ, Septuagint: the same as we render men of renown, renominate, twice named, as the word implies, having one name which they derived from their fathers, and another which they acquired by their daring exploits and enterprises.

It may be necessary to remark here, that our translators have rendered seven different Hebrew words by the one term giants, viz. nephelim, gibborim, enachim, rephayim, emim, and zamuzim, by which appellatives are probably meant in general, persons of great knowledge, piety, courage, wickedness, &c. and not men of enormous stature, as is generally conjectured.

Verse 5. *The wickedness of man was great*] What an awful character does God give of the inhabitants of the antediluvian world! 1. They were flesh, (verse 3.) wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated, so as not to retain God in their knowledge, and they lived, seeking their portion in this life. 2. They were in a state of wickedness. All was corrupt within, and all unrighteous without: neither the science nor practice of religion existed. Piety was gone; and every form of sound words had disappeared. 3. This wickedness was great, רבה rabbah, "was multiplied;" it was continually increasing, and multiplying increase by increase, so that the whole earth was corrupt before God, and was filled with violence, (verse 11.) profligacy among the low, and cruelty and oppression among the higher classes, being only predominant. 4. All the imaginations of their thoughts were evil—the very first embryo of every idea, the fount of every thought—the very materials out of which perception, conception, and ideas were formed, were all evil—the fountain which produced them, with every thought, purpose, wish, desire, and motive, was incurably poisoned. 5. All these were evil, without any mixture of good—the Spirit of God which strove with them was continually resisted, so that evil had its sovereign sway. 6. They were evil continually—there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. What a finished picture of a fallen soul! Such a picture as God alone, who searches

the heart, and tries the spirit, could possibly give. 7. To complete the whole, God represents himself as repenting because he had made them, and as grieved at the heart because of their iniquities! Had not these been voluntary transgressions, crimes which they might have avoided, had they not grieved and quenched the Spirit of God, could he speak of them in the manner he does here? 8. So incensed is the most holy and the most merciful God, that he is determined to destroy the work of his hands.—And the Lord said, I will destroy man whom I have created, (verse 7.) how great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin—but none, except fools.

Verse 8. *Noah found grace in his sight*] Why? because he was, 1. A just man, צדיק צדיק ish tsadik, a man who gave to all their due, for this is the ideal meaning of the original word. 2. He was perfect in his generation, he was in all things a consistent character, never departing from the truth in principle nor practice. 3. He walked with God, he was not only righteous in his conduct, but he was pious, and had continual communion with God. The same word is used here as before in the case of Enoch. See chap. v. 22.

Verse 11. *The earth was corrupt*] See on verse 5.

Verse 13. *I will destroy them with the earth*] Not only the human race was to be destroyed, but all terrestrial animals, i. e. those which could not live in the waters. These must necessarily be destroyed when the whole surface of the earth was drowned. But destroying the earth may probably mean the alteration of its constitution. Dr. Woodward, in his natural history of the earth, has rendered it exceedingly probable that the whole terrestrial substance was amalgamated with the waters, after which the different materials of its composition settled in beds or strata according to their respective gravities. This theory, however, is disputed by others.

Verse 14. *Make thee an ark*] תבה tabath, a word which is used only to express this vessel, and that, in which Moses was preserved, Exod. ii. 3, 5. It signifies no more than our word vessel in its common acceptation—a hollow place, capable of containing persons, goods, &c. without any particular reference to shape or form.

Gopher wood] Some think the cedar is meant, others the cypress. Bochart renders this probable, 1. From the appellation, supposing the Greek word κυπρίναι, cypress, was formed from the Hebrew גופר gopher, for take away the termination צים, and then gopar and cypress will have a near resemblance. 2. Because the cypress is not liable to rot, nor to be injured by worms. 3. The cypress was anciently used for ship-building. 4. This wood abounded in Assyria, where it is probable Noah builded the ark.—After all, the word is of doubtful signification, and occurs no where else in the Scriptures. The Septuagint render the place as ξυλων τιμπαλίων, of square timber, and the Vulgate de lignis lavigatis "of planed timber," so it is evident that these translators knew not what kind of wood was intended by the original. The Syriac and Arabic trifle with the passage, rendering it wicker work, as if the ark had been a great basket! Both the Targums render it cedar, and the Persian, pine or fir.

Verse 15. *Thou shalt make the length of the ark three hundred cubits, the breadth fifty, and the height thirty.*

flesh is come before me; for the earth is filled with violence through them; *and behold, I will destroy them^b with the earth.

^a M. 1556. ^b C. 2448. 14 ¶ Make thee an ark of gopher wood; *rooms shalt thou make in the ark, and shalt pitch it, *within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, *the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window^c shalt thou make to the ark, and in a cubit shalt thou finish it above; and the

door^d of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17^e And behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, *from under heaven; and every thing that is in the earth shall die.

18 But with thee will I *establish my covenant; and *thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.

^a Ver. 17.—b Or, from the earth.—c Heb. maceh.—d Exod. 25.—e Chap. 7. 30. Deut. 3. 11.—f Ch. 8. 6.—g Ch. 7. 16. Luke 13. 35.—h Ver. 13. Ch. 7. 4.

21, 22, 23. 2 Pet. 2. 5. Ps. 59. 10. & 92. 3. & Amos 9. 6.—i Ch. 2. 7. Ch. 7. 15.—k Ch. 8. 2.—l Ch. 7. 1, 7, 12. 1 Pet. 3. 20. 2 Pet. 2. 6.

Allowing the cubit, which is the length from the elbow to the top of the middle finger, to be eighteen inches, the ark must have been four hundred and fifty feet in length, seventy-five, in breadth, and forty-five in height. But that the ancient cubit was more than eighteen inches, has been demonstrated by Mr. Greaves, who travelled into Greece, Palestine, and Egypt, in order to be able to ascertain the weights, moneys, and measures of antiquity. He measured the pyramids in Egypt, and comparing the accounts which Herodotus, Strabo, and others give of their size, he found the length of a cubit to be twenty-one inches and eight hundred and eighty-eight decimal parts out of a thousand, or nearly twenty-two inches. Hence the cube of a cubit is evidently ten thousand four hundred and eighty-six inches. And from this it will appear that the three hundred cubits of the ark's length, make five hundred and forty-seven feet. The fifty for its breadth, ninety-one feet two inches; and the thirty for its height fifty-four feet eight inches. When these dimensions are examined, the ark will be found to be a vessel whose capacity was more than sufficient to contain all persons and animals said to have been in it, with sufficient food for each for more than twelve months. In the above calculation the decimals are omitted, which if received into the account, would have increased the capacity considerably. This vessel Dr. Arbuthnot computes to have been eighty-one thousand and sixty-two tons in burthen.

As many have supposed the capacity of the ark to have been much too small for the things which were contained in it, it will be necessary to examine this subject thoroughly, that every difficulty may be removed. The things contained in the ark, besides the eight persons of Noah's family, were one pair of all unclean animals, and seven pair of all clean animals, with provisions for all, sufficient for twelve months.

At the first view, the number of animals may appear so immense, that no space but the forest, could be thought sufficient to contain them. If however, we come to a calculation, the number of the different kinds of animals will be found much less than is generally imagined. It is a question, whether in this account any but the different genera of animals necessary to be brought into the ark, should be included. Naturalists have divided the whole system of zoology into classes and orders, containing genera and species. There are six classes thus denominated. 1. Mammalia. 2. Aves. 3. Amphibia. 4. Pisces. 5. Insecta; and 6. Vermes. With the three last of these, viz. fishes, insects, and worms, the question can have little to do.

The first class, Mammalia, or animals with teats, contains seven orders, and only forty-three genera, if we except the seventh order cetæ, i. e. all the whale kind, which certainly need not come into this account. The different species in this class amount, the cetæ excluded, to five hundred and forty-three.

The second class, AVES, birds, contains six orders, and only seventy-four genera, if we exclude the third order, anseres, or web-footed fowls, all of which could very well live in the water. The different species in this class, the anseres excepted, amount to two thousand three hundred and seventy-two.

The third class, AMPHIBIA, contains only two orders; reptiles and serpents; these comprehend ten genera, and three hundred and sixty-six species; but of the reptiles, many could live in the water, such as the tortoise, frog, &c. Of the former, there are thirty-three species, of the latter, seventeen, which excluded, reduce the number to three hundred and sixteen. The whole of these would occupy but little room in the ark, for a small portion of earth, &c. in the hold, would be sufficient for their accommodation.

Bishop Wilkins who has written largely, and with his usual accuracy, on this subject, supposes, that quadrupeds do not amount to one hundred different kinds, nor birds,

which could not live in the water, to two hundred. Of quadrupeds he shows that only seventy-two species needed a place in the ark; and the birds he divides into nine classes, including in the whole one hundred and ninety-five kinds, from which all the web-footed should be deducted, as these could live in the water.

He computes all the carnivorous animals equivalent, as to the bulk of their bodies and food, to twenty-seven wolves; and all the rest to one thousand and eighty oxen. For the former, he allows one thousand eight hundred and twenty-five sheep, for their annual consumption; and for the latter, one hundred and nine thousand five hundred cubits of hay; these animals and their food, will be easily contained in the two first stories, and much room to spare; as to the third story, no person can doubt of its being sufficient for the fowls, with Noah and his family.

One sheep each day, he judges will be sufficient for six wolves; and a square cubit of hay, which contains forty-one pounds, as ordinarily pressed in our ricks, will be amply sufficient for one ox in the day. When the quantum of room which these animals and their provender required for one year, is compared with the capacity of the ark, we shall be led to conclude with the learned bishop, "that of the two it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there." This he attributes to the imperfection of our lists of animals, especially those of the unknown parts of the earth; and adds, "that the most expert mathematicians at this day," and he was one of the first in Europe, "could not assign the proportion of a vessel better accommodated to the purpose than is here done." And concludes thus: "The capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority: since, in those ruder ages, men being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been a human invention, it would have been contrived according to those wild apprehensions, which arise from a confused and general view of things, as much too big as it has been represented too little." See Bp. Wilkin's Essay toward a Philosophical Character and Language.

Verse 16. A window shalt thou make] What this was cannot be absolutely ascertained. The original word *naṣṭaḥar*: signifies clear or bright; the Septuagint translate it by *συναγωγὴν*, "collecting, thou shalt make the ark," which plainly shows they did not understand the word as signifying any kind of window or light. Symmachus translates it *διαφανείαν*; a transparency; and Aquila *μεσημβρίον*, the noon. Jonathan ben Uzziel supposes that it was a precious luminous stone, which Noah by divine command brought from the river Pison. It is probably a word which should be taken in a collective sense, signifying apertures for air and light.

In a cubit shalt thou finish it (the ark) above] Probably meaning that the roof should be left a cubit broad at the apex or top, and that it should not terminate in a sharp ridge. But this place is variously understood.

Verse 17. Do bring a flood] *מבול* *mabul*, a word which is used only to designate the general deluge, being never applied to signify any other kind of inundation; and does not the Holy Spirit intend to show by this, that no other flood was ever like this; and that it should continue to be the sole one of the kind? There have been many partial inundations in various countries, but never more than one general deluge: and we have God's promise, ch. ix. 15. that there shall never be another.

Verse 18. I will establish my covenant] The word *berith*, from *בר* *bar*, "to purify," or "cleanse," signifies properly a purification, or purifier: (see on Gen. xv.) because, in all covenants made between God and man, sin and sinfulness were ever supposed to be on man's

19 And of every living thing of all flesh, ^atwo of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort ^bshall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 ^cThus did Noah; ^daccording to all that God commanded him, so did he.

CHAPTER VII.

God informs Noah, that within seven days he shall send a rain upon the earth, that shall continue for forty days and nights, 4. And therefore commands him to take his family, with the different clean and unclean animals, and enter the ark, 1-3. This command is punctually obeyed, 5-8. In the seventeenth day of the second month, in the six hundredth year of Noah's life, the waters from the opened windows of heaven, and the broken up fountains of the great deep, were poured out upon the earth, 10-12. The different quadrupeds, fowls, and reptiles, come unto Noah, and the Lord shuts him and them in, 13-16. The waters increase, and the ark floats, 17. The whole earth is covered with water fifteen cubits above the highest mountains, 18-20. All terrestrial animals die, 21-23. And the waters prevail one hundred and fifty days, 24.

AND the LORD said unto Noah, ^eCome thou and all thy house into the ark; for ^fthere have I seen righteous before me in this generation.

2 Of every ^gclean beast thou shalt take to thee by ^hsevens, the male and his female: ⁱand

^a Ch. 7. 2, 3, 10, 14, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

side, and that God could not enter into any covenant or engagement with him without a purifier: hence in all covenants, a sacrifice was offered for the removal of offences, and the reconciliation of God to the sinner; and hence the word *berith*, not only signifies a covenant, but also the sacrifice offered on the occasion, Exod. xxiv. 8. Psal. l. 5. and Jesus Christ, the great atonement and purifier, has the same word for his title, Isai. xlii. 6. xlix. 8. and Zech. ix. 11.

Almost all nations in forming alliances, &c. made their covenants or contracts in the same way. A sacrifice was provided, its throat was cut, and its blood poured out before God; then the whole carcass was divided through the spinal marrow from the head to the rump, so as to make exactly two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends, met in the centre, and there took the covenant oath. This is particularly referred to by Jeremiah, ch. xxiv. 18, 19, 20. "I will give the men (into the hands of their enemies, ver. 20.) that have transgressed my covenant, which have not performed the words of the covenant, which they made before me, when they cut the calf in twain, and passed between the parts thereof," &c. See also Deut. xxix. 12.

A covenant, says Mr. Ainsworth, is a disposition of good things faithfully declared, which God here calls *his*, as arising from his grace towards Noah (ver. 8.) and all men; but implying also conditions on man's part, and therefore is called our covenant, Zech. ix. 11. The apostles call it *testament*, a testament or disposition; and it is mixed of the properties both of covenant and testament, as the apostle shows, Heb. ix. 16. &c. and of both, may be named a *testamental covenant*, whereby the disposing of God's favours and good things to us is declared. The covenant made with Noah signified, on God's part, that he should save Noah and his family from death by the ark. On Noah's part, that he should in faith and obedience make and enter into the ark—*Thou shalt come into the ark, &c.* so committing himself to God's preservation, Heb. xi. 7. And under this the covenant or testament of eternal salvation by Christ was also implied, the apostle testifying, 1 Pet. iii. 21. that the antitype, baptism, doth also now save us; for baptism is a seal of our salvation, Mark xvi. 16. To provide a Saviour, and the means of salvation, is GOD'S part—to accept this Saviour, laying hold on the hope set before us, is ours. Those who refuse the way and means of salvation, must perish: those who accept of the great Covenant Sacrifice, cannot perish, but shall have eternal life.—See on chap. xv. 10, &c.

Verse 19. *To keep them alive*] God might have destroyed all the animal creation, and created others to occupy the new world; but he chose rather to preserve those already created. The Creator and Preserver of the universe does nothing but what is essentially necessary to be done.

of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth ^kforty days and forty nights; and every living substance that I have made will I ^ldestroy from off the face of the earth.

5 ^mAnd Noah did according unto all that the Lord commanded him.

6 And Noah ⁿwas six hundred years old, when the flood of waters was upon the earth.

7 ^oAnd Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ^pAnd it came to pass ^qafter seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all ^rthe fountains of the great deep broken up, and the ^swindows of heaven were opened.

^k Heb. seven even.—1 Lev. 10. 10. Ezek. 44. 23.—^l Ver. 12, 17.—1 Heb. Not out.—^m Ch. 6. 22.—ⁿ Ver. 1.—^o Or, on the seventh day.—^p Ch. 8. 2. Prov. 8. 20. Ezek. 28. 19.—^q Or, floodgates.—^r Ch. 1. 7. & 8. 2. Ps. 73. 23.

Nothing should be wantonly wasted; nor should power or skill be lavished where no necessity exists; and yet it required more means and economy to preserve the old, than to have created new ones. Such respect has God to the work of his hands, that nothing but what is essential to the credit of his justice and holiness, shall ever induce him to destroy any thing he has made.

Verse 21. *Of all food that is eaten*] That is, of the food proper for every species of animals.

Verse 22. *Thus did Noah*] He prepared the ark; and during one hundred and twenty years preached righteousness to that sinful generation, 2 Pet. ii. 6. And this we are informed, 1 Pet. iii. 18, 19, &c. he did by the *Spirit of Christ*: for it was only through him, that the doctrine of repentance could ever be successfully preached. The people in Noah's time are represented as *shut up in prison*, arrested and condemned by God's justice, but graciously allowed the space of one hundred and twenty years to repent in. This respite was an act of great mercy; and no doubt thousands who died in the interim, availed themselves of it, and believed, to the saving of their souls. But the great majority of the people did not, else the flood had never come.

NOTES ON CHAPTER VII.

Verse 1. *These have I found righteous*] See on ch. vi. 9.

Verse 2. *Of every clean beast*] So we find the distinction between clean and unclean animals existed long before the Mosaic law. This distinction seems to have been originally designed to mark those animals which were proper for sacrifice and food, from those that were not. See Lev. xi.

Verse 4. *For yet seven days*] God spoke these words probably on the seventh or sabbath day, and the days of the ensuing week were employed in entering the ark, in embarking the mighty troop, for whose reception ample provision had been already made.

Forty days] This period became afterward sacred, and was considered a proper space for humiliation. *Moses fasted forty days*, Deut. ix. 9, 11. so did *Eljah*, 1 Kings xix. 8. so did our Lord, Matt. iv. 2. Forty days' respite were given to the Ninevites that they might repent, Jonah iii. 3. And *thrice forty* (one hundred and twenty) years were given to the old world for the same gracious purpose. Gen. vi. 3. The forty days of lent, in commemoration of our Lord's fasting, have a reference to the same thing; as each of these seems to be deduced from this primitive judgment.

Verse 11. *In the six hundredth year, &c.*] This must have been in the beginning of the six hundredth year of his life; for he was a year in the ark, ch. viii. 13. and lived three hundred and fifty years after the flood, and died nine hundred and fifty years old, ch. ix. 29. so it is evident, that when the flood commenced, he had just entered on his six hundredth year.

Second month] The first month was *Tisri*, which answers to the latter half of September, and first half of

12 * And the rain was upon the earth forty days and forty nights.

13 In the self-same day * entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 * They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ^d sort.

15 And they * went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, * as God had commanded him: and the Lord shut him in.

17 ¶ * And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and were in-

creased greatly upon the earth; * and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; * and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ¶ * And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All, in * whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and * Noah only remained alive, and they that were with him in the ark.

24 ¶ * And the waters prevailed upon the earth an hundred and fifty days.

a Ver. 4. 17.—b Ver. 1, 3. Ch. 6. 18. Hebr. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.—c Ver. 3, 5, 8.—d Heb. sing.—e Ch. 6. 20.—f Ver. 2, 3.—g Ver. 4, 12.—h Ps. 104. 26.—i Ps. 104. 6. Jer. 5. 22.—k Ch. 6. 15, 17. Ver. 4. Job 35. 16. 2 Esdr. 3. 9, 10. Wind.

10. 4. Matt. 24. 38. Luke 17. 37. 2 Pet. 2. 5.—l Ch. 7. 2.—m Heb. the breath of the earth of life. Ch. 2. 7. 2. 7. 17.—n Esdr. 14. 14. 26. Mal. 3. 18. Wind. 10. 4. 1 Pet. 3. 20. 2 Pet. 2. 5. 8. 3. 20.—o Ch. 6. 2, 3, 5. compared with ver. 11. of this chapter.

October; and the second was *Marheshevan*, which answers to part of *October* and part of *November*. After the deliverance from Egypt, the beginning of the year was changed from *Marheshevan* to *Nisan*, which answers to a part of our *March* and *April*. But it is not likely that this reckoning obtained before the flood. Dr. Lightfoot very probably conjectures that Methuselah was alive in the first month of this year. And it appears, says he, how clearly the spirit of prophecy foretold of things to come, when it directed his father Enoch, almost a thousand years before, to name him *Methuselah*, which signifies, *they die by a dart*; or, *he dieth, and then is the dart*; or, *he dieth, and then it is sent*. And thus Adam and Methuselah had measured the whole time between the *creation* and the *flood*, and lived above two hundred and forty years together.—See chap. v. at the end.

The fountains of the great deep were broken up, and the windows of heaven were opened.] It appears that an immense quantity of waters occupied the centre of the antediluvian earth; and as these burst forth by the order of God, the circumambient strata must sink, in order to fill up the vacuum occasioned by the elevated waters. This is probably what is meant by *breaking up the fountains of the great deep*. These waters, with the seas on the earth's surface, might be deemed sufficient to drown the whole globe, as the waters now on its surface are nearly three-fourths of the whole, as has been accurately ascertained by Dr. Long.—See note on ch. i. verse 10.

By the opening of the windows of heaven, is probably meant the precipitating all the aqueous vapours which were suspended in the whole atmosphere, so that, as Moses expresses it, ch. i. 7. *the waters that were above the firmament*, were again united to the waters which were below the firmament; from which, on the second day of creation, they had been separated. These two causes concurring, were amply sufficient, not only to overflow the earth, but probably to dissolve the whole terrene fabric, as some judicious naturalists have supposed: indeed, this seems determined by the word מַבּוּל *maḇul*, translated *flood*, which is derived from בָּלָל *bal*, or בָּלָל *balal*, to mix, mingle, confound, confuse, because the aqueous and terrene parts of the globe were then mixed and confounded together; and when the supernatural cause that produced this mighty change suspended its operations, the different particles of matter would settle according to their specific gravities, and thus form the various strata or beds of which the earth appears to be internally constructed. Some naturalists have controverted this sentiment, because, in some cases, the internal structure of the earth does not appear to justify the opinion that the various portions of matter had settled according to their specific gravities; but these anomalies may easily be accounted for, from the great changes that have taken place in different parts of the earth since the flood, by volcanic eruptions, earthquakes, &c.—Some very eminent philosophers are of the opinion, "that by the breaking up of the fountains of the great deep, we are to understand an eruption of waters from the Southern ocean." Mr. Kirwan supposes, that "this is pretty evident from such animals as the elephant and rhinoceros being found in great masses in Siberia, mixed with different marine substances; whereas no animals, or other substances belonging to the northern regions, have been ever found in southern climates. Had these animals

died natural deaths in their proper climate, their bodies would not have been found in such masses. But that they were carried no farther northward than Siberia, is evident from there being no remains of any animals, besides those of whales, found in the mountains of Greenland. That this great rush of waters was from the south or southeast, is farther evident, he thinks, from the south and southeast sides of almost all great mountains being much steeper than their north or northwest sides, as they necessarily would be, if the force of a great body of water fell upon them in that direction."—On a subject like this, men may innocently differ. Many think the first opinion accords best with the Hebrew text, and with the phenomena of nature, for mountains do not always present the above appearance.

Verse 12. *The rain was upon the earth*] Dr. Lightfoot supposes that the rain began on the 18th day of the second month, or *Marheshevan*, and that it ceased on the 28th of the third month *Cisleu*.

Verse 15. *And they went in, &c.*] It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals; nor could they have been retained in their wards by mere natural means. How then were they brought from various distances to the ark, and preserved there? Only by the power of God. He who first miraculously brought them to Adam, that he might give them their names, now brings them to Noah, that he may preserve their lives. And now we may reasonably suppose, that their natural enmity so far removed or suspended, that the lion might dwell with the lamb, and the wolf lie down with the kid, though each might still require his peculiar aliment. This can be no difficulty to the power of God, without the immediate interposition of which, neither the deluge nor the concomitant circumstances could have taken place.

Verse 16. *The Lord shut him in*] This seems to imply that God took him under his especial protection; and as he shut him in, so he shut the others out. God had waited one hundred and twenty years upon that generation: they did not repent; they filled up the measure of their iniquities, and then wrath came upon them to the uttermost.

Verse 20. *Fifteen cubits and upward*] Should any person object to the universality of the deluge, because he may imagine there is not water sufficient to drown the whole globe in the manner here related, he may find a most satisfactory answer to all the objections he can raise on this ground, in Mr. Ray's *Physico-theological Discourses*, second edition, 8vo. 1693.

Verse 22. *Of all that was in the dry land*] From this we may conclude, that such animals only as could not live in the water, were preserved in the ark.

Verse 24. *And the waters prevailed upon the earth an hundred and fifty days.*] The breaking up of the fountains of the great deep, and the raining forty days and nights, had raised the waters fifteen cubits above the highest mountains: after which forty days, it appears to have continued at this height for one hundred and fifty days more. "So," says Dr. Lightfoot, "these two sums are to be reckoned distinct, and not the forty days included in the one hundred and fifty; so that when the one hundred and fifty days were ended, there were six months and ten days of the flood past." For an improvement of this awful judgment, see the conclusion of the following chapter.

CHAPTER VIII.

At the end of one hundred and fifty days the waters begin to subside, 1-3. The ark rests on Mount Ararat, 4. On the first of the tenth month the tops of the hills appear, 5. The window opened, and the raven sent out, 6, 7. The dove sent forth, and returns, 8, 9. The dove sent forth a second time, and returns with an olive-leaf, 10, 11. The dove sent out the third time, and returns no more, 12. On the seventeenth day of the second month the earth is completely dried, 13, 14. God orders Noah, his family, and all the creatures, to come out of the ark, 15-19. Noah builds an altar, and offers sacrifices to the Lord, 20. They are accepted, and God promises that the earth shall not be cursed thus any more, notwithstanding the iniquity of man, 21, 22.

AND God * remembered Noah, and every living thing, and all the cattle that was with him in the ark: ^b and God made a wind to pass over the earth, and the waters assuaged; ^c 2 * The fountains also of the deep, and the windows of heaven were stopped, and ^d the rain from heaven was restrained;

3 And the waters returned from off the earth * continually: and after the end ^e of the hundred and fifty days, the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month upon the mountains of Ararat.

5 And the waters * decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened ^f the window of the ark which he had made:

7 And he sent forth a raven, which went forth ^g to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark,

for the waters were on the face of the whole earth; then he put forth his hand, and took her, and ^h pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and lo, in her mouth was an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth ⁱ and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying, 16 Go forth of the ark, ^j thou and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee ^k every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ^l be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their ^m kinds, went forth out of the ark.

a Ch. 13. 22. Exod. 2. 21. 1 Sam. 1. 19.—b Exod. 14. 21.—c Ch. 7. 11. Prov. 8. 22. d Job 22. 21.—e Heb. in going and returning.—f Ch. 7. 24.—g Heb. were in going

and decreasing.—h Ch. 6. 16.—i Heb. in going forth and returning.—j Heb. caused her to come.—k Ch. 7. 11.—l Ch. 7. 13.—m Ch. 7. 14.—n Ch. 1. 22.—p Heb. families

NOTES ON CHAPTER VIII.

Verse 1. *And God made a wind to pass over the earth*] Such a wind as produced a strong and sudden evaporation. The effects of these winds, which are frequent in the east, are truly astonishing. A friend of mine, who had been bathing in the Tigris, not far from the ancient city of Ctesiphon, and within five days' journey of Baghdad, having on a pair of Turkish drawers, one of these hot winds, called by the natives *samsid*, passing rapidly across the river, just as he had got out of the water, so effectually dried him in a moment, that not one particle of moisture was left either on his body, or in his bathing dress! With such an electrified wind as this, how soon could God dry the whole of the earth's surface! And probably this was the agent that restored to the atmosphere the quantity of water which it had contributed to this vast inundation. The other portion of waters, which had proceeded from the breaking up of the fountains of the great deep, would, of course, subside more slowly, as openings were made for them to run off from the higher lands, and form seas. By the first cause, the hot wind, the waters were assuaged, and the atmosphere having its due proportion of vapours restored, the quantity below must be greatly lessened. By the second, the earth was gradually dried, the waters, as they found passage, lessening by degrees, till the seas and gulfs were formed, and the earth completely drained. This appears to be what is intended in the third and fifth verses, by the waters decreasing continually, or, according to the margin, they were in going and decreasing. Ver. 5.

Verse 4. *The mountains of Ararat.*] That Ararat was a mountain of Armenia, is almost universally agreed. What is commonly thought to be the Ararat of the Scriptures, has been visited by many travellers, and on it there are several monasteries. For a long time the world has been amused with reports that the remains of the ark were still visible there; but Mr. Tournesfort, a famous French naturalist, who was on the spot, assures us that nothing of the kind is there to be seen. As there is a great chain of mountains which are called by this name, it is impossible to determine on what part of them the ark rested: but the highest part, called by some the *Finger-mountain*, has been fixed on as the most likely place. These things we must leave; and they are certainly of very little consequence.

From the circumstance of the resting of the ark on the 17th of the seventh month, Dr. Lightfoot draws this curious conclusion: That the ark drew exactly *eleven cubits* of water. On the first day of the month *Ab*, the mountain tops were first seen, and then the waters had fallen *fifteen*

cubits; for so high had they prevailed above the tops of the mountains. This decrease in the waters took up *sixty* days: namely, from the first of *Sivan*, so that they appear to have abated in the proportion of *one cubit* in four days. On the 16th of *Sivan*, they had abated but *four cubits*; and yet on the next day the ark rested on one of the hills, when the waters must have been as yet *eleven cubits* above it. Thus it appears that the ark drew *eleven cubits* of water.

Verse 7. *He sent forth a raven, which went to and fro*] It is generally supposed that the raven flew off, and was seen no more; but this meaning the Hebrew text will not bear, *וַיֵּשֶׁב וַיָּשָׁב וַיֵּשֶׁב וַיָּשָׁב וַיֵּשֶׁב וַיָּשָׁב* *vayeshev vateshev*; and it went forth, going forth and returning.—From which it is evident that she did return, but was not taken into the ark. She made frequent excursions, and continued on the wing as long as she could, having picked up such aliment as she found floating on the waters; and then, to rest herself, regained the ark, where she might perch, though she was not admitted. Indeed, this must be allowed, as it is impossible she could have continued *twenty-one* days upon the wing, which she must have done, had she not returned. But the text itself is sufficiently determinate.

Verse 8. *He sent forth a dove*] The dove was sent forth *thrice*: the first time she speedily returned, having, in all probability, gone but a little way from the ark, as she must naturally be terrified at the appearance of the waters. After seven days, being sent out a second time, she returned with an *olive leaf plucked off*, ver. 11. an emblem of the restoration of peace between God and the earth; and from this circumstance the *olive* has been the emblem of peace among all civilized nations. At the end of other seven days, the dove being sent out the third time, returned no more, from which Noah conjectured that the earth was now sufficiently drained, and therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off, which circumstance would afford him the greater facility in making arrangements for disembarking the beasts and reptiles, and heavy-bodied domestic fowls which might yet remain. See verse 17.

Verse 14. *And in the second month, on the seven and twentieth day*] From this it appears that Noah was in the ark a complete solar year, or three hundred and sixty-five days; for he entered the ark the 17th day of the second month, in the *six hundredth* year of his life, ch. vii. 11, 13. and continued in it till the 27th day of the second month, in the *six hundredth* and *first* year of his life, as we see above. The months of the ancient Hebrews were lunar.

20 ¶ And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more, for man's sake;

a Lev. ch. 11.—b Lev. 1. 9. Exek. 30. 41. 2 Cor. 2. 15. Ephes. 5. 2.—c Heb. a savour of rest.—d Ch. 2. 17. & 6. 17.—e Or, though.—f Ch. 6. 5. Job. 14. 4. & 15. 14.

the first six consisted of thirty days each, the latter six of twenty-nine; the whole twelve months making three hundred and fifty-four days; add to this *seven days*, (for though he entered the ark the preceding year on the *seventeenth* day of the second month, he did not come out till the *twenty-seventh* of the same month in the following year) which make exactly three hundred and sixty-five days, the period of a complete solar revolution: the odd hours and minutes, as being fractions of time, not computed, though very likely all included in the account. This year, according to the Hebrew computation, was the *one thousand six hundred and fifty-seventh* year from the creation: but, according to the reckoning of the Septuagint, it was the *two thousand two hundred and forty-second*, and according to Dr. Hales (*New Analysis of Chronology*) the *two thousand two hundred and fifty-sixth*.—See the note on chap. xi. 12.

Verse 20. *Noah builded an altar*. As we have already seen that Adam, Cain, and Abel, offered sacrifices, there can be no doubt that they had altars on which they offered them: but this, builded by Noah, is certainly the *first* on record. It is worthy of remark, that as the old world began with sacrifice, so also did the new. Religion, or the proper mode of worshipping the Divine Being, is the invention or institution of God himself: and sacrifice in the act and design is the essence of religion. Without sacrifice actually offered, or implied, there never was, there never can be, any religion. Even in the heavens, a Lamb is represented before the throne of God, as newly slain, Rev. v. 6, 12, 13. The design of sacrificing is two-fold: the *slaying* and *burning* of the victim point out, 1st. That the life of the sinner is forfeited to Divine justice; 2dly, That his soul deserves the fire of perdition.

The Jews have a tradition that the place where Noah built his altar was the same in which the altar stood which was built by Adam, and used by Cain and Abel; and the same spot on which Abraham, afterward, offered up his son Isaac.

The word מִזְבֵּחַ *mizbeach*, which we render altar, signifies properly a place for sacrifice, as the root זָבַח *zabach*, signifies simply to slay. Altar comes from the Latin *altus*, high, or elevated, because places for sacrifice were generally either raised very high, or built on the tops of hills and mountains: hence they are called high places in the Scriptures; but such were chiefly used for idolatrous purposes.

Burnt-offering. See the meaning of every kind of offering and sacrifice largely explained on Levit. vii. in alphabetical order.

Verse 21. *The Lord smelled a sweet savour*. That is, he was well pleased with this religious act, performed in obedience to his own appointment, and in faith of the promised Saviour. That this sacrifice prefigured that which was offered by our blessed Redeemer in behalf of the world, is sufficiently evident from the words of St. Paul, Ephes. v. 2. *Christ hath loved us, and given himself for us an offering and a sacrifice to God for a sweet smelling savour*; where the words *συνεισφέρων*, of the apostle, are the very words used by the Septuagint in this place.

I will not again curse the ground—אֶפְסָא לֹא אֶשְׁפָּךְ, I will not add to curse the ground—their shall not be another deluge to destroy the whole earth—for the imagination of man's heart is evil; i. e. although the imagination of man's heart should be evil; i. e. should they become afterward as evil as they have been before, I will not destroy the earth by a flood. God has other means of destruction; and the next time he visits by a general judgment, *rain* is to be the agent, 2 Pet. iii. 7.

Verse 22. *While the earth remaineth, seed-time and harvest, &c.* There is something very expressive in the original. אֶרֶץ יִשְׁעוֹת אֶתְּמֹלֶת *ad col yemey ha-aretz*, until all the days of the earth; for God does not reckon its duration by centuries; and the words themselves afford a strong presumption that the earth shall not have an endless duration.

Seed-time and harvest. It is very probable that the seasons, which were distinctly marked immediately after the deluge, are mentioned in this place: but it is difficult

to ascertain them. Most European nations divide the year into four distinct parts, called *quarters* or *seasons*; but there are six divisions in the text, and probably all intended to describe the seasons in one of these postdiluvian years; particularly in that part of the globe, Armenia, where Noah was when God gave him, and mankind through him, this gracious promise. From the Targum of Jonathan on this verse, we learn, that in Palestine their seed-time was in September, at the autumnal equinox: their harvest in March, at the vernal equinox; that their winter began in December, at the solstice, and their summer at the solstice, in June.

The Copts begin their autumn on the 15th of September, and extend it to the 15th of December. Their winter on the 15th of December, and extend it to the 15th of March. Their spring on the 15th of March, and extend it to the 15th of June. Their summer on the 15th of June, and extend it to the 15th of September, assigning to each season three complete months. Calmet.

There are certainly regions of the earth, to which neither this nor our mode of division can apply: there are some where summer and winter appear to divide the whole year; and others where, besides summer, winter, autumn, and spring, there are distinct seasons that may be denominated the hot season, the cold season, the rainy season, &c. &c.

This is a very merciful promise to the inhabitants of the earth. There may be a variety in the seasons, but no season, essentially necessary to vegetation, shall utterly fail. The times which are of greatest consequence to the preservation of man, are distinctly noted: there shall be both seed-time and harvest—a proper time to deposit the different grain in the earth; and a proper time to reap the produce of the seed.

Thus ends the account of the general deluge, its cause, circumstances, and consequences. An account that seems to say to us, Behold the goodness and severity of God! Both his justice and long-suffering are particularly marked in this astonishing event. His justice, in the punishment of the incorrigibly wicked; and his mercy, in giving them so fair and full a warning, and in waiting so long to extend his grace to all who might seek him. Such a convincing proof has the destruction of the world by water, given of the Divine Justice, such convincing testimony of the truth of the Sacred Writings, that not only every part of the earth gives testimony of this extraordinary revolution, but also every nation of the universe has preserved records or traditions of this awful display of the justice of God.

A multitude of testimonies collected from the most authentic sources in the heathen world, I had intended for insertion in this place; but want of room obliges me to lay them aside. But the state of the earth itself is a sufficient proof. Every part of it bears unequivocal evidence of disruption and violence. From the hand of the God of order, it never could have proceeded in its present state. In every part we see marks of the crimes of men, and of the justice of God. And shall not the living lay this to heart? Surely God is not mocked: that which a man soweth he shall reap. He who soweth to the flesh, shall of it reap destruction: and though the plague of waters shall no more destroy the earth, yet an equal, if not sorer punishment, awaits the world of the ungodly, in the threatened destruction by fire.

In ancient times, almost every thing was typical, or representative of things which were to come; and no doubt, the ark among the rest: but of what, and in what way, farther than revelation guides, it is both difficult and unsafe to say. It has been considered a type of our blessed Lord; and hence it has been observed, "that as all those who were out of the ark perished by the flood, so those who take not refuge in the meritorious atonement of Christ Jesus, must perish everlastingly." Of all those, who, having the opportunity of hearing the Gospel, refuse to accept of the Sacrifice it offers them, this saying is true: but the parallel is not good. Myriads of those who perished during the flood, probably repented, implored mercy, and found forgiveness: for God ever delights to save; and Jesus was the Lamb slain from the foundation

Ps. 51. 5. Jer. 17. 9. Matt. 13. 19. Rom. 1. 21. & 3. 23.—a Ch. 9. 11. 15.—b Gen. 6. 5. 1 Heb. as yet all the days of the earth.—c Jer. 23. 20, 25.

CHAPTER IX.

God blesses Noah and his sons. 1. The brute creation to be subject to them through fear, 2. The first grant of animal food, 3. Eating of blood forbidden, 4. Cruelty to animals forbidden, 5. A man-slayer to forfeit his life, 6. The covenant of God established between Him and Noah, and the whole brute creation, 8-11. The rainbow given as the sign and pledge of this covenant, 12-17. The three sons of Noah people the whole earth, 18, 19. Noah plants a vineyard, drinks of the wine, is intoxicated, and lies exposed in his tent, 20, 21. The reprehensible conduct of Ham, 22. The humble carriage of Shem and Japheth, 23. Noah prophetically declares the avoidance of the posterity of Ham, 24, 25; and the dignity and increase of Shem and Japheth, 26, 27. The age and death of Noah, 28, 29.

AND God blessed Noah and his sons, and said unto them, "be fruitful, and multiply, and replenish the earth."

2 "And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon

a Ch. 1. 26. Ver. 7, 19. Ch. 10. 22—b Ch. 1. 26. Hos. 2. 18—c Deut. 12. 16 & 14. 23, 24. Acts 10. 12, 13—d Ch. 1. 28—e Rom. 14. 14, 20. 1 Cor. 10. 25, 26. Col. 2. 16. 1 Tim. 4. 3, 4.

of the world. And though, generally, the people continued in carnal security and sensual gratifications till the flood came, there is much reason to believe, that those who, during the *forty days'* rain, would naturally fly to the high lands and tops of the highest mountains, would earnestly implore that mercy which has never been denied, even to the most prodigal, when under deep humiliation of heart, they have returned to God. And who can say that this was not done by multitudes, while they beheld the increasing flood, or that God, in this last extremity, had rendered it impossible?

St. Peter, 1 Epist. iii. 21. makes the ark a figure of baptism, and intimates, that we are saved by this, as the eight souls were saved by the ark. But let us not mistake the apostle, by supposing that the mere ceremony itself saves any person: he tells us, that the salvation conveyed through this sacred rite, is *not the putting away the filth of the flesh, but the answer of a good conscience towards God*: i. e. remission of sins, and regeneration by the Holy Spirit, which are signified by this baptism. A good conscience never existed where remission of sins had not taken place; and every person knows, that it is God's prerogative to forgive sins: and that no ordinance can confer it, though ordinances may be the means, when piously and believingly used, to convey it.

NOTES ON CHAPTER IX.

Verse 1. *God blessed Noah*] Even the increase of families, which appears to depend on merely natural means, and sometimes fortuitous circumstances, is all of God. It is by his power and wisdom that the human being is formed; and it is by his providence alone, that man is supported and preserved.

Verse 2. *The fear of you, and the dread of you, &c.*] Prior to the fall, man ruled the inferior animals by love and kindness; for then, gentleness and docility were their principal characteristics. After the fall, untractableness, with savage ferocity, prevailed among almost all orders of the brute creation: enmity to man seems particularly to prevail; and had not God, in his mercy, impressed their minds with the fear and terror of man, so that some submit to his will, while others flee from his residence, the human race would long ere this have been totally destroyed by the beasts of the field. Did the horse know his own strength and the weakness of the miserable wretch who unmercifully rides, drives, whips, goads, and oppresses him, would he not, with one stroke of his hoof destroy his tyrant possessor? But, while God hides these things from him, he impresses his mind with the fear of his owner, so that either by cheerful or sullen submission he is trained up for, and employed in, the most useful and important purposes; and even willingly submits, when tortured for the support and amusement of his more brutish oppressor. Tigers, wolves, lions, and hyenas, the determinate foes of man, incapable of being tamed or domesticated, flee, through the principle of terror, from the dwelling of man, and thus he is providentially safe. Hence, by fear and by dread, man rules every beast of the earth, every fowl of the air, and every fish of the sea. How wise and gracious is this order of the Divine Providence! and with what thankfulness should it be considered by every human being.

Verse 3. *Every moving thing shall be meat*] There is no positive evidence that animal food was ever used before the flood: Noah had the first grant of this kind, and it has been continued to all his posterity ever since. It is not likely that this grant would have been now made, if some extraordinary alteration had not taken place in the vegetable world, as to render its productions less nutritive than they were before; and probably such a change in the constitution of man, as to render a grosser and higher diet

the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

4 "But flesh with the life thereof, which is the blood thereof, shall ye not eat."

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

f Lev. 17. 10, 11, 14. & 19. 26. Deut. 12. 23. 1 Sam. 13. 34. Acts 15. 20, 29—g Exod. 21. 28—h Ch. 4. 9, 10. Ps. 9. 12—i Acts 17. 35—k Exod. 21. 12, 14. Lev. 24. 17. Matt. 23. 22. Rev. 13. 10—l Ch. 1. 27.

necessary. We may therefore safely infer, that the earth was less productive after the flood than it was before; and that the human constitution was greatly impaired, by the alterations which had taken place through the whole economy of nature. Morbid debility, induced by an often unfriendly state of the atmosphere, with sore and long-continued labour, would necessarily require a higher nutriment than vegetables could supply. That this was the case appears sufficiently clear from the grant of animal food, which, had it not been indispensably necessary, had not been made. That the constitution of man was then much altered, appears in the greatly contracted lives of the postdiluvians; yet, from the deluge to the days of Abraham, the lives of several of the patriarchs amounted to some hundreds of years, but this was the effect of a peculiar providence, that the new world might be the more speedily re-peopled; but even from the deluge their lives became gradually shorter, till from upwards of nine hundred years they became settled in the average term of threescore years and ten.

Verse 4. *But flesh with the life thereof, which is the blood*] Though animal food was granted, yet the blood was most solemnly forbidden, because it was the life of the beast; and this life was to be offered to God as an atonement for sin. Hence the blood was ever held sacred, because it was the grand instrument of expiation; and because it was typical of that blood by which we enter into the holiest. 1. *Before* the deluge, it was not eaten, because animal food was not in use: 2. *After* the deluge, it was prohibited, as we find above, and being one of the seven Noahic precepts, it was not eaten previous to the publication of the Mosaic law: 3. At the giving of the law, and at several times, during the ministry of Moses, the prohibition was most solemnly, and with awful penalties, renewed. Hence we may rest assured that no blood was eaten previous to the Christian era; nor, indeed ever since, by the Jewish people. 4. That the prohibition has been renewed under the Christian dispensation, can admit of little doubt by any man who dispassionately reads Acts xv. 20, 29. xxi. 25. where even the *Gentile converts* are charged to abstain from it, on the authority, not only of the apostles, but of the *Holy Ghost*, who gave them *there, and then*, especial direction concerning this point: see Acts xv. 28. not for fear of stumbling the converted Jews "the gloss of theologians," but because it was one *τῶν ἐπιταγῶν*, *of those necessary points*, from the burden (*βασίς*) of obedience to which, they could not be excused. 5. This command is still scrupulously obeyed by the oriental Christians, and by the whole Greek church: and why? because the reasons still subsist. No blood was eaten under the law, because it pointed out the blood that was to be shed for the sin of the world; and under the Gospel, it should not be eaten, because it should ever be considered as representing the blood which has been shed for the remission of sins. If the eaters of blood, in general knew, that it affords a very crude, almost indigestible, and unwholesome aliment, they certainly would not, on these physical reasons, leaving moral considerations out of the question, be so much attached to the consumption of that from which they could expect no wholesome nutriment; and which, to render it even pleasing to the palate, requires all the skill of the cook.

Verse 5. *Surely your blood will I require at the hand of every beast*] This is very obscure; but, if taken literally, it seems to be an awful warning against cruelty to the brute creation; and from it we way conclude, that horse-racers, hare-hunters, bull-baiters, and cock-fighters, shall be obliged to give an account to God for every creature they have wantonly destroyed. Instead of *ἡ χαιyah*, "beast," the Samaritan reads *ἡ χαιyah*, "living,"

7 And you, ^a be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, ^b behold, I establish ^c my covenant with you, and with your seed after you;

10 ^d And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the earth.

11 And ^e I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, ^f This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13 I do set ^g my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 ^h And it shall come to pass, when I bring a

cloud over the earth, that the bow shall be seen in the cloud:

15 And ⁱ I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember ^j the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: ^k and Ham is the father of ^l Canaan.

19 ^m These are the three sons of Noah: ⁿ and of them was the whole earth overspread.

20 ¶ And Noah began to be ^o an husbandman, and he planted a vineyard:

21 And he drank of the wine, ^p and was drunken; and he was uncovered within his tent.

^a Ver. 1. 12. Ch. 1. 22.—^b Ch. 9. 12.—^c Gen. 9. 12.—^d Gen. 9. 12.—^e Gen. 9. 12.—^f Gen. 9. 12.—^g Gen. 9. 12.—^h Gen. 9. 12.—ⁱ Gen. 9. 12.—^j Gen. 9. 12.—^k Gen. 9. 12.—^l Gen. 9. 12.—^m Gen. 9. 12.—ⁿ Gen. 9. 12.—^o Gen. 9. 12.

Ch. 10. 1. 1 Chron. 1. 4.—^a Ch. 2. 10.—^b Ch. 2. 10.—^c Ch. 2. 10.—^d Ch. 2. 10.—^e Ch. 2. 10.—^f Ch. 2. 10.—^g Ch. 2. 10.—^h Ch. 2. 10.—ⁱ Ch. 2. 10.—^j Ch. 2. 10.—^k Ch. 2. 10.—^l Ch. 2. 10.—^m Ch. 2. 10.—ⁿ Ch. 2. 10.—^o Ch. 2. 10.

any "living creature," or person: this makes a very good sense, and equally forbids cruelty either to men or brutes.

Verse 6. *Whoso sheddeth man's blood, by man shall his blood*] Hence it appears that whoever kills a man unless *unwittingly*, as the Scripture expresses it, shall forfeit his own life.

A man is accused of the crime of murder; of this crime he is guilty, or he is not—if he be guilty of murder he should die; if not, let him be punished according to the demerit of his crime; but for no offence *but murder*, should he lose his life. Taking away the life of another is the highest offence that can be committed against the individual, and against society: and the highest punishment that a man can suffer for such a crime, is the loss of his own life. As punishment should be ever proportioned to crimes, so the *highest punishment* due to the *highest crime*, should not be inflicted for a *minor offence*. The law of God, and the eternal dictates of reason, say, that if a man kill another, the loss of his own life is at once the highest penalty he can pay, and an equivalent for his offence, as far as civil society is concerned. If the death of the murderer be the highest penalty he can pay for the murder he has committed, then the infliction of this punishment for any *minor offence* is *injustice and cruelty*; and serves only to *confound* the claims of justice, the different degrees of moral turpitude and vice, and to render the profligate desperate: hence the adage so frequent among almost every order of delinquents, "It is as good to be hanged for a *sheep* as a *lamb*:" which at once marks their desperation, and the injustice of those penal laws which inflict the highest punishment for almost every species of crimes. When shall a wise and judicious legislature see the absurdity and injustice of inflicting the punishment of death for stealing a *sheep*, or horse, forging a *twenty shillings note*, and murdering a man; when the latter, in its moral turpitude and ruinous consequences, infinitely exceeds the others!

Verse 9. *Behold, I establish my covenant with you*] See chap. vi. 18. xv. 9, &c. Lev. xxvi.

Verse 13. *I do set my bow in the cloud*] On the origin and nature of the rainbow there have been a great variety of conjectures, till Anthony de Dominis, bishop of Spalatro, in a treatise of his, published by Bartholus, in 1611, partly suggested the true cause of this phenomenon, which was afterward fully explained and demonstrated by Sir Isaac Newton. To enter into this subject here in detail, would be improper; and, therefore the less informed reader must have recourse to treatises on *optics*, for its full explanation. To readers in general it may be sufficient to say, that the rainbow is a mere *natural effect* of a *natural cause*: 1. It is never seen but in showery weather. 2. Nor then unless the sun shines. 3. It never appears in any part of the heavens but in that *opposite* to the sun. 4. It never appears greater than a semicircle, but often much less. 5. It is always *double*, there being what is called the *superior* and *inferior*, or *primary* and *secondary*, rainbow. 6. These bows exhibit the *seven* prismatic colours, *red, orange, yellow, green, blue, indigo, and violet*. 7. The whole of this phenomenon depends on the rays of the sun falling on spherical drops of water,

and being, in their passage through them, *refracted* and *reflected*.

The formation of the primary and secondary rainbow depends on the *two* following *propositions*: 1. When the sun shines on the drops of rain as they are falling, the rays that come from these drops to the eye of the spectator, after *one reflection* and *two refractions*, produce the *primary* rainbow. 2. When the sun shines on the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after *two reflections* and *two refractions*, produce the *secondary* rainbow. The illustration of these propositions must be sought in treatises on *optics*, assisted by *plates*.

From the well-known cause of this phenomenon, it cannot be rationally supposed that there was no rainbow in the heavens *before* the time mentioned in the text; for as the rainbow is the natural effect of the sun's rays falling on drops of water, and of their being refracted and reflected by them, it must have appeared at different times from the creation of the sun and the atmosphere. Nor does the text intimate that the bow was *now* created for a *sign* to Noah and his posterity; but, that what was *formerly* created, or rather, that which was the necessary effect, in certain cases, of the creation of the sun and atmosphere, should *now* be considered by them as an unfailling token of their continual preservation from the waters of a deluge; therefore, the text speaks of what *had already been done*, and not of what was *now* done: *וְנִשְׁמַחְתִּים בְּקַשְׁתִּי נָתַתִּי*, "My bow I have given, or put in the cloud;" as if he said, as surely as the rainbow is a necessary effect of sunshine in rain, and must continue such as long as the sun and atmosphere endure; so surely shall this earth be preserved from destruction by water; and its preservation shall be as necessary an effect of my promise, as the rainbow is of the shining of the sun during a shower of rain.

Verse 17. *This is the token*] *וְנִשְׁמַחְתִּים* the divine sign or portent; *the bow shall be in the cloud*; for the reasons above specified, it *must* be there, when the circumstances already mentioned occur: if, therefore, it cannot fail, because of the reasons before assigned, no more shall my promise; and the bow shall be the proof of its perpetuity.

Both the *Greeks* and *Latins*, as well as the *Hebrews*, have ever considered the rainbow as a divine token or portent; and both of these nations have even deified it, and made it a messenger of the gods.

Homer, II. A. v. 28. speaking of the figures on Agamemnon's breastplate, says there were three dragons, whose colours were

ἰσίδιον ἰσικρότις, ἡς τὸ Κρονίον
ἐν νείῳι σφαιρί, τίρας μείζωνος ἀνθρώπων.

"like to the rainbow which Saturn, (the father of Time) has placed in the cloud as a sign to mankind, or to men of *various languages*," as some have understood the *μείζωνος ἀνθρώπων* of the poet; supposing that the ancient Greek writers gave this epithet to man, from some tradition of the confusion of tongues at Babel; hence, in this place the words may be considered as implying *mankind* at large, the whole *human race*: God having given the rainbow for a sign to all the sons of Noah, by whom the

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 * And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, ^b Cursed be Canaan; * a

a Exod. 20. 12 Gal. 3. 1.—b Deut. 27. 16.—c Josh. 9. 23. 1 Kings 9. 20. 21.—d Ps. 141.

whole earth was peopled after the flood. According to this view of the subject, the rainbow speaks a universal language, understood by all the sons and daughters of Adam. Virgil, from some disguised traditional figure of the truth, considers the rainbow as a messenger of the gods; *Æn. v. ver. 606.*

Iris de celo mihi stratus Junc.

"Juno, the daughter of Saturn, sent down the rainbow from heaven." And again, *Æn. ix. 803.*

stratus enim nam Japhet Iris

Deinde.

"For Jupiter sent down the ethereal rainbow from heaven."

It is worthy of remark that both these poets understood the rainbow to be a *sign, warning, or portent* from heaven.

As I believe the rainbow to have been intended solely for the purpose mentioned in the text, I forbear to make spiritual uses and illustrations of it. Many have done this, and their observations may be very edifying, but they certainly have no foundation in the text.

Verse 20. *Noah began to be a husbandman* אִישׁ חֹדֶרֶת *Ish ha-adamah*, a man of the ground; a farmer: by his beginning to be a husbandman, we are to understand his recommencing his agricultural operations, which, undoubtedly, he had carried on for six hundred years before, but this had been interrupted by the flood. And the transactions here mentioned might have occurred many years posterior to the deluge, even after Canaan was born and grown up, for the date of it is not fixed in the text.

The word *husband* first occurs here; and scarcely appears proper, because it is always applied to man in his married state, as *wife* is to the woman. The etymology of the term will at once show its propriety, when applied to the head of a family. *Husband*, *hurbamb* is Anglo-Saxon, and simply signifies the *bond of the house or family*; as by him the family is formed, *united*, and *bound together*, which, on his death, is *disunited* and *scattered*. It is on this etymology of the word, that we can account for the *farmers* and *petty landholders* being called, so early as the twelfth century, *husbandi*, as appears in a statute of David II. king of Scotland: we may, therefore, safely derive the word from *bur*, a house, and *bond*, from *bunden*, to *bind*, or *tie*; and this etymology appears plainer in the orthography which prevailed in the thirteenth and fourteenth centuries, in which I have often found the word written *housebond*; so it is in a MS. Bible before me, written some time in the fourteenth century. *Juntus* pretends to dispute this etymology, but evidently on no just ground.

Verse 21. *He drank of the wine, &c.* It is very probable that this was the first time the vine was cultivated; and it is as probable that the strength or intoxicating power of the expressed juice was never before known. Noah, therefore, might have drunk it at this time without the least blame; as he knew not, till this trial, the effects it would produce. I once knew a case which I believe to be perfectly parallel:—A person who had scarcely ever heard of *cider*, and whose beverage through his whole life had been only *milk or water*, coming wet and very much fatigued to a farmer's house in Somersetshire, begged for a little *water or milk*. The good woman of the house, seeing him very much exhausted, kindly said, "I will give you a little *cider*, which will do you more good;" the honest man, understanding no more of *cider* than merely that it was the *simple juice of apples*, after some hesitation, drank about half a pint of it: the consequence was, that in less than half an hour, he was perfectly intoxicated, and could neither speak plain nor walk! This case I myself witnessed. A stranger to the circumstances, seeing this person, would pronounce him *drunk*; and, perhaps, at a third hand, he might be represented as a *drunkard*, and thus his character be blasted; while, of the crime of drunkenness he was as innocent as an infant. This I presume to have been precisely the case with

servant of servants shall he be unto his brethren.

26 And he said, ^a Blessed be the LORD God of Shem; and Canaan shall be ^b his servant.

27 God shall ^c enlarge Japheth, ^d and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

A. M. 2006.

B. C. 1657.

15. Hebr. 11. 16.—e Or, *servant* to them.—f Or, *persuade*.—g Eph. 2. 13, 14. & 3. 6.

Noah; and no person without an absolute breach of every rule of charity and candour, can attach any blame to the character of Noah on this ground, unless from a *subsequent* account they were well assured that, knowing the power and effects of the liquor, he had repeated the act. Some expositors seem to be glad to fix on a fact, like this, which, by their *distortion*, becomes a *crime*: and then, in a strain of sympathetic tenderness, affect to deplore "the failings and imperfections of the *best of men*;" when, from the interpretation that *should* be given of the place, neither *falling* nor *imperfection* can possibly appear.

Verses 22—24. *And Ham, the father of Canaan, &c.* There is no occasion to enter into any detail here; the sacred text is circumstantial enough. Ham, and, very probably, his son Canaan, had treated their father on this occasion with contempt or reprehensible levity. Had Noah not been innocent, as my exposition supposes him, God would not have endowed him with the spirit of prophecy on this occasion, and testified such marked disapprobation of their conduct. The conduct of Shem and Japheth was such as became pious and affectionate children, who appear to have been in the habit of treating their father with decency, reverence, and obedient respect. On the one, the spirit of prophecy, (not the incensed father) pronounces a curse: on the others, the same spirit, (not parental tenderness) pronounces a blessing. These things had been just as they afterward occurred, had Noah never spoken. God had wise and powerful reasons to induce him to sentence the one to perpetual servitude, and to allot to the others prosperity and dominion. Besides, the curse pronounced on Canaan neither fell immediately upon himself, nor on his worthless father, but upon the Canaanites; and from the history we have of this people, in *Levit. xviii. xx.* and *Deut. ix. 4. xii. 31.* we may ask, could the curse of God fall more deservedly on any people than on these? Their profligacy was great, but it was not the effect of the curse; but being foreseen by the Lord, the curse was the effect of their conduct. But even this curse does not exclude them from the possibility of obtaining salvation; it extends not to the *soul* and to *eternity*, but merely to their bodies and to time; though, if they continued to abuse their liberty, resist the Holy Ghost, and refuse to be saved on God's terms, then the wrath of divine justice must come upon them to the uttermost. How many, even of these, repented, we cannot tell.

Verse 25. *Cursed be Canaan* See on the preceding verses. In the 25th, 26th, and 27th verses, instead of *Canaan* simply, the Arabic version has *Ham, the father of Canaan*; but this is acknowledged by none of the other versions, and seems to be merely a gloss.

Verse 29. *The days of Noah were nine hundred and fifty years* The oldest patriot on record, Methuselah only excepted. This, according to the common reckoning, was A. M. 2006, but according to Dr. Hales 3506.

"HAM," says Dr. Hales, "signifies *burnt*, or *black*, and this name was peculiarly significant of the regions allotted to his family. To the *Cushites*, or children of his eldest son, *Cush*, were allotted the hot southern regions of *Asia*, along the coasts of the *Persian gulf*, *Susiana* or *Chusistan*, *Arabia*, &c.; to the sons of Canaan, *Palestine*, and *Syria*; to the sons of *Misraim*, *Egypt* and *Lybia*, in *Africa*.

"The *Hamites* in general, like the Canaanites of old, were a seafaring race, and sooner arrived at civilization and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of *Assyria* and *Egypt* were founded by them; and the republics of *Sidon*, *Tyre* and *Carthage* were early distinguished for their commerce; but they sooner also fell to decay; and *Egypt*, which was one of the first, became the last and basest of the kingdoms, *Ezek. xxix. 15.* and has been successively in subjection to the *Shemites* and *Japhethites*: as have also the settlements of the other branches of the *Hamites*.

"*Shem* signifies *name* or *renown*; and his indeed was great in a temporal and spiritual sense. The finest regions

CHAPTER X.

The generations of the sons of Noah, 1. Japheth and his descendants, 2-4. The Isles of the Gentiles, or Europe, peopled by the Japhethites, 5. Ham and his posterity, 6-20. Nimrod, one of his descendants, a mighty hunter, 8, 9. Founders of the first kingdom, 10. Nineveh and other cities founded, 11, 12. The Canaanites in their nine grand branches or families, 13-18. Their territories, 19. Shem and his posterity, 21-31. The earth divided in the days of Peleg, 25. The territories of the Shemites, 30. The whole earth peopled by the descendants of Noah's three sons, 32.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: * and unto them were sons born after the flood.

2 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

a Ch. 9, 1, 2, 19.—b 1 Chron. 1, 5, &c.—c Or, as some read it Rodanin.

of Upper and Middle Asia were allotted to his family, Armenia, Mesopotamia, Assyria, Media, Persia, &c. to the *Indus* and *Ganges*, and perhaps to *China* eastward.

"The chief renown, however, of Shem was of a spiritual nature—he was destined to be the lineal ancestor of the blessed Seed of the woman—and to this glorious privilege Noah, to whom it was probably revealed, might have alluded in that devout ejaculation, Blessed be the LORD the GOD of Shem! The pastoral life of the *Shemites* is strongly marked in the prophecy, by the *tents of Shem*, and such it remains to the present day, throughout their midland settlements in *Asia*.

"JAPHETH signifies enlargement; and how wonderfully did promise enlarge the boundaries of Japheth! His posterity diverged eastward and westward throughout the whole extent of Asia, north of the great range of Taurus, as far as the eastern ocean; whence they probably crossed over to America, by Bering's straits, from Kamakatta; and in the opposite direction throughout Europe, to the Mediterranean sea and the Atlantic ocean; from whence also they might have crossed over to America by Newfoundland, where traces of early settlements remain in parts now desert. Thus did they gradually enlarge themselves till they literally encompassed the earth, within the precincts of the northern temperate zone; to which their roving hunter's life contributed not a little. Their progress northward was checked by the much greater rigour of the climates: but their hardy race, and enterprising warlike genius, made them frequently encroach southward on the settlements of Shem, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so they dwelt in the tents of Shem, when the Scythians invaded Media, and subdued western Asia southward, as far as Egypt, in the days of Cyaxares; when the Greeks, and afterward the Romans, overran and subdued the Assyrians, Medes, and Persians in the east: and the Syrians and Jews in the south; as foretold by the Syrian prophet Balaam, Num. xxiv. 24.

* Ships shall come from Chittim, And shall afflict the Assyrians, and afflict the Hebrews; But he (the invader) shall perish himself as last.

"And by Moses:—And the Lord shall bring thee (the Jews) into Egypt (or bondage) again with ships, &c. Deut. xxviii. 68. And by Daniel:—for the ships of Chittim shall come against him, viz. Antiochus, king of Syria, Dan. xi. 30. In these passages Chittim denotes the southern coasts of Europe, bounding the Mediterranean, called the *Isles of the Gentiles* or *Nations*; see Gen. x. 5. And the *Isles of Chittim* are mentioned by Jerem. ii. 10. And in after times, the Tartars, in the east, have repeatedly invaded and subdued the *Hindoo*s and the *Chinese*; while the warlike and enterprising genius of the greatest of the *Isles of the Gentiles*, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun." See Dr. Hales's *Analysis of Chronology*, vol. i. p. 352, &c.

Though what is left *undone* should not cause us to lose sight of what is *done*, yet we have reason to lament, that the inhabitants of the British Isles, who of all nations under heaven, have the purest light of Divine Revelation, and the best means of diffusing it, have been much more intent on spreading their conquests and extending their commerce, than in propagating the Gospel of the Son of God.

NOTES ON CHAPTER X.

Verse 1. Now these are the generations. It is extremely difficult to say what particular nations and people sprung from the three grand divisions of the family of Noah; because the names of many of those ancient people have become changed in the vast lapse of time from the deluge to the Christian era; yet some are so very distinctly marked that they can be easily ascertained, while a few still retain their original names.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were * the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

d Ps. 72, 10. Jer. 2, 10, & 25, 22. Zeph. 2, 11.—e 1 Chron. 1, 8, &c.

Moses does not appear to give always the name of the *first settler* in a country, but rather that of the *people* from whom the country *afterward* derived its name. Thus *Mizraim* is the plural of *Mizer*, and could never be the name of an individual. The like may be said of *Kittim*, *Dodanim*, *Ludim*, *Ananim*, *Leharim*, *Naphtuhim*, *Pathrusim*, *Cashuhim*, *Philistim*, and *Caphlorim*, which are all plurals, and evidently not the names of individuals, but of families or tribes. See verses 4, 6, 13, 14.

In the posterity of Canaan we find whole nations reckoned in the genealogy, instead of the individuals from which they sprang; thus the *Jebusite*, *Amorite*, *Girgasite*, *Hivite*, *Arkite*, *Sinitic*, *Arvadite*, *Zemarite*, and *Hamathite*, ver. 16-18. were evidently whole nations, or tribes which inhabited the promised land, and were called *Canaanites*, from Canaan, the son of Ham who settled there.

Moses also in this genealogy seems to have introduced even the names of some places that were remarkable in the Sacred History, instead of the original settlers. Such as *Hazarmath*, ver. 26. and probably *Ophir* and *Havilah*, ver. 29. But this is not unfrequent in the Sacred Writings, as may be seen, 1 Chron. ii. 51. where *Salma* is called the father of *Bethlehem*, which certainly never was the name of a man, but of a place, sufficiently celebrated in the Sacred History. And in chap. iv. 14. where *Joab* is called the father of the valley of *Charashim*, which no person could ever suppose was intended to designate an individual, but the society of craftsmen or artificers who lived there.

Eusebius and others state (from what authority we know not) that Noah was commanded of God to make a will, and bequeath the whole of the earth to his three sons and their descendants in the following manner: to Shem, all the east: to Ham, all Africa: to Japheth, the continent of Europe, with its isles, and the northern parts of Asia. See the notes at the end of the preceding chapter.

Verse 2. The sons of Japheth. Japheth is supposed to be the same with the *Japetus* of the Greeks, from whom, in an extremely remote antiquity, that people were supposed to have derived their origin. On this point most chronologists are pretty well agreed.

Gomer is supposed by some to have peopled Galatia: so Josephus, who says that the *Galatians* were anciently named *Gomerites*. From him the *Cimmerians*, or *Cimbrians*, are supposed to have derived their origin. Bochart has no doubt that the *Phrygians* sprung from this person; and some of our principal commentators are of the same opinion.

Magog, supposed by many to be the father of the *Scythians* and *Tartars*, or *Tatars*, as the word should be written; and in great Tartary many names are still found which bear such a striking resemblance to the *Gog* and *Magog* of the Scriptures as to leave little doubt of their identity.

Madai is generally supposed to be the progenitor of the *Medes*; but Joseph Mede makes it probable that he was rather the founder of the people in Macedonia called *Mardi*, and that Macedonia was formerly called *Emathia*, a name formed from *Ei*, an island, and *Madai*, because he and his descendants inhabited the maritime coast on the borders of the Ionian sea. On this subject nothing certain can be advanced.

JAVAN; it is almost universally agreed that from him sprung the *Ionians*, of Asia Minor: but this name seems to have been anciently given to the *Macedonians*, *Achaians*, and *Æoliens*.

Tubal; some think he was the father of the *Iberians*, and that a part at least of Spain was peopled by him and his descendants; and that *Meshech*, who is generally in Scripture joined with him, was the founder of the *Cappadocians*, from whom proceeded the *Moscovites*.

Tiras; from this person, according to general consent, the *Thracians* derived their origin.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh, and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Go-

A. M. CTR. 1715.
B. C. CTR. 2289.

A. M. CTR. 1715.
B. C. CTR. 2289.

A. M. unknown.
B. C. unknown.

a Jer. 16. Mic. 7. 2.—b Ch. 6. 11.—c Mic. 5. 6.—d Gr. Babylon.—e Or, he went out into Assyria.

f Or, the streets of the city.—g 1 Chron. 1. 12.—h Heb. Tridon.—i Ch. 12. 12, 14, 15, 17. & 15. 19. Num. 34. 2-12. Josh. 12. 7, 8.—i Heb. Azrah.

Verse 3. *Ashkenaz*; probably gave his name to *Sacagena*, a very excellent province of Armenia. Pliny mentions a people called *Acanitici*, who dwelt about the *Tanais* and the *Palmus Meoticus*; and some suppose that from *Ashkenaz*, the *Euxine* sea derived its name; but others suppose that from him the Germans derived their origin.

Riphat, or *Diphath*, the founder of the *Paphlagonians*, which were anciently called *Riphates*.

Togarmah, the *Sauromates*, or inhabitants of *Turcomania*. See the reasons in *Calmet*.

Verse 4. *Elishah*; as *Jaeon* peopled a considerable part of *Greece*, it is in that region that we must seek for the settlements of his descendants; *Elishah* probably was the first who settled at *Elys*, in *Peloponnesus*.

Tarsahish; he first inhabited *Cicicia*, whose capital anciently was the city of *Tarsus*, where the apostle Paul was born, Acts xxi. 39.

Kittim; we have already seen that this name was, probably, rather the name of a people than of an individual: some think by *Kittim*, Cyprus is meant; others, the isle of *Chios*, and others the *Romans*, and others the *Macedonians*.

Dodanim, or *Rodanim*, for in Hebrew the *ו* and *ר* may be easily mistaken for each other, because of their great similarity. Some suppose that this family settled at *Dodona*, in *Epirus*; others at the isle of *Rhodes*; others at the *Rhone*, in *France*, the ancient name of which was *Rhodanus*, from the Scripture *Rodanim*.

Verse 5. *Isles of the Gentiles*] *Eumora*, of which this is allowed to be a general epithet. *Calmet* supposes that it comprehends all those countries, to which the Hebrews were obliged to go by sea, such as Spain, Gaul, Italy, Greece, and Asia Minor.

Every one after his tongue] This refers to the time posterior to the confusion of tongues and dispersion from *Babel*.

Verse 6. *Cush*: who peopled the Arabic nome, near the *Red sea*, in Lower Egypt.—Some think the *Ethiopiens* descended from him.

Mizraim; this family certainly peopled Egypt; and both in the east and in the west Egypt is called *Mesr* and *Mizraim*.

Phut; who first peopled an Egyptian nome, or district bordering on *Lybia*.

Canaan; he who first peopled the land so called, known also by the name of the promised land.

Verse 7. *Seba*; the founder of the *Sabeans*. There seems to be three different people of this name mentioned in this chapter, and a fourth in chap. xxv. 3.

Havilah; supposed by some to mean the inhabitants of the country included within the branch of the river *Pison*, which ran out of the *Euphrates* into the bay of *Perma*, and bounded Arabia Felix on the east.

Sabtah; supposed by some to have first peopled an isle, or peninsula, called *Sapta* in the Persian gulf.

Raamah, or *Ragmah*, for the word is pronounced both ways because of the *y* *ain*, which some make a vowel, and some a consonant.—Ptolemy mentions a city called *Regma*, near the Persian gulf: it probably received its name from the person in the text.

Sabtechah; from the river called *Samidochus*, in *Caramania*, Bochart conjectures that the person in the text fixed his residence in that part.

Sheba; supposed to have had his residence beyond the *Euphrates*, in the environs of *Charra*, *Eden*, &c.

Detlan; supposed to have peopled a part of Arabia, on the confines of *Idumea*.

Verse 8. *Nimrod*; of this person little is known, as he is not mentioned except here and in 1 Chron. i. 10. which is evidently a copy of the text in *Genesis*. He is called a mighty hunter before the Lord; and from ver. 10. we learn that he founded a kingdom, which included the cities *Babel*, *Erech*, *Accad*, and *Calne*, in the land of *Shinar*.

Though the words are not definite, it is very likely he was a very bad man. His name *Nimrod*, comes from *נמר* *marach*, he rebelled; and the Targum, on 1 Chron. i. 10. says, *Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord*. The Jerusalem Targum says, "He was mighty in hunting, (or in prey) and in sin before God; for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of Shem; and cleave to the institutes of Nimrod." The Targum of Jonathan ben Uzziel says, "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Syriac calls him a warlike giant. The word *נמר* *tsaid*, which we render hunter, signifies prey, and is applied in the Scriptures to the hunting of men, by persecution, oppression, and tyranny. See Jer. xvi. 16. Lam. iii. 52. iv. 18. Prov. i. 17, 18. Zeph. iii. 6. Hence it is likely, that Nimrod, having acquired power, used it in tyranny and oppression; and by rapine and violence founded that domination which was the first distinguished by the name of a kingdom on the face of the earth. How many kingdoms have been founded in the same way, in various ages and nations from that time to the present year 1810! From the Nimrods of the earth, God deliver the world!

Mr. Bryant, in his *Mythology*, vol. iii. p. 33—36. considers him as the principal instrument of the idolatry that afterward prevailed in the family of *Cush*; and treats him as an arch rebel and apostate. Mr. Richardson, who was the determined foe of Mr. Bryant's whole system, asks, *Dissertation*, p. 405.—"Where is the authority for these aspersions? they are nowhere to be discovered in the originals, in the versions, nor in the paraphrases of the Sacred Writings." If they are not to be found both in the versions and in the paraphrases of the Sacred Writings, the above quotations are all false. How strange that a man of Mr. Richardson's learning should have committed himself so egregiously as in this instance!

Verse 10. The beginning of his kingdom was Babel] *בבל* *Babel*, signifies confusion; and it seems to have been a very proper name for the commencement of a kingdom that appears to have been founded in apostasy from God, and to have been supported by tyranny, rapine, and oppression.

In the land of Shinar; the same as is mentioned, chap. xi. 2. It appears that as *Babylon* was built on the river *Euphrates*, and that the tower of *Babel* was in the land of *Shinar*, consequently, *Shinar* itself must have been in the southern part of *Mesopotamia*.

Verse 11. Out of that land went forth Ashur.] The marginal reading is to be preferred here. He, Nimrod, went out into Assyria and built Nineveh; and hence Assyria is called the land of Nimrod, Mic. v. 6. Thus did this mighty hunter extend his dominions in every possible way. The city of *Nineveh*, the capital of *Assyria*, is supposed to have had its name from *Ninus*, the son of *Nimrod*; but probably *Ninus* and *Nimrod* are the same person. This city, which made so conspicuous a figure in the history of the world, is now called *Mossul*; it is an inconsiderable place, built out of the ruins of the ancient *Nineveh*.

Rehoboth, *Calah*, &c. Nothing certain is known concerning the situation of these places; conjecture is endless; and it has been amply indulged by learned men in seeking for *Rehoboth*, in the *Bithra* of Ptolemy, *Calah*, in *Calachina*, *Resen*, in *Larissa*, &c. &c.

Verse 13. Mizraim begat Ludim] Supposed to mean the inhabitants of the *Marcotia*, a canton in Egypt, for the name *Ludim* is evidently the name of a people.

Ananim; according to Bochart, the people who inhabited the district about the temple of *Jupiter Ammon*.

morrah, and Admah and Zeboim, even unto Lasha.

20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth, the elder, even to him were children born.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons; the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

a 1 Chron. 1. 7. &c.—b Heb. Arraphachad.—c Heb. Salah.—d Ch. 11. 12.

Lehahim; the *Lybians*, or a people who dwelt on the west of the Thebaid, and were called *Lybio-Egyptians*.

Naphthum; even the conjecturers can scarcely fix a place for these people. Bochart seems inclined to place them in *Marmarica*, or among the *Troglodytes*.

Verse 14. *Pathrusim*] The inhabitants of the *Delta*, in Egypt, according to the Chaldees paraphrase; but according to Bochart, the people who inhabited the Thebaid, called *Pathros* in Scripture.

Casutim; the inhabitants of *Colchia*; for almost all authors allow that *Colchia* was peopled from Egypt.

Philistim; the people called *Philistines*, the constant plagues and frequent oppressors of the Israelites, whose history may be seen at large in the books of Samuel, Kings, &c.

Caphorim; the inhabitants of the isle of *Cyprus*, according to Calmet.

Verse 15. *Sidon*; who probably built the city of this name, and was the father of the *Sidonians*.

Heah; from whom came the *Hittites*, so remarkable among the Canaanitish nations.

Verse 16. *The Jebusite, Amorite, &c.*] Are well known as being the ancient inhabitants of Canaan, expelled by the children of Israel.

Verse 20. *These are the sons of Ham after their families, &c.*] No doubt all these were well known in the time of Moses, and for a long time after: but at this distance of time, when it is considered that the political state of the world has been undergoing almost incessant revolutions through all the intermediate portions of time, the impossibility of fixing their residences, or marking their descendants, must be evident, as both the names of the people, and the places of their residences, have been changed beyond the possibility of being recognised.

Verse 21. *Shem, father of all the children of Eber*] It is generally supposed that the *Hebrews* derived their name from *Eber*, or *Heber*, son of Shem, but it appears much more likely that they had it from the circumstance of Abraham passing over (for so the word *ayber* signifies) the river *Euphrates*, to come into the land of Canaan. See the history of Abraham, chap. xiv. 13.

Verse 22. *Elam*; from whom came the *Elamites*, near to the *Medes*, and whose chief city was *Elamais*.

Ashur; who gave his name to a vast province (afterward a mighty empire) called *Assyria*.

Arphaxad; from whom *Arraphachitis*, in *Assyria*, was named, according to some; or *Artaxata*, in *Armenia*, on the frontiers of *Media*, according to others.

Lud; the founder of the *Lydians*, in *Asia Minor*; or of the *Ludim*, who dwelt at the confluence of the *Euphrates* and *Tigris*, according to *Arias Montanus*.

Aram; the father of the *Arameans*, afterward called *Syrians*. On this point there is scarcely any difference of opinion among learned men.

Verse 23. *Uz*; who peopled *Celosyria*, and is supposed to have been the founder of *Damascus*.

Hul, who peopled a part of *Armenia*.

Gether; supposed by Calmet to be the founder of the *Bureans*, who dwelt beyond *Jordan*, having *Arabia Deserta* on the east, and *Jordan* on the west.

Mash; who inhabited *Mount Marius* in *Mesopotamia*, and from whom the river *Mazeca*, which has its source in that mountain, takes its name.

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth, after the flood.

CHAPTER XI.

All the inhabitants of the earth, speaking one language, and dwelling in one place, 1. 2. purpose to build a city and a tower to prevent their dispersion. 2, 4. God confounds their language, and scatters them over the whole earth, 5-9. Account of the lives and families of the postdiluvian patriarchs. Shem, 10. 11. Arphaxad, 12, 13. Salah, 14, 15. Eber, 16, 17. Peleg, 18, 19. Rapsh or Rer, 20, 21. Serug, 22, 23. Nabor, 24, 25. Terah and his three sons, 26. Abram, Naochor, and Abram, 26, 27. The death of Haran, 28. Abram marries Sarai, and Naochor marries Milchah, 28. Sarai is barren, 30. Terah, Abram, Sarai, and Lot, leave Ur of the Chaldees, and go to Haran, 31. Terah dies in Haran, aged two hundred and five years, 32.

AND the whole earth was of one language, and of one speech.

2 And it came to pass, as they journeyed

e 1 Chron. 1. 19.—f That is, direction.—g Ver. 1.—h Ch. 9. 19.—i Heb. *Ng*. k Heb. *words*.

Verse 24. *Salah*; the founder of the people of *Susiana*. *Eber*, see verse 21. The Septuagint add *Cosin* here with one hundred and thirty to the chronology. Most think the addition spurious, both here and in St. Luke.

Verse 25. *Peleg*, from *his palag*, to divide, because in his days, which is supposed to be about one hundred years after the flood, the earth was divided among the sons of Noah. Though some are of opinion that a physical division, and not a political one, is what is intended here; viz. a separation of continents and islands from the main land; the earth parts having been united in one great continent previous to the days of Peleg? This opinion appears to me the most likely, for what is said ver. 5. is spoken by way of anticipation.

Verse 26, &c. *Joktan* had thirteen sons who had their dwelling from *Mesha* unto *Sephar*, a mount of the east, verse 30, which places Calmet supposes to be *Mount Marius* on the west, in *Mesopotamia*; and the mountains of the *Saphirs* on the east in *Armenia*; or of the *Tapyrs*, farther on in *Media*.

In confirmation that all men have been derived from one family, let it be observed; that there are many customs and usages, both sacred and civil, which have prevailed in all parts of the world, which could owe their origin to nothing but a general institution, which could never have existed had not mankind been of the same blood originally, and instructed in the same common notions before they were dispersed. Among these usages may be reckoned—1. The numbering by tens. 2. Their computing time by a cycle of seven days. 3. Their setting apart the seventh day for religious purposes. 4. Their use of sacrifices, propitiatory, and eucharistical. 5. The consecration of temples and altars. 6. The institution of sanctuaries or places of refuge, and their privileges. 7. Their giving a tenth part of the produce of their fields, &c. for the use of the altar. 8. The custom of worshipping the Deity barefooted. 9. Abstinence of the men from all sensual gratifications previous to their offering sacrifice. 10. The order of priesthood and its support. 11. The notion of legal pollutions, defilements, &c. 12. The universal tradition of a general deluge. 13. The universal opinion that the rainbow was a divine sign or portent, &c. &c. see Dodd.

The wisdom and goodness of God are particularly displayed in re-peopling the earth by means of three persons, all of the same family, and who had witnessed that awful display of divine justice in the destruction of the world by the flood; while themselves were preserved in the ark. By this very means, the true religion was propagated over the earth; for the sons of Noah would certainly teach their children not only the precepts delivered to their father by God himself, but also how, in his justice, he had brought the flood on the world of the ungodly; and by his merciful providence, preserved them from the general ruin. It is on this ground alone, that we can account for the uniformity and universality of the above traditions; and for the grand outlines of religious truth, which are found in every quarter of the world. God has so done his marvellous works, that they may be had in everlasting remembrance.

NOTES ON CHAPTER XI.

Verse 1. *The whole earth was of one language*] *The whole earth*—All mankind was of one language, in all likelihood the *Hebrew*—and of one speech; articulating

* from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 ¶ And ^b they said one to another, Go to, let us make brick, and ^c burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build a city and a tower, ^d whose top may reach unto heaven;

a Or, eastward, as Ch. 13. 11. 2 Sam. 6. 2. with 1 Chron. 18. 6.—b Heb. a man said to his neighbour.

the same words in the same way. It is generally supposed, that after the confusion mentioned in this chapter, the Hebrew language remained in the family of *Heber*. The proper names and their significations given in the Scripture, seem incontestable evidences that the Hebrew language was the original language of the earth—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. It was used, says Mr. Ainsworth in all the world, for one thousand seven hundred and fifty-seven years, till Phaleg, the son of Heber, was born, and the tower of Babel was in building, one hundred years after the flood, Gen. x. 25. xi. 9. After this, it was used among the Hebrews or Jews, called therefore the *Jews' language*, Isa. xxxvi. 11. until they were carried captive into Babylon, where the holy tongue ceased from being commonly used, and the mixed Hebrew (or Chaldee) came in its place.

It cannot be reasonably imagined that the Jews lost the Hebrew tongue entirely in the seventy years of their captivity in Babylon; yet, as they were mixed with the Chaldeans, their children would of course learn that dialect, and to them the pure Hebrew would be unintelligible; and this probably gave rise to the necessity of explaining the Hebrew Scriptures in the Chaldee tongue, that the children might understand as well as their fathers. As we may safely presume the parents could not have forgotten the Hebrew, so we may conclude the children in general could not have learnt it, as they did not live in an insulated state, but were mixed with the Babylonians. This conjecture removes the difficulty with which many have been embarrassed: one party supposing that the knowledge of the Hebrew language was lost during the Babylonian captivity; and hence the necessity of the Chaldee Targums to explain the Scriptures; another party insisting that this was impossible in so short a period as seventy years.

Verse 2. *As they journeyed from the east*] Assyria, Mesopotamia, and the country on the borders, and beyond the Euphrates, are called the *east* in the Sacred Writings. Balaam said that the king of Moab had brought him from the mountains of the east, Num. xxiii. 7. Now it appears, from chap. xxii. 5. that Balaam dwelt at Pethor, on the river Euphrates. And it is very probable that it was from this country that the wise men came to adore Christ; for it is said they came from the east to Jerusalem, Matt. ii. 1. Abraham is said to have come from the east to Canaan, Isa. xli. 2. but it is well known that he came from Mesopotamia and Chaldaea. Isa. ch. xli. 11. represents Cyrus as coming from the east against Babylon. And the same prophet represents the Syrians as dwelling eastward of Jerusalem, ch. ix. 12. The Syrian before מִקְדֵּם mikkedem, from the east, the same word which Moses uses here. Daniel, ch. ix. 44. represents Antiochus as troubled at news received from the east; i. e. of a revolt in the eastern provinces, beyond the Euphrates.

Noah and his family landing, after the flood, on one of the mountains of Armenia, would doubtless descend and cultivate the valleys: as they increased, they appear to have passed along the banks of the Euphrates, till, at the time specified here, they came to the plains of Shinar, allowed to be the most fertile country in the east. See Calmet. That Babel was built in the land of Shinar, we have the authority of the sacred text to prove: and that Babylon was built in the same country, we have the testimony of Eusebius. Præp. Evang. l. ix. c. 15. and Josephus, Antiq. l. i. c. 5.

Verse 3. *Let us make brick*] It appears they were obliged to make use of brick, as there was an utter scarcity of stones in that district; and on the same account they were obliged to use slime, that is, bitumen, (Vulg.) *asphaltus*, (Septuagint) for mortar: so it appears they had neither common stone, nor lime-stone; hence they had brick for stone, and asphaltus, or bitumen, instead of mortar.

Verse 4. *Let us build a city and a tower*] On this subject there have been various conjectures. Mr. Hutchinson supposed that the design of the builders was to erect a temple to the host of heaven, the sun, moon, planets, &c.

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and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 * And the Lord came down to see the city and the tower, which the children of men builded.

6 And the Lord said, Behold, the people is one, and they have all ^e one language; and this they begin to do; and now nothing will be re-

e Heb. burn them to a burning.—d Deut. i. 23.—e Ch. 18. 22.—f Ch. 9. 19. Acts 17. 23.—g Ver. 1.

and to support this interpretation, he says, *ve rosho bashamayim*, should be translated, not whose top may reach unto heaven, for there is nothing for may reach in the Hebrew; but its head, or summit, to the heavens, i. e. to the heavenly bodies; and to make this interpretation the more probable, he says, that previously to this time, the descendants of Noah were all agreed in one form of religious worship; for so he understands *אחד שם אחד* *sapah achad*, (and of one tip) i. e. according to him, they had one litany; and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower, or temple, was left unfinished.

It is probable that their being of one language, and of one speech, implies not only a sameness of language, but also a unity of sentiment and design, as seems pretty clearly intimated in ver. 6. Being therefore strictly united in all things, coming to the fertile plains of Shinar, they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God: and in reference to this purpose they encouraged one another to build a city and a tower, probably a temple, to prevent their separation—"Lest," say they, "we be scattered abroad upon the face of the whole earth;" but God miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will. See Deut. xxxii. 8. Acts xvii. 26. And partly by confounding their language, and disturbing their counsels, they could no longer keep in an united state; so that, agreeing in nothing but the necessity of separating, they went off in different directions, and thus became scattered abroad upon the face of the earth. The Targums, both of Jonathan ben Uzziel, and of Jerusalem, assert that the tower was for idolatrous worship; and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever their design might have been, it is certain that this temple or tower was afterward devoted to idolatrous purposes. Nebuchadnezzar repaired and beautified this tower; and it was dedicated to Bel, or the sun.—See Prideaux, vol. i. part l. b. 2.

An account of this tower, and of the confusion of tongues, is given by several ancient authors. Herodotus saw the tower, and described it. A Sybil, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did Eopolemus and Abydenus. See Bochart, Geogr. Sac. lib. i. c. 13. Edit. 1692. On this point Bochart observes that these things are taken from the Chaldeans, who preserve many remains of ancient facts; and though they often add circumstances, yet they are, in general, in some sort dependent on the text; 1. They say, Babel was builded by the giants; because Nimrod, one of the builders, is called in the Hebrew text נִמְרוֹד gibbor, a mighty man; or, as the Septuagint, γίγας, a giant. 2. These giants, they say, sprang from the earth; because, in Gen. x. 11. it is said, *he went out of the land of Chanaan, out of that earth*; but this is rather spoken of Ashur, who was another of the Babel-builders. 3. These giants are said to have waged war with the gods; because it is said of Nimrod, Gen. x. 9. *he was a mighty hunter before the Lord*; or, as others have rendered it, a warrior and a rebel against the Lord. See Jarchi in loco. 4. These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on, and its top shall reach to heaven, which has been already explained. 5. It is said that the gods sent strong winds against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made to the four winds of heaven, *אֶרֶץ שָׁמַיָא* *be arêd ruchey shemayia*, i. e. to the four quarters of the world. 6. And because the verb *פָּקַד* *phake*, or *נָפַת* *naphet*, used by Moses, signifies not only to scatter, but also to break to pieces; whence thunder, Isa. xxx. 30. is called *נָפַת* *naphet*, a breaking to pieces: hence they supposed the whole work was broken to pieces, and overthrown. It was probably from this disguised representation of the

strained from them, which they have * imagined to do.

7 Go to, ^b let us go down, and there confound their language, that they may * not understand one another's speech.

8 So ^a the Lord scattered them abroad from thence upon the face of all * the earth: and they left off to build the city.

9 Therefore is the name of it called ' Babel; * because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 ¶ ^a These *are* the generations of Shem: Shem *was* a hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad, five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber, four hundred and three years, and begat sons and daughters.

16 * And Eber lived four and thirty years, and begat * Peleg:

17 And Eber lived after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat * Serug:

21 And Reu lived after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat * Terah:

25 And Nahor lived after he begat Terah, a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and * begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

^a Ch. 2. 1.—b Ch. 1. 26. Ps. 2. 4. Acts 3. 4, 5, 6.—c Ch. 22. 23. Deut. 32. 49. Jer. 5. 15. 1 Cor. 14. 21.—d Luke 1. 54.—e Ch. 10. 25, 26.—f That is, confusion.—g Wad. 10. a. 1 Cor. 14. 25.

Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods and piling mountain upon mountain in order to scale heaven. See Bochart as above.

Verse 5. *And the Lord came down*] A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

Verse 6. *The people is one, &c.*] From this, as before observed, we may infer, that as the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct *ideal* meaning, and only *one* meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation, to express a variety of things. Where this simple monosyllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have *simple ideas*, and a corresponding *simplicity of manners*. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations, so that they might stand by themselves, it would nearly answer to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and, perhaps, by transposing of syllables and interchanging of letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended. This idea is not ill expressed by an ancient French poet, *Du Bartas*, and not badly, though rather *quaintly*, metaphorized by our countryman, Mr. Sylvester.

Some speak between the teeth, some in the nose,
Some in the throat their words do ill dispose—

"Bring me," quoth one, a "trowel, quickly! quick!"
One brings him up a hammer. "How this brick,"
Another bids; and then they cleave a tree.
"Make fusible rope!" and then they let it fly.
One calls for plank; another mortar lacks;
They bear the first a stone; the last an axe.
One would have spikes; and him a spade they give:
Another asks a saw, and gets a sieve.
Thus crossly cross, they pride and point in vain;
What one hath made, another mends again.

These means, then, seeing the storm arriv'd
Of God's just wrath, all weak and heart-depriv'd,
Furnish their purpose; and, like frantic fools,
Beat their staff, and tumble down their tools.

Du Bartas—Babylon.

I shall not examine how the different languages of the earth were formed. It certainly was not a work of the *moment*—different climates must have a considerable share

in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades must give birth to a variety of terms and expressions.

Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. *The Arabic, Chaldee, Syriac, and Ethiopic*, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source; yet every where there is sufficient evidence of *confusion*. The anomalies even in the most regular languages sufficiently prove this. Every language is confounded less or more, but that of *Eternal Truth*. This is ever the same: in all countries, climates, and ages, the language of Truth, like that God from whom it sprang, is unchangeable and incorruptible. It speaks in all tongues to all nations, and in all hearts: "there is one God, the Fountain of goodness, justice, and truth.—MAN, thou art his creature, ignorant, weak, and dependent; but HE is all-sufficient—hates nothing that he has made—loves *thee*—is able and willing to save *thee*: return to and depend on *Him*—take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word; and thou shalt never perish, nor be wretched." This language of truth all the ancient and modern Babel-builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But through a just judgment of God, the language of all those who have attempted to do this, has been confounded! and the word of the Lord abideth for ever.

Verse 7. *Go to*] A form of speech, which, whatever it might have signified formerly, now means nothing. The Hebrew *hahab*, signifies *come, make preparation*, as it were, for a journey, the execution of a purpose, &c. Almost all the versions understand the word in this way: the Septuagint have *εἰς*, the Vulgate *venite*, both signifying *come, or come ye*. This makes a very good sense: *Come, let us go down, &c.* For the meaning of these latter words, see chap. i. 26. and xviii. 21.

Verse 9. *Therefore is the name of it called Babel*] *בבל* *babal*, from *בב* *bal*, to *mingle, confound, destroy*; hence *Babel*, from the mingling together, and confounding of the projects and language of these descendants of Noah; and this confounding did not so much imply the producing new languages, as giving them a different method of pronouncing the same words, and leading them to affix different ideas to them. See before, ver. 6.

Besides Mr. Hutchinson's opinion, (see on verse 4.) there have been various conjectures concerning the *purpose* for which this tower was built. Some suppose it was intended to prevent the effects of another flood, by affording an

CHAPTER XII.

29 And Abram and Nahor took them wives: the name of Abram's wife was ^a Sarai; and the name of Nahor's wife ^b Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But ^c Sarai was barren; she *had* no child.

31 ¶ And Terah ^d took Abram his son, and Lot the son of Haran his son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from ^e Ur of the Chaldees, to go into ^f the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

^a Ch. 17. 15. & 24. 12.—^b Ch. 22. 20.—^c Ch. 15. 1. & 18. 11.—^d Ch. 12. 1. & 13. 8.—^e Ch. 17. 1. & 24. 12.—^f Ch. 12. 1. & 13. 8.

asylum to the builders and their families in case of another general deluge. Others think that it was designed to be a grand city, the seat of government, in order to prevent a general dispersion. This God would not permit, as he had purposed that men should be dispersed over the earth: and therefore caused the means which they were using to prevent it, to become the grand instrument of its accomplishment. Humanly speaking, the earth could not have been so speedily peopled, had it not been for this very circumstance, which the counsel of man had devised to prevent it. Some say that these builders were divided into seventy-two nations, with seventy-two different languages: but this is an idle, unfounded tale.

Verse 10. *These are the generations of Shem*] This may be called the *holy family*, as from it sprang Abraham, Isaac, Jacob, the *twelve patriarchs*, David, Solomon, and all the great progenitors of the Messiah.

We have already seen that the Scripture chronology, as it exists in the Hebrew text, the Samaritan, the Septuagint, Josephus, and some of the fathers, is greatly embarrassed; and it is yet much more so in the various systems of learned and unlearned chronologists. For a full and rational view of this subject, into which the nature of these notes forbids me further to enter, I must refer my reader to Dr. Hales's laborious work, "A New Analysis of Sacred Chronology," vol. 2d. part 1st, &c. in which he enters into the subject with a cautious but firm step; and if he has not been able to remove all its difficulties, has thrown very considerable light upon most parts of it. The reader has already been favored with some extracts from this learned work, under chapter ix. ver. 29.

Verse 12. *And Arphaxad lived*] The Septuagint bring in here a second Cainan, with an addition of one hundred and thirty years. St. Luke follows the Septuagint, and brings in the same person in the same way. But the Hebrew text, both here and in 1 Chron. i. is perfectly silent on this subject; and the best chronologists have agreed in rejecting this as a spurious generation.

Verse 28. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.*] Haran was certainly the *eldest* son of Terah; and he appears to have been born when Terah was about seventy years of age; and his birth was followed in successive periods with those of Nahor, his *second*, and Abram, his *youngest* son. Many have been greatly puzzled with the account here, supposing, because Abram is mentioned *first*, that therefore he was the *eldest* son of Terah: but he is only put first by way of *dignity*. An instance of this we have already seen, chap. v. 32. where Noah is represented as having Shem, Ham, and Japheth, in this order of succession: whereas it is evident, from other scriptures, that Shem was the *youngest* son, who for dignity is named *first*, as Abram is here; and Japheth the *eldest* named *last*, as Haran is here. Terah died two hundred and five years old, ver. 32. then Abram departed from Haran when seventy-five years old, ch. xii. 4. therefore Abram was born, not when his father Terah was seventy, but when he was one hundred and thirty years old.

When any case of dignity or pre-eminence is to be marked, then even the *youngest* son is set before all the rest, though contrary to the usage of the Scriptures in other cases. Hence we find Shem, the youngest son of Noah, always mentioned first: Moses is mentioned before his elder brother Aaron; and Abram before his two elder brethren, Haran and Nahor. These observations are sufficient to remove all difficulty from this place.

Verse 29. *Milcah the daughter of Haran*] Many suppose Sarai and Iscah are the same person under two different names; but this is improbable, as Iscah is expressly said to be the daughter of Haran, and Sarai was

God calls Abram to leave Haran, and go into Canaan, 1; promises to bless him, and through him all the families of the earth, 2, 3. Abram, Sarai, Lot, and all their household, depart for Canaan, 4, 5. Pass through Sichem, 6. God appears to him, and renews the promise, 7. His journey described, 8, 9. On account of a famine in the land, he is obliged to go into Egypt, 10. A fear lest, on account of the beauty of his wife, the Egyptians should kill him, he desires her not to acknowledge that she was his wife, but only his sister, 11—13. Sarai, because of her beauty, is taken into the palace of Pharaoh, king of Egypt, who is very liberal to Abram, on her account, 14—16. God afflicts Pharaoh and his household with grievous plagues on account of Sarai, 17. Pharaoh, on finding that Sarai was Abram's wife, restores her honourably, and dismisses the patriarch with his family and their property, 18—20.

NOW the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 And I will make of thee a great nation,

^a Ch. 10. 19. & 24. 10. & 26. 4.—^b Ch. 15. 7. Nah. 9. 7. Gen. 41. 2. Gen. 7. 2. Hab. 1. 1. & Ch. 17. 1. & 18. 12. Deut. 26. 5. 1 Kings 8. 8.

the daughter of Terah, and half-sister of Abraham. See chap. xii. 13. and xx. 12.

Verse 31. *They went forth from Ur of the Chaldees*] Chaldea is sometimes understood as comprising the whole of Babylonia; at other times, that province towards Arabia Deserta, called in Scripture *the land of the Chaldeans*. The capital of this place was Babylon, called in Scripture *the beauty of the Chaldees' excellency*, Isa. xiii. 19.

Ur appears to have been a city of some considerable consequence at that time in Chaldea; but *where* situated is not well known. It probably had its name Ur, ^a which signifies *fire* and *light*, from the worship practised there. The learned are almost unanimously of opinion, that the ancient inhabitants of this region were *Ignicolists*, or *worshippers of fire*; and in that place this sort of worship probably originated: and in honour of this element, the symbol of the Supreme Being, the whole country, or a particular city in it, might have had the name Ur. Bochart has observed, that there is a place called *Ouri*, south of the Euphrates, in the way from Nisibis to the river Tigris. The Chaldees mentioned here, had not this name in the time of which Moses speaks; but they were called so in the time in which Moses wrote. Chesed was the son of Nahor, the son of Terah, ch. xxii. 22. From Chesed descended the *Chasdim*, whose language was the same as that of the *Amorites*, Dan. i. 4. ii. 4. These *Chasdim*, whence the ^b *Chaldeans*, of the Septuagint, Vulgate, and all later versions, afterward settled on the south of the Euphrates. Those who dwelt in Ur were either priests or astronomers, Dan. ii. 10. and also idolaters, Josh. xxiv. 2, 3, 14, 15.—And because they were much addicted to astronomy, and probably to judicial astrology, hence all astrologers were, in process of time, called *Chaldeans*, Dan. ii. 2—5.

The building of Babel, the confusion of tongues, and the first call of Abraham, are three remarkable particulars in this chapter: and these led to the accomplishment of three grand and important designs. 1. The peopling of the whole earth. 2. The preservation of the true religion by means of one family. And 3. the preservation of the line uncorrupted, by which the Messiah should come. When God makes a discovery of himself by a particular revelation, it must begin in some particular time, and be given to some particular person, and in some particular place. *Where, when, and to whom*, are comparatively matters of small importance. It is God's gift, and his own wisdom must determine the time, the person, and the place. But if this be the case, have not others cause to complain because not thus favoured? Not at all, unless the favouring of the one, for a time, should necessarily cut off the others for ever. But this is not the case. Abraham was first favoured—that time, that country, and that person, were chosen by infinite wisdom; for there and then God chose to commence these mighty operations of divine goodness. Isaac and Jacob also received the promises; the twelve patriarchs through their father, and the whole Jewish people through them. Afterward, the designs of God's endless mercy were more particularly unfolded; and the word which seemed to be confined for two thousand years to the descendants of a single family, bursts forth on all hands, salvation is preached to the Gentiles, and thus in Abram's seed all the nations of the earth are blessed. Hence none can find fault, and none can have cause to complain; as the salvation, which for a time appeared to be restricted to a few, is now, on the authority of God, liberally offered to the whole human race!

NOTES ON CHAPTER XII.

Verse 1. *Get thee out of thy country*] There is great dissension between commentators concerning the call of

*and I will bless thee, and make thy name great; ^b and thou shalt be a blessing:

3 *And I will bless them that bless thee, and curse him that curseth thee: ^d and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him:

a Ch. 24. 35.—b Ch. 22. 4. Gal. 2. 14.—c Ch. 27. 29. Exod. 28. 32. Num. 24. 9.—d Ch.

Abram; some supposing he had *two* distinct calls, others that he had but *one*. At the conclusion of the preceding chapter, ver. 31. we find Terah and all his family leaving Ur of the Chaldees, in order to go to Canaan. This was, no doubt, in consequence of some divine admonition. While resting at Haran, on their road to Canaan, Terah died, ch. xi. 32. and then God repeats his call to Abram, and orders him to proceed to Canaan, ch. xii. 1.

Dr. Hales, in his Chronology, contends for *two* calls: "the first," says he, "is omitted in the Old Testament, but is particularly recorded in the New, Acts vii. 2—4. *The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, BEFORE HE DWELT IN CHARRAN; and said unto him, Depart from thy land, and from thy kindred, and come into the land (γηνή, a land) which I will show thee.* Hence, it is evident, that God had called Abraham *before* he came to Haran or Charran." THE SECOND CALL is recorded only in this chapter: "The Lord said, *not had said*, unto Abram, Depart from thy land, and from thy kindred, and from thy father's house, unto the land, ארץ חא-ארת, Septuagint ΤΗΝ γην, which I will show thee." "The difference of the two calls," says Dr. Hales, "more carefully translated from the originals, is obvious: in the former, the land is *indefinite*, which was designed only for a temporary residence; in the latter, it is *definite*, intimating his abode. A third condition is also annexed to the latter, that Abram shall now separate himself from his father's house, or leave his brother Nahor's family behind at Charran.—This call Abram obeyed, still *not knowing* whether he was going, but trusting implicitly to the divine guidance," Heb. xi. 8.

Thy kindred] Nahor, and the different branches of the family of Terah, Abram and Lot excepted. That Nahor went with Terah and Abram as far as Padan-Aram, in Mesopotamia, and settled there, so that it was afterward called *Nahor's city*, is sufficiently evident from the ensuing history, see ch. xxv. 20 xxiv. 10, 15. and that the same land was *Haran*, see ch. xxviii. 2, 10. and *there* were Abram's kindred and country here spoken of, ch. xxiv. 4.

Thy father's house] Terah being now dead, it is very probable that the family were determined to go no farther, but to settle at Charran; and as Abram might have felt inclined to stop with them in this place, hence, the ground and necessity of the *second call* recorded here, and which is introduced in a very remarkable manner: לך לך *lec leca*, go FOR THYSELF. If none of the family will accompany thee, yet go for thyself unto THAT LAND which I will show thee. God does not tell him *what* land it is, that he may still cause him to walk by faith, and not by sight. This seems to be particularly alluded to by Isaiah, ch. xli. 2. *Who raised up the righteous man (Abram) from the east, and called him to his foot; that is, to follow implicitly the Divine direction.* The apostle assures us, that in all this Abram had spiritual views: he looked for a better country, and considered the land of promise only as typical of the heavenly inheritance. See Heb. xi. 8—10.

Verse 2. *I will make of thee a great nation* i. e. the Jewish people. *I will make thy name great*—alluding to the change of his name from Abram, a high father, to Abraham, the father of a multitude.

Verse 3. *In thee*] In thy posterity, in the *Messiah*, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature, from the posterity of Abraham, he shall taste death for every man; his Gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind, through his death and intercession.

Verse 4. *And Abram was seventy-five years old*] As Abram was now seventy-five years old, and his father Terah had just died at the age of two hundred and five, consequently Terah must have been one hundred and thirty when Abram was born; and the seventieth year of his age, mentioned Gen. xi. 26. was the period at which Haran, not Abram was born.—See on the preceding chapter.

Verse 5. *The souls that they had gotten in Haran*] This may apply either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God; and in this latter sense the Chaldee paraphrasts

Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

18. 18. & 22. 18. & 23. 4. Ps. 72. 17. Acta. 3. 25. Gal. 3. 8.—Ch. 14. 14.—Ch. 11. 31.

understood the passage, translating it, *The souls of those whom they proselyted in Haran.*

They went forth to go into the land of Canaan] A good land possessed by a bad people, who, for their iniquities, were to be expelled, see Lev. xviii. 25. And this land was made a type of the kingdom of God. Probably the whole of this transaction may have a farther meaning than that which appears in the letter. As Abram left his own country, father's house and kindred, took, at the command of God, a journey to this promised land, nor ceased till he arrived in it; so should we cast aside every weight, come out from among the workers of iniquity, set out for the kingdom of God, nor ever rest till we reach the heavenly country. How many set out for the kingdom of heaven, make good progress for a time in their journey, but halt before the race is finished! Not so Abram: he went forth to go into the land of Canaan, and into the land of Canaan he came.—Reader, go thou and do likewise.

Verse 6. *The Canaanite was then in the land*] This is thought to be an interpolation, because it is supposed that these words must have been written after the Canaanites were expelled from the land, by the Israelites under Joshua: but this by no means follows. All that Moses states is, simply, that at the time in which Abram passed through Sichem, the land was inhabited by the descendants of Canaan: which was a perfectly possible case, and involves neither contradiction nor absurdity. There is no rule of criticism by which these words can be produced as an evidence of interpolation, or incorrectness in the statement of the sacred historian. See this mentioned again, ch. xiii. 7.

The plain of Moreh] ארץ עילון, should be translated oak, not plain: the Septuagint translate it οὐρεὺς τῆς ὄψης, the lofty oak; and it is likely the place was remarkable for a grove of those trees, or for one of a stupendous height and bulk.

Verse 7. *The Lord appeared*] In what way this appearance was made, we know not: it was probably by the great Angel of the Covenant, Jesus the Christ. The appearance, whatsoever it was, perfectly satisfied Abram, and proved itself to be supernatural and divine. It is worthy of remark, that Abram is the *first* man to whom God is said to have *shown* himself, or *appeared*: 1st. In Ur of the Chaldees, Acts vii. 2.—and 2dly. At the oak of Moreh, as in this verse. As ארץ עילון, signifies a teacher, probably this was called the oak of Moreh, or the teacher, because God manifested himself here, and instructed Abram concerning the future possession of that land by his posterity; and the dispensation of the mercy of God to all the families of the earth through the promised Messiah: see on chap. xv. 7.

Verse 8. *Beth-el*] That is, the place which was afterward called Beth-el by Jacob; for its first name was Luz. See chap. xxviii. 19.—בית אל *Beth el*, literally signifies the house of God.

There he pitched his tent—and builded an altar unto the Lord] Where Abram has a tent, there God must have an ALTAR, as he well knows there is no safety but under the Divine protection. How few who build houses, ever think on the propriety and necessity of building an altar to their Maker? The house in which the worship of God is not established, cannot be considered as under the Divine protection. Is it not remarkable, that few dwellings of truly religious people have ever been burnt down?

And called upon the name of the Lord] Dr. Shuckford strongly contends, that קרא יי אלהים *kara beshem*, does not signify to call on this name, but to invoke in the name. So Abram invoked Jehovah in or by the name of Jehovah, who had appeared to him. He was taught, even in these early times, to approach God through a Mediator; and that Mediator, since manifested in the flesh, was known by the name Jehovah. Does not our Lord allude to such a discovery as this, when he says, *Abraham rejoiced to see my day; and he saw it, and was glad?* John viii. 56. Hence it is evident, that he was informed that the Christ should be born of his seed—that the nations of the world should be blessed through him; and is it then to be wondered at, if he invoked God in the name of this great Mediator?

6 ¶ And Abram ^a passed through the land unto the place of Sichem, ^b unto the plain of Moreh. ^c And the Canaanite *was* then in the land.

7 ^d And the Lord appeared unto Abram, and said, ^e Unto thy seed will I give this land: and there builded he an ^f altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and ^g called upon the name of the Lord.

9 And Abram journeyed, ^h going ⁱ on still toward the south.

10 ¶ And there was ^k a famine in the land; and Abram ^l went down into Egypt to sojourn there; for the famine *was* ^m grievous in the land.

11 And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* ⁿ a fair woman to look upon:

12 Therefore, it shall come to pass, when the

Egyptians shall see thee, that they shall say, This *is* his wife: and they ^o will kill me, but they will save thee alive.

13 ^p Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass that, when Abram was come into Egypt, the Egyptians ^q beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was ^r taken into Pharaoh's house.

16 And he ^s entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men servants, and maid servants, and she-asses and camels.

17 And the Lord ^t plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, ^u What *is* this that thou hast done unto me? why didst thou not tell me that she *was* thy wife?

^a Heb. xi. 9.—^b Deut. 11. 30. ^c Judg. 7. 1.—^d Ch. 10. 18, 19. & 12. 7.—^e Ch. 17. 1.—^f Ch. 12. 15. & 17. 8. ^g Ps. 103. 9. 11.—^h Ch. 13. 4.—ⁱ Ch. 13. 4.—^j Heb. in going and journeying.—^k Ch. 13. 2.—^l Ch. 26. 1.—^m Ps. 105. 13.—ⁿ Ch. 26. 1.—^o Ver.

Verse 10. *There was a famine in the land*] Viz. of Canaan. This is the first famine on record, and it prevailed in the most fertile land then under the sun; and why? God made it desolate for the wickedness of those who dwelt in it, Psal. cvii. 34.

Went down into Egypt] He felt himself a stranger and a pilgrim, and by his unsettled state, was kept in mind of the city that hath foundations, that is permanent and stable: whose builder is the living God. See Heb. xi. 8, 9.

Verse 11. *Thou art a fair woman to look on*] Widely differing in her complexion from the swarthy Egyptians, and consequently more likely to be coveted by them. It appears that Abram supposed they would not scruple to take away the life of the husband, in order to have the undisturbed possession of the wife. The age of Sarai at this time is not well agreed on by commentators; some making her *ninety*, while others make her only *sixty-five*. From chap. xvii. 17. we learn that Sarai was ten years younger than Abraham, for she was but *ninety* when he was a *hundred*. And from ver. 4. of chap. xii. we find that Abram was *seventy-five* when he was called to leave Haran and go to Canaan, at which time Sarai could be only *sixty-five*; and if the transactions recorded in the preceding verses took place in the course of that year, which I think possible; consequently Sarai was but *sixty-five*; and as, in those times, people lived much longer, and *disease* seems to have had but a very contracted influence, women and men would necessarily arrive more slowly at a state of perfection, and retain their vigour and complexion much longer than in later times. We may add to these considerations, that *strangers* and *foreigners* are more coveted by the licentious than those who are *natives*. This has been amply illustrated in the West Indies and in America, where the *jelly*, *monkey-faced* African women, are preferred to the elegant and beautiful Europeans! To this subject a learned British traveller elegantly applied those words of Virgil, Eclog. II. ver. 18.

Alba lignosa cast. vacuola nigra legum.

White flint is neglected on the plain,

White dusky hypericella for use remains.

Dryden.

Verse 13. *Say, I pray thee, thou art my sister*] Abram did not wish his wife to tell a *falsehood*, but he wished her to suppress a part of the *truth*. From chap. xx. 12. it is evident she was his *step-sister*, i. e. his sister by his father, but by a different mother. Some suppose Sarai was the daughter of Haran, and consequently the *grand-daughter of Terah*; this opinion seems to be founded on chap. xi. 29. where *Israh* is thought to be the same with Sarai, but the supposition has not a sufficiency of probability to support it.

Verse 15. *The woman was taken into Pharaoh's house*] Pharaoh appears to have been the common appellation of the Cushite shepherd kings of Egypt, who had conquered this land, as is conjectured, about 72 years before this time. The word is supposed to signify *king*, in the ancient Egyptian language. If the meaning be sought in the Hebrew, the root *pharad*, signifies to be free or disengaged, a name which such *frebooters* as the Cushite shepherds, might naturally assume. All the kings of Egypt bore this name till the commencement of the Grecian monarchy, after which they were called *Ptolemies*.

When a woman was brought into the seraglio, or harem

14. Ch. 26. 7.—^q Ch. 20. 11. & 26. 7.—^r Ch. 20. 13. See ch. 26. 7.—^s Ch. 26. 7. Matt. 5. 24.—^t Ch. 20. 14.—^u Ch. 20. 14.—^v Ch. 20. 14. 1 Chron. 16. 21. Ps. 105. 14. Heb. 13. 4.—^w Ch. 20. 9. & 25. 10.

of the eastern princes, she underwent, for a considerable time, certain purifications before she was brought into the king's presence. It was in this *interim* that God *plagued Pharaoh and his house with plagues*, so that Sarai was restored before she could have been taken to the bed of the Egyptian king.

Verse 16. *He had sheep and oxen, &c.*] As some of these terms are liable to be confounded, and as they frequently occur, especially in the Pentateuch, it may be necessary to consider and fix their meaning in this place.

SHEEP, *אֵילָן* *tsan*, from *tsaan*, to be plentiful or abundant; a proper term for the eastern sheep, which almost constantly bring forth *twins*, Cant. iv. 2. and sometimes *three* and even *four* at a birth. Hence their great fruitfulness is often alluded to in Scripture. See Psalm lxxv. 14. cxliv. 13.; but under this same term, which almost invariably means a *flock*, both *sheep* and *goats* are included. So likewise, the Romans include *sheep*, *goats*, and *small cattle* in general, under the term *pecus pecoris*; so they do larger cattle under that of *pecus pecudis*.

OXEN; *בָּקָר* *baquar*, from the root, to examine, look out; because of the full, broad, steady, unmoved look of most animals of the *bovine* kind; and hence the *morning* is termed *boquer*, because of the light springing out of the east, and looking out over the whole of the earth's surface: See on chap. i. 31.

HE-ASSES; *חֲמֹרִים* *chamorim*, from *חמר* *chamar*, to be disturbed, muddy, probably from the dull, stupid appearance of this animal, as if it were always affected with melancholy. *Scheuchzer* thinks the *sandy-coloured* domestic Asiatic *ass*, is particularly intended. The word is applied to *asses* in general, though most frequently restrained to those of the *male* kind.

SHE-ASSES; *אֲתוֹנֹת* *atonoth*, from *אָתַן* *aten*, strength, properly the *strong animal*, as being superior in muscular force to every other animal of its size. Under this term both the male and the female are sometimes understood.

CAMELS; *גְּמָלִים* *gemalim*, from *גָּמַל* *gamal*, to recompense, return, repay, so called from its resentment of injuries, and revengeful temper, for which it is proverbial in the countries of which it is a native. On the animals, and natural history in general of the Scriptures, I must refer to the *Hierozoicon* of BOCHART, and the *Physica Sacra* of SCHUCHZER. The former, the most learned and accurate work, enumerates, ever produced by one man.

From this enumeration of the riches of Abraham, we may conclude that this patriarch led a pastoral and itinerant life, that his *meat* must have chiefly consisted in the flesh of clean animals, with a sufficiency of pulse for bread; that his chief *drink* was their *milk*; his clothing their *skins*, and his beasts of burthen *asses* and *camels*, for as yet we read of no *horses*; and the ordinary employment of his servants, to take care of the flocks, and to serve their master. Where the patriarchs became resident for any considerable time, they undoubtedly cultivated the ground to produce grain.

Verse 17. *The Lord plagued Pharaoh*] What these plagues were we know not. In the parallel case, chap. xx. 18. all the females in the family of Abimelec, who had taken Sarai, in nearly the same way, were made barren; possibly this might have been the case here; yet much more seems to be signified by the expression *great plagues*.

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

CHAPTER XIII.

Abram and his family return out of Egypt to Canaan, 1-9; He revisits Beth-el, and there invokes the Lord, 8, 9. In consequence of the great increase in the flocks of Abram and Lot, their herdsmen disagree; which obliges the patriarch and his nephew to separate, 5-8. Lot, being permitted to make his choice of the land, chooses the plains of Jordan, 10, 11, and pitches his tent near to Sodom, while Abram abides in Canaan, 12. Bad character of the people of Sodom, 13. The Lord renews his promise to Abram, 14-17. Abram removes to the plains of Mamre, near Hebron, and builds an altar to the Lord, 18.

A. M. cir. 2086.
B. C. cir. 1918.

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, ^b into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys ^d from the south even unto Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

a Prov. 22. 1.—b Ch. 12. 9.—c Ch. 24. 26. Pa. 112. 3. Prov. 10. 22.—d Ch. 12. 8, 9.—e Ch. 12. 7, 8.—f Pa. 116. 17.—g Ch. 38. 7.—h Ch. 26. 20.—i Ch. 12. 6.—k 1 Cor.

Whatever these plagues were, it is evident they were understood by Pharaoh, as proofs of the disapprobation of God, and consequently, even at this time in Egypt, there was some knowledge of the primitive and true religion.

Verse 20. *Commanded his men concerning him.* Gave particular and strict orders to afford Abraham and his family every accommodation and help for their journey; for, having received a great increase of cattle and servants, ver. 16, it was necessary that he should have the favour of the king, and his permission to remove from Egypt with so large a property; hence a particular charge is given to the officers of Pharaoh to treat him with respect, and to assist him in his intended departure.

THE weighty and important contents of this chapter demand our most attentive consideration. Abram is a second time called to leave his country, kindred, and father's house, and go to a place he knew not. Every thing was apparently against him but the voice of God. This, to Abraham, was sufficient; he could trust his Maker, and knew he could not do wrong in following his command. He is therefore proposed to us in the Scriptures as a pattern of faith, patience, and loving obedience. When he received the call of God he spent no time in useless reasonings about the call itself, his family circumstances, the difficulties in the way, &c. &c. He was called, and he departed, and this is all we hear on the subject. *Implicit faith* in the promise of God, and *prompt obedience* to his commands, become us, not only as *his creatures*, but as *sinners* called to separate from evil workers and wicked ways, and travel by that faith which worketh by love, in the way that leads to the paradise of God.

How greatly must the faith of this blessed man have been tried, when, coming to the very land in which he is promised so much blessedness, he finds, instead of plenty, a *grievous famine*! Who in his circumstances would not have gone back to his own country and kindred? Still he is not stumbled; prudence directs him to turn aside and go to Egypt, till God shall choose to remove this famine. Is it to be wondered at, that in this *tried* state he should have serious apprehensions for the safety of his life? Sarai, his affectionate wife and faithful companion, he supposes he shall lose; her beauty he suspects will cause her to be desired by men of power, whose will he shall not be able to resist. If he appeared to be her husband, his death he supposes to be certain: if she pass for his sister, he may be well used on her account. He will not tell a lie, but he is tempted to *prevaricate* by suppressing a part of the truth. Here is a weakness which, however we may be inclined to pity and excuse, we should never imitate. It is recorded with its own condemnation. He should have risked all rather than have prevaricated. But how could he think of lightly giving up *such a wife*? Surely he who would not risk his life for the protection and safety of a good wife, is not worthy of one. Here his faith was deficient. He still credited the *general promise*, and acted on that faith in reference to it; but he did not use his faith in reference to *intervening circumstances*, to which it was equally applicable. Many trust God for *his soul and eternity*, who do not trust in him for *their bodies and for time*. To him who follows God fully in simplicity of heart, every thing must ultimately succeed. Had Abram and Sarai simply passed for what

4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me, and thee, and between my herdmen and thy herdmen; for we be brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

6, 7.—1 Heb. man brethren. See ch. 11. 27, 31. Exod. 2. 12. Ps. 128. 1. Acts 7. 28. m Ch. 20. 15 & 24. 10.—n Rom. 12. 18. Hadr. 12. 14. James 2. 17.

they were, they had incurred no danger; for God, who had obliged them to go to Egypt, had prepared the way before them. Neither Pharaoh nor his courtiers would have noticed the woman, had she appeared to be the wife of the stranger that came to sojourn in their land. The issue sufficiently proves this. Every ray of the light of truth is an emanation from the holiness of God, and awfully sacred in his eyes. Considering the subject thus, a pious ancient spoke the following words, which refiners in prevarication have deemed by much too strong: "I would not," said he, "tell a lie to save the souls of the whole world." Reader, be on thy guard: thou mayest fall by comparatively small matters, while resolutely and successfully resisting those which require a giant's strength to counteract them. In every concern God is necessary: seek him for the body and for the soul; and do not think that any thing is too small or insignificant to interest him, that concerns thy present or eternal peace.

NOTES ON CHAPTER XIII.

Verse 1. *Abram went up out of Egypt into the south*] Probably the south of Canaan; as in leaving Egypt he is said to come from the south, ver. 3. for the southern part of the promised land lay northeast of Egypt.

Verse 2. *Abram was very rich*] So we find that the property of these patriarchal times did not consist in flocks only, but also in silver and gold; and in all these respects Abram was *קבד בנפשו* *kabad ben nefשו*, exceeding rich. Josephus says, that a part of this property was acquired by teaching the Egyptians arts and sciences. Thus did God fulfil his promises to him, by protecting him and giving him a great profusion of temporal blessings, which were to him signs and pledges of spiritual things.

Verse 3. *Beth-el*] See ch. xii. 8.

Verse 6. *Their substance was great*] As their families increased, it was necessary their flocks should increase also, as from those flocks they derived their clothing, food, and drink: many also were offered in sacrifice to God.

They could not dwell together] 1. Because their flocks were great; 2. Because the Canaanites and the Perizzites had already occupied a considerable part of the land; and 3. Because there appears to have been envy between the herdsmen of Abram and Lot. To prevent disputes among them, that might have ultimately disturbed the peace of the two families, it was necessary that a separation should take place.

The Canaanite and the Perizzite dwelled then in the land] That is, they were there at the time Abram and Lot came to fix their tents in the land. This is no more an interpolation than that chap. xii. 6.

Verse 8. *For we be brethren*] We are of the same family, worship the same God—in the same way—have the same promises—and look for the same end. Why then should there be strife? If it appear to be unavoidable from our present situation, let that situation be instantly changed; for no secular advantages can counterbalance the loss of peace.

Verse 9. *Is not the whole land before thee?*] As the patriarch or head of the family, Abram, by prescriptive right, might have chosen his own portion first, and appointed Lot his: but intent upon peace, and feeling pure and parental affection for his nephew, he permitted him to make his choice first.

Verse 10. *Like the land of Egypt, as thou comest unto*

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the Lord exceedingly.

14 ¶ And the Lord said unto Abram, after that Lot was separated from

him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

a Ch. 13. 17. Deut. 34. 2. Ps. 107. 34.—b Ch. 13. 24. 25.—c Ch. 2. 10. Gen. 3. 2.—d Ch. 14. 2. 8. 19. 22.—e Ch. 13. 25.—f Ch. 14. 12. 19. 1. 3. Ps. 2. 7. 8.—g Ch. 13. 20. Gen. 14. 2. 3. Ps. 2. 7. 8.—h Ch. 2. 11.—i Ver. 11.—j Ch. 23. 14.—k Ch. 12. 7. 13. 18. 17. 8. 24. 7. 24. 4. Num. 34. 12. Deut. 34. 4. Acta. 7. 5.

Zoar.] There is an obscurity in this verse which Houbigant has removed by the following translation:—*Ea autem, priusquam Sodomam Gomorrahque Dominus deleat, erat, quæ tunc Segor, tota irrigua, quasi hortus Domini, et quasi terra Egypti.* "But before the Lord had destroyed Sodom and Gomorrah, it was, as thou goest to Zoar, well watered, like the garden of the Lord, and like the land of Egypt." As paradise was watered by the four neighbouring streams; and as Egypt was watered by the annual overflowing of the Nile, so were the plains of Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of Jordan.

Verse 11. *Then lot chose all the plain*] A little civility or good breeding is of great importance in the concerns of life; Lot either had none, or did not profit by it. He certainly should have left the choice to the patriarch, and have sought to be guided by his counsel; but he took his own way, trusting to his own judgment, and guided only by the sight of his eyes—he beheld all the land of Jordan, that it was well watered, &c.—So he chose the land, without considering the character of the inhabitants, or what advantages or disadvantages it might afford him in spiritual things. This choice, as we shall see in the sequel, had nearly proved the ruin of his body, soul, and family.

Verse 13. *The men of Sodom were wicked*] *רשעים* *rayim*, from *רשע*, to break in pieces, destroy, and afflict: persons who broke the established order of things, destroyed and confounded the distinctions between right and wrong, and who afflicted and tormented both themselves and others. And sinners, *עושהו חלליים*, from *חלל*, to miss the mark—to *עלעו* *elaw* wrong—to *מסר* *masar*, the same as *מפסד*, in Greek, from *μαρναμαι*, negative, and *μαρτυρομαι*, to hit a mark; so a sinner is one who is ever aiming at happiness, and constantly missing his mark; because, being wicked, radically evil within, every affection and passion depraved and out of order, he seeks for happiness where it never can be found, in worldly honours and possessions, and in sensual gratifications, the end of which is, disappointment, affliction, vexation, and ruin. Such were the companions Lot must have in the fruitful land he had chosen! This, however, amounts to no more than the common character of sinful man; but the people of Sodom were exceedingly sinful and wicked before, or against the Lord: they were sinners of no common character; they excelled in unrighteousness, and soon filled up the measure of their iniquities; see chap. xix.

Verse 14. *The Lord said unto Abram*] It is very likely that the Angel of the Covenant appeared to Abram in open day, when he could take a distinct view of the length and breadth of this good land. The revelation made, ch. xv. 5. was evidently made in the night, for then he was called to number the stars, which could not be seen but in the night season: here he is called on to number the dust of the earth, ver. 16. which could not be seen but in the daylight; see on ch. xv. 1.

Verse 15. *To thee will I give it, and to thy seed forever.*] This land was given to Abram, that it might lineally and legally descend to his posterity, and though Abram himself cannot be said to have possessed it, Acts. vii. 5. yet it was the gift of God to him in behalf of his seed; and this was always the design of God, not that Abram himself should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be understood by the words *for ever*, *עליון* *ad olam*, to the end of the present dispensation, and the commencement of the new. *עליון* *olam*, means either *eternity*, which implies the termination of all time or duration,

m 2 Chron. 30. 7. Ps. 77. 22. 23. & 112. 2.—n Ch. 15. 5. & 22. 17. & 24. 4. & 28. 14. & 32. 12. Exod. 32. 13. Num. 23. 10. Deut. 1. 10. 1 Kings 4. 20. 2 Chron. 37. 23. Isai. 45. 19. Jer. 22. 32. Rom. 4. 16. 17. 18. Heb. 11. 12.—o Ch. 14. 13.—p Hab. plains.—q Ch. 25. 27. & 37. 14.

such as is measured by the celestial luminaries: or a hidden, unknown period, such as includes a completion or final termination of a particular era, dispensation, &c. therefore, the first is its proper meaning; the latter its accommodated meaning: see the note on chap. xvii. 7. xxi. 33.

Verse 18. *Abram removed his tent*] Continued to travel and pitch in different places, till at last he fixed his tent in the plain, or by the oak of Mamre, see ch. xii. 6. which is in Hebron; i. e. the district in which Mamre was situated was called Hebron. Mamre was an Amorite then living, with whom Abram made a league, ch. xiv. 13. and the oak probably went by his name, because he was the possessor of the ground. Hebron is called *Kirjath-arba*, ch. xxiii. 2. but it is very likely that Hebron was its primitive name, and that it had the above appellation from being the residence of four gigantic Anakim, for *Kirjath-arba* literally signifies, the city of the four; see the note on ch. xxiii. 2.

Built there an altar to the Lord] On which he offered sacrifice, as the word *מזבח* *mizbeach*, from *זבח* *zabach*, to slay, imports.

The increase of riches in the family of Abram must, in the opinion of many, be a source of felicity to them. If earthly possessions could produce happiness, it must be granted that they had now a considerable share of it in their power. But happiness must have its seat in the mind, and like that, be of a spiritual nature; consequently earthly goods cannot give it: so far are they from either producing or procuring it, that they always engender care and anxiety, and often strifes and contentions. The peace of this amiable family had nearly been destroyed by the largeness of their possessions! To prevent the most serious misunderstandings, Abram and his nephew were obliged to separate.—He who has much, in general, wishes to have more; for the eye is not satisfied with seeing.—Lot, for the better accommodation of his flocks and family, chooses the most fertile district in that country; and even sacrifices reverence and filial affection at the shrine of worldly advantage: but the issue proved, that a pleasant worldly prospect may not be the most advantageous, even to our secular affairs. Abram prospered greatly in the comparatively barren part of the land, while Lot lost all his possessions, and nearly the lives of himself and family, in that land which appeared to him like the garden of the Lord, like a second paradise. Rich and fertile countries have generally luxurious, effeminate, and profligate inhabitants; so it was in this case: the inhabitants of Sodom were sinners and exceedingly wicked, and their profligacy was of that kind which luxury produces; they fed themselves without fear, and they acted without shame. Lot, however, was, through the mercy of God, preserved from this contagion: he retained his religion, and this supported his soul and saved his life, when his goods and his wife perished. Let us learn from this to be jealous over our own wills and wishes; to distrust flattering prospects, and seek and secure a heavenly inheritance.

"Man wants but little; nor that little long." A man's life, the comfort and happiness of it, does not consist in the multitude of the things he possesses. "One house, one day's food, and one suit of raiment," says the Arabic proverb, "are sufficient for thee; and if thou die before noon, thou hast one half too much." The example of Abram, in constantly erecting an altar wherever he settled, is worthy of serious regard: he knew the path of duty was the way of safety; and that if he acknowledged God in all his ways, he might expect him to direct all his steps: he felt his dependence on God, he invoked him through a Mediator, and offered sacrifices in faith of the coming

CHAPTER XIV.

The war of four confederate kings against the five kings of Canaan, 1-3. The confederate kings overrun and pillage the whole country, 4-7; battle between them and the kings of Canaan, 8, 9; the latter are defeated, and the principal part of the armies of the kings of Sodom and Gomorrah slain, 10; on which these two cities are plundered, 11; Lot, his goods, and his family, are also taken and carried away, 12. Abram, being informed of the disaster of his nephew, 13, arms three hundred, and eighty of his servants and pursues them, 14; overtakes and routes them, and recovers Lot, and his family, and their goods, 14-16; is met on his return by the king of Sodom, and by Melchisedek, king of Salem, with reinforcements for himself and men, 17, 18. Melchisedek blesses Abram, and receives from him as price of the most high God, the tenth of all the spoils, 19, 20. The king of Sodom offers to Abram all the goods he has taken from the enemy, 21; which Abram positively refuses, having vowed to God to receive no recompense for a victory of which he knew God to be the sole author, 22, 23; but desires that a proportion of the spoils be given to Aner, Eshcol, and Mamre, who had accompanied him on this expedition, 24.

AND it came to pass in the days of Amraphel, king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebaiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.

6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

ch. 10, 10. & 11. 2-b limit. 11. 11.-d Deut. 29. 23.-d Ch. 19. 22.-e Deut. 3. 17. Num. 34. 12. Josh. 3. 16. Ps. 107. 34.-f Ch. 9. 26.-g Ch. 15. 20. Deut. 3. 11.-h Josh. 12. 4. & 13. 12.-i Deut. 2. 20.-k Deut. 2. 11.-l Or, the plain of Kiriathaim.

Saviour: he found blessedness in this work; it was not an empty service—he rejoiced to see the day of Christ—he saw it, and was glad; see on ch. xii. 8. Reader, has God an altar in thy house? Dost thou sacrifice to him? Dost thou offer up daily by faith, in behalf of thy soul and the souls of thy family, the Lamb of God who taketh away the sin of the world? No man cometh unto the Father but by me, said Christ: this was true, not only from the incarnation, but from the foundation of the world. And to this another truth, not less comfortable, may be added: Whosoever cometh unto me I will in nowise cast out.

NOTES ON CHAPTER XIV.

Verse 1. *In the days of Amraphel*] Who this king was is not known; and yet, from the manner in which he is spoken of in the text, it would seem that he was a person well known, even when Moses wrote this account. But the *Vulgate* gives a different turn to the place, by rendering the passage thus, *Factum est in illo tempore ut Amraphel*, &c. "It came to pass in that time, that Amraphel," &c. The Chaldee Targum of Onkelos makes Amraphel king of Babylon; others make him king of Assyria; some make him the same as Nimrod, and others one of his descendants.

Arioch king of Ellasar] Some think Syria is meant; but conjecture is endless where facts cannot be ascertained.

Chedorlaomer, king of Elam] Dr. Shuckford thinks that this was the same as Ninus, the son of Ninus and Semiramis; and some think him to be the same with Keumras, son of Doolaved, son of Arphaxad, son of Shem, son of Noah; and that Elam means Persia; see ch. x. 22. The Persian historians unanimously allow that Keumras, whose name bears some affinity to Chedorlaomer, was the first king of the Peshadian dynasty.

Tidal king of nations] *Goyim*, different peoples or clans. Probably some adventurous person, whose subjects were composed of refugees from different countries.

Verse 2. *These made war with Bera, &c.*] It appears, from ver. 4. that these five Canaanitish kings had been subdued by Chedorlaomer, and were obliged to pay him tribute; and that, having been enslaved by him twelve years, wishing to recover their liberty, they revolted in the thirteenth; in consequence of which, Chedorlaomer, the following year, summoned to his assistance three of his vassals, invaded Canaan, fought with, and discomfited the kings of the Pentapolis, or five cities, Sodom, Gomorrah, Zebaiim, Zoar, and Admah, which were situated in the fruitful plain of Siddim, having previously overrun the whole land.

Verse 5. *Rephaims*] A people of Canaan, ch. xv. 20. *Ashteroth*] A city of Basan, where Og afterward reigned; Josh. xiii. 31.

Zuzims] Nowhere else spoken of, unless they were the same with the Zamzumims, Deut. ii. 20. as some imagine.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebaiim, and the king of Bela, (the same is Zoar); and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five:

10 And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his

ch. Deut. 2. 12. 22.-a Or, the plain of Paran. Ch. 21. 22. Num. 12. 16. & 13. 2. o 2 Chron. 20. 2.-p Ch. 11. 3.-q Ch. 19. 17. 20.-r Ver. 16. 21.-s Ch. 12. 5.-t Ch. 13. 12.-u Ch. 13. 18.-v Ver. 24.-w Ch. 13. 8.-x Or, led forth.

Emims] A people great and many in the days of Moses, and tall as the Anakim; they dwelt among the Moabites, by whom they were reputed giants; Deut. ii. 10, 11.

Shaveh Kiriathaim] Rather as the margin, the plain of Kiriathaim, which was a city afterward belonging to Sihon, king of Heshbon; Josh. xiii. 19.

Verse 6. *The Horites*] a people that dwelt in Mount Seir, till Esau and his sons drove them thence; Deut. ii. 22.

El-paran] The plain or oak of Paran, which was a city in the wilderness of Paran; ch. xxi. 21.

Verse 7. *En-mishpat*] The well of judgment; probably so called from the judgment pronounced by God on Moses and Aaron for their rebellion at that place; Num. xx. 1-10.

Amalekites] So called afterward, from Amalek, son of Esau; ch. xxxvi. 12.

Hazezon-tamar] Called by the Chaldee, En-gaddi; a city in the land of Canaan, which fell to the lot of Judah; Josh. xv. 62. see also 2 Chron. xx. 2. It appears, from Cant. i. 13. to have been a very fruitful place.

Verse 8. *Bela, the same is Zoar*] That is, it was called Zoar after the destruction of Sodom, &c. mentioned in ch. xix.

Verse 10. *Slime-pits*] Places where asphaltus or bitumen sprung out of the ground; this substance abounded in that country.

Fell there] It either signifies they were defeated on this spot, and many of them slain; or, that multitudes of them had perished in the bitumen pits which abounded there: that the place was full of pits, we learn from the Hebrew, which reads here בְּאֵרֵי בְּאֵרֵי beeroth, beeroth, pits, pits, i. e. multitudes of pits. A bad place to maintain a fight on, or to be obliged to run through, in order to escape.

Verse 11. *They took all the goods, &c.*] This was a predatory war, such as the Arabs carry on to the present day; pillage a city, town, or caravan, and then escape with the booty to the wilderness, where it would ever be unsafe, and often impossible to pursue them.

Verse 12. *They took Lot, &c.*] The people being exceedingly wicked, had provoked God to afflict them by means of those marauding kings; and Lot also suffered, being found in company with the workers of iniquity. Every child remembers the fable of the geese and cranes; the former being found feeding where the latter were destroying the grain, were all taken in the same net. Let him that readeth understand.

Verse 13. *Abram the Hebrew*] See on ch. x. 21. It is very likely that Abram had this appellation from his coming from beyond the river Euphrates to enter Canaan: for חֵבְרֵי haabery, which we render the Hebrew, comes from חָבַר haabar, to pass over, or come from beyond. It is supposed by many, that he got this name from Eber or

trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed be

Abram of the most high God, possessor of heaven and earth.

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

4 Or, instructed.—4 Ch. 15, 3. & 17, 19. 22. Eccles. 2, 7.—5 Dent. 24, 1. Judg. 18, 22.—6 Gen. 11, 2, 3.—7 Ver. 11, 12.—8 Judg. 11, 34, 1 Sam. 13, 6.—9 Hier. 7, 1.—10 2 Sam. 13, 15.—11 Hier. 7, 1.—12 Ps. 110, 1. Hier. 6, 8.—13 Mic. 6, 8. Acts 16, 17.

Ruth 3, 10. 2 Sam. 2, 5.—m Ver. 22. Matt. 11, 25.—n Ch. 24, 27.—o Hier. 7, 4. p Heb. coule.—q Exod. 6, 3. Dan. 12, 7. Rev. 10, 5, 6.—r Ver. 15. Ch. 21, 31.—s Rev. Esther 3, 15, 16.—t Ver. 13.

Heber, son of Salah, see ch. xi. 15.; but why he should get a name from Heber, rather than from his own father, or some other of his progenitors, no person has yet been able to discover. We may, therefore, safely conclude, that he bears the appellation of *Hebrew* or *Aberite* from the above circumstance, and not from one of his progenitors, of whom we know nothing but the name, and who preceded Abram not less than six generations; and during the whole of that time till the time marked here, none of his descendants were ever called *Hebrews*: this is a demonstration that Abram was not called the *Hebrew* from Heber; see ch. xi. 15–27.

These were confederate with Abram.] It seems that a kind of convention was made between Abram and the three brothers, Mamre, Eshcol and Aner, who were probably all chieftains in the vicinity of Abram's dwelling; all petty princes, similar to the nine kings before mentioned.

Verse 14. He armed his trained servants.] These amounted to three hundred and eighteen in number; and how many were in the divisions of Mamre, Eshcol and Aner, we know not; but they and their men certainly accompanied him in this expedition; see ver. 24.

Verse 15. And he divided himself against them.] It required both considerable courage and address in Abram to lead him to attack the victorious armies of these four kings with so small a number of troops; and on this occasion both his skill and courage are exercised. His affection for Lot appears to have been his chief motive: He cheerfully risks his life for that nephew who had lately chosen the best part of the land, and left his uncle to live as he might, on what he did not think worthy his own acceptance. But it is the property of a great and generous mind not only to forgive, but to forget offences; and at all times to repay evil with good.

Verse 16. And brought back—the women also.] This is brought in by the sacred historian with peculiar interest and tenderness. All who read the account must be in pain for the fate of wives and daughters fallen into the hands of a ferocious, licentious, and victorious soldiery. Other spoils the routed confederates might have left behind, and yet, on their swift asses, camels, and dromedaries, have carried off the female captives. However, Abram had disposed his attack so judiciously, and so promptly executed his measures, that not only all the baggage, but all the females, also, were recovered.

Verse 17. The king of Sodom went out to meet him.] This could not have been Bera, mentioned ver. 2. for it seems pretty evident, from ver. 10, that both he and Birsha, king of Gomorrah, were slain at the bitumen pits, in the vale of Siddim; but another person, in the mean time, might have succeeded to the government.

Verse 18. And Melchizedek king of Salem.] A thousand idle stories have been told about this man: and a thousand idle conjectures spent on the subject of his short history given here, and in Heb. vii. At present, it is only necessary to state that he appears to have been as real a personage as Bera, Birsha, or Shinab, though we have no more of his genealogy than we have of theirs.

Brought forth bread and wine.] Certainly to refresh Abram and his men, exhausted with the late battle and fatigues of the journey—not in the way of sacrifice, &c.: this is an idle conjecture.

He was the priest of the most high God.] He had preserved in his family and among his subjects the worship

of the true God, and the primitive patriarchal institutions: by these, the father of every family was both king and priest; so Melchizedek, being a worshipper of the true God, was priest among the people, as well as king over them.

Melchizedek is called here king of Salem, and the most judicious interpreters allow that by Salem Jerusalem is meant: that it bore this name anciently is evident from Psal. lxxvi. 1, 2. "In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion." From the use made of this part of the sacred history by David, Psal. cx. 4. and by Saint Paul, Heb. vii. 1–10. we learn that there was something very mysterious, and at the same time typical, in the person, name, office, residence, and government of this Canaanitish prince. 1. In his person he was a representative and type of Christ; see the scriptures above referred to. 2. His name, מלכי צדק *Malchi tsedek*, signifies my righteous king, or king of righteousness: this name he probably had from the pure and righteous administration of his government; and this is one of the characters of our blessed Lord, a character which can be applied to him only, as he alone is essentially righteous, and the only potentate; but a holy man, such as Melchizedek, might bear this name as his type or representative. 3. Office.—He was a priest of the most high God—the word *kohen*, which signifies both prince and priest, because the patriarchs sustained this double office, has both its root and proper signification in the Arabic: *كاهن kahana*, signifies to approach, draw near, have intimate access to—and from hence, to officiate as priest before God, and thus have intimate access to the divine presence: and by means of the sacrifices which he offered, he received counsel and information relative to what was yet to take place: and hence another acceptance of the word, to foretell, predict future events, unfold hidden things, or mysteries; so the lips of the priests preserved knowledge, and they were often the interpreters of the will of God to the people. Thus we find that Melchizedek, being a priest of the most high God, represented Christ in his sacerdotal character, the word priest being understood as before explained. 4. His residence.—He was king of Salem: *שלם Shalam*, signifies to make whole, complete, or perfect; and hence it means peace, which implies the making whole, the breaches made in the political and domestic union of kingdoms, states, families, &c. making an end of discord, and establishing friendship. Christ is called the Prince of Peace, because by his incarnation, sacrifice, and mediation, he procures and establishes peace between God and man: heals the breaches and dissections between heaven and earth, reconciling both—and produces glory to God in the highest; and on earth peace and good-will among men. His residence is peace and quietness, and assurance for ever, in every believing upright heart. He governs as the Prince and Priest of the most high God; ruling in righteousness, mighty to save: and he ever lives to make intercession for, and save to the uttermost, all who come unto the Father by Him. See on Heb. vii.

Verse 19. And he blessed him.] This was a part of the priest's office, to bless in the name of the Lord, for ever; see the form of this blessing, Num. vi. 23–26. and for the meaning of the word to bless, see Gen. ii. 3.

Verse 20. And he, Abram, gave him, Melchizedek, tithes, a tenth part, of all the spoils he had taken from the confederate kings. These Abram gave as a tribute to the

CHAPTER XV.

God appears to Abram in a vision, and gives him great encouragement, 1. Abram's request and complaint, 2. 3. God promises him a son, 4; and an exceedingly numerous posterity, 5. Abram credits the promise, and his faith is counted unto him for righteousness, 6. Jehovah proclaims himself, and renews the promise of Canaan to his posterity, 7. Abram requires a sign of its fulfilment, 8. Jehovah directs him to offer a sacrifice of five different animals, 9. Which he accordingly does, 10, 11. God reveals to him the affliction of his posterity in Egypt, and the duration of that affliction, 12, 13. Promises to bring them back to the land of Canaan with great assistance, 14-16. Renews the covenant with Abram, and mentions the possessions which should be given to his posterity, 17-21.

AFTER these things the word of the Lord came unto Abram in a vision, saying,

a Dan. 10. 1. Acts 10. 10, 11.—b Ch. 23. 24. Dan. 10. 12. Luke 1. 13, 30.

most high God; who, being the possessor of heaven and earth, dispenses all spiritual and temporal favours; and demands the gratitude, and submissive, loving obedience of all his subjects. Almost all nations of the earth have agreed in giving a *tenth* part of their property to be employed in religious uses. The *tithes* were afterward granted to the Levites for the use of their sanctuary, and the maintenance of themselves and their families, as they had no other inheritance in Israel.

Verse 22. *I have lift up mine hand* The primitive mode of appealing to God, and calling him to witness a particular transaction: this, no doubt, generally obtained among the faithful, till *circumcision*, the sign of the covenant, was established; after this, in swearing, the hand was placed on the circumcised part; see chap. xxiv. 2. and 9.

Verse 23. *From a thread even to a shoe-latchet* This was certainly a proverbial mode of expression, the full meaning of which is perhaps not known. Among the rabbinical writers *un chut* or *von chuti*, signifies a *fillet worn by young women, to tie up their hair*; taken in this sense it will give a good meaning here. As Abram had rescued both the men and women carried off by the confederate kings; and the king of Sodom had offered him *all the goods*, claiming only the persons; he answers, by protesting against the reception of any of their property: "I have vowed unto the Lord, the proprietor of heaven and earth, that I will not receive the smallest portion of the property either of the women or men, from a girl's fillet to a man's shoe-tie."

Verse 24. *Save only that which the young men have eaten* His own servants had partaken of the victuals which the confederate kings had carried away, see ver. 11. This was unavoidable, and this is all he claims; but as he had no right to prescribe the same liberal conduct to his assistants, Aner, Eshcol, and Mamre, he left them to claim the share that, by right of conquest, belonged to them of the recaptured booty. Whether they were as generous as Abram, we are not told.

The great variety of striking incidents in this chapter the attentive reader has already carefully noted. To read, and not understand, is the property of the fool and the inconsiderate. 1. We have already seen the danger to which Lot exposed himself in preferring a fertile region, though peopled with the workers of iniquity. His sorrows commenced in the captivity of himself and family, and the loss of all his property; though, by the good providence of God, he and they were rescued. 2. Long observation has proved, that the company a man keeps, is not an indifferent thing—it will either be the means of his salvation or destruction. 3. A generous man cannot be contented with mere personal safety, while others are in danger; nor with his own prosperity while others are in distress. Abram, hearing of the captivity of his nephew, determines to attempt his rescue, puts himself at the head of his own servants, three hundred and eighteen in number, and the few assistants with which his neighbours, Mamre, Aner, and Eshcol, could furnish him, trusting in God and the goodness of his cause, he marches off to attack four confederate kings! 4. Though it is not very likely that the armies of those petty kings could have amounted to many thousands, yet they were numerous enough to subdue almost the whole land of Canaan, and consequently, humanly speaking, Abram must know that by numbers he could not prevail; and that in this case particularly the battle was the Lord's. 5. While depending on the divine blessing and succour, he knew he must use the means he had in his power, he therefore divided his troops skillfully, that he might attack the enemy at different points at the same time; and he chooses the night season to commence his attack, that the smallness of his force might not be discovered. God requires a man to use all the faculties he has given him, in every lawful enterprise; and only in the conscientious use of them, can he expect the divine blessing: when this is done, the event may be safely trusted in the hands of God. 6. Here is a war undertaken by Abram on motives the most honourable and

^b Fear not, Abram, I am thy shield, and thy exceeding great reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.

4 ¶ And, behold the word of the Lord came unto him, saying, This shall not be thine heir;

c Psa. 3. 2. & 5. 12. & 64. 11. & 21. 4. & 119. 114.—d Ps. 16. 5. & 22. 11. Prov. 11. 12. & Acts 7. 5.—f Ch. 14. 14.

conscientious—it was to repel aggression, and to rescue the innocent from the heaviest of sufferings and the worst of slavery; not for the purpose of plunder, nor the extension of his territories: therefore he takes no spoils, and returns peaceably to his own possessions. How happy would the world be, were every sovereign actuated by the same spirit! 7. We have already noticed the appearance, person, office, &c. of Melchizedek; and, without indulging in the wild theories of either ancient or modern visionaries, have considered him as the Scriptures do, a type of Christ; all that has been already spoken on this head may be recapitulated in a few words:—1. The Redeemer of the world is the King of righteousness, he creates it, maintains it, and rules by it. 2. His empire is the empire of peace, this he proclaims to them who are afar off, and to them that are nigh; to the Jew and to the Gentile. 3. He is Priest of the most high God, and has laid down his life for the sin of the world; and through this sacrifice, the blessing of God is derived on them that believe. Reader, take him for thy king as well as thy priest: he saves those only who submit to his authority, and take his Spirit for the regulator of their heart, and his word for the director of their conduct. How many do we find among those who would be sorry to be rated so low as to rank only with nominal Christians, talking of Christ as their prophet priest, and king; who are not taught by his word and Spirit; who apply not for redemption in his blood; and who submit not to his authority! Reader learn this deep and important truth, "Where I am, there also shall my servant be; and he that serveth me, him shall my Father honour."

NOTES ON CHAPTER XV.

Verse 1. *The word of the Lord came unto Abram* This is the first place where God is represented as revealing himself by his word. Some learned men suppose that the word *Debar Yehovah*, translated here *word of the Lord*, means the same with the *Λόγος του Θεου* of St. John, chap. i. ver. 1. and by the Chaldee paraphrases in the next clause, called *memree*, my word, and in other places, *memra*, *memra dayai*, the word of Jehovah, which they appear always to consider as a person, and which they distinguish from *pithgama*, which signifies merely a word spoken, or any part of speech. There have been various conjectures concerning the manner in which God revealed his will not only to the patriarchs, but also to the prophets, evangelists, and apostles. It seems to have been done in different ways. 1. By a personal appearance of Him who was afterward incarnated for the salvation of mankind. 2. By an audible voice, sometimes accompanied with emblematical appearances. 3. By visions, which took place either in the night, in ordinary sleep, or when the persons were cast into a temporary trance, by daylight, or when about their ordinary business. 4. By the ministry of angels, appearing in human bodies, and performing certain miracles to accredit their mission. 5. By the powerful agency of the Spirit of God upon the mind, giving it a strong conception, and supernatural persuasion of the truth of the things perceived by the understanding. We shall see all these exemplified in the course of the work. It was probably in the third sense that the revelation in the text was given, for it is said, *God appeared to Abram in a vision*, *mechazeh*, from *chazeh*, he saw; or according to others, to *fix, fasten, settle*; hence *chazeh*, a seer, the person who sees divine things; to whom alone they are revealed, on whose mind they are fastened, and in whose memory and judgment they are fixed and settled. Hence the vision, what was mentally perceived, and by the evidence to the soul of its divine origin, fixed and settled in the mind.

Fear not! The late Dr. Dodd has a good thought on this passage: "I would read," says he, "the second verse in a parenthesis, thus, For Abram had said, Lord God, what wilt thou give me, seeing I go childless, &c. Abram had said this in the fear of his heart, upon which the Lord vouchsafed to him this prophetic view, and this strong renovation of the covenant. In this light all follows

But he that ^a shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, look now toward heaven, and ^b tell the ^c stars, if thou be able to number them: and he said unto him, ^d So shall thy seed be.

6 ¶ And he ^e believed in the Lord; and he ^f counted it to him for righteousness.

7 ¶ And he said unto him, I am the Lord that

^a Gen. 1. 12 & 14. 11. 2 Chron. 32. 21.—^b Ps. 147. 4.—^c Jer. 33. 22.—^d Ch. 22. 17. Exod. 32. 13. Deut. 1. 10. & 10. 32. 1 Chron. 27. 23. Rom. 4. 18. Hebr. 11. 12. See Ch. 12. 16.—^e Rom. 4. 3, 9, 22. Gal. 3. 6. James 2. 23.—^f Ps. 108. 31.

very properly. Abram had said so and so in ver. 2. upon which God appears, and says, *I am thy shield, and thy exceeding great reward.* The patriarch then, ver. 3. freely opens the anxious apprehension of his heart: *behold, to me thou hast yet given no seed, &c.* upon which God proceeds to assure him of posterity:

I am thy shield, &c. Can it be supposed that Abram understood these words as promising him temporal advantages at all corresponding to the magnificence of these promises? If he did, he was disappointed through the whole course of his life; for he never enjoyed such a state of prosperity, as could justify the strong language in the text. Shall we lose sight of Abram, and say that his posterity was intended, and Abram understood the promises as relating to them, and not to himself; or immediately to his own family? then the question recurs, Did the Israelites ever enjoy such a state of temporal affluence as seems to be intended by the above promise? To this every man acquainted with their history, will, without hesitation, say no. What then is intended? just what the words state. God was Abram's portion, and the portion of every righteous soul; for to Abram, and the children of his faith, he gives not a portion in this life. Nothing, says Father Calmet, proves more invincibly the immortality of the soul, the truth of religion, and the eternity of another life, than to see that in this life the righteous seldom receive the reward of their virtue, and that in temporal things, they are often less happy than the workers of iniquity.

I am, says the Almighty, thy shield, thy constant covering and protector, and thy exceeding great reward, שֶׁכָּרְךָ שֶׁכָּרְךָ Shekar-ca harebbah meod, THAT superlatively multiplied reward of thine. It is not the Canaan I promise, but the salvation that is to come through the promised Seed. Hence it was that Abram rejoiced to see his day. And hence the Chaldee Targum translates this place, *My word shall be thy strength, &c.*

Verse 2. *And the steward of my house*] Abram understanding the promise as relating to that person who was to spring from his family, in whom all the nations of the earth should be blessed, expresses his surprise that there should be such a promise, and yet he is about to die childless! How then can the promise be fulfilled, when, far from a spiritual seed, he has not even a person in his family that has a natural right to his property; and that a stranger is likely to be his heir! This seems to be the general sense of the passage, but who this steward of his house, this Eliezer of Damascus is, commentators are not agreed. The translation of the Septuagint is at least curious, οὗ υἱοῦ Μασέκ τοῦ ἀρχαίου αὐτοῦ, οὗτος ἀρχαῖος ἐστίν. *The son of Masek my handmaid, this Eliezer of Damascus, is my heir; which intimates, that they supposed παῖς meshek, which we translate steward, to have been the name of a female slave in the family of Abram, of whom was born this Eliezer, who, on account either of the country of his father or mother, was called a Damascene, or one of Damascus.* It is extremely probable, that our Lord has this passage in view in his parable of the rich man and Lazarus, Luke xvi. 19. From the name Eliezer, by leaving out the first letter, Liazer is formed, which makes Lazarus in the New Testament; the person who, from an abject and distressed state, was raised to lie in the bosom of Abram in paradise.

Verse 5. *Look now toward the heavens*] It appears that this whole transaction took place in the evening. See on chap. xiii. 14. and Abram had either two visions, that recorded in ver. 1. and that in ver. 12, &c. or what is mentioned in the beginning of this chapter is a part of the occurrences which took place after the sacrifice mentioned, ver. 9, &c. But it is more likely that there was a vision of that kind already described, and afterward a second, in which he received the revelation mentioned in ver. 13—16. After the first vision, he is brought forth abroad, to see if he can number the stars; and as he finds this impossible, he is assured that as they are to him innumerable, so shall his posterity be; and that all should spring from one who should proceed from his own bowels, one who should be his own legitimate child.

^g brought thee out of ^h Ur of the Chaldees, ⁱ to give thee this land to inherit it.

8 And he said, LORD God, ^k whereby shall I know that I shall inherit it?

9 And he said unto him, ^l Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and

^g Ch. 12. 1.—^h Ch. 11. 28, 31.—ⁱ Ps. 106. 42, 44. Rom. 4. 13.—^j See Ch. 24. 13, 14. Judg. 6. 17, 37. 1 Sam. 14. 9, 10. 2 Kings 20. 8. Luke 1. 13.—^k Lev. 1. 3, 10, 14. & 12. 8. & 14. 22, 20. Luke 11. 24. Isai. 15. 8.

Verse 6. *And he believed in the Lord, and he counted it to him for righteousness.*] This I conceive to be one of the most important passages in the whole Old Testament. It properly contains and specifies that doctrine of justification by faith, which engrosses so considerable a share of the epistles of St. Paul, and at the foundation of which is the atonement made by the Son of God. And he, Abram, believed (אָמַן he-emin, he put faith) in Jehovah, יְהוָה vaiyachebeah lo, and he counted it, the faith he put in Jehovah, for righteousness, נְדָבָה tsedakah, or justification, though there was no act in the case, but that of the mind and heart; no work of any kind. Hence the doctrine of justification by faith, without any merit of works; for, in this case, there could be none—no works of Abram which could merit the salvation of the whole human race. It was the promise of God which he credited, and in the blessedness of which he became a partaker through faith. See at the close of the chapter; see also on Rom. iv.

Verse 7. *Ur of the Chaldees*] See on chap. xi.

Verse 8. *And he said, Lord God*] אֲדֹנָי Adonai Jehovah, my Lord Jehovah: Adonai is the word which the Jews in reading always substitute for Jehovah, as they count it impious to pronounce this name. Adonai signifies my director, basis, supporter, prop, or stay; and scarcely a more appropriate name can be given to that God who is the framer and director of every righteous word and action; the basis or foundation on which every rational hope rests; the supporter of the souls and bodies of men, as well as of the universe in general; the prop and stay of the weak and fainting, and the buttress that shores up the building, which otherwise must necessarily fall. This word often occurs in the Hebrew Bible, and is rendered in our translation Lord; the same term by which the word Jehovah is expressed. But to distinguish between the two, and to show the reason when the original is יְהוָה Yehovah, and when אֲדֹנָי Adonai, the first is always put in capitals, LORD, the latter in plain Roman characters, Lord. For the word Jehovah, see on chap. ii. 4. and on Exodus xxxiv. 6.

Whereby shall I know] By what sign shall I be assured that I shall inherit this land? For it appears that he expected some sign, and that on such occasions, one was ordinarily given.

Verse 9. *Take me a heifer*] חֵזֶלֶה egelah, a she-calf; a she-goat; יָעִז yez, a goat, male or female, but distinguished here by the feminine adjective, מְשֻׁלֶּשֶׁת meshullesheth, a three-yearling; a ram, אֵיז ayil; a turtle-dove, תֹּר tor, from which come turtur, and turtle; young pigeon, יֹרֶז gozal, a word which signifies the young both of pigeons and eagles. See Deut. xxxii. 11. It is worthy of remark, that every animal allowed or commanded to be sacrificed under the Mosaic law, is to be found in this list. And is it not a proof that God was now giving to Abram an epitome of that law and its sacrifices, which he intended more fully to reveal to Moses; the essence of which consisted in its sacrifices, which typified the Lamb of God that takes away the sin of the world.

On the several animals which God ordered Abram to take, Jarchi remarks: "The idolatrous nations are compared in the Scriptures to bulls, rams, and goats, for it is written Psal. xxii. 13. *Many bulls have compassed me about.* Dan. viii. 20. *The ram which thou hast seen is the king of Persia.* Ver. 21. *The rough Goat is the king of Greece.* But the Israelites are compared to doves, &c. Cant. ii. 14. *O my dove, that art in the cleft of the rock.* The division of the above carcasses denotes the division and extermination of the idolatrous nations: but the birds not being divided, shows that the Israelites are to abide for ever." See Jarchi on the place.

Verse 10. *Divided them in the midst*] The ancient method of making covenants, as well as the original word, have been already alluded to, and, in a general way, explained. See chap. vi. 18. The word covenant from cov, together, and venio, I come, signifies an agreement, association, or meeting between two or more parties; for it is impossible that a covenant can be made between an

* divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 ¶ And when the sun was going down, ^b a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety ^c that thy seed shall be a stranger in a land ^d that is not theirs, and shall serve them; and ^e they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, ^f will I judge: and afterward, ^g shall they come out with great substance.

^a Jer. 24, 18. ^b Lev. 1. 17.—^c Gen. 2. 1. Job. 4. 13.—^d Exod. 12. 40. ^e Ps. 105. 23. Acts 7. 6.—^f Exod. 1. 11. ^g Ps. 105. 23.—^h Exod. 6. 6. ⁱ Deut. 4. 32.—^j Exod. 12. 24. ^k Ps. 105. 27.—^l Job. 6. 26.—^m Acts 12. 26.—ⁿ Ch. 35. 6.—^o Exod. 12. 40.—^p 1 Kings 21. 25.—^q Dan. 8. 23. ^r Matt. 23. 32. ^s 1 Thes. 2. 16.

individual and his family, whether God or man; this is a theologian's absurdity into which many have run: there must be at least two parties to contract with each other. And often there was a third party, to mediate the agreement, and to witness it when made. Rabbi Solomon Jarchi says, "That it was a custom with those who entered into covenant with each other, to take a heifer, and cut it in two, and then the contracting parties passed between the pieces." See this, and the scriptures to which it refers, particularly explained, chap. vi. 18. A covenant always supposed one of these four things, 1. That the contracting parties had been hitherto unknown to each other, and were brought by the covenant into a state of acquaintance. 2. That they had been previously in a state of hostility or enmity, and were brought by the covenant into a state of pacification and friendship. 3. Or that being known to each other, they now agree to unite their counsels, strength, property, &c. for the accomplishment of a particular purpose, mutually subservient to the interests of both. Or, 4. It implies an agreement to succour and defend a third party, in cases of oppression and distress. For whatever purpose a covenant was made, it was ever ratified by a sacrifice offered to God; and the passing between the divided parts of the victim appears to have signified, that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder; which we find from Matt. xxiv. 51. Luke xii. 46. was an ancient mode of punishment. This is further confirmed by Herodotus, who says, that Sabacus, King of Ethiopia, had a vision in which he was ordered, *μυστρεν διαιρεσθαι, to cut in two*, all the Egyptian priests, Lib. ii. We find also from the same author, Lib. vii. that Xerxes ordered one of the sons of Pythius, *μυστρεν διαιρεσθαι, to be cut in two*, and one half to be placed on each side of the way, that his army might pass through between them. That this kind of punishment was used among the Persians, we have proof from Dan. ii. 5. iii. 29. Story of Susanna, ver. 55, 59. See further, 2 Sam. xii. 31. and 1 Chron. xx. 3. These authorities may be sufficient to show that the passing between the parts of the divided victims, signified the punishment to which those exposed themselves who broke their covenant engagements. And that covenant sacrifices were thus divided, even from the remotest antiquity, we learn from Homer, II. A. v. 460.

Διμερὲς τ' ἐξέταραν, κατὰ τὴν κλισίαν ἀναλυσαν,
διαιτῶντα ποσειδῶντι, καὶ μυστρεν δ' ἀνέστησαν.

"They cut the quarters, and cover them with the fat: dividing them into two, they place the raw flesh upon them." So this place has been understood; but query?

St. Cyril, in his work against Julian, shows, that passing between the divided parts of a victim was used also among the Chaldeans and other people. As the sacrifice was required to make an atonement to God, so the death of the animal was necessary to signify to the contracting parties the punishment to which they exposed themselves, should they prove unfaithful.

Livy preserves the form of the imprecation used on such occasions, in the account he gives of the league made between the Romans and Albans. When the Romans were about to enter into some solemn league or covenant, they sacrificed a hog, and, on the above occasion, the priest, or pater patratus, before he slew the animal, stood, and thus invoked Jupiter—*Audi, Jupiter—Si prior defecit publico consilio dolo malo, tum illo die, Disceptet, populum Romanum sic ferito, ut ego hunc porcum hic hostia feriam: tanquam majus ferio quanto majus populus polluetur!* Livy Hist. Lib. i. Decad. i. chap. 24.

^a Hear, O Jupiter—should the Romans in public counsel, through any evil device, first transgress these laws, in that same day, O Jupiter, thou smite the Roman people, as I

15 And ^a thou shalt go ^b to thy fathers in peace, ^c thou shalt be buried in a good old age.

16 But ^d in the fourth generation they shall come hither again: for the iniquity ^e of the Amorites ^f is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and ^g a burning lamp that ^h passed between those pieces.

18 In the same day the Lord ⁱ made a covenant with Abram, saying, ^j Unto thy seed have I given this land, from the river of Egypt unto the great river, the river ^k Euphrates:

^a Heb. a lamp of fire.—^b Jer. 24, 18.—^c Ch. 24, 7.—^d Ch. 12, 7. & 13, 15. & 28, 4. ^e Exod. 22, 28. ^f Num. 34, 2. ^g Deut. 1, 7. & 11, 24. & 29, 4. ^h 1 Kings 4, 21. ⁱ Chron. 9, 28. ^j Neh. 9, 8. ^k Ps. 105, 11. ^l Isai. 27, 12.—^m Ch. 2, 14. ⁿ 2 Sam. 8, 3. ^o 1 Chron. 5, 9.

shall at this time smite this hog: and smite them with a severity proportioned to the greatness of thy power and might!"

But the birds divided he not.] According to the law, Lev. i. 17, fowls were not to be divided asunder, but only cloven, for the purpose of taking out the intestines.

Verse 11. And when the fowls came down upon the carcasses, to devour them; Abram, who stood by his sacrifice waiting for the manifestation of God, who had ordered him to prepare for the ratification of the covenant, drove them away, that they might neither pollute nor devour what had been thus consecrated to God.

Verse 12. A deep sleep] חרמה *tardamah*, the same word which is used to express the sleep into which Adam was cast, previous to the creation of Eve. Chap. ii. 21.

A horror of great darkness] Which God designed to be expressive of the affliction and misery into which his posterity should be brought, during the four hundred years of their bondage in Egypt; as the next verse particularly states.

Verse 13. Four hundred years.] Which began, says Mr. Ainsworth, when Ishmael son of Hagar mocked and persecuted Isaac, Gen. xxi. 9. Gal. iv. 29, which fell out thirty years after the promise: Gen. xii. 3, which promise was four hundred and thirty years before the law, Gal. iii. 17; and four hundred and thirty years after that promise came Israel out of Egypt, Exod. xii. 41. On this latter passage, see the note.

Verse 14. And also that nation, &c.] How remarkably was this promise fulfilled, in the redemption of Israel from its bondage, in the plagues and destruction of the Egyptians, and in the immense wealth which the Israelites brought out of Egypt! Not a more circumstantial, or literally fulfilled promise, is to be found in the Sacred Writings.

Verse 15. Thou shalt go to thy fathers in peace] This verse strongly implies the immortality of the soul, and a state of separate existence. He was gathered to his fathers, introduced into the place where separate spirits are kept, waiting for the general resurrection. Two things seem to be distinctly marked here. 1. The soul of Abram should be introduced among the assembly of the first-born; *Thou shalt go to thy fathers in peace.* 2. His body should be buried after a long life, one hundred and seventy-five years, chap. xxv. 7. The body was buried—the soul went to the spiritual world, to dwell among the fathers, the patriarchs, who had lived and died in the Lord. See the note on chap. xxv. 8.

Verse 16. In the fourth generation.] In former times, most ancient people counted by generations, to each of which was assigned a term of years sometimes amounting to 20, 25, 30, 33, 100, 108, and 110; for the generation was of various lengths among various people, at different times. It is probable that the fourth generation here, means the same as the four hundred years in the preceding verse. Some think it refers to the time when Eliezer the son of Aaron, the son of Amram, the son of Kohath, came out of Egypt, and divided the land of Canaan to Israel, Josh. xiv. 1. others think the fourth generation of the Amorites is intended: because it is immediately added, *the iniquity of the Amorites is not yet full*; but in the fourth generation they should be expelled, and the descendants of Abram established in their place. From these words we learn, that there is a certain pitch of iniquity to which nations may arrive before they are destroyed; and beyond which divine justice does not permit them to pass.

Verse 17. Smoking furnace, and burning lamp] Probably the smoking furnace might be designed as an emblem of the sore afflictions of the Israelites in Egypt;

19 The ^aKenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the ^bRephaims,

21 And the ^cAmorites, and the Canaanites, and Girgashites, and the Jebusites.

CHAPTER XVI.

Sarai having no child, gives Hagar, her maid, to Abram for wife, 1-3. She conceives, and despises her mistress. 4. Sarai is offended, and upbraids Abram, 5. Abram vindicates himself, and Hagar being hardly used by her mistress, runs away. 6. She is met by an angel, and counselled to return to her mistress, 7-9. God promises greatly to multiply her seed, 10. Gives the name of Ishmael to the child that should be born of her, 11. Shows his disposition and character, 12. Hagar calls the name of the Lord who speaks to her, *Thou God seest me*, 13. She calls the name of the well at which the angel met her, *Bear-tahet-rot*, 14. Ishmael is born in the 9th year of Abram's age, 15, 16.

NOW Sarai, Abram's wife, ^dbare him no children: and she had a handmaid, an ^eEgyptian, whose name was ^fHagar.

2 And Sarai said unto Abram, ^gbehold now, the Lord ^hhath restrained me from bearing; I pray ⁱthee, go in unto my

maid; it may be that I may ^jobtain children by her. And Abram ^khearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram ^lhad dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ^mdespised in her eyes.

5 And Sarai said unto Abram, My wrong ⁿbe upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: ^othe Lord judge between me and thee.

6 But Abram said unto Sarai, ^pBehold, thy maid is in thy hand; do to her ^qas it pleaseth thee. And when Sarai ^rdealt hardly with her, ^sshe fled from her face.

7 ¶ And the angel of the Lord found her by

a Num. 21, 22-b Ch. 14, 5. Isai. 17, 5-c Ch. 10, 15-19. Exod. 20, 20-22. d Gen. 2, 24. 11. Deut. 7, 1-e Ch. 15, 2. f Ch. 21, 3-g Gal. 4, 30-h Ch. 20, 3-i Ch. 20, 12 & 20, 2. 1 Sam. 1, 5, 6-1 So Ch. 20, 3, 2-k Heb. be builded by

her.-1 Ch. 3, 17.-m Ch. 12, 5. n 2 Sam. 6, 16. Prov. 20, 21, 22-o Ch. 21, 22. 1 Sam. 24, 12-p Prov. 15, 1. 1 Pet. 3, 7-q Job 2, 6. Psal. 108, 41, 42. Jer. 32, 5. r Heb. that which is good to thine eyes.-s Heb. afflicted her.-t Exod. 2, 15.

but the burning lamp was certainly the symbol of the divine presence, which, passing between the pieces, ratified the covenant with Abram, as the following verse immediately states.

Verse 18. *The Lord made a covenant* [כרת karath berith, signifies to cut a covenant, or rather the covenant sacrifices; for as no covenant was made without one, and the creature was cut in two that the contracting parties might pass between the pieces, hence cutting the covenant signified, making the covenant. The same form of speech obtained among the Romans; and because, in making their covenants, they always slew an animal, either by cutting its throat or knocking it down with a stone or axe, after which they divided the parts as we have already seen, hence among them *percutere fœdus*, to smite a covenant; and *scindere fœdus* to cleave a covenant, were terms, which signified simply to make or enter into a covenant.

From the river of Egypt [Not the Nile, but the river called *Sichor*, which was before, or on the border, of Egypt, near to the isthmus of Suez, see Josh. xiii. 3. though some think that, by this, a branch of the Nile is meant. This promise was fully accomplished in the days of David and Solomon; see 2 Sam. viii. 3, &c. 2 Chron. ix. 26.

Verse 19. *The Kenites, &c.* Here are ten nations mentioned, though afterward reckoned but seven; see Deut. vii. 1. Acts. xiii. 19. Probably some of them which existed in Abram's time, had been blended with others before the time of Moses, so that seven only out of the ten then remained; see part of these noticed, Gen. x.

In this chapter there are three subjects which must be particularly interesting to the pious reader. 1. The *condescension* of God in revealing himself to mankind in a variety of ways, so as to render it absolutely evident that he had spoken, that he loved mankind, and that he had made every provision for their eternal welfare. So unequivocal were the discoveries which God made of himself, that on the minds of those to whom they were made, not one doubt was left, relative either to the truth of the subject, or that it was God himself who made the discovery. The subject of the discovery also was such as sufficiently attested its truth to all future generations, for it concerned matters yet in futurity, so distinctly marked, so positively promised, and so highly interesting, as to make them objects of attention, memory, and desire, till they did come; and of gratitude, because of the permanent blessedness they communicated, through all generations, after the facts had taken place.

2. *The way of salvation by faith* in the promised Saviour, which now began to be explicitly declared. God gives the promise of salvation, and by means in which it was impossible, humanly speaking, that it should take place. Teaching us, 1. That the whole work was spiritual, supernatural and divine; and, 2. That no human power could suffice to produce it. This Abram believed while he was yet uncircumcised, and this faith was accounted to him for righteousness, or justification, God thereby teaching, that he would pardon, accept, and receive into favour all who should believe on the Lord Jesus Christ. And this very case has ever since been the standard of justification by faith; and the experience of mil-

lions of men built on this foundation, has sufficiently attested the truth and solidity of the ground on which it was built.

3. The foundation of the doctrine itself is laid in the covenant made between God and Abram, in behalf of all the families of the earth; and this covenant is ratified by a sacrifice. By this covenant, man is bound to God; and God graciously binds himself to man. As this covenant referred to the incarnation of Christ, and Abram, both as to himself and posterity, were to partake of the benefits of it by faith; hence *faith*, not *works*, is the only condition on which God, through Christ, forgives sins, and brings to the promised spiritual inheritance. This covenant still stands open; all the successive generations of men are parties on the one side, and Jesus is at once the sacrifice and mediator of it. As therefore the covenant still stands open, and Jesus is still the Lamb slain before the throne, every human soul must ratify the covenant for himself; and no man does so, but he who, conscious of his guilt, accepts the sacrifice which God has provided for him. Reader, hast thou done so? And, with a heart unto *righteousness*, dost thou continue to believe on the Son of God? How merciful is God, who has found out such a way of salvation, by providing a Saviour every way suitable to miserable, fallen, sinful man! One who is holy, harmless, undefiled, and separate from sinners; and who, being higher than the heavens, raises up his faithful followers to the throne of his own eternal glory! Reader, give God the praises, and avail thyself of the sin-offering which lieth at the door.

NOTES ON CHAPTER XVI.

Verse 1. *She had an handmaid, an Egyptian* [As Hagar was an Egyptian, St. Chrysostom's conjecture is very probable, that she was one of those female slaves which Pharaoh gave to Abram when he sojourned in Egypt; see chap. xii. 16. Her name, *חגרה* Hagar, signifies a stranger or sojourner; and it is likely she got this name in the family of Abram; as the word is pure Hebrew.

Verse 2. *Go in unto my maid* [It must not be forgotten, that female slaves constituted a part of the private patrimony or possessions of a wife; and that she had a right, according to the usages of those times, to dispose of them as she pleased, the husband having no authority in the case.

I may obtain children by her] The slave, being the absolute property of the mistress, not only her person, but the fruits of her labour; with all her children, were her owner's property also. The children, therefore, which were born of the slave, were considered as the children of the mistress. It was on this ground that Sarai gave her slave to Abram; and we find, what must necessarily be the consequence in all cases of polygamy, that strifes and contentions took place.

Verse 5. *My wrong be upon thee*] This appears to be intended as a reproof to Abram, containing an insinuation, that it was his fault that she herself had not been a mother; and that now he carried himself more affectionately toward Hagar than he did to her, in consequence of which conduct the slave became petulant. To remove all suspicion of this kind, Abram delivers up Hagar into her hand, who was certainly under his protection, while his concubine or secondary wife; but this right given to him

a fountain of water in the wilderness, * by the fountain in the way to ^b Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and ^c submit thyself under her hands.

10 And the angel of the LORD said unto her, ^d I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

a Ch. 22. 12.—b Exod. 15. 22.—c Tit. 2. 9. 1 Pet. 2. 12.—d Ch. 17. 20. & 22. 18. & 25. 12.

by Sarai, he restores, to prevent her jealousy and uneasiness.

Verse 6. *She dealt hardly with her*] *נָקַדְתָּ לָהּ* *te'neah, she afflicted her*—the term implying stripes and hard usage, to bring down the body and humble the mind. If the slave was to blame in this business, the mistress is not less liable to censure. She alone had brought her into those circumstances, in which it was natural for her to value herself beyond her mistress.

Verse 7. *The angel of the Lord*] That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here was greater than any created being, is sufficiently evident from the following particulars:

1. From his promising to perform what God alone could do, and foretelling what God alone could know. "I will multiply thy seed exceedingly," &c. ver. 10. "Thou art with child, and shalt bear a son," &c. ver. 11. "He shall be a wild man," &c. ver. 12. All this shows a presence which is proper to God alone.

2. Hagar considers the person who spoke to her as God; calls him *אלהי* *El*, and addresses him in the way of worship, which, had he been a created angel, he would have refused; see Rev. xix. 10. xxii. 9.

3. Moses, who relates the transaction, calls this angel expressly *יהוה* *Yehovah*; for, says he, she called *אלהי* *shem yehovah*, the NAME of the Lord that spake to her, ver. 13. Now this is a name never given to any created being.

4. This person who is here called *מַלְאָכְךָ* *maleak yehovah*, the Angel of the Lord, is the same who is called *מַלְאָכְךָ הַקֹּדֶשׁ* *hammaleak hagod*, the redeeming Angel, or, the Angel, the Redeemer, Gen. xlviii. 16. *מַלְאָכְךָ* *maleak panai*, the Angel of God's presence, Isai. lxiii. 9. and *מַלְאָכְךָ הַבְּרִית* *maleak ha-berith*, the Angel of the Covenant, Mal. iii. 1. And is the same person which the Septuagint, Isai. ix. 6. term *Μεγαλης Βουλῆς Ἀγγέλος*, the Angel of the great Counsel or Design, viz. of redeeming man and filling the earth with righteousness.

5. These things cannot be spoken of any human or created being; for the knowledge, works, &c. attributed to this person, are such as belong to God; and, as in all these cases, there is a most evident personal appearance, Jesus Christ alone can be meant, for of God the Father, it has been ever true, that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance.

In the way to Shur] As this was the road from Hebron to Egypt, it is probable, she was now returning to her own country.

Verse 8. *Hagar, Sarai's maid*] This mode of address is used to show her that she was known; and to remind her that she was the property of another.

Verse 10. *I will multiply thy seed exceedingly*] Who says this? The person who is called the Angel of the Lord; and he certainly speaks with all that authority which is proper to God.

Verse 11. *And shalt call his name Ishmael*] *יִשְׁמָעֵל* *yishmael*, from *שמע* *shamā*, he heard, and *אל* *El*, God; for, says the angel, THE LORD HATH HEARD thy affliction. Thus the name of the child must ever keep the mother in remembrance of God's merciful interposition in her behalf; and remind the child and the man, that he was an object of God's gracious and providential goodness. Afflictions and distresses have a voice in the ears of God, even when prayer is restrained—but how much more powerfully do they speak when endured in meekness of spirit, with confidence in, and supplication to, the Lord!

Verse 12. *He will be a wild man*] *אִדְמָה* *phert adam*. As the root of this word does not appear in the Hebrew Bible, it is probably found in the Arabic *فَرّا* *farra*, to run away, to run wild, and hence the wild ass, from its fleetness, and its untameable nature. What is said of the wild ass, Job xxxix. 5—8. affords the very best descrip-

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, * and shalt call his name ^a Ishmael; because the LORD hath heard thy affliction.

12 * And he will be a wild man; his hand will be against every man, and every man's hand against him; ^b and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here, looked after him ^c that seeth me?

a Ch. 17. 18. Matt. 1. 21. Luke 1. 13. 21.—b That is, God shall hear.—c Ch. 21. 20. h Ch. 25. 12.—i Ch. 21. 22.

tion that can be given of the Ishmaelites, Bedouins, and wandering Arabs, the descendants of Ishmael. "Who hath sent out the wild ass (*אִדְמָה* *phera*) free? or who hath loosed the hands (*אִדְמָה* *phera*) of the brayer? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." Nothing can be more descriptive of the wandering, lawless, freebooting life of the Arabs than this.

God himself has sent them out free; he has loosed them from all political restraint. The wilderness is their habitation, and in the parched land, where no other human beings could live, they have their dwellings. They scorn the city, and therefore have no fixed habitations; for their multitude, they are not afraid; for when they make depredations on cities and towns, they retire into the desert with so much precipitancy, that all pursuit is eluded: in this respect the crying of the driver is disregarded. They may be said to have no lands; and yet the range of the mountains is their pasture, they pitch their tents and feed their flocks wherever they please; and they search after every green thing, are continually looking after prey, and seize on every kind of property that comes in their way.

It is farther said, his hand shall be against every man, and every man's hand against him—Many potentates among the Abyssinians, Persians, Egyptians and Turks, have endeavoured to subjugate the wandering or wild Arabs; but though they have had temporary triumphs, they have been ultimately unsuccessful. Sesostris, Cyrus, Pompey, and Trajan, all endeavoured to conquer Arabia, but in vain. From the beginning to the present day they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestible argument of the truth of Divine Revelation. Had the Pentateuch no other argument to evince its divine origin, the account of Ishmael, and the prophecy concerning his descendants, collated with their history and manner of life, during a period of nearly four thousand years, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense, would stand convicted of the most ridiculous presumption and excessive folly.

The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian sea; and from Egypt to the Persian gulf. A tract of land not less than 1800 miles in length, by 900 in breadth; see chap. xvii. 20.

Verse 13. *And she called the name of the Lord*] She invoked, *אֱלֹהֵי* *va-tikra*, the name of *Yehovah* who spake unto her, thus, *Thou God seest me*! She found that the eye of a merciful God had been upon her in all her wanderings and afflictions; and her words seem to intimate that she had been seeking the divine help and protection, for she says, *Have I also, or have I not also looked after him that seeth me?*

This last clause of the verse is very obscure; and is rendered differently by all the versions. The general sense taken out of it is this: that Hagar was now convinced that God himself had appeared unto her, and was surprised to find that, notwithstanding this, she was still permitted to live; for it was generally supposed, that if God appeared to any, they must be consumed by his glories. This is frequently alluded to in the Sacred Writings. As the word *אֲחָרַי* *acharey*, which we render simply after, in other places signifies the last days, or aftertimes; see on Exod. xxxiii. 23. it may probably have a similar meaning here, and indeed this makes a consistent sense; *Have I here also seen the latter purposes or designs of him who seeth me?* An exclamation which may be at once referred to that discovery which God made, in the preceding verse, of the future state of her descendants.

after thee, the land ^a wherein ^b thou art a stranger, all the land of Canaan, for an everlasting possession: and ^c I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep,

^a Heb. of thy sojournings.—b Ch. 23. 4. & 29. 4.—c Exod. 6. 7. Lev. 26. 13. Deut. 4. 37. & 14. 2. & 28. 13. & 28. 13.

himself. What a glorious privilege! And who can doubt the possibility of its attainment, who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost? How many miserable souls employ that time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies! But some may say, "You overstrain the meaning of the term; it signifies only, *be sincere*; for as perfect obedience is impossible, God accepts of sincere obedience." If by *sincerity* the objection means *good desires*, and generally *good purposes*, with an *impure heart* and *spotted life*, then I assert, that no such thing is implied in the text, nor in the original word: but if the word *sincerity* be taken in its proper and literal sense, I have no objection to it. *Sincere* is compounded of *sine-cerâ*, "without wax;" and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated. Then let it be proclaimed from heaven—*Walk before me, and be sincere*! purge out the old leaven, that ye may be a new lump unto God, and thus ye shall be perfect, as your Father who is in heaven is perfect. This is *sincerity*!—Reader, remember that the blood of Christ cleanseth from all sin. Ten thousand quibbles on insulated texts, can never lessen, much less destroy, the merit and efficacy of the Great Atonement.

Verse 3. *And Abram fell on his face*] The eastern method of prostration was thus; the person first went down on his knees, and then lowered his head to his knees, and touched the earth with his forehead. A very painful posture, but significative of great humiliation and reverence.

Verse 5. *Thy name shall be called Abraham*] Ab-ram אברהם literally means *a high or exalted father*. Ab-ra-ham אברהם differs from the preceding only in one letter: it has ה before the last radical. Though this may appear very simple and easy, yet the true etymology and meaning of the word are very difficult to be assigned. The reason given by God for the change made in the patriarch's name is this, *for a father of many nations have I made thee*—אברהם אבי אבות *Ab-hamon-goyim*, "a father of a multitude of nations." This has led some to suppose, that אברהם *Abraham* is a contraction for אברהם אבי אבות *Ab-rab-hamon*, "the father of a great multitude."

Aben Ezra says, the name is derived from אבות *Abi-hamon*, "a powerful multitude."

Rabbi Solomon Jarchi defines the name cabalistically, and says that its numeral letters amount to two hundred and forty-eight; which, says he, is the exact number of the bones in the human body! but before the ה was added, which stands for five, it was five short of this perfection!

Rabbi Lipman says, the ה being added as the fourth letter, signifies that the Messiah should come in the fourth millenary of the world!

Clariss and others think, that the ה, which is one of the letters of the Tetragrammaton, (or word of four letters ניהוה *renohav*) was added for the sake of dignity, God associating the patriarch more nearly to himself, by thus imparting to him a portion of his own name.

Having enumerated so many opinions, that of *William Alabaster*, in his *Apparatus to the Revelation*, should not be passed by. He most wisely says, that *Ab-ram*, or *rem*, signifies *father of the Romans*, and consequently the pope; therefore *Abraham was pope the first*! This is just as likely as some of the preceding etymologies.

From all these learned, as well as puerile conjectures, we may see the extreme difficulty of ascertaining the true meaning of the word, though the concordance-makers, and proper name explainers, find no difficulty at all in the ease; and pronounce on it as readily and authoritatively as if they had been in the Divine council when it was first imposed.

Hottinger, in his *Smagma Orientale*, supposes the word to be derived from the Arabic root (ر) *rahama*, which signifies to be very numerous. Hence (أ) *abraham* would signify a copious father, or father of a multitude. This makes a very good sense, and agrees

between me and thee, and thy seed after thee; ^a Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be ^a a token of the covenant betwixt me and you.

12 And ^b he that is eight days old ^c shall be

^a Acts 7. 8.—b Acts 7. 8. Rom. 4. 11.—c Heb. a son of eight days.—g Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 6.

well with the context. Either this etymology, or that which supposes the inserted ה to be an abbreviation of the word אברהם *Abraham*, is the most likely to be the true one. But this last would require the word to be written, when full, אברהם אברהם *Ab-ram-hamon*.

The same difficulty occurs verse 15. on the word *Sarah*, שרה which signifies my *prince*, or *princess*; and *Sarah*, שרה where the whole change is made by the substitution of ה for a י. This latter might be translated *princess* in general; and while the former seems to point out her government in her own family alone, the latter appears to indicate her government over the nations of which her husband is termed the father or lord; and hence the promise states, that she shall be a mother of nations, and that kings of people should spring from her.—See ver. 15, 16.

Now, as the only change on each name is made by the insertion of a single letter, and that letter the same in both names, I cannot help concluding, that some mystery was designed by its insertion; and therefore the opinion of *Clariss* and some others, is not to be disregarded, which supposes that God shows he had conferred a peculiar dignity on both, by adding to their names one of the letters of his own; a name by which his eternal power and god-head are peculiarly pointed out.

From the difficulty of settling the etymology of these two names, on which so much stress seems to be laid in the text, the reader will see with what caution he should receive the lists of explanations of the proper names in the Old and New Testaments, which he so frequently meets with, and which, from close examination, I can pronounce to be, in general, false or absurd.

Verse 7. *An everlasting covenant*] אברהם אברהם *berith* *Abam*. See on ch. xiii. 16. Here the word *Abam* is taken in its own proper meaning, as the words immediately following prove—to be a God unto thee, and thy seed after thee; for as the soul is to endure for ever, so it shall eternally stand in need of the supporting power and energy of God; and as the reign of the Gospel dispensation shall be as long as sun and moon endure, and its consequences eternal, so must the covenant be on which these are founded.

Verse 8. *Everlasting possession*] Here אברהם *Abam* appears to be used in its accommodated meaning, and signifies the completion of the divine counsel in reference to a particular period or dispensation. And it is literally true, that the Israelites possessed the land of Canaan, till the Mosaic dispensation was terminated in the complete introduction of that of the Gospel. But as the spiritual and temporal covenants are both blended together, and the former was pointed out and typified by the latter, hence the word, even here, may be taken in its own proper meaning, that of *ever-during*, or *eternal*; because the spiritual blessings pointed out by the temporal covenant shall have no end. And hence it is immediately added, *I will be their God*, not for a time certainly, but *for ever and ever*.—See the notes on chap. xxi. 33.

Verse 10. *Every male child—shall be circumcised*] Those who wish to invalidate the evidence of the divine origin of the Mosaic law, roundly assert, that the Israelites received the rite of circumcision from the Egyptians. Their apostle in this business is Herodotus, who, lib. ii. p. 116. edit. Steph. 1592, says, "The Colchians, Egyptians, and Ethiopians, are the only nations in the world who have used circumcision."—p. 116. from the remotest period: and the Phœnicians and Syrians who inhabit Palestine, acknowledge they received this from the Egyptians." Herodotus cannot mean *Jews* by Phœnicians and Syrians; if he does, he convicts himself of falsity; for no Jew ever did, or ever could, acknowledge this, with the history of Abraham in his hand. If Herodotus had written before the days of Abraham, or at least before the sojourning of the children of Israel in Egypt, and informed us that circumcision had been practised among them "from the beginning, there would then exist a possibility that the Israelites, while sojourning among them, had learned and adopted this rite. But when we know that Herodotus flourished only four hundred and eighty-four years before the Christian era, and that Jacob and his family sojourned

circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ^b Sarah shall her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations: kings of people shall be of her.

a Exod. 4. 24.—b That is, Princess.—c Ch. 18. 10.—d Heb. she shall become nations.—e Ch. 25. 11. Gal. 4. 31. 1 Pet. 3. 6.

in Egypt more than eighteen hundred years before Christ, and that all the descendants of Abraham most conscientiously observed circumcision, and do to this day; then the presumption is, that the Egyptians received it from the Israelites, but that it was impossible the latter could have received it from the former, as they had practised it so long before their ancestors had sojourned in Egypt.

Verse 11. *And it shall be a token*] *thy loath*, for a sign of spiritual things: for the circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness, as God particularly showed in the law itself. See Deut. x. 16. See also Rom. ii. 25—29. Coloss. ii. 11. And it was a seal of that righteousness, or justification, that comes by faith, Rom. iv. 11. That some of the Jews had a just notion of its spiritual intention, is plain from many passages in the Chaldee paraphrases, and in the Jewish writers. I borrow one passage from the book *Zohar*, quoted by Ainsworth; "At what time a man is sealed with this holy seal (of circumcision) thenceforth he seeth the holy blessed God properly, and the holy soul is united to him. If he be not worthy, and keepeth not this sign, what is written? *By the breath of God they perish*, (Job iv. 9.) because this seal of the holy blessed God was not kept. But if he be worthy, and keep it, the Holy Ghost is not separated from Him."

Verse 12. *He that is eight days old*] Because, previous to this, they were considered unclean, and might not be offered to God, Lev. xii. 2, 3, and circumcision was ever understood as a consecration of the person to God. Neither calf, lamb, nor kid, was offered to God till it was eight days old, for the same reason, Lev. xxiii. 27.

Verse 13. *He that is born in thy house*] The son of a servant—he that is bought with money—a slave, on his coming into the family. According to the Jewish writers, the father was to circumcise his son, and the master the servant born in his house, or the slave bought with money. If the father or master neglected to do this, then the magistrates were obliged to see it performed: if the neglect of this ordinance was unknown to the magistrates, then the person himself, when he came of age to discern the command of God, was obliged to do it.

Verse 14. *The uncircumcised—shall be cut off from his people*] By being cut off, some have imagined that a sudden temporal death was implied; but the simple meaning seems to be, that such should have no right to, nor share in, the blessings of the covenant, which we have already seen were both of a temporal and spiritual kind; and if so, then eternal death was implied; for it was impossible for a person who had not received the spiritual purification, to enter into eternal glory. The spirit of this law extends to all ages, dispensations, and people—he whose heart is not purified from sin, cannot enter into the kingdom of God. Reader, on what is thy hope of heaven founded?

Verse 15. *Thou shalt not call her name Sarai but Sarah*]—See on verse 5.

Verse 16. *I will bless her, &c.*] Sarah certainly stands at the head of all the women of the Old Testament, on account of her extraordinary privileges. I am quite of Calmet's opinion, though I cannot push the parallel so far as he does, that Sarah was a type of the blessed Virgin. St. Paul considers her a type of the New Testament, and heavenly Jerusalem; and as all true believers are considered as the children of Abraham, so all faithful, holy women, are considered the daughters of Sarah, Gal. iv. 22, 24, 26. See also 1 Pet. iii. 6.

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17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and I will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

f Ch. 12. 12. & 21. 2.—g Ch. 12. 10. & 21. 2. Gal. 4. 31.—h Ch. 18. 10.—i Ch. 25. 12. 16.—k Ch. 21. 18.—l Ch. 21. 2.

Verse 17. *Then Abraham—laughed*] I am astonished to find learned and pious men considering this as a token of Abraham's weakness of faith, or unbelief, when they have the most positive assurance from the Spirit of God himself, that Abraham was not weak, but strong, in the faith—that he staggered not at the promise through unbelief, but gave glory to God, Rom. iv. 19, 20. It is true, the same word is used ch. xviii. 12, concerning Sarah, in whom it was certainly a sign of doubtfulness, though mixed with pleasure at the thought of the possibility of her becoming a mother; but we know how possible it is to express both faith and unbelief in the same way; and even pleasure and disdain have been expressed by a smile or laugh. By laughing, Abraham undoubtedly expressed his joy at the prospect of the fulfilment of so glorious a promise: and from this very circumstance Isaac had his name. *prv Yitschak*, which we change into Isaac, signifies laughter; and it is the same word which is used in the verse before us—*Abraham fell on his face—prv va yitschak*, and he laughed—and to the joy which he felt on this occasion, our Lord evidently alludes, John viii. 56. *Your father Abraham rejoiced to see my day; and he saw it, and was glad*. And to commemorate this joy, which he felt when God gave him the promise, he called his son's name Isaac.—See the note on chap. xxi. 6.

Verse 18. *O that Ishmael might live before thee*] Abraham finding that the covenant was to be established in another branch of his family, he felt solicitous for his son Ishmael, whom he considered as necessarily excluded; on which God delivers that most remarkable prophecy, which follows in the 20th verse, and which contains an answer to the prayer and wish of Abraham—*And as for Ishmael, I have heard thee*; so that the object of Abraham's prayer was, that his son Ishmael might be the head of a prosperous and potent people.

Verse 20. *Twelve princes shall he beget, &c.*] See the names of these twelve princes, chap. xxv. 12—16. From Ishmael proceeded the various tribes of the Arabs, called also *Saracens*, by Christian writers. They were anciently, and still continue to be, a very numerous and powerful people. "It was somewhat wonderful, and not to be foreseen by human sagacity," says Bishop Newton, "that a man's whole posterity should so nearly resemble him, and retain the same inclinations, the same habits, and the same customs, throughout all ages! These are the only people, besides the Jews, who have subsisted as a distinct people from the beginning; and in some respects they very much resemble each other. 1. The Arabs, as well as the Jews, are descended from Abraham, and both boast of their descent from the father of the faithful. 2. The Arabs, as well as the Jews, are circumcised, and both profess to have derived this ceremony from Abraham. 3. The Arabs, as well as the Jews, had originally twelve patriarchs, who were their princes or governors. 4. The Arabs, as well as the Jews, marry among themselves, and in their own tribes. 5. The Arabs, as well as the Jews, are singular in several of their customs, and are standing monuments to all ages, of the exactness of the divine predictions, and of the veracity of Scripture history. We may, with more confidence, believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith."—See Bp. Newton's *Second Dissertation on the Prophecies*, and see the notes on ch. xvi. 12.

Verse 21. *My covenant will I establish with Isaac*] All temporal good things are promised to Ishmael and his pos-

22 And he left off talking with him, and ^a God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the ^b self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, ^c when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day *was* Abraham circumcised, and Ishmael his son.

27 And ^d all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

a Ch. 12. 28. & 26. 12.—b Ch. 24. 26. Josh. 5. 2-9. Acts 16. 3. Rom. 2. 25-28. & 4. 9-12. Gal. 3. 6. & 4. 15.

terity, but the establishment of the Lord's covenant is to be with Isaac. Hence it is fully evident, that this covenant referred chiefly to *spiritual* things—to the Messiah and the salvation which should be brought to both Jews and Gentiles by his incarnation, death, and glorification.

Verse 22. *God went up from Abraham*] Ascended evidently before him, so that he had the fullest proof that it was no human being, no earthly angel, or messenger, that talked with him: and the promise of a son in the course of a single year, at *this set time in the next year*, ver. 21. which had every human probability against it, was to be the sure token of the truth of all that had hitherto taken place; and the proof that all that was farther promised should be fulfilled in its due time. Was it not in nearly the same way that the Lord went up from Abraham, that Jesus Christ ascended to heaven in the presence of his disciples? Luke xxiv. 51.

Verse 23. *And Abraham took Ishmael, &c.*] Had not Abraham, his son, who was of age to judge for himself, and all the family, been fully convinced that this thing was of God, they could not have submitted to it. A rite so painful, so repugnant to every feeling of delicacy, and every way revolting to nature, could never have sprung up in the imagination of man. To this day, the Jews practise it as a divine ordinance: and all the Arabians do the same. As a distinction between them and other people, it never could have been designed, because it was a *sign* that was never to *appear*. The individual alone, knew that he bore in his flesh this sign of the covenant; and he bore it by the order of God; and he knew it was a *sign* and *seal* of spiritual blessings, and not the blessings themselves, though a proof that these blessings were promised, and that he had a *right* to them. Those who did not consider it in this spiritual reference, are by the apostle denominated the *circumcision*. Phil. iii. 2. i. e. persons whose flesh was cut, but whose hearts were not purified.

THE contents of this chapter may be summed up in a few propositions:

1. God, in renewing his *covenant* with Abram, makes an important change in his and Sara's name; a change which should ever act as a help to their faith, that the promises by which God had bound himself should be punctually fulfilled. However difficult it may be for us to ascertain the precise import of the change then made, we may rest assured that it was perfectly understood by both; and that, as they had received this name from God, they considered it as placing them in a new relation both to their *Maker* and to their posterity. From what we have already seen, the change made in Abram's name is *inscrutable* to us: there is something like this Rev. ii. 17. *To him that overcometh will I give a white stone, and a new NAME—which no man knoweth, saving he that receiveth it.* The full import of the change made in a soul that enters into covenant with God through Christ, is only known to itself: a stranger intermeddleth not with its joy. Hence, even men of learning, and the world at large, have considered experimental religion as enthusiasm, merely because they have not understood its nature, and have permitted themselves to be carried away by prejudices, which they have imbibed first through the means of ignorant or hypocritical pretenders to deep piety: but while they have the Sacred Writings before them, their prejudices and opposition to that, without which they cannot be saved, are as unprincipled as they are absurd.

2. God gives Abraham a *precept*, which should be observed not only by himself, but by all his posterity; for

CHAPTER XVIII.

The Lord appears unto Abraham in Mamre, 1. Three angels in human appearance come towards his tent, 2: he invites them to wash and refresh themselves, 3-5: prepares a calf, bread, butter, and milk, for their entertainment, and himself serves them, 6-8: they promise that within a year Sarah shall have a son, 9, 10. Sarah, knowing herself and husband to be superannuated, smiles at the promise, 11, 12: one of the three, who is called the Lord, or Jehovah, chides her, and asserts the sufficiency of the Divine Power to accomplish the promise, 13, 14. Sarah, through fear, denies that she had laughed or showed signs of scepticism, 15. Abraham accompanies these divine persons on their way to Sodom, 16: and that one who is called Jehovah, informs him of his purpose to destroy Sodom and Gomorrah, because of their great wickedness, 17-21. The two former proceed towards Sodom, while the latter (Jehovah) remains with Abraham, 22. Abraham intercedes for the inhabitants of those cities, entreating the Lord to spare them provided *40* righteous persons should be found in them, 23-25. The Lord grants this request, 26: he pleads for the same mercy should only *forty-five* be found there; which is also granted, 27, 28: he pleads the same for *forty*, which is also granted, 29: for *thirty*, with the same success, 30: for *twenty*, and receives the same gracious answer, 31: for *ten*, and the Lord assures him that should *ten* righteous persons be found there, he will not destroy the place, 32. Jehovah then departs, and Abraham returns to his tent, 33.

AND THE LORD appeared unto him in the ^a plains of Mamre: and he sat in the tent-door in the heat of the day:

2 ^b And he lift up his eyes and looked; and, lo, three men stood by him: ^c and when he saw

c See Ver. 1 & 17. Rom. 4. 12.—d Ch. 12. 12.—e Ch. 12. 12. & 14. 12.—f Heb. 12. 2 & Ch. 12. 1. 1 Pet. 4. 2.

this was to be a permanent sign of that covenant which was to endure for ever. Though the sign is now changed from *circumcision* to *baptism*, each of them equally significant, yet the covenant is not changed in any part of its essential meaning. Faith in God, through the great Sacrifice, remission of sins, and sanctification of the heart, are required by the new covenant as well as by the old.

3. The rite of *circumcision* was *painful* and *humiliating*, to denote that *repentance*, *self-denial*, &c. are absolutely necessary to all who wish for redemption in the blood of the covenant—and the *putting away this filth of the flesh*, showed the necessity of a pure heart and a holy life.

4. As eternal life is the free gift of God, he has a right to give it in what way he pleases, and on what terms. He says to Abram and his seed—*Ye shall circumcise the flesh of your foreskin*, and he that doth not so *shall be cut off from his people*. He says also to sinners in general—*Let the wicked forsake his way, and the unrighteous man his thoughts—Repent, and believe the Gospel—and Except ye repent, ye shall perish*. These are the *terms* on which he chooses to bestow the blessings of the old and new covenants. And let it be remembered, that stretching out the hand to receive an alms can never be considered as *meriting the bounty* received; neither can repentance or faith *merit* salvation, although they are the conditions on which it is bestowed.

5. The *precepts* given under both covenants were accompanied with a *promise of the Messiah*. God well knows, that no religious rite can be properly observed, and no precept obeyed, unless he impart strength from on high: and he teaches us, that that strength must ever come through the promised Seed. Hence, with the utmost propriety, we ask every blessing *through him*, in whom God is well pleased.

6. The *precept*, the *promise*, and the *rite*, were prefaced with—I am God all-sufficient, walk before me, and be thou perfect. God, who is the sole object of religious worship, has the sole authority to prescribe that worship, and the rites and ceremonies which shall be used in it; hence he prescribed *circumcision* and *sacrifices* under the old law, and *baptism* and the *eucharist* under the Gospel; and to render both effectual to the end of their institution, *faith* in God was indispensably necessary.

7. Those who profess to believe in him, must not live as they list, but as he pleases. Though redeemed from the curse of the law, and from the rites and ceremonies of the Jewish church, they are under the law to Christ, and must walk before him—be in all things obedient to that moral law, which is an emanation from the righteousness of God, and of eternal obligation; and let it ever be remembered, that Christ is the author of eternal salvation to all that obey him. Without faith and obedience there can be no holiness; and without holiness, none can see the Lord. Be all that God would have thee to be, and God will be to thee all that thou canst possibly require. He never gives a precept, but he offers sufficient grace to enable thee to perform it. Believe as he would have thee, and act as he shall strengthen thee; and thou wilt then believe all things *easily*, and do all things well.

NOTES ON CHAPTER XVIII.

Verse 1. *And the Lord appeared*] See on ch. xv. i.

Sat in the tent-door] For the purpose of enjoying the refreshing air; in the heat of the day, when the sun had most power.

Verse 2. *Three men stood by him*] נִצְּבִים שְׁלֹשָׁה Nitse-

them, he ran to meet them from the tent-door, and bowed himself towards the ground,

8 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that, ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal; knead it and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

a Ch. 12. 2 & 23. 24.—b Job. 6. 12 & 12. 12.—c Heb. stay.—d Job. 12. 5. Ps. 115. 15.—e Ch. 12. 2 & 23.—f Heb. you have passed.—g Heb. hasten.—h Ch. 12. 2.—i Ch. 24. 67.—k Ver. 14.—l 2 Kings 4. 15.—m Ch. 17. 19, 21, & 22. 2. Rom.

9. 2.—a Ch. 17. 17. Rom. 4. 12. Heb. 11. 11, 12, 19.—b Ch. 21. 35.—c Ch. 17. 17. g Luke 1. 18.—i 1 Pet. 2. 6.—j Jer. 26. 17. Zech. 9. 8. Matt. 2. 2 & 12. 28. Luke 1. 37.—k Ch. 17. 21. Ver. 10. 2 Kings 4. 15.

him alone, were standing over against him; for if they had been standing by him, as our translation says, he needed not to have run from the tent-door to meet them. To Abraham these appeared at first as men; but he entertained angels unawares; see Heb. xii. 2.

Verse 3. *And he said, My Lord, &c.*] The word is *ym adonai*, not *ym yehovah*, for as yet Abraham did not know the quality of his guests. For an explanation of this word see on Gen. xv. 8.

Verse 4. *Let a little water—be fetched, and wash your feet, &c.*] In these verses we find a delightful picture of genuine and primitive hospitality. In those ancient times, shoes, such as ours, were not in use; and the foot was protected only by sandals or soles, which fastened round the foot with straps. It was therefore a great refreshment, in so hot a country, to get the feet washed at the end of a day's journey; and this is the first thing that Abraham proposes. *Rest yourselves under the tree*—we have already heard of the oak grove of Mamre, ch. xii. 6. and this was the second requisite for the refreshment of a weary traveller, viz. rest in the shade.

Verse 5. *I will fetch a morsel of bread*] This was the third requisite, and is introduced in its proper order; as eating immediately after exertion or fatigue is very unwholesome. The strong action of the lungs and heart should have time to diminish, before any food is received into the stomach, as otherwise concoction is prevented, and fever in a less or greater degree produced.

For therefore are ye come] In those ancient days every traveller conceived he had a right to refreshment when he needed it, at the first tent he met with on his journey.

So do as thou hast said] How exceedingly simple was all this! on neither side is there any compliment, but such as a generous heart and sound sense dictate.

Verse 6. *Three measures of fine meal.* The *Seah*, into which is here translated *measure*, contained according to Bishop Cumberland, about two gallons and a half; and Mr. Ainsworth translates the word *peck*. On this circumstance the following observations of the judicious and pious Abbé Fleury cannot fail to be acceptable to the reader: speaking of the frugality of the patriarchs, he says, "We have an instance of a splendid entertainment, in that which Abraham made for the three angels. He set a whole calf before them, new bread, but baked on the hearth, together with butter and milk." Three measures of meal were baked into bread on this occasion, which comes to more than two of our bushels, and nearly to fifty-six pounds of our weight; whence we may conclude, that men were great eaters in those days, used much exercise, were probably of a much larger stature, as well as longer lives than we. Homer, (*Odys. l. xiv. ver. 74, &c.*) makes his heroes great eaters. When *Eumæus* entertained *Ulysses*, he dressed two pigs for himself and his guest:

"So saying, he grided quick his truce close,
And leaning, sought the altar; thence bringing two
Of the immortal herd, he slaughtered both,
Flayed them, and dashed and spiced them, and plaid
The whole well roasted, trumpet, spice, and all,
Basking before Ulysses."

Couper.

On another occasion a hog of *five* years old was slaughtered and served up for *five* persons:

"His wood for fuel he prepared,
And dragging thither a well fatted brown
Of the fifth year—
Next plucking him, and scorching close his hair,
The joints they paried, &c."

Ibid. ver. 412.

Couper.

Homer's heroes wait upon themselves in the common occasions of life: the patriarchs do the same. Abraham, who had so many servants, and was nearly a hundred years old, brought the water himself to wash the feet of his guests, ordered his wife to make the bread quickly, went himself to choose the calf from the herd, and came again to serve them *standing*. I will allow that he was animated on this occasion with a desire of showing hospitality; but the lives of all the rest of the patriarchs were similar to this.

Make cakes upon the hearth.] Or under the ashes. This mode is used in the east to the present day. When the hearth is strongly heated with the fire that has been kindled on it, they remove the coals, sweep off the ashes, lay on the bread, and then cover it with the hot cinders.

Verse 10. *I will certainly return*] Abraham was now ninety-nine years of age, and this promise was fulfilled when he was a hundred, so that the phrase *according to the time of life*, must mean either a complete year, or nine months from the present time, the ordinary term of pregnancy. Taken in this latter sense, Abraham was now in the ninety-ninth year of his age; and Isaac was born when he was in his hundredth year.

Verse 11. *It ceased to be with Sarah after the manner of women.*] And consequently, naturally speaking, conception could not take place; therefore if she have a son, it must be in a supernatural or miraculous way.

Verse 12. *Sarah laughed*] Partly through pleasure at the bare idea of the possibility of the thing; and partly from a conviction that it was extremely improbable. She appears to have been in the same spirit, and to have had the same feelings of those who, unexpectedly hearing of something of great consequence to themselves, smile, and say, *the news is too good to be true*; see ch. xxi. 6. There is a case very similar to this mentioned, Psal. cxxvi. 1, 2. On Abraham's laughing when the promise was made to him, see the note on ch. xvii. 17.

Verse 13. *And the Lord (Jehovah) said, &c.*] So it appears that one of those three persons was *Jehovah*; and as this name is never given to any created being, consequently the ever-blessed God is intended; and as He was never seen in any bodily shape, consequently the great angel of the covenant, Jesus Christ, must be intended; see on ch. xvi. 7.

Verse 14. *Is any thing too hard for the Lord?* חַיִּיפָּלֵי מַעֲשֵׂהוֹהָבָה דָּבָר, shall a word (or thing) be wonderful from the Lord? i. e. can any thing be too great a miracle for him to effect? The Septuagint translate the passage, *Μὴ ἀδυνατεῖ τὰ τοιαῦτα ὁ θεὸς ἔργειν*; which St. Luke adopts almost literally, only making it an affirmative position instead of a question, *οὐκ ἀδυνατεῖ τὰ τοιαῦτα ὁ θεὸς ἔργειν*. And which we translate, *With God nothing shall be impossible.* Luke i. 37. Many copies of the Septuagint insert the word *πάν* before *ἐργειν*, as in St. Luke, but it makes little difference in the sense. It was to correct Sarah's unbelief, and to strengthen her faith,

16 And the men rose up from thence, and looked towards Sodom: and Abraham went with them ^a to bring them on the way.

17 ¶ And the Lord said, ^b Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^c blessed in him?

19 For I know him, ^d that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, Because ^e the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 ^f I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, ^g I will know.

22 And the men turned their faces from thence, ^h and went towards Sodom: but Abraham ⁱ stood yet before the Lord.

23 ¶ And Abraham ^k drew near, and said, ^l Wilt thou also destroy the righteous with the wicked?

24 ^m Peradventure there be fifty righteous within the city: wilt thou also destroy and not

spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and ⁿ that the righteous should be as the wicked, that be far from thee: ^o Shall not the Judge of all the earth do right?

26 And the Lord said, ^p If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, ^q Behold now, I have taken upon me to speak unto the Lord, which *am* ^r but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack* of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30 And he said ^s unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

^a Rom. 15. 24. ^b John 6. 2. ^c Ps. 95. 14. ^d Amos 3. 7. ^e John 15. 15. ^f Ch. 12. 3. & 22. 18. ^g Acts 2. 25. ^h Gal. 3. 8. ⁱ Deut. 4. 9, 10. ^j 1. John. 24. 15. ^k Ephes. 4. 4. ^l Ch. 4. 10. & 19. 13. ^m James 5. 4. ⁿ Ch. 11. 5. ^o Exod. 3. 8. ^p Deut. 8. 2. & 13. 3. ^q Job. 22. 22. ^r Luke 16. 15. ^s 2 Cor. 11. 11. ^t Ch. 19. 1. ^u Ver. 1. ^v Heb. 10. 22.

that God spoke these most important words; words which state, that where human wisdom, prudence, and energy fail; and where nature herself ceases to be an agent through lack of energy to act, or laws to direct and regulate energy—there also God has *full sway*—and by his own omniscient power, works all things after the counsel of his own will. Is there an effect to be produced? God can produce it as well *without* as *with* means. He produced nature, the whole system of causes and effects, when in the whole compass of his own eternity there was neither *means* nor *being*. He spake, and it was done; He commanded, and it stood fast. How great and wonderful is God!

Verse 16. *Abraham went with them to bring them on the way.* [This was another piece of primitive hospitality—to direct strangers in the way. Public roads did not then exist; and guides were essentially necessary in countries where villages were seldom to be met with, and where solitary dwellings did not exist.]

Verse 17. *Shall I hide from Abraham?* That is, I will not hide. A common mode of speech in Scripture; a question asked, when an affirmative is designed. *Do men gather grapes off thorns?* Men do not gather grapes off thorns, &c.

Verse 18. *Shall surely become a great and mighty nation.* The revelation that I make to him shall be preserved among his posterity; and the exact fulfilment of my promises, made so long before, shall lead them to believe in my name, and trust in my goodness.

Verse 19. *And they shall keep the way of the Lord.* The true religion—God's way: that in which God walks himself, and in which, of course, his followers walk also—to do justice and judgment—not only to preserve the truth in their creed, but maintain it in their practice. For an explanation of these words, see on Levit. xxvi. 15.

Verse 20. *Because the cry of Sodom and Gomorrah.* See the notes on ch. xiii. 13.

Verse 21. *I will go down now, &c.* A lesson to magistrates, teaching them not to judge according to report, but accurately to inquire into the facts themselves.

Verse 22. *And the men turned their faces.* That is, the two angels who accompanied Jehovah, were now sent toward Sodom; while the third, who is called the Lord or *Jehovah*, remained with Abraham, for the purpose of teaching him the great usefulness and importance of faith and prayer.

Verse 23. *Wilt thou destroy the righteous with the wicked?* A form of speech similar to that in ver. 17. An invariable principle of justice, that the righteous shall not be punished for the crimes of the impious. And this Abraham lays down as the *foundation* of his supplications. Who can pray with any hope of success, who cannot assign a *reason* to God and his *conscience* for the petitions he offers? The great sacrifice offered by Christ, is an infinite reason why a penitent sinner should expect to find the mercy for which he pleads.

¹ Numb. 16. 22. ² Sam. 24. 17. ³ Jer. 5. 1. ⁴ Job. 30. ⁵ Isai. 3. 10. ⁶ Jer. 8. 2. & 34. 17. ⁷ Ps. 58. 11. & 94. 2. ⁸ Rom. 3. 6. ⁹ Jer. 5. 1. ¹⁰ Eccl. 32. 30. ¹¹ Jer. 18. 1. ¹² Ch. 2. 19. ¹³ Job. 4. 19. ¹⁴ Eccles. 12. 7. ¹⁵ 1 Cor. 15. 47. ¹⁶ 2 Cor. 5. 1.

Verse 25. *Shall not the Judge of all the earth do right?* God alone is the judge of all men. Abraham, in thus addressing himself to the person in the text, considers him either as the Supreme Being, or his representative.

Verse 27. *Which am but dust and ashes.* *אפר ואפר* *apher ve apher*, words very similar in sound, as they refer to matters which so much resemble each other. *Dust*, the lightest particles of earth. *Ashes*, the residuum of consumed substances. By these expressions, he shows how deeply his soul was humbled in the presence of God. He who has high thoughts of himself, must have low thoughts of the dignity of the divine nature, of the majesty of God, and the sinfulness of sin.

Verse 32. *Peradventure ten shall be found there.* Knowing that in the family of his nephew the true religion was professed and practised, he could not suppose there could be less than ten righteous persons in the city, he did not think it necessary to urge his supplication farther; he therefore left off his entreaties, and the Lord departed from him. It is highly worthy of observation, that while he continued to pray, the presence of God was continued; and when Abraham ended, the *glory of the Lord was lifted up*, as the Targum expresses it.

This chapter, though containing only the preliminaries to the awful catastrophe detailed in the next, affords us several lessons of useful and important information.

1. The hospitality and humanity of Abraham are worthy not only of our most serious regard, but also of our imitation. He sat in the door of his tent in the heat of the day, not only to enjoy the current of refreshing air, but that if he saw any weary and exhausted travellers, he might invite them to rest and refresh themselves. Hospitality is ever becoming in one human being towards another; for every destitute man is a *brother* in distress, and demands our most prompt and affectionate assistance, according to that heavenly precept, *What ye would that men should do unto you, do even so unto them*. From this conduct of Abraham a divine precept is formed, *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares*, Heb. xiii. 2.

2. Whatever is given on the ground of humanity and mercy, is given unto God, and is sure to meet with his approbation, and a suitable reward. While Abraham entertained his guests, God discovers himself, and reveals to him the counsels of his will, and renews the promise of a numerous posterity. Sarah, though, naturally speaking, past child-bearing, shall have a son: natural obstacles cannot hinder the purpose of God: nature is his instrument, and as it works not only by general laws, but also by any particular will of God, so it may accomplish that will, in any way he may choose to direct. It is always difficult to credit God's promises when they relate to supernatural things; and still more so, when they have for their object, events that are *contrary* to the course of nature: but, as *nothing is too hard for God*; so all

32 And he said, "Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there." And he said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

The two angels mentioned in the preceding chapter come in the evening to Sodom, 1. Lot, who was sitting at the gate, invites them to enter his house, and take some refreshment, and tarry all night; which they at first refuse, 2; but, on being persistently entreated, they at last comply, 3. The admirable conduct of the men of Sodom, 4, 5. Lot's deep concern for the honour and safety of his guests, which led him to make a most exceptional proposal to those wicked men, 6-8. The violent proceedings of the Sodomites, 9. Lot rescued from their barbarity by the angels who came thence with blindness, 10, 11. They exact Lot and his family to flee from that wicked place, as God was about to destroy it, 12, 13. Lot's fruitless exhortation to his sons-in-law, 14. The angels hasten Lot and his family to depart, 15, 16. Their exhortation, 17. Lot's request, 18-20. He is permitted to escape to Zoar, 21-22. Fire and brimstone are rained down from heaven upon all the cities of the plain, by which they are entirely destroyed, 24, 25. Lot's wife, looking behind, becomes a pillar of salt, 26. Abraham, early in the morning, discovers the destruction of those iniquitous cities, 27-28. Lot, fearing to continue in Zoar, went with his two daughters to the mountain, and dwelt in a cave, 29. The strange conduct of his daughters, and his unhappy deception, 30-32. Moab and Ammonites, from whom sprang the Moabites and Ammonites, 37, 38.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and

a Judges 6. 22.—b James 5. 16.—c Ch. 18. 22.—d Ch. 18. 1. &c.—e Hebr. 12. 2. (Ch. 18. 4.—f See Luke 24. 28.—g Ch. 18. 8.—h Gen. 1. 2.)

things are possible to him that believeth. It is that faith alone, which is of the operation of God's Spirit, that is capable of crediting supernatural things: he who does not pray to be enabled to believe, and if he do, uses not the power when received, can never believe to the saving of the soul.

3. Abraham trusts much in God; and God reposes much confidence in Abraham. He knows that God is faithful, and will fulfil his promises; and God knows that Abraham is faithful, and will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, ver. 19. No man lives unto himself; and God gives us neither spiritual nor temporal blessings for ourselves alone; our bread we are to divide with the hungry, and to help the stranger in distress. He who understands the way of God, should carefully instruct his household in that way: and he who is the father of a family, should pray to God to teach him, that he may teach his household. His ignorance of God and salvation can be no excuse for his neglecting his family—it is his indispensable duty to teach them; and God will teach him, if he earnestly seek it, that he may be able to discharge this duty to his family. Reader, if thy children or servants perish through thy neglect, God will judge thee for it in the great day.

4. The sin of Sodom and the cities of the plain was great and grievous—the measure of their iniquity was full, and God determined to destroy them. Judgment is God's strange work, but though rarely done, it must be done sometimes, lest men should suppose that right and wrong, vice and virtue, were alike in the eye of God. And these judgments must be dispensed in such a way, as to show, they are not the results of natural causes, but come immediately from the incensed justice of the Most High.

5. Every man who loves God, loves his neighbour also; and he who loves his neighbour, will do all in his power to promote the well-being both of his soul and his body. Abraham cannot prevent the men of Sodom from sinning against God; but he can make prayer and intercession for their souls; and plead, if not in arrest, yet in mitigation of judgment. He therefore intercedes for the transgressors, and God is well pleased with his intercessions. These are the offerings of God's own love in the heart of his servant.

6. How true is that word—The energetic faithful prayer of a righteous man availeth much. Abraham draws near to God by affection and faith; and, in the most devout and humble manner, makes prayer and supplication; and every petition is answered on the spot. Nor does God cease to promise to show mercy, till Abraham ceases to intercede! What encouragement does this hold out to them that fear God, to make prayer and intercession for their sinful neighbours and ungodly relatives! Faith in the Lord Jesus endues prayer with a species of omnipotence—whatsoever a man asks of the Father in his name, he will do it. Prayer has been termed the gate of heaven; but, without faith, that gate cannot be opened. He who prays as he should, and believes as he ought, shall have the fulness of the blessing of the Gospel of peace.

tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly:

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said

k Judges 19. 22.—l Ch. 4. 1. Rom. 1. 24. 27. Jude 7.—m Judg. 19. 28.—n See Judges 19. 24.—o See Ch. 18. 6.

NOTES ON CHAPTER XIX.

Verse 1. *Two angels*] The two referred to chap. xviii. ver. 22.

Sat in the gate] Probably, in order to prevent unwary travellers from being entrapped by his wicked townsmen, he waited at the gate of the city to bring the strangers he might meet with to his own house, as well as to transact his own business.

Bowed himself] Not through religious reverence, for he did not know the quality of his guests; but through the customary form of civility. See on verses 3-5. of the preceding chapter.

Verse 2. *Nay, but we will abide in the street*] Instead of *la*, nay, some MSS. have *lo*, to him. "And they said unto him, for we lodge in the street;" where, nevertheless, the negation is understood. Knowing the disposition of the inhabitants, and appearing in the mere character of travellers, they preferred the open street to any house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof. Our Lord, willing for the time being, to conceal his person from the knowledge of the disciples going to Emmaus, made as though he would go farther; but at last, like the angels here, yielded to the importunity of his disciples, and went into their lodgings.

Verse 5. *Where are the men which came in to thee?* &c.] This account justifies the character given of this depraved people in the preceding chapter, ver. 20. and in chap. xiii. 13. As their crime was the deepest disgrace to human nature, so it is too bad to be described: in the sacred text it is sufficiently marked; and the iniquity which, from these most abominable wretches, has been called *Sodomy*, is punished in our country with death.

Verse 8. *Behold now, I have two daughters*] Nothing but that sacred light in which the rites of hospitality were regarded among the eastern nations, could either justify or palliate this proposal of Lot. A man who had taken a stranger under his care and protection, was bound to defend him even at the expense of his own life. In this light, the rights of hospitality are still regarded in Asiatic countries: and on these high notions only, the influence of which an Asiatic mind alone can properly appreciate, Lot's conduct on this occasion can be at all excused.

Verse 9. *And he will needs be a judge*] So his sitting in the gate is no proof of his being there in a magisterial capacity, as some have supposed.

Verse 11. *And they smote the men with blindness*] This has been understood two ways; 1. The angels, by the power which God had given them, deprived these wicked men of a proper and regular use of their sight so as either totally to deprive them of it, or render it so confused, that they could no longer distinguish objects; or, 2. They caused such a deep darkness to take place that they could not find Lot's door. The author of the book of Wisdom was evidently of this latter opinion: for he says, they were compassed about with horrible great darkness,

again, This one fellow * came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men * that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, * bring them out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and * the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, * which married his daughters, and said, * Up, get you out of this place; for the Lord will destroy this city. * But he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, * Arise, take thy wife, and thy two daughters, which * are here; lest thou be consumed in the * iniquity of the city.

16 And * while he lingered, the men laid hold

upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; * the Lord being merciful unto him: * and they brought him forth and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, * Escape for thy life; * look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, * not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See * I have accepted * thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for * I cannot do any thing till thou be come thither. Therefore * the name of the city was called * Zoar.

23 The sun was * risen upon the earth when Lot entered into Zoar.

24 ¶ Then * the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

a 2 Pet. 2. 7, 8.—b Exod. 2. 14.—c Wind. 19. 17. See 2 Kings 6. 18. Acts 13. 11. d Ca. 7. 1. 2 Pet. 2. 7, 8.—e Ca. 18. 28.—f 1 Chron. 21. 15.—g Matt. 1. 18.—h Numb. 16. 45.—i Exod. 3. 21. Luke 17. 33. & 24. 11.—j Numb. 32. 24. 25. Rev. 18. 4. k Heb. are found.—l Or, punishment.—m Wind. 16. 6.—n Luke 18. 15. Rom. 9. 15, 16.—p Ps. 24. 22.—q 1 Kings 19. 3.

chap. xix. 17. See a similar case of Elisha and the Syrians, 2 Kings vi. 18, &c.

Verse 12. *Hast thou here any besides? son-in-law*] Here there appears to be but one meant, as the word *ḥatan* is in the singular number: but in ver. 14. the word is plural, *ḥatanai*, his sons-in-law. There were only two in number; as we do not hear that Lot had more than two daughters; and these seem not to have been actually married to those daughters, but only betrothed, as is evident from what Lot says, ver. 8. for they had not known man, but were the spouses elect of those who are here called his sons-in-law. But though these might be reputed as a part of Lot's family, and entitled on this account to God's protection, yet it is sufficiently plain that they did not escape the perdition of these wicked men; and the reason is given ver. 14. they received the solemn warning as a ridiculous tale, the creature of Lot's invention, or the offspring of his fear. Therefore they made no provision for their escape, and doubtless perished, (notwithstanding the sincerely offered grace) in the perdition that fell on this ungodly city.

Verse 16. *While he lingered*] Probably in affectionate, though useless entreaties to prevail on the remaining parts of his family to escape from the destruction that was now descending, laid hold upon his hand; pulled them away by mere force, the Lord being merciful; else they had been left to perish in their lingering, as the others were in their gainsaying.

Verse 17. *When they had brought them forth, &c.*] Every word here is emphatic, *escape for thy life*; thou art in the most imminent danger of perishing; thy life and thy soul are both at stake. *Look not behind thee*—Thou hast but barely time enough to escape from the judgment that is now descending; no lingering or thou art lost! one look back may prove fatal to thee, and God commands thee to avoid it. *Neither stay thou in all the plain*, because God will destroy that as well as the city; *escape to the mountain*; on which these judgments shall not light; and which God has appointed thee for a place of refuge; *lest thou be consumed*. It is not an ordinary judgment that is coming; a fire from heaven shall burn up the cities, the plain, and all that remain in the cities and in the plains. Both the beginning and end of this exhortation are addressed to his personal feelings. "Skin for skin, yea, all that a man hath will he give for his life:" and self-preservation is the first law of nature, to which every other consideration is minor and unimportant.

Verse 19. *I cannot escape to the mountain*] He saw the destruction so near, that he imagined he should not have time sufficient to reach the mountain before it arrived. He did not consider, that God could give no command to his creatures, that it would be impossible for them to fulfil;

r Ver. 20. Matt. 24. 16, 17, 18. Luke 9. 62. Phil. 3. 13, 14.—s Acts 10. 14.—t Job 22. 8, 9. Ps. 135. 12.—u Job. 22. 9. See Ch. 22. 25. 28. Exod. 24. 10. Deut. 14. 14. Matt. 6. 5.—v Ch. 15. 16. & 14. 2.—w That is, *little*. Ver. 20.—x Job. 22. 9. 24. 11. 25. 13. Jer. 50. 16. & 50. 40. Ezek. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7.

but the hurry and perturbation of his mind, will at once account for and excuse this gross oversight.

Verse 20. *It is a little one*] Probably Lot wished to have it for an inheritance, and therefore pleaded its being a little one, that his request might be the more readily granted. Or, he might suppose, that being a little city, it was less depraved than Sodom and Gomorrah, and therefore not so ripe for punishment, which was probably the case.

Verse 21. *See I have accepted thee*] How prevalent is prayer with God! Far from refusing to deny a reasonable petition, he shows himself as if under embarrassment to deny any.

Verse 22. *I cannot do any thing till thou be come thither*] So these heavenly messengers had the strictest commission to take care of Lot and his family; and even the purposes of divine justice could not be accomplished on the rebellious, till this righteous man and his family had escaped from the place. A proof of Abraham's assertion; *the Judge of all the earth will do right*. The name of that city was called Zoar, זֶוְאָר, *little*; its former name being Bela.

Verse 24. *The Lord rained—brimstone and fire from the Lord*] As all judgment is committed to the Son of God, many of the primitive fathers, and several modern divines, have supposed that the words *ḥav-yehovah*, and *ḥav-ḥav* *me-et Jehovah*, imply *Jehovah the Son*, raining brimstone and fire from *Jehovah the Father*: and that this place affords no mean proof of the proper divinity of our blessed Redeemer. It may be so: but though the point is sufficiently established elsewhere, it does not appear to me to be plainly indicated here. And it is always better on a subject of this kind, not to have recourse to proofs which require proofs to confirm them. It must however be granted, that two persons, mentioned as Jehovah, in one verse, is both a strange and curious circumstance: and it will appear more remarkable when we consider that the person called Jehovah, who conversed with Abraham, see chap. xviii. and sent those two angels to bring Lot and his family out of this devoted place; and seems, himself, after he left off talking with Abraham, to have ascended to heaven, ver. 33. does not any more appear on this occasion till we hear that *JEHOVAH rained upon Sodom and Gomorrah brimstone and fire from JEHOVAH out of heaven*. This certainly gives a full countenance to the opinion referred to above; though still it may fall short of positive proof.

Brimstone and fire] The word *ḥav-yehovah*, which we translate *brimstone*, is of very uncertain derivation. It is evidently used metaphorically, to point out the utmost degrees of punishment executed on the most flagrant criminals; in Deut. xxix. 23. Job xviii. 15. Psal. xi. 6.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

a Ch. 14. 8. Ps. 107. 34.

Isa. xxxiv. 9. *Ezek. xxxviii. 22.* And as *hell*, or an everlasting separation from God and the glory of his power, is the utmost punishment that can be inflicted on sinners; hence brimstone and fire are used in Scripture to signify the torments in that place of punishment. See Isa. xxx. 23. Rev. xiv. 10. xix. 20. xx. 10. xxi. 8. We may safely suppose, that it was quite possible that a shower of *nitrous* particles might have been precipitated from the atmosphere, here, as in many other places, called *heaven*, which by the action of *fire*, or the *electric fluid*, would be immediately ignited, and so consume the cities. And as we have already seen that the plains about Sodom and Gomorrah abounded with *asphaltus* or *bitumen* pits, see chap. xiv. 10. that what is particularly meant here in reference to the plain, is the setting fire to this vast store of inflammable matter by the agency of the lightning, or the electric fluid; and this, in the most natural and literal manner, accounts for the whole plain being burnt up; as that plain abounded with this bituminous substance: and thus we find *three* agents employed in the total ruin of these cities, and all the circumjacent plain: 1. Innumerable *nitrous particles* precipitated from the atmosphere. 2. The vast quantity of *asphaltus* or *bitumen* which abounded in that country: and, 3. *Lightning*, or the electric spark which ignited the nitre and bitumen, and thus consumed both the cities and the plain, or champaign country in which they were situated.

Verse 25. *And he overthrew those cities, and all the plain* This forms what is called the lake *Asphaltites*, *Dead Sea*, or *Salt sea*; which, according to the most authentic accounts, is about 70 miles in length, and 18 in breadth.

The most strange and incredible tales are told by many of the ancients, and by many of the moderns, concerning the place where these cities stood. Common fame says, that the waters of this sea are so *thick* that a stone will not sink in them; so tough and clammy, that the most boisterous wind cannot rattle them; so *deadly*, that no fish can live in them; and that if a bird happen to fly over the lake, it is killed by the poisonous effluvia which proceeds from the waters; that scarcely any verdure can grow near the place, and that in the vicinity where there are any trees, they bear a most beautiful fruit, but when you come to open it, you find nothing but *ashes*; and that the place was burning long after the apostles' times. These, and all similar tales, may be safely pronounced great exaggerations of facts, or fictions of ignorant, stupid, and superstitious monks, or impositions of unprincipled travellers, who, knowing that the common people are delighted with the marvellous, have stuffed their narratives with such accounts merely to procure a better sale for their works.

The truth is, the waters are exceedingly salt, far beyond the usual saltness of the sea; and hence it is called the *Salt sea*. In consequence of this circumstance, bodies will float in it, that would sink in common salt water; and probably it is on this account that few fish can live in it. But the monks of St. Saba affirmed to Dr. Shaw that they had seen fish caught in it; and as to the reports of any noxious quality in the air, or in the evaporations from its surface, the simple fact is, lumps of bitumen often rise from the bottom to its surface, and exhale a fetid odour which does not appear to have any thing poisonous in it. Dr. Pococke swam in it for nearly a quarter of an hour, and felt no kind of inconvenience; the water, he says, is *very clear*, and having brought away a bottle of it, he "had it analysed, and found it to contain no substances besides salt and a little alum." As there are frequent eruptions of a bituminous matter from the bottom of this lake, which seem to argue a subterraneous fire, hence the accounts that this place was burning even after the days of the apostles. And this phenomenon still continues, for "masses of bitumen," says Dr. Shaw, "in large hemispheres, are raised at certain times from the bottom, which, as soon as they touch the surface, and are thereby acted upon by the external air, burst at once with great smoke and noise, like the *pulsis fulminans* of the chymists, and disperse themselves in a thousand pieces. But this only happens near the shore; for, in greater depths, the eruptions are supposed to discover themselves in such columns of smoke, as are now and then observed to arise from the lake. And perhaps to such eruptions as these we may attribute that variety of *pits* and *hollows*, not unlike the traces of many of our ancient lime-kilns, which are found

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the

b Ver. 17. Numb. 16. 38. Prov. 14. 14. Wisd. 10. 7. Luke 17. 32. Heb. 10. 38. c Ps. 5. 8.

in the neighbourhood of this lake. The *bitumen* is, in all probability, accompanied from the bottom with *sulphur*, as both of them are found promiscuously upon the shore; and the latter is precisely the same with common native sulphur; the other is friable, yielding upon friction, or by being put into the fire, a fetid smell.

For several curious particulars on this subject, see Dr. Pococke's *Travels*, vol. ii. part i. c. 9. and Dr. Shaw's *Travels*, 4to. edit. p. 346, &c.

Verse 26. *She became a pillar of salt* The vast variety of opinions, both ancient and modern, on the crime of Lot's wife, her change, and the manner in which that change was effected, are in many cases as unsatisfactory as they are ridiculous. On this point the Sacred Scripture says little. God had commanded Lot and his family not to look behind them; the wife of Lot disobeyed this command; she looked back from behind him, Lot, her husband, and she became a pillar of salt. This is all the information the inspired historian has thought proper to give us on this subject; it is true, the account is short, but commentators and critics have made it long enough by their laborious glosses. The opinions which are the most probable are the following: 1. "Lot's wife, by the miraculous power of God, was changed into a mass of rock salt, probably retaining the human figure." 2. "Tarrying too long in the plain, she was struck with lightning, and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterward to the action of the fire, resisted the air and the wet, and was thus rendered permanent." 3. "She was struck dead and consumed in the burning up of the plain, and this judgment on her disobedience being recorded, is an imperishable memorial of the fact itself, and an everlasting warning to sinners in general, and to backsliders or apostates in particular." On these opinions it may be only necessary to state, that the two first understand the text *literally*; and that the last considers it *metaphorically*. That God might in a moment convert this disobedient woman into a *pillar* or *mass* of salt, or any other substance, there can be no doubt. Or that by continuing in the plain, till the brimstone and fire descended from heaven, she might be *struck dead with lightning*, and *indurated* or *petrified* on the spot, is as possible. And that the account of her becoming a *pillar of salt*, may be designed to be understood *metaphorically*, is also highly probable. It is certain that *salt* is frequently used in the Scriptures as an emblem of *incorruption*, *durability*, &c. Hence a *covenant of salt*, Num. xviii. 19. is a *perpetual* covenant, one that is ever to be in full force, and never broken; on this ground a *pillar of salt* may signify no more, in this case, than an everlasting monument against criminal curiosity, unbelief, and disobedience.

Could we depend upon the various accounts given by different persons who pretend to have seen the wife of Lot, standing in her complete human form, with all her distinctive marks about her, the difficulty would be at an end. But we cannot depend on these accounts; they are discordant, improbable, ridiculous, and often grossly absurd; some profess to have seen her as a *heap of salt*, others as a *rock of salt*, others as a *complete human being*, as to shape, proportion of parts, &c. &c. but only petrified. This human form, according to others, has still resident in it a continual miraculous energy: break off a finger, a toe, an arm, &c. it is immediately reproduced; so that though multitudes of curious persons have gone to see this woman, and every one has brought away a part of her, yet still she is found by the next comer a complete human form! To crown this absurd description, the author of the poem *De Sodoma*, usually attributed to Tertullian, and annexed to his works, represents her as yet *instinct with a portion of animal life, which is unequivocally designated by certain signs which every month produces*. I shall transcribe the whole passage, and refer to my author; and as I have given above the sense of the whole, my readers must excuse me from giving a more literal translation.

In fragiles uentris cunctis, et simul illo
Imperio longe ubi, formam sine corpore servans.
Durius adhuc cunctis uide stationis ubi altum,
Non phœbeo dilapsa sita, nec diuina synch.
Quædam, et quæ mediocriter aduersa formam,
Prædixit et non negare uoluerat complet.
Dixit et uivam alio sub corpore æque
Mundæ solito dispingere cingulus mones.
Tertullian Opera, vol. ii. p. 728. Edit. Olearius.

morning, to the place where * he stood before the Lord:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, ^b the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed ^{A. M. cir. 2107.} the cities of the plain, that God ^{B. C. cir. 1897.} remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and ^d dwelt in the mountain, and his two daughters

with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firstborn said unto the younger, Our father is old, and *there* is not a man in the earth * to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we ^f may preserve seed of our father.

33 * And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

^a Ch. 15. 22. Ezek. 16. 46, 50. Hab. 2. 1. Heb. 2. 1.—2 Pet. 2. 7. Rev. 18. 2. ^c Ch. 8. 1. & 13. 33. Hos. 11. 8.—3 Ver. 17, 19.

^e Ch. 15. 2. 4. Ch. 28. 9. 9. Deut. 25. 5.—f Ch. 9. 21. Prov. 23. 12-33. Mark 12. 13. ^g Lev. 18. 6, 7. Hab. 2. 15, 16.

The sentiment in the last lines is supported by Irenæus, who assures us, that though still remaining as a *pillar of salt*, this statue in form, and other *natural accidents*, exhibits decisive proofs of its original—*Jam non caro corruptibilis, sed statua salis semper manens, et per naturalia, ea quæ sunt consuetudinis hominis ostendens*, lib. iv. c. 51. To complete this absurdity, this father makes her an emblem of the true church; which, though she suffers much, and often loses whole members, yet preserves the *pillar of salt*, that is, the *foundation of the true faith*, &c.

Josephus says, that this pillar was standing in his time, and that himself had seen it—*Εἰς τὴν αὐτὴν ἀντιβᾶν* ἰσχυρὰ δ' αὐτῆς ἐν γὰρ καὶ οὐ διακρίνεται. Ant. lib. I. c. xi. 3, 4.

St. Clement, in his 1st *Ep. to the Corinthians*, ch. ii. follows Josephus, and asserts, that Lot's wife was remaining, even in that time, as a pillar of salt.

Authors of respectability and credit, who have since travelled into the Holy Land, and made it *their business* to inquire into this subject in the most particular and careful manner, have not been able to meet with *any remains of this pillar*: and all accounts begin now to be confounded in the pretty general concession both of Jews and Gentiles, that either the statue does not now remain, or that some of the heaps of salt or blocks of salt rock, which are to be met with in the vicinity of the Dead sea, may be the remains of Lot's wife! All speculations on this subject are perfectly idle; and if the general prejudice in favour of the *continued existence* of this monument of God's justice had not been very strong, I should not have deemed myself justified in entering so much at length into the subject. Those who profess to have seen it, have in general sufficiently invalidated their own testimony, by the monstrous absurdities with which they have encumbered their relations. Had Lot's wife been changed in the way that many have supposed, and still preserved somewhere in the neighbourhood of the Dead sea, surely we might expect some account of it in after parts of the Scripture history. But it is never more mentioned in the Bible; and occurs nowhere in the New Testament, but in the simple reference of our Lord to the *judgment itself*, as a warning to the disobedient and the backsliding, Luke xvii. 32. *Remember Lot's wife!*

Verse 21. *Abraham gat up early in the morning*] Anxious to know what was the effect of the prayers which he had offered to God the preceding day, what must have been his astonishment, when he found that all these cities, with the plain which resembled the garden of the Lord, ch. xiii. 10. burnt up, and the smoke ascending like the *smoke of a furnace*, and was thereby assured that even God himself could not discover *ten righteous persons* in four whole cities!

Verse 29. *God remembered Abraham*] Though he did not descend lower than *ten righteous persons*, (see ch. xviii. 32.) yet the Lord had respect to the spirit of his petitions, and spared all those which could be called *righteous*; and, for Abraham's sake, offered salvation to all the family of Lot, though neither his sons-in-law elect, nor his own wife, ultimately profited by it. The former ridiculed the warning; and the latter, though led out by the hands of the angel, yet, by breaking the command of God, perished with the other gainers.

Verse 30. *Lot went up out of Zoar*] From seeing the universal desolation that had fallen upon the land, and that the fire was still continuing its depredations, *he feared to dwell in Zoar*, lest that also should be consumed; and then went to those very mountains, to which God had ordered him at first to make his escape. Foolish man is ever preferring his own wisdom to that of his Maker. It was wrong at first not to betake himself to the mountain: it was wrong in the next place, to go to it, when God had

given him the assurance that *Zoar* should be spared for his sake. Both these cases argue a strange want of faith, both in the truth and providence of God. Had he still dwelt at Zoar, the shameful transaction afterward recorded, had in all probability, not taken place.

Verse 31. *Our father is old*—and consequently not likely to remarry—and *there is not a man in the earth*] None left, according to their opinion, in all the land of Canaan, of *their own family and kindred*; and they might think it unlawful to match with others, such as the inhabitants of Zoar, whom they knew were devoted to destruction as well as those of Sodom and Gomorrah, and were only saved at the earnest request of their father; and probably, while they lived among them, they found them ripe enough for destruction, and therefore would have thought it both dangerous and criminal to have formed any matrimonial connexions with them.

Verse 32. *Come, let us make our father drink wine*] On their flight from Zoar, it is probable they had brought with them certain provisions to serve them for the time being, and the *wine* here mentioned among the rest.

After considering all that has been said to criminate both Lot and his daughters in this business, I cannot help thinking, that the transaction itself will bear a more favourable construction than that which has been generally put on it.—1. It does not appear that it was through any base or sensual desire that the daughters of Lot wished to deceive their father. 2. They might have thought, that it would have been criminal to have married into any other family; and they knew that their husbands elect, who were probably of the same kindred, had perished in the overthrow of Sodom. 3. They might have supposed, that there was no other way left to preserve the family, and consequently, that righteousness, for which it had been remarkable, but the way which they now took. 4. They appear to have supposed, that their father would not come into the measure, because he would have considered it as profane; yet, judging the measure to be expedient and necessary, they endeavour to *sanctify the improper means* used, by the *goodness of the end* at which they aimed; a doctrine which, though resorted to by many, should be reprobated by all. Acting on this bad principle, they caused their father to drink wine.

Verse 33. *And he perceived not when she lay down, nor when, &c.*] That is, he did not perceive the time she came to his bed, nor the time she quitted it; consequently did not know *who it was* that had lain with him. In this transaction Lot appears to me to be in many respects excusable. 1. He had no accurate knowledge of what took place either on the first or second night; therefore he cannot be supposed to have been drawn away by his own lust, and enticed. That he must have been sensible that some person had been in his bed, it would be ridiculous to deny; but he might have judged it to have been some of his female domestics, which, it is reasonable to suppose he might have brought from Zoar. 2. It is very likely that he was deceived in the wine, as well as in the consequences; either he knew not the strength of wine, or wine of a superior power had been given to him on this occasion. As he had in general followed the simple pastoral life, it is not to be wondered at if he did not know the intoxicating power of wine; and being an old man, and unused to it, a small portion would be sufficient to overcome him; sound sleep would soon, at his time of life, be the effect of taking the liquor to which he was unaccustomed, and cause him to forget the effects of his intoxication. Except in this case, his moral conduct stands unblemished in the Sacred Writings: and as the whole transaction, especially as it relates to him, is capable of an interpretation not wholly injurious to his piety, both reason and religion conjoin to recommend that explanation. As to his daughters, let their *ignorance* of the real state of the case plead for them,

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also: and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son and called his name Moab: "the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

CHAPTER XX.

Abraham leaves Manna, and after having sojourned at Kadesh and Shur, settles in Gerar. 1. Abimelech takes Sarah, Abraham having acknowledged her only as his sister. 2. Abimelech is warned by God in a dream to restore Sarah. 3. He asserts his innocence. 4, 5. He is further warned. 6, 7. Expatriation with Abraham. 8-10. Abraham vindicates his conduct. 11-13. Abimelech restores Sarah, makes Abraham a present of sheep, oxen, and male and female slaves. 14. Offers him a residence in any part of the land. 15; and reproves Sarah. 16. At the intercession of Abraham, the curse of barrenness is removed from Abimelech and his household. 17, 18.

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

a Num. 22. 26. Deut. 2. 9. 2 Sam. 4. 2. 2 Kings 2. 4-27.

as far as that can go: and let it be remembered, that their sin was of that very peculiar nature, as never to be capable of becoming a precedent. For it is scarcely possible, that any shall ever be able to plead similar circumstances in vindication of a similar line of conduct.

Verse 37. Called his name Moab] This name is generally interpreted of the father; or, according to Calmet, two Moab, the waters of the father.

Verse 38. Ben-ammi] בן אמי Ben-ammi, the son of my people. Both these names seem to justify the view taken of this subject above, viz. that it was merely to preserve the family that the daughters of Lot made use of the above expedient; and hence we do not find that they ever attempted to repeat it; which, had it been done for any other purpose, they certainly would not have failed to do. On this subject Origen, in his Fifth Homily on Genesis, has these remarkable words: *Ubi hic libidinis culpa, ubi incesti criminis arguitur? Quomodo dabitur in vitio quod non iteratur in facto? Vereor proloqui quod sentio, vereor, inquam, ne castior fuerit harum incestus, quam pudicitia multarum*—"Where, in all this transaction, can the crime of lust or of incest be proved? How can this be proved to be a vice, where the fact was never repeated? I am afraid to speak my whole mind on the subject, lest the incest of these should appear more laudable than the chastity of multitudes." There is a distinction made here by Origen, which is worthy of observation. A single bad act, though a sin, does not necessarily argue a vicious heart: as to be vicious, a man must be habituated to sinful acts.

The generation which proceeded from this incestuous connexion, whatever may be said in behalf of the transaction, (its peculiar circumstances being considered,) was certainly a bad one. The Moabites soon fell from the faith of God, and became idolaters, the people of Chemoah and of Baal-Poor, Num. xxi. 29. xxv. 1-3. and were enemies to the children of Abraham. See Num. xxii. Judg. iii. 14, &c. And the Ammonites, who dwelt near to the Moabites, united with them in idolatry, and were also enemies to Israel. See Judg. xi. 4, 24. Deut. xxiii. 3, 4. As both these people made afterward a considerable figure in the Sacred History, the impartial inspired writer, takes care to introduce, at this early period, an account of their origin. See what has been said on the case of Noah's drunkenness, Gen. ix. 20, &c.

This is an awful history; and the circumstances detailed in it are as distressing to piety as to humanity. It may, however, be profitable to review the particulars.

1. From the commencement of the chapter, we find that the example and precepts of Abraham had not been lost on his nephew Lot. He also, like his uncle, watches for opportunities to call in the weary traveller. This, Abraham had taught his household; and we see the effect of this blessed teaching. Lot was both hospitable and pious, though living in the midst of a crooked and perverse race. It must be granted, that from several circumstances in his history, he appears to have been a weak man; but his weakness was such, as was not inconsistent with general uprightness and sincerity. He and his family were not forgetful to entertain strangers; and they alone were free from the pollutions of this accursed people. How powerful are the effects of a religious education, enforced by pious example! It is one of God's especial means of grace. Let a man only do justice to his family, by bringing them up in the fear of God, and he will crown it with his blessing. How many excuse the profligacy of their family, which is often entirely owing to their own neglect, by saying—"Oh, we cannot give them grace?" No, you cannot; but you can afford them the means of grace. This is your work; that is the Lord's. If through your neglect of precept and example, they perish, what an awful

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b Deut. 2. 19. Judges 10. 6-12.—c Ch. 12. 1.—d Ch. 12. 7, 14.—e Ch. 26. 6.

account must you give to the Judge of quick and dead!—It was the sentiment of a great man, that should the worst of times arrive, and magistracy and ministry were both to fail, yet, if parents would but be faithful to their trust, pure religion could not fail to be handed down to posterity, both in its form and in its power.

2. We have already heard of the wickedness of the inhabitants of the cities of the plain—the cup of their iniquity was full—their sin was of no common magnitude, and what a terrible judgment fell upon them! Brimstone and fire are rained down from heaven upon these traders in iniquity: and what a correspondence between the crime and the punishment! They burned in lust toward each other; and God burned them up with fire and brimstone. Their sin was unnatural; and God punished it by supernatural means. Divine Justice not only observes a proportion between the crime and the degree of punishment, but also between the species of crime, and the kind of punishment inflicted.

3. Disobedience to the command of God must ever meet with severe reprehension, especially in those who have already partaken of his grace, because these know his salvation, and are justly supposed to possess, by his grace, the power of resisting all solicitations to sin. The servant who knew his lord's will, and did it not, was to be beaten with many stripes. See Luke xii. 47.—Lot's wife stands as an everlasting monument of admonition and caution to all backsliders. She ran well—she permitted Satan to hinder, and she died in her provocation! While we lament her fate, we should profit by her example. To begin in the good way is well; to continue in the path is better; and to persevere unto the end, best of all. The exhortation of our blessed Lord on this subject should awaken our caution, and strongly excite our diligence—Remember Lot's wife!—On the conduct of Lot and his daughters, see the notes on ver. 31, &c.

NOTES ON CHAPTER XX.

Verse 1. And Abraham journeyed] It is very likely that this holy man was so deeply affected with the melancholy prospect of the ruined cities, and not knowing what was become of his nephew Lot and his family, that he could no longer bear to dwell within sight of the place. Having, therefore, struck his tents, and sojourned for a short time at Kadesh and Shur, he fixed his habitation in Gerar, which was a city of Arabia Petraea, under a king of the Philistines, called Abimelech, my father king, who appears to have been not only the father of his people, but also a righteous man.

Verse 2. She is my sister] See the parallel account, ch. xii. and the notes there. Sarah was now about ninety years of age, and probably pregnant with Isaac. Her beauty, therefore must have been considerably impaired since the time she was taken in a similar manner by Pharaoh, king of Egypt; but she was probably now chosen by Abimelech, more on the account of forming an alliance with Abraham, who was very rich, than on account of any personal accomplishments. A petty king, such as Abimelech, would naturally be glad to form an alliance with such a powerful chief as Abraham was: we cannot but recollect his late defeat of the four confederate Canaanitish kings. See on ch. xiv. 14, &c. This circumstance was sufficient to establish his credit, and cause his friendship to be courted; and what more effectual means could Abimelech use in reference to this, than the taking Sarah to be his concubine, or second wife, which in those times had no kind of disgrace attached to it?

Verse 3. But God came to Abimelech] Thus we find that persons, who were not of the family of Abraham, had the knowledge of the true God. Indeed, all the Gerarites are termed בני דין בן דין goi tsadik, a righteous nation, ver. 4.

2 And Abraham said of Sarah his wife, "She is my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him "Behold, thou art but a dead man, for the woman which thou hast taken; for she is my sister.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister, and she, even she herself said, He is my brother: in the integrity of my heart, and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou, that thou shalt surely die, thou, and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all

these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham and restored him Sarah his wife.

a. Ch. 12. 15. & 26. 7.—b. Ch. 12. 15.—c. Ps. 105. 14.—d. Job 32. 15.—e. Ver. 7. f. *He married to an husband*.—g. Ch. 18. 28. Ver. 15.—h. 2 Kings 20. 3. 2 Cor. 1. 12. i. Or, *simplicity, or sincerity*.—k. Ch. 31. 7. & 35. 5. Exod. 34. 24. 1 Sam. 22. 34.—l. Ch. 32. 9. Lev. 6. 2. Ps. 51. 4.—m. 1 Sam. 7. 5. 2 Kings 5. 11. Job 42. 8.

Verse 5. *In the integrity of my heart, &c.*] Had Abimelech any other than honourable views in taking Sarah, he could not have justified himself thus to his Maker; and that these views were of the most honourable kind, God himself, to whom the appeal was made, asserts, in the most direct manner.—Yea, I know that thou didst this in the integrity of thy heart.

Verse 7. *He is a prophet, and he shall pray for thee*] The word prophet, which we have from the Greek προφητης, and which is compounded of προ, before; and φημι, I speak, means in its general acceptation, one who speaks of things before they happen; i. e. one who foretells future events. But that this was not the original notion of the word, its use in this place sufficiently proves, Abraham certainly was not a prophet in the present general acceptation of the term; and for the Hebrew נביא nabi, we must seek some other meaning. I have, in a discourse entitled, "The Christian Prophet and his Work," proved, that the proper ideal meaning of the original word, is, to pray, entreat, make supplication, &c. and this meaning of it, I have justified at large, both from its application in this place, and from its pointed use in the case of Saul, mentioned 1 Sam. x. and from the case of the priests of Baal, 1 Kings xviii. where prophesying, most undoubtedly means, making prayer, and supplication. As those who were in habits of intimacy with God by prayer and faith, were found the most proper persons to communicate his mind to man both with respect to the present and the future, hence נביא nabi, the intercessor, became, in process of time, the public instructor or preacher; and also the predictor of future events; because to such faithful praying men God revealed the secret of his will. Hence St. Paul, 1 Cor. xiv. 3. seems to restrain the word wholly to the interpreting the mind of God to the people, and their instruction in divine things, for, says he, he that prophesieth speaketh unto men to edification, and exhortation, and comfort. See the discourse on this text referred to above. The title was also given to men eminent for eloquence and for literary abilities: hence Aaron, because he was the spokesman of Moses to the Egyptian king, was termed נביא nabi, prophet; Exod. iv. 16. and vii. 1. And Epimenides, a heathen poet, is expressly styled προφητης, a prophet, by St. Paul, Tit. i. 12. just as poets in general were termed vates among the Romans, which properly signifies the persons who professed to interpret the will of the gods to their votaries, after prayers and sacrifices duly performed. In Arabic the word نبي nabi, has nearly the same meaning as in Hebrew; but in the first conjugation it has a meaning which may cast light upon the subject in general. It signifies to itinerate, move from one place or country to another, compelled thereto either by persecution, or the command of God; exivit de una regione in aliam.—migrans de loco in locum. GOLIVS. Hence Mohammed was called نبي an nabi, because of his sudden removal from Mecca to Medina, when, pretending to a divine commission, his townsmen sought to take away his

James 5. 14. 15. 1 John 5. 18.—a. Ch. 2. 17.—b. Num. 16. 23. 25.—c. Ch. 25. 10. Exod. 32. 21. Josh. 7. 25.—d. Ch. 34. 7.—e. Ch. 42. 18. Ps. 36. 1. Prov. 16. 6.—f. Ch. 12. 15. & 26. 7.—g. See Ch. 11. 20.—h. Ch. 12. 1. 9, 11, &c. Heb. 11. 9.—i. Ch. 12. 15. w. Ch. 12. 18.

life. 2 Mecca eriens Medinam, unde Muhammed suis illi dictus fuit. GOLIVS. If this meaning belonged originally to the Hebrew word; it will apply with great force to the case of Abraham, whose migratory, itinerant kind of life, generally under the immediate direction of God, might have given him the title nabi. However this may be, the term was a title of the highest respectability and honour, both among the Hebrews and Arabs, and continues so to this day. And from the Hebrews, the word, in all the importance and dignity of its meaning, was introduced among the heathens, in the προφητης, and vates of the Greeks and Romans. See on the word seer, Gen. xv. 1.

Verse 8. *Abimelech rose early, &c.*] God came to Abimelech in a dream by night, and we find, as the day broke, he arose, assembled his servants, what we would call his courtiers, and communicated to them what he had received from God. They were all struck with astonishment, and discerned the hand of God. Abraham is then called, and in a most respectful and pious manner, the king expostulates with him, for bringing him and his people under the Divine displeasure, by withholding from him the information that Sarah was his wife; when, by taking her, he sought only an honourable alliance with his family.

Verse 11. *And Abraham said*] The best excuse he could make for his conduct, which, in this instance, is far from defensible.

Verse 12. *She is my sister*] I have not told a lie, I have suppressed only a part of the truth. In this place it may be proper to ask, What is a lie? It is any action done, or word spoken, whether true or false in itself, which the doer, or speaker wishes the observer or hearer, to take in a contrary sense to that which he knows to be true. It is, in a word, any action done, or speech delivered, with the intention to deceive; though both may be absolutely true and right in themselves; see the note on chap. xii. 13.

The daughter of my father, but not of my mother] Ebn Batrick in his annals, among other ancient traditions, has preserved the following: "Terah first married Yona, by whom he had Abraham; afterward he married Tchevita, by whom he had Sarah." Thus she was the sister of Abraham, being the daughter of the same father, by a different mother.

Verse 13. *When God caused me to wander*] Here the word ערלם Elohim is used with a plural verb (yrur hitheu, caused me to wander,) which is very unusual in the Hebrew language, as this plural noun is generally joined with verbs in the singular number. Because there is a departure from the general mode in this instance, some have contended that the word Elohim signifies princes, in this place, and suppose it to refer to those in Chaldea, who expelled Abraham, because he would "not worship the fire;" but the best critics, and with them the Jews, allow that Elohim here, signifies the true God. Abraham probably refers to his first call.

Verse 16. *And unto Sarah he said*] But what did he

15 And Abimelech said, Behold, * my land is before thee; dwell * where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given * thy brother a thousand *pieces* of silver: * behold, he is to thee * a covering of the eyes, unto all that are with thee, and with all *other*: * thus she was reproved.

17 ¶ So Abraham * prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the Lord * had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

CHAPTER XXI.

Isaac is born according to the promise, 1-8. and is circumcised when eight days old, 9. Abraham's age, and Sarah's exaltation at the birth of their son, 9-12. Isaac is weaned, 13. Hagar, mocking on the occasion, Sarah requires that both he and his mother Hagar shall be dismissed, 14. 10. Abraham dismissed on the account, is ordered by the Lord to comply, 11, 12. The promise renewed to Ishmael, 13. Abraham dismisses Hagar and her son, who go to the wilderness of Beer-sheba, 14. They are greatly distressed for want of water, 15, 16. * An Angel of God appears to, and relieves them, 17-18. Ishmael prospers and is married, 20, 21. Abimelech, and Phicol his chief captain, make a covenant with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, 22-32. Abraham plants a grove, and invokes the name of Jehovah, the everlasting God, 33.

AND the LORD * visited Sarah as he had said, and the LORD did unto Sarah * as he had spoken.

2 For Sarah * conceived, and bare Abraham a

son in his old age; * at the set time, of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, * Isaac.

4 And Abraham * circumcised his son Isaac, being eight days old, * as God had commanded him.

5 And * Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, * God hath made me to laugh, *so that* all that hear * will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? * for I have borne *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast, *the same day* that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar, * the Egyptian, * which she had born unto Abraham, * mocking.

10 Wherefore she said unto Abraham, * Cast out this bond-woman and *her son*: for the son of this bond-woman shall not be heir with my son, *even with Isaac*.

a. Ch. 12. 9-10. Heb. as is good in thine eyes. — Ver. 5.—d Ch. 23. 11.—e Ch. 24. 6.—f Prov. 8. 9, 10. 22.—g Gen. 17. 2.—h Ch. 23. 21. 1 Sam. 5. 11, 12. Job 42. 8, 9, 10.—i Ch. 12. 17. & 16. 2.—j 1 Sam. 2. 35.—k Ch. 17. 19. & 18. 10, 11. Gal. 4. 23, 24.

say? Here there is scarcely any agreement among interpreters: the Hebrew is exceedingly obscure, and every interpreter takes it in his own sense.

A thousand pieces of silver] *SHEKELS* are very probably meant here, and so the Targum understands it. The Septuagint has χίλια δισδράχμα, a thousand didrachma, no doubt meaning *shekels*; for in chap. xxiii. 15, 16. this translation uses δισδράχμα for the Hebrew שֶׁקֶל *shekel*. As *shekal* signifies literally to weigh, and the shekel was a coin of such a weight, Mr. Ainsworth and others, think this to be the origin of our word *scale*, the instrument to weigh with.

The shekel of the sanctuary weighed twenty gerahs, Exod. xxx. 13. And according to the Jews, the *gerah* weighed sixteen grains of barley. R. Maymon observes, that after the captivity, the *shekel* was increased to three hundred and eighty-four grains, or barley corns. On the subject of ancient weights and measures, very little that is satisfactory is known.

Behold, he is to thee for a covering of the eyes] *It*, the one thousand *shekels*, not *he*, (Abraham) is to thee for a covering, to procure thee a veil to conceal thy beauty (unto all that are with thee, and with all other) from all thy own kindred and acquaintance, and from all strangers, that none, seeing thou art another man's wife, may covet thee on account of thy comeliness.

And thus she was reproved] The original is נִחַם *no-cachath*, but the word is probably the second person preterite, used for the imperative mood, from the root נָחַם *nachath*, to make straight, direct, right—or to speak rightly, correctly; and may, in connexion with the rest of the text, be thus paraphrased. Behold, I have given thy brother (Abraham, gently alluding to the equivocation, ver. 2, 5.) a thousand shekels of silver; behold, *it* is (that is, the silver is, or may be, or let it be) to thee a covering of the eyes (to procure a veil, see before) with regard to all those who are with thee, and to all, (or and in all) speak thou the truth. Correctly translated by the Septuagint καὶ πάντα ἀλίσιν, and in all things speak the truth. Not only tell a part of the truth, but tell the whole—say not merely, *he is my brother*; but say also, *he is my husband* too. Thus in all things, speak the truth. I believe the above to be the sense of this difficult passage; and shall not puzzle my reader with criticisms.

Verse 17. So Abraham prayed] This was the prime office of the נָבִי *nabi*, see ver. 7.

Verse 18. For the Lord had fast closed up all the wombs] Probably by means of some disease, with which he had smitten them; hence it is said, they were healed at Abraham's intercession; and this seems necessarily to imply, that they had been afflicted by some disease that rendered it impossible for them to have children, till it was removed. And possibly this disease, as Dr. Dodd conjectures, had afflicted Abimelech, and by this he was withheld, ver. 6. from defiling Abraham's bed.

1. On the prevarication of Abraham and Sarah, see the notes and concluding observations on chap. xii. and while we pity this weakness, let us take it as a warning.

1 Acts 7. 8. Gal. 4. 22. Heb. 11. 11.—m Ch. 17. 21.—n Ch. 17. 18.—o Acts 7. 8. p Ch. 17. 19, 20.—q Ch. 17. 1, 17.—r Gen. 24. 64. 1. 27.—s Luke 1. 58. t Ch. 18. 11. 12.—u Ch. 16. 1.—v Ch. 15. 15.—w Gal. 4. 22.—x Ch. 1. 28. See Ch. 25. 6. & 26. 6, 7.

2. The cause why the patriarch did not acknowledge Sarah as his wife, was a fear lest he should lose his life on her account, for he said, *surely the fear*, i. e. the true worship of the true God, is not in this place. Such is the natural bigotry and narrowness of the human heart, that we can scarcely allow that any besides ourselves possess the true religion. To indulge a disposition of this kind, is highly blameable. The true religion is neither confined to one spot, nor to one people: it is spread in various forms over the whole earth. He who fills immensity, has left a record of himself in every nation and among every people under heaven. Beware of this spirit! for bigotry produces uncharitableness, and uncharitableness harsh judging, and in such a spirit, a man may think he does God service, when he dashes out the brains, or makes a burnt-offering of the person, whom his narrow mind and hard heart have dishonoured with the name of *heretic*. Such a spirit is not confined to any one community, though it has predominated in some more than in others. But these things are highly displeasing in the sight of God. HE, as the Father of the spirits of all flesh, loves every branch of his vastly extended family; and as far as we love one another, no matter of what sect or party, so far we resemble HIM. Had Abraham possessed more charity for man, and confidence in God, at this time, he had not fallen into that snare from which he barely escaped. A hasty judgment is generally both erroneous and harsh, and those who are the most apt to form it, are generally the most difficult to be convinced of the truth.

NOTES ON CHAPTER XXI.

Verse 1. The Lord visited Sarah] That is, God fulfilled his promise to Sarah, by giving her, at the advanced age of ninety, power to conceive and bring forth a son.

Verse 3. Isaac] See the reason and interpretation of this name in the note on chap. xvii. 17.

Verse 4. Circumcised his son] See on chap. xvii. 10, &c.

Verse 6. God hath made me to laugh] Sarah alludes here to the circumstance mentioned chap. xvii. 12. and as she seems to use the word to laugh, in this place, not in the sense of being incredulous, but to express such pleasure or happiness, as almost suspends the reasoning faculty for a time, it justifies the observation on the above named verse. See a similar case in Luke xxiv. 41. where the disciples were so overcome with the good news of our Lord's resurrection, that it is said, *They believed not for joy*.

Verse 8. The child was weaned] We have the verb to wean from the Anglo-Saxon, *ænban*, *æmbran*, which signifies to convert, transfer, turn from one thing to another, which is the exact import of the Hebrew word *ganal*, in the text. Hence to turn a child from the breast, to receive another kind of aliment; and hence the word *Wean*, *wean*, which is still in use in the northern parts of Great Britain, and properly signifies a child takes from the breast. At what time children were weaned

11 And the thing was very grievous in Abraham's sight, * because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for ^b in Isaac, shall thy seed be called.

13 And also of the son of the bond-woman will I make ^c a nation, because he ^d is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave ^e it unto Hagar, (putting ^f it on her shoulder,) and the child, and ^g sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against ^h him a good way off, as it were a bow-shot; for she said, Let me not see the death of the child. And she sat over against ⁱ him, and lift up her voice and wept.

^a Ch. 17. 18.—^b Rom. 9. 7. 8. Heb. 11. 18.—^c Ver. 18. Ch. 16. 10. & 17. 20. & John 8. 25.—^d Exod. 2. 7.—^e Ver. 13.—^f Numb. 22. 31. See 2 Kings 6. 17, 18, 20.

among the ancients, is a disputed point. St. Jerom says there were two opinions on this subject. Some hold that children were always weaned at *five* years of age; others that they were not weaned till they were *twelve*. From the speech of the mother to her son, 2 Mac. vii. 27. it seems likely that among the Jews they were weaned when *three* years old: *O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck THREE YEARS, and nourished thee and brought thee up.* And this is farther strengthened by 2 Chron. xxxi. 16. where Hezekiah, in making provision for the Levites and priests, includes the children from *three* years old and upwards; which is a presumptive proof that previous to this age they were wholly dependent on the mother for their nourishment. Samuel appears to have been brought to the sanctuary when he was just *weaned*, and then he was capable of ministering before the Lord, 1 Kings i. 22—28. and this certainly could not be before he was *three* years of age. The term among the Mohammedans is fixed by the Koran, chap. xxxi. 14. at *two* years of age.

Verse 9. *Mocking*] What was implied in this mocking is not known. St. Paul, Galat. iv. 29. calls it *persecuting*, but it is likely he meant no more than some species of *ridiculous* used by Ishmael on the occasion, and probably with respect to the age of Sarah at Isaac's birth, and her previous barrenness. Jonathan ben Uzziel, and the Jerusalem Targum, represent Ishmael as performing some idolatrous rite on the occasion, and that this had given the offence to Sarah. Conjectures are as useless as they are endless. Whatever it was, it became the occasion of the expulsion of himself and mother. Several authors are of opinion, that the Egyptian bondage of *four hundred* years, mentioned chap. xv. 13. commenced with this persecution of the righteous seed by the son of an Egyptian woman.

Verse 10. *Cast out this bond woman and her son*] Both Sarah and Abraham have been accused of cruelty in this transaction, because every word reads harsh to us. *Cast out*, *u'u garash*, signifies not only to *thrust out*, *drive away*, and *expel*, but also to *divorce*, see Lev. xxi. 7. And it is in this latter sense the word should be understood here. The child of Abraham by Hagar might be considered as having a right at least to a part of the inheritance, and as it was sufficiently known to Sarah that God had designed that the succession should be established in the line of Isaac, she wished Abraham to *divorce* Hagar, or to perform some sort of *legal act*, by which Ishmael might be excluded from all claim on the inheritance.

Verse 12. *In Isaac shall thy seed be called*] Here God shows the propriety of attending to the counsel of Sarah. And lest Abraham, in whose eyes the thing was grievous, should feel distressed on the occasion, God renews his promises to Ishmael and his posterity.

Verse 14. *Took bread, and a bottle*] By the word *bread*, we are to understand the food or provisions which were necessary for her and Ishmael, till they should come to the place of their destination; which, no doubt, Abraham particularly pointed out. The *bottle*, which was made of skin, ordinarily a goat's skin, contained water sufficient to last them till they should come to the next well; which, it is likely, Abraham particularly specified also. This well, it appears, Hagar missed, and therefore *wandered about in the wilderness*, seeking more water till all she had brought with her was expended. We may therefore

17 And * God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for ⁱ I will make him a great nation.

19 And ^j God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God ^k was with the lad; and he grew, and dwelt in the wilderness, ^l and became an archer.

21 And he dwelt in the wilderness of Paran; and his mother ^m took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that ⁿ time, that ^o Abimelech, and Phichol the chief captain of his host spake unto Abraham, saying, ^p God is with thee in all that thou doest:

23 Now therefore ^q swear unto me here by

^a Luke 24. 16. 31.—^b Ch. 25. 15 & 26. 3, 5, 21.—^c Ch. 16. 12.—^d Ch. 24. 4.—^e Ch. 25. 2 & 26. 25.—^f Ch. 26. 24.—^g Josh. 2. 12. 1 Sam. 24. 21.

safely presume that she and her son were sufficiently provided for their journey, had they not missed their way. Travellers in those countries, take only, to the present day, provisions sufficient to carry them to the next village or encampment; and water to supply them till they should meet with the next well. What adds to the appearance of cruelty in this case is, that our translation seems to represent Ishmael as being a *young child*; and that Hagar was obliged to carry him, the bread, and the bottle of water, on her back, or shoulder, at the same time. But that Ishmael could not be carried on his mother's shoulder, will be sufficiently evident when his age is considered: Ishmael was born when Abraham was eighty-six years of age, chap. xvi. 16. Isaac was born when he was one hundred years of age, chap. xxi. 5. hence Ishmael was fourteen years old at the birth of Isaac. Add to this, the age of Isaac when he was *weaned*, which, from ver. 8. of this chapter, (see the note) was probably *three*, and we shall find that Ishmael was, at the time of his leaving Abraham, not less than seventeen years old; an age at which, in those primitive times, a young man was able to gain his livelihood, either by his bow in the wilderness, or by keeping flocks as Jacob did.

Verse 15. *And she cast the child*] וַתִּשְׁלֹךְ אֶת הַיֶּלֶד וַתִּשְׁלֹךְ אֶת הַיֶּלֶד, and she sent the lad—under one of the shrubs—viz. to screen him from the intensity of the heat. Here Ishmael appears to be utterly helpless, and this circumstance seems farther to confirm the opinion that he was now in a state of *infancy*—but the preceding observations do this supposition entirely away; and his present helplessness will be easily accounted for on this ground:—1. Young persons can bear much less fatigue than those who have arrived at mature age. 2. They require much more fluid from the greater quantum of heat in their bodies, strongly marked by the impetuosity of the blood; and from them a much larger quantity of the fluids is thrown off by sweat and insensible perspiration, than from grown up or aged persons. 3. Their digestion is much more rapid, and hence they cannot bear hunger and thirst as well as the others. On these grounds Ishmael must be much more exhausted with fatigue than his mother.

Verse 19. *God opened her eyes*] These words appear to me to mean no more than that God directed her to a well, which probably was at no great distance from the place in which she then was; and therefore she is commanded, ver. 18. to *support the lad*, literally to *make her hand strong in his behalf*—namely, that he might reach the well and quench his thirst.

Verse 20. *Became an archer*] And by his skill in this art, under the continual superintendence of the Divine Providence, for *God was with the lad*, he was undoubtedly enabled to procure a sufficient supply for his own wants and those of his parent.

Verse 21. *He dwelt in the wilderness of Paran*] This is generally allowed to have been a part of the desert belonging to Arabia Petrea, in the vicinity of mount Sinai; and this seems to be its uniform meaning in the Sacred Writings.

Verse 22. *At that time*] This may either refer to the transactions recorded in the preceding chapter, or to the time of Ishmael's marriage; but most probably to the former.

God, *that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants *had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me; neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them *made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

a High. *if thou shalt be unto me.*—b Gen. Ch. 26. 15, 16, 20, 21, 22.—c Ch. 26. 21. d Ch. 26. 1.—e Ch. 21. 22.—f Ch. 26. 22.—g That is, the well of the oath.—h Or,

God is with thee] מֵימְרָא דַּיָּאֵי, *Meymara dayai*, the WORD of Jehovah, see before, chap. xv. 1. That the Chaldees Paraphrasts use this term not for a word spoken, but in the same sense in which St. John uses the λόγος τοῦ Θεοῦ, the WORD of God, chap. i. is evident to every unprejudiced reader.

Verse 23. *Now therefore swear unto me*] The oath on such occasions probably meant no more than the mutual promise of both the parties, when they slew an animal, poured out the blood as a sacrifice to God, and then passed between the pieces. See this ceremony, chap. v. 18. and on chap. xv.

According to the kindness I have done] The simple claims of justice, were alone set up among virtuous people in those ancient times, which constituted the basis of the famous *Lex talionis*, or law of like for like, kind office for kind office, and breach for breach.

Verse 25. *Abraham reproved Abimelech*] Wells were of great consequence in those hot countries; and especially where the flocks were numerous, because the water was scarce, and digging to find it was accompanied with much expense of time and labour.

Verse 26. *I wot not who hath done this thing*] The servants of Abimelech had committed these depredations on Abraham without any authority from their master; who appears to have been a very amiable man, possessing the fear of God, and ever regulating the whole of his conduct by the principles of righteousness and strict justice.

Verse 27. *Took sheep and oxen*] Some think that these were the sacrifices which were offered on the occasion, and which Abraham furnished at his own cost; and in order to do Abimelech the greater honour, gave them to him to offer before the Lord.

Verse 28. *Seven ewe lambs*] These were either given as a present, or they were intended as the price of the well; and being accepted by Abimelech, they served as a witness that he had acknowledged Abraham's right to the well in question.

Verse 31. *He called the name of the place Beer-sheba*] בֵּער שֶׁבַע *Beer-sheba*, literally, the well of swearing, or of the oath, because they both swore there, mutually confirmed the covenant.

Verse 33. *Abraham planted a grove*] The original word, עֵשֶׂל *eshel*, has been variously translated, a grove, a plantation, an orchard, a cultivated field, and an oak. From this word, says Mr. Parkhurst, may be derived the name of the famous *Asylum*, opened by Romulus, between two groves of oaks, at Rome, (μυστεριον ὀνομαζομενον Διονυσια. *Hol. lib. 2. c. 15.*) And as Abraham, Gen. xxi. 33. agreeably, no doubt, to the institutes of the patriarchal religion, planted an oak in Beer-sheba, and called on the name of Jehovah the everlasting God, (compare Gen. xiii. 8. xviii. 1.) so we find that oaks were sacred among the idolaters also. *Ye shall be ashamed of the oaks ye have chosen*, says Isaiah (chap. i. 29.) to the idolatrous Israelites. And in Greece we meet, in very early times, with the oracle of Jupiter at the oaks of Dodona. Among the Greeks and Romans we have *sacra Jovi quercus*, the oak, sacred to Jupiter, even to a proverb. And in Gaul and Britain, we find the highest religious regard paid to the same tree, and to its *mistletoe*, under the direction of the *Druids*, that is, the oak-prophets or priests, from the Celtic, *deru*, and Greek, δρυς, an oak. Few are ignorant that the *mistletoe* is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing on some other tree. "The Druids," says Pliny, *Nat. Hist. l. xvii. c. 44.* "hold nothing more sacred than the *mistletoe*, and the tree on which it is produced, provided it be the oak. They make choice of groves of oak on this account, nor do they per-

29 And Abimelech said unto Abraham, *What mean these seven ewe lambs which thou hast set by themselves?

30 And he said, For these seven ewe lambs shalt thou take of my hand, that *they may be a witness unto me, that I have digged this well.

31 Wherefore he *called that place Beer-sheba; because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted ^b a grove in Beer-sheba, and *called there on the name of the Lord, *the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

Gen. Amos 5. 14.—i Ch. 4. 26. & 26. 23, 25, 33.—k Deut. 33. 27. Isai. 40. 28. Rom. 1. 20. & 16. 26. 1 Tim. 1. 17. Jer. 10. 10.

form any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called, by a Greek etymology, *Druids*. And whatever *mistletoe* grows on the oak, they think is sent from heaven, and is a sign that God himself has chosen that tree. This, however, is very rarely found; but when discovered, is treated with great ceremony. They call it by a name which signifies, in their language, *the curer of all ills*; and, having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied: the priest, dressed in a white robe, ascends the tree, and with a golden pruning-hook cuts off the *mistletoe*, which is received in a white sagram or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it." It is impossible for a Christian to read this account, without thinking of HIM who was the desire of all nations, of the Man whose name was the BRANCH, who had indeed no father upon earth, but came down from heaven; was given to heal all our ills, and after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre, for our sakes. I cannot forbear adding, that the *mistletoe* was a sacred emblem to other Celtic nations, as for instance, to the ancient inhabitants of Italy. The golden branch, of which Virgil speaks so largely, in the sixth book of the *Aeneid*, and without which, he says, none could return from the infernal regions, see line 126, seems an allusion to the *mistletoe*, as he himself plainly intimates, by comparing it to that plant, line 205, &c. See Parkhurst, under the word עֵשֶׂל.

In the first ages of the world, the worship of God was exceedingly simple; there were no temples, nor covered edifices of any kind: an altar, sometimes a single stone, sometimes it consisted of several, and at other times merely of turf, was all that was necessary; on this the fire was lighted and the sacrifice offered. Any place was equally proper, as they knew that the object of their worship filled the heavens and the earth. In process of time, when families increased, and many sacrifices were to be offered, groves or shady places were chosen, where the worshippers might enjoy the protection of the shade, as a considerable time must be employed in offering many sacrifices. These groves became afterward abused to impure and idolatrous purposes, and were therefore strictly forbidden. See Exod. xxxiv. 13. Deut. xii. 3. xvi. 21.

And called there on the name of the Lord] On this important passage, Dr. Shuckford speaks thus:—"Our English translation very erroneously renders this place *he called upon the name of Jehovah*; but the expression קָרָא בִשְׁם *kara beshem*, never signifies, to call upon the name: שָׁם קָרָא *kara shem*, would signify, to invoke or call upon the name; or שָׁם קָרָא *kara el shem*, would signify, to cry unto the name, but שָׁם קָרָא *kara be shem*, signifies to invoke in the name, and seems to be used, where the true worshippers of God offered their prayers in the name of the true Mediator, or where the idolaters offered their prayers in the name of false ones, 1 Kings xviii. 26.; for as the true worshippers had but one God and one Lord, so the false worshippers had gods many and lords many; 1 Cor. viii. 5. We have several instances of קָרָא *kara*, and a noun after it, sometimes *with*, and sometimes *without* the particle *by* *el*, and then it signifies to call upon the person there mentioned: thus קָרָא *kara Jehovah*, is to call upon the Lord; Psal. xiv. 4. xvii. 6. xxxi. 7. lii. 4. cxviii. 5, &c. and קָרָא *kara el Jehovah*, imports the same; 1 Sam. xii. 17. Jon. i. 6, &c. but קָרָא *kara be shem*, is either to name as the name, Gen. iv. 17. Num. xxxii. 42. Psal. xlix. 11. Isai. xliii. 7. or, to invoke in

CHAPTER XXII.

The faith and obedience of Abraham put to a most extraordinary test, 1: he is commanded to offer his beloved son Isaac, for a burnt-offering; 2: he prepares, with the utmost promptitude, to accomplish the will of God, 3-6. Affecting speech of Isaac, 7; and Abraham's answer, 8. Having arrived at mount Moriah, he prepares to sacrifice his son, 9, 10; and is prevented by an angel of the Lord, 11, 12. A ram is offered in the stead of Isaac, 13; and the place is named *Jehovah-shalem*, 14, 15. The angel of the Lord calls to Abraham a second time, 16; and, in a most solemn manner, he is assured of innumerable blessings in the multiplication and prosperity of his seed, 16-18. Abraham returns and dwells at Beersheba, 19; hears that his brother Nahor has eight children by his wife Milchah, 20; their names, 21-23; and four by his concubine Reumah, 24.

AND it came to pass after these things, that ^a God did tempt Abraham, and said unto him, Abraham: and he said, ^b Behold, here I am.

a 1 Cor. 10. 13. Heb. 11. 17. James 1. 12. 1 Pet. 1. 7.—b Heb. Behold me.—Heb. 11. 17.

the name, when it is used as an expression of religious worship," CONNEX. v. 1. p. 293. I believe this to be a just view of the subject, and therefore I admit it without scruple.

The everlasting God] *Yehovah el dam*, *Jehovah the strong God, the eternal one*. This is the first place in Scripture in which *el dam* occurs, as an attribute of God; and here it is evidently designed to point out his eternal duration: that it can mean no *limited time* is self-evident, because nothing of this kind can be attributed to God. The Septuagint renders the words, *ὁ αἰώνιος θεός*, the ever-existing God; and the Arabic says *الله الدائم*, *Allah ad-daim*, *the eternal God*. The word is from the same root with the Hebrew, and is used by the Arab lawgiver in the commencement of his Koran, to express the *perfections and essences of the supreme God*. From this application of both words, we learn that *el dam*, and *aión*, originally signified *ETERNAL, or duration without end*. *el dam*, signifies he was *hidden, concealed, or kept secret*: and *aión*, according to Aristotle, *De Caelo*, lib. 1. cap. 9. and a higher authority need not be sought, is compounded of *ai*, *always*, and *ón*, *being*—*aión* *being*, *always being*. The same author informs us that God was termed *Aiôn*, because he was *always existing*, *ἀειὼν ὢν*, *aiôn ón*. *De Mundo*, chap. vii. in *fine*. Hence we see that no words can more forcibly express the grand characteristics of eternity than these. It is that duration which is *concealed, hidden, or kept secret* from all created beings:—which is *always existing*; still *running on*, but never running out—an *interminable, incessant, and immeasurable duration*: it is THAT, in the whole of which God alone can be said to *exist*; and that which the *eternal mind* can alone comprehend.

In all languages words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew *el dam*, and the Greek *aión*: they have been both used to express a *limited time*, but, in general, a time, the limits of which are *unknown*; and thus a pointed reference to the *original ideal meaning* is still kept up. Those who bring any of these terms in an *accommodated sense*, to favour a particular doctrine, &c. must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is *eternal*, and all other meanings only *accommodated* ones, sound criticism, in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language; and will determine all *accommodated meanings* by this alone. Now, the first and best writers in both these languages apply *el dam* and *aión* to express *eternal*, in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations taken in connexion with the *ends* for which he performs them, for *whatsoever he doth, it shall be for ever*.—*יְהוָה יֵיחִי לְעֵלָם* *yehiye le-dam*, Eccl. iii. 14. *it shall be for eternity*; forms and appearances of created things may change, but the *counsel and purposes* of God, relatively to them, are permanent and eternal; and none of them can be frustrated—hence the words, when applied to things which, from their nature, must have a *limited duration*, are properly to be understood in this sense; because those things, though *temporal* in themselves, *shadow forth things that are eternal*. Thus the Jewish dispensation, which in the whole, and in its parts, is frequently said to be *לְעֵלָם* *le-dam*, for ever; and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced

2 And he said, Take now thy son, ^a thine only son Isaac, whom thou lovest, and get thee ^b into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up ^c early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then, on the third day, Abraham lifted up his eyes, and saw the place afar off.

d 2 Chron. 3. 1.—e Ps. 119. 60. Eccl. 9. 10. Isa. 26. 3, 4. Luke 14. 26. Heb. 11. 17-19.

that dispensation which is to *continue*, not only *while time shall last*, but is to have its incessant, accumulating consumption throughout *eternity*. The word is, with the same strict propriety, applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove, and it is only pretension, that in the future punishment of the wicked, "the worm shall die," and "the fire shall be quenched," will apply as forcibly to the state of happy spirits, and as fully prove, that a point in eternity shall arrive, when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end! See the notes on chap. xvii. 7, 8. The absurdity of such tenets prevents them from becoming very dangerous.

Faithfulness is one of the attributes of God, and none of his promises can fail. According to the promise to Abraham, Isaac is born; but according to the course of nature, it fully appears, that both Abraham and Sarah had passed that term of life in which it was possible for them to have children. Isaac is the child of the *promise*, and the promise is *supernatural*. Ishmael is born according to the ordinary course of nature, and cannot inherit, because the inheritance is *spiritual*, and cannot come by *natural birth*: hence, we see that no man can expect to enter into the kingdom of God by birth, education, profession of the true faith, &c. &c. Those alone who are *born from above*, and are made *partakers of the divine nature*, can be admitted into the family of God in heaven, and everlastingly enjoy that glorious inheritance. Reader, art thou born again? Hath God changed thy heart and thy life? If not; canst thou suppose that, in thy present state, thou canst possibly enter into the paradise of God? I leave conscience to answer.

The actions of good men may be misrepresented, and their motives suspected, because those motives are not known; and those who are prone to think evil, are the last to take any trouble to inform their minds, so that they may judge righteous judgment. Abraham, in the dismissal of Hagar and Ishmael, has been accused of *cruelty*. Though objections of this kind have been answered already, yet it may not be amiss farther to observe, that what he did, he did in conformity to a divine command; and a command so unequivocally given, that he could not doubt its divine origin; and this very command was accompanied with a promise that *both the child and his mother should be taken under the divine protection*. And it was so: nor does it appear that they lacked any thing but *water*, and that only for a *short time*, after which it was miraculously supplied. God will work a miracle when necessary; and never till then: and at such a time the divine interposition can be easily ascertained, and man is under no temptation to attribute to *second causes*, what has so evidently flowed from the *first*. Thus, while he is promoting his creatures' good, he is securing his own glory: and he brings men into straits and difficulties, so that he may have the fuller opportunity to convince his followers of his providential care, and to prove how much he loves them.

Did we acknowledge God in all our ways, he would direct our steps. Abimelech, king of Gerar, and Phichol, captain of his host, seeing Abraham a worshipper of the true God, made him swear by the object of his worship, that there should be a lasting peace between them and him: for, as they saw that God was with Abraham, they well knew that he could not expect the divine blessing any longer than he walked in *integrity* before God: they therefore require him to swear by God, that he would not *deal falsely with them*, or their posterity. From this very circumstance we may see the original purpose, design, and spirit of an oath, viz. *Let God prosper or curse me in all that I do, as I prove true or false to my engagements!* This is still the *spirit* of all oaths, where God is called to witness, whether the form be by the *water of the Ganges*, the *sign of the cross*, *kissing the Bible*, or

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder, and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and ^a laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

a Isa. 53. 4. Matt. 8. 17. John 19. 17. 1 Pet. 2. 24.—b Heb. Behold me

lifting up the hand to heaven. Hence we may learn, that he who falsifies an oath or promise, made in the presence and name of God, thereby forfeits all right and title to the approbation and blessing of his Maker.

But it is highly criminal to make such appeals to God upon trivial occasions. Only the most solemn matters should be thus determined. Legislators who regard the morals of the people, should take heed not to multiply oaths in matters of commerce and revenue.

NOTES ON CHAPTER XXII.

Verse 1. *God did tempt Abraham*] The original here is very emphatic, אֱלֹהִים נִסָּה אֶת אַבְרָהָם *Ye-ha-Elohim, nissah eth Abraham*, and the Elohim he tried this Abraham: God brought him into such circumstances as exercised and discovered his faith, love, and obedience. Though the word *tempt*, from *tento*, signifies no more than to prove or try; yet as it is now generally used to imply a solicitation to evil, in which way God never tempts any man, it would be well to avoid it here. The Septuagint uses the word *πειρασμοις*, which signifies to try, pierce through: and Symmachus translates the Hebrew word *nissah*, by *δοξαζω*, God glorified Abraham, or rendered him illustrious, supposing the word to be the same with *nes*, which signifies to glister with light, whence *nes*, an ensign or banner displayed. Thus, then, according to him, the words should be understood, "God put great honour on Abraham, by giving him this opportunity of abowing to all successive ages the nature and efficacy of an unshaken faith in the power, goodness, and truth of God." The Targum of Jonathan ben Uzziel paraphrases the place thus:

"And it happened that Isaac and Ishmael contended, and Ishmael said, I ought to be my father's heir because I am his first-born; but Isaac said, It is more proper that I should be my father's heir, because I am the son of Sarah his wife; and thou art only the son of Hagar, my mother's slave. Then Ishmael answered, I am more righteous than thou, because I was circumcised when I was thirteen years of age, and if I had chosen, I could have prevented my circumcision; but thou wert circumcised when thou wert but eight days old, and if thou hadst had knowledge, thou wouldst probably not have suffered thyself to be circumcised. Then Isaac answered and said, Behold, I am now thirty-six years old, and if the holy and blessed God should require all my members, I would freely surrender them. These words were immediately heard before the Lord of the universe, and *וישמע* *meymra dayat*, the WORD of the Lord, did try Abraham." I wish once for all to remark, though the subject has been referred to before, that the Chaldee term *meymra*, which we translate word, is taken personally in some hundreds of places in this Targum. When the author, Jonathan, speaks of the Divine Being as doing or saying any thing, he generally represents him as performing the whole by his *meymra*, which he considers not as a speech, or word spoken, but as a person, quite distinct from the Most High, and to whom he gives all the attributes of the Deity. St. John uses the word *λογος*; in precisely the same sense with the Targumists, chap. i. 1. see the notes there, and see before, ver. 22. and on chap. xv. 1.

Verse 2. *Take now thy son*] Bishop Warburton's observations on this passage are weighty and important. "The order in which the words are placed in the original, gradually increase the sense, and raise the passions higher and higher, *Take now thy son*, (rather, take I beseech thee *na*) *thine only son*, *whom thou lovest*, *even Isaac*. Jarchi imagines this minuteness was to preclude any doubt in Abraham. Abraham desired earnestly to be let into the mystery of redemption; and God, to instruct him in the infinite extent of the divine goodness to mankind, who spared not his own Son, but delivered him up for us all, let Abraham feel by experience, what it was to lose a beloved son, the son born miraculously, when Sarah was past child-bearing, as Jesus was miraculously born of a virgin. The duration too of the action, ver. 4. was the same as that between Christ's death and resurrection, both which were designed to be represented in it; and still farther, not only the final archetypal sacrifice of the Son

7 And Isaac spake unto Abraham his father, and said, My father: and he said, ^b Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb ^c for a burnt-offering: so they went both of them together.

c Or, *hid*.—d John 1. 29, 36. Rev. 5. 6, 12. & 13. 8.

of God, was figured in the command to offer Isaac, but the intermediate typical sacrifice in the Mosaic economy was represented, by the permitted sacrifice of the ram, offered up, ver. 13. instead of Isaac."—See *Dodd*.

Only son] All that he had by Sarah his lawful wife.

The land of Moriah] This is supposed to mean all the mountains of Jerusalem; comprehending mount Gihon or Calvary, the mount of Sion, and of Acra. As mount Calvary is the highest ground to the west, and the mount of the temple is the lowest of the mounts, Mr. Mann conjectures that it was upon this mount Abraham offered up Isaac; which is well known to be the same mount on which our blessed Lord was crucified. Beer-sheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem; and it is not to be wondered at, that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt-offering, did not reach this place till the third day; see ver. 4.

Verses 3. *Two of his young men*] Eliezar and Ishmael according to the Targum.

Clave the wood] Small wood, *fig* and *palm*, proper for a burnt-offering. Targum.

Verse 4. *Saw the place afar off*] The Targum says, he knew the place, by seeing the cloud of glory smoking on the top of the mountain.

The third day] "As the number SEVEN," says Mr. Ainsworth, "is of especial use in Scripture, because of the sabbath day, Gen. ii. 2. so THREE is a mystical number, because of Christ's rising from the dead the third day, Matt. xvii. 23. 1 Cor. xv. 4. as he was crucified the third hour after noon, Mark xv. 25.; and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. viii. 32. so in sundry particulars he resembled our Lord; the third day Isaac was to be offered up; so it was the third day in which Christ also was to be perfected, Luke xiii. 32.: Isaac carried the wood for the burnt-offering, ver. 6. as Christ carried the tree whereon he died, John xix. 17.; the binding of Isaac, ver. 9. was also typical: so Christ was bound, Matt. xxvii. 2. Moses desired to go three days' journey in the wilderness to sacrifice, Exod. v. 3. and they travelled three days in it before they found water, Exod. xv. 22. and three days' journey the ark of the covenant went before them, to search out a resting place, Num. x. 33.: by the third day the people were to be ready to receive God's law, Exod. xix. 11. and after three days to pass over Jordan into Canaan, Josh. i. 11.; the third day Esther put on the apparel of the kingdom, Esth. v. 1.; on the third day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings xx. 5.; on the third day the prophet said, God will raise us up, and we shall live before him, Hos. vi. 2.; and on the third day, as well as on the seventh, the unclean person was to purify himself, Num. xix. 12.; with many other memorable things which the Scripture speaks concerning the third day, and not without mystery; see Gen. xl. 12, 13. xlii. 17, 18. John i. 17. Josh. 2. 16.; unto which we may add a Jew's testimony in *Beresith Rabbah*, in a comment on this place: *There are many THREE DAYS mentioned in the Holy Scripture, of which one is, the resurrection of the Messiah.*" Ainsworth in loco.

Verse 5. *I and the lad will go—and come again*] How could Abraham consistently with truth say this, when he knew he was going to make his son a burnt-offering? The apostle answers for him: *By faith Abraham, when he was tried, offered up Isaac—accounting that God was able to raise him up even from the dead, from whence also he received him in a figure*, Heb. xi. 17, 19. He knew, that previously to the birth of Isaac, both he and his wife were dead to all the purposes of procreation—that his birth was a kind of life from the dead—that the promise of God was most positive, *In Isaac shall thy seed be called*, chap. xxi. 12.—that this promise could not fail—that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ^alaid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham! and he said, Here *am* I.

12 And he said, ^bLay not thine hand upon the lad, neither do thou any thing unto him: for ^cnow I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place ^dJehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ^eBy myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed ^fas the stars of the heaven, ^gand as the sand which is upon the sea ^hshore; and ⁱthy seed shall possess ^jthe gate of thy enemies;

18 ^kAnd in thy seed shall all the nations of the earth be blessed; ^lbecause thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to ^mBeer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ⁿMilcah, she hath also borne children unto thy brother Nahor;

21 ^oHuz his first-born, and Buz his brother, and Kemuel the father ^pof Aram,

^a Heb. 11. 17. James 2. 21.—^b Sam. 15. 22. Mic. 6. 7. 8.—^c Ch. 25. 5. Rom. 8. 32. James 2. 22. 1 John 4. 9. 10.—^d That is, The LORD will see, or, provide.—^e Gen. 15. 1. Eccl. 44. 21. Luke 1. 73. Heb. 6. 13, 14.—^f Ch. 15. 5. Jer. 33. 22.

^g Ch. 13. 16.—^h Heb. 11. 17.—ⁱ Ch. 24. 60.—^j Mic. 1. 2.—^k Ch. 12. 3. & 18. 13. & 22. 4. Eccl. 44. 22. Acts 2. 25. Gal. 3. 9. 16. 18.—^l Ver. 2. 10. Ch. 25. 5.—^m Ch. 21. 31.—ⁿ Ch. 11. 28.—^o Job 1. 1.—^p Job 22. 2.

restored to life again. *We will go yonder, and worship,* perform a solemn act of devotion which God requires, and come again to you.

Verse 6. *Took the wood—and laid it upon Isaac* Probably the mountain top, to which they were going, was too difficult to be ascended by the ass; therefore either the father or the son must carry the wood; and it was most becoming in the latter.

Verse 7. *Behold the fire and the wood: but where is the lamb?* Nothing can be conceived more tender, affectionate, and affecting than the question of the son, and the reply of the father on this occasion. A paraphrase would spoil it—nothing can be added, without injuring those expressions of affectionate submission on the one hand, and dignified tenderness and simplicity on the other.

Verse 8. *My son, God will provide himself a lamb* Here we find the same obedient unshaken faith, for which this pattern of practical piety was ever remarkable. But we must not suppose that this was the language merely of faith and obedience; the patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who, in the fulness of time, should take away the sin of the world; and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world had been such as *MEN chose, and MEN offered*: but THIS was the Lamb which GOD had provided—*emphatically THE LAMB OF GOD.*

Verse 9. *And bound Isaac his son* If the patriarch had not been upheld by the conviction that he was doing the *will* of God, and had he not felt the most perfect confidence that his son should be *restored*, even *from the dead*; what agony must his heart have felt at every step of the journey, and through all the circumstances of this extraordinary business! What must his affectionate heart have felt at the questions asked by his innocent and amiable son! What must he have suffered while building the altar—laying on the wood—binding his lovely son—placing him on the wood—taking the knife, and stretching out his hand to slay the child of his hopes! Every view we take of the subject interests the heart, and exalts the character of this father of the faithful. But has the character of Isaac been duly considered? Is not the consideration of his excellence lost, in the supposition that he was *too young* to enter particularly into a sense of his danger; and *too feeble* to have made any resistance, had he been unwilling to submit? Josephus supposes that Isaac was now *twenty-five*; see the chronology on ver. 1. some rabbins, that he was *thirty-six*; but it is more probable that he was now about *thirty-three*, the age at which his great Antitype was offered up: and on this *medium* I have ventured to construct the chronology, of which I think it necessary to give this notice to the reader. Allowing him to be only *twenty-five*, he might have easily resisted; for can it be supposed that an old man, of at least one hundred and twenty-five years of age, could have bound, without his consent, a young man in the very prime and vigour of life? In this case we cannot say that the *superior strength* of the father prevailed; but the *piety, filial affection, and obedience* of the son yielded. All this was most illustratively typical of Christ. In both cases the father himself offers up his only-begotten son; and the father

himself binds him on the wood or to the cross; in neither case is the son *forced* to yield, but yields of his own accord—in neither case is the life taken away by the hand of *violence*—Isaac yields himself to the knife; Jesus *lays down* his life for the sheep.

Verse 11. *The angel of the Lord* The very person who was represented by this offering; the Lord Jesus, who calls himself Jehovah, ver. 17. and, on his own authority, renews the promises of the covenant: He was ever the great Mediator between God and man. See this point proved, chap. xv. 7.

Verse 12. *Lay not thine hand upon the lad* As Isaac was to be the *representative* of Jesus Christ's real sacrifice, it was sufficient for this purpose, that in his *own will*, and the *will* of his father, the *purpose* of the immolation was complete. Isaac was now fully offered both by his father and by himself. The father yields up the son—the son gives up his life: on both sides, as far as *will* and *purpose* could go, the sacrifice was complete. God simply spares the father the torture of putting the knife to his son's throat. Now was the time when it might properly be said, "Sacrifice and offering, and burnt-offering and sacrifice for sin thou wouldest not, neither hadst pleasure in them: then said the *Angel of the covenant*, Lo! I come to do thy will, O God." Lay not thy hand upon the *lad*: an *irrational* creature will serve for the purpose of a *representative* sacrifice, from this till the fulness of time. But without this most expressive representation, of the father offering his beloved, only-begotten son, what reference can such sacrifices be considered to have, to the great event of the incarnation and crucifixion of Christ? Abraham, the most dignified, the most immaculate of all the patriarchs; Isaac, the true pattern of piety to God, and filial obedience; may well represent God, the Father, so loving the world as to give his only-begotten son, JESUS CHRIST, to die for the sin of man. But the grand circumstances necessary to prefigure these important points, could not be exhibited through the means of any or of the whole *brute* creation. The whole sacrificial system of the Mosaic economy had a *retrospective* and *prospective* view; referring from the sacrifice of Isaac to the sacrifice of Christ; in the first, the dawning of the Sun of righteousness was seen: in the latter, his meridian splendour and glory. Taken in this light, and this is the only light in which it should be viewed, Abraham offering his son Isaac, is one of the most important facts and most instructive histories in the whole Old Testament. See farther on this subject, chap. xxiii. 2.

Verse 14. *Jehovah-jireh* יְהוָה יִרְאֶה *Yehovah-jireh*, literally interpreted, in the margin, *The Lord will see*; that is, God will take care that every thing shall be done that is necessary, for the comfort and support of them who trust in him: hence the words are usually translated, *The Lord will provide*; so our translators, ver. 8. יְהוָה יִרְאֶה *elohim jireh*, God will provide; because his eye ever affects his heart; and he wants he sees, his hand is ever ready to supply. But all this seems to have been done under a divine impulse, and the words to have been spoken prophetically: hence Houbigant and some others, render the words thus, *Dominus videbitur*, the Lord shall be seen; and this translation the following clause seems to require, as it is said to this day, יְהוָה יִרְאֶה *behor*,

92 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

93 And ^bBethuel begat ^bRebekah: these eight Milcah did bear to Nahor, Abraham's brother.

94 And his concubine, ^cwhose name was Reumah, she bare also, Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

The age and death of Sarah, 1, 2. Abraham mourns for her, and requests a burial place from the sons of Heth, 3, 4. They freely offer him the choice of all their sepulchres, 5, 6. Abraham refuses to receive any as a free gift, and requests to bury the cave of Machpelah from Ephron, 7-9. Ephron proffers the cave and the field in which it was situated as a free gift unto Abraham, 10, 11. Abraham insists on paying its value in money, 12, 13. Ephron at last consents, and assigns the sons of four hundred shekels, 14, 15. Abraham weighs him the money in the presence of the people; in consequence of which, the cave, the whole field, trees, &c. are made sure to him and his family for a possession, 16-18. The transaction being completed, Sarah is buried in the cave, 19. The sons of Heth rally the heathen, 20.

A. M. 2145.
B. C. 1850. **AND** Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

a Ch. 24. 15, 24, 27. & 25. 20. & 26. 2-5. — b Called Rom. 9. 10. Rebecca. — c Ch. 16. 2. & 25. 6. — d Josh. 14. 25. Judge 1. 16.

Yehovah gireh; ON THIS MOUNT, THE LORD SHALL BE SEEN. From this it appears, that the sacrifice offered by Abraham was understood to be a *representative* one; and a tradition was kept up, that Jehovah should be seen in a sacrificial way on this mount. And this renders the opinion stated on ver. 1. more than probable, viz. that Abraham offered Isaac on that *very mountain*, on which, in the fulness of time, Jesus suffered. See Bishop Warburton.

Verse 16. *By myself have I sworn*] So we find that the person who was called the *angel of the Lord*, is here called *Jehovah*, see on ver. 1. An oath, or an appeal to God, is among men an end to strife; as God could swear by no greater, he swears by himself: being willing more abundantly, says the apostle to show unto the heirs of promise the immutability of his counsel, he confirmed it by an oath, that by two immutable things, (his promises and his OATH) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. See Heb. vi. 13-18.

Verse 17. *Shall possess the gate of their enemies*] Instead of *gates*, the Septuagint has *πολεις, cities*; but as there is a very near resemblance between *πολεις, cities*, and *πυλεις, gates*, the latter might have been the original reading in the Septuagint, though none of the MSS. now acknowledge it. By the gates may be meant all the strength, whether troops, counsels, or fortified cities, of their enemies. So Matt. xvi. 18. On this rock will I build my church, and the gates of hell shall not prevail against it—the counsels, stratagems, and powers of darkness shall not be able to prevail against or overthrow the true church of Christ—and possibly our Lord had this promise to Abraham and his spiritual posterity in view, when he spoke these words.

Verse 18. *And in thy seed, &c.*] We have the authority of St. Paul, Gal. iii. 8, 16, 18. to restrain this to our blessed Lord, who was THE SEED through whom alone, all God's blessings of providence, mercy, grace, and glory, should be conveyed to the nations of the earth.

Verse 20. *Behold, Milcah hath borne children unto thy brother*] This short history seems introduced solely for the purpose of preparing the reader for the transactions related chap. xxiv. and to show, that the providence of God was preparing, in one of the branches of the family of Abraham, a suitable spouse for his son Isaac.

Verse 21. *Uz*] He is supposed to have peopled the land of Uz or *Assutis*, in Arabia Deserta, the country of Job. *Bus his brother*] From this person *Elihu* the *Buzite*, one of the friends of Job, is thought to have descended.

Kemuel the father of Aram] *Kemuel*, *εμερμης* *Emurmes*, the father of the *Syrians*, according to the Septuagint. Probably the *Kamilites*, a Syrian tribe, to the westward of the Euphrates, are meant: they are mentioned by Strabo.

Verse 23. *Bethuel begat Rebekah*] Who afterward became the wife of Isaac.

Verse 24. *His concubine*] We borrow this word from the Latin compound, *concubina*, from *con*, together, and *cubo*, to lie, and apply it solely to a woman cohabiting with a man without being legally married. The Hebrew word is *וְיָמָה* *the pilgash*, which is also a compound term, contracted, according to Parkhurst, from *וְיָמָה* *the palag*, to divide or share, and *וְיָמָה* *the nagash*, to approach; because the husband, in the delicate phrase of the Hebrew tongue, VOL. I.—13

2 And Sarah died in ^dKirjath-arba; the same is ^eHebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, *I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.*

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou art ^ba mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

8 And he communed with them, saying, If it

a Ch. 12. 19. Ver. 19. — (Ch. 17. 8. 1 Chron. 29. 15. Psa. 105. 12. Heb. 11. 9, 13. & Acts 7. 5. — b Heb. a Prince of God. — c Ch. 13. 2. & 14. 16. & 25. 25.

approaches the concubine, and shares the bed, &c. of the real wife with her. The pilgash or concubine, (from which comes the Greek *παλλακή* *pallakē*, and also the Latin *pelles*) in Scripture, is a kind of secondary wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the Scriptures in that disagreeable sense in which we commonly understand it. Hagar was properly the concubine, or pilgash, of Abraham; and this, *annuente Deo*, and with his wife's consent. Keturah, his second wife, is called a concubine, chap. xxvi. 16. 1 Chron. i. 32. and Bilha and Zilpah were concubines to Jacob, chap. xxxv. 22. After the patriarchal times, many eminent men had concubines, viz. Caleb, 1 Chron. ii. 46, 48. Manasses, 1 Chron. vii. 14. Gideon, Judg. viii. 31. Saul, 2 Sam. iii. 7. David, 2 Sam. v. 13. Solomon, 2 Kings xi. 3. and Rehoboam, 2 Chron. xi. 21. The pilgash, therefore, differed widely from a prostitute; and however unlawful under the New Testament, was not so under the Old.

From this chapter a pious mind may collect much useful instruction. From the trial of Abraham, we again see, 1. That God may bring his followers into severe straits and difficulties, that they may have the better opportunity of both knowing and showing their own faith and obedience: and that he may seize on those occasions to show them the abundance of his mercy; and thus confirm them in righteousness all their days. There is a foolish saying among religious people, which cannot be too severely reprobated; *untried grace is no grace*. On the contrary, there may be much grace, though God, for good reasons, does not think proper to put it to any severe trial or proof. But grace is certainly not fully known, but in being called to trials of severe and painful obedience. But as all the gifts of God should be used, and they are increased and strengthened by exercise, it would be unjust to deny trials and exercises to grace, as this would be to preclude it from the opportunities of being strengthened and increased. 2. The offering up of Isaac is used by several religious people in a sort of metaphorical way, to signify their easily besetting sins, beloved idols, &c. But this is a most reprehensible abuse of the Scripture. It is both insolent and wicked to compare some abominable lust, or unholy affection, to the amiable and pious youth, who for his purity and excellence was deemed worthy to prefigure the sacrifice of the Son of God. To call our vile passions and unlawful attachments by the name of our *Isaac*, is unpardonable: and to talk of *sacrificing* such to God, is downright blasphemy. Such sayings as these appear to be legitimated by long use; but we should be deeply and scrupulously careful not to use any of the words of God in any sense in which he has not spoken them. If, in the course of God's providence, a parent is called to give up to death, an amiable, only son, then there is a parallel in the case; and it may be justly said, if pious resignation fill the parent's mind, such a person, like Abraham, has been called to give his Isaac back to God.

Independently of the typical reference in this transaction, there are two points which seem to be recommended particularly to our notice. 1. The astonishing faith, and prompt obedience of the father. 2. The innocence, filial respect, and passive submission of the son. Such a father and such a son, were alone worthy of each other.

NOTES ON CHAPTER XXIII.

Verse 1. *And Sarah was an hundred and seven and twenty years old*] It is worthy of remark, that Sarah is 97

be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar.

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth, he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee;

a Heb. full money — b Heb. ears. — c Ch. 24, 30, 31. Ruth 4, 4.

the only woman in the Sacred Writings, whose age, death, and burial, are distinctly noted. And she has been deemed worthy of higher honour; for St. Paul, Gal. iv. 22, 23, makes her a type of the church of Christ; and her faith in the accomplishment of God's promise, that she should have a son, when all natural probabilities were against it, is particularly celebrated in the epistle to the Hebrews, chap. xi. ver. 11. Sarah was about ninety-one years old when Isaac was born, and she lived thirty-six years after, and saw him grown up to man's estate. With SARAH the promise of the incarnation of Christ commenced, though a comparatively obscure prophecy of it had been delivered to Eve, chap. iii. 15, and with MARY it terminated, having had its exact completion. Thus God put more honour upon those two women than upon all the daughters of Eve besides. Her conception of Isaac was supernatural, she had passed the age and circumstances in which it was possible, naturally speaking, to have a child; therefore she laughed when the promise was given, knowing that the thing was impossible, because it had ceased to be with her after the manner of women. God allows this natural impossibility, and grants that the thing must be the effect of divine interposition; and therefore asks, *is any thing too hard for God?* The physical impossibility was increased in the case of Mary, she having no connexion with man. But the same power interposed as in the case of Sarah; and we find, that when all aptitude for natural procreation was gone, Sarah received strength to conceive seed, and bore a son, from whom, in a direct line, the Messiah, the Saviour of the world, was to descend: and through this same power we find a virgin conceiving and bearing a son against all natural impossibilities. Every thing is supernatural in the births, both of the type and antitype; can it be wondered at then if the spiritual offspring of the Messiah must have a supernatural birth likewise? hence the propriety of that saying, *unless a man be born again—born from above—born, not only of water, but of the Holy Ghost, he cannot see the kingdom of God.* These may appear hard sayings, and those who are little in the habit of considering spiritual things may exclaim, "*It is enthusiasm!* Who can bear it? Such things cannot possibly be." To such persons I have only to say, God hath spoken. This is sufficient for those who credit his Being and his Bible; nor is there any thing too hard for him. He, by whose almighty power, Sarah had strength to conceive and bear a son in her old age; and by whose miraculous interference a virgin conceived, and the man Christ Jesus was born of her, can, by the same power, transform the sinful soul, and cause it to bear the image of the heavenly, as it has borne the image of the earthly.

Verse 2. Sarah died in Kirjath-arba] Literally in the city of the four. Some suppose this place was called the city of the four, because it was the burial-place of Adam, Abraham, Isaac, and Jacob; others, because, according to the opinion of the rabbins, Eve, was buried there, with Sarah, Rebekah and Leah. But it seems evidently to have had its name from a Canaanite, one of the Anakim, probably called Arba, for the text, Joah. xiv. 15. does not actually say, this was his name; who was the chief of the four brothers who dwelt there; the names of the others being Sheshai, Ahiman, and Talmai, see Judges i. 1. These three were destroyed by the tribe of Judah; probably the other had been previously dead.

Abraham came to mourn for Sarah] From ver. 19. of the preceding chapter it appears that Abraham had settled at Beer-sheba; and here we find that Sarah died at Hebron, which was about twenty-four miles distant from Beer-sheba. For the convenience of feeding his numerous flocks Abraham had probably several places of temporary residence, and particularly one at Beer-sheba, and another

in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me, I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron;

d See 2 Sam. 24, 24-26 — e Exod. 30, 15. Ezek. 45, 12.

at Hebron: and it is likely that while he sojourned at Beer-sheba, Sarah died at Hebron; and his coming to mourn and weep for her, signifies his coming from the former to the latter place on the news of her death.

Verse 3. Abraham stood up from before his dead] He had probably sat on the ground some days in token of sorrow, as the custom then was; see Tobit ii. 12, 13. lami. xlvii. 1. and Gen. xxxvii. 35. and when this time was finished, he arose, and began to treat about a burying-place.

Verse 4. I am a stranger and a sojourner] It appears from Heb. xi. 13-16. 1 Pet. ii. 11. that these words refer more to the state of his mind than of his body. He felt that he had no certain dwelling-place, and was seeking by faith a city that had foundations.

Give me a possession for a burying-ground] It has been remarked, that in different nations it was deemed ignominious to be buried in another's ground; probably this prevailed in early times in the east: and it may be in reference to a sentiment of this kind, that Abraham refuses to accept the offer of the children of Heth to bury in any of their sepulchres, and earnestly requests them to sell him one, that he might bury his wife in a place that he could claim as his own.

Verse 6. Thou art a mighty prince] נאס אלוהים Naas Elohim, a prince of God; a person whom we knew to be divinely favoured; and whom, in consequence, we deeply respect and reverence.

Verse 8. Entreat for me to Ephron] Abraham had already seen the cave and field, and finding to whom they belonged, and that they would answer his purpose, came to the gate of Hebron, where the elders of the people sat to administer justice, &c. and where bargains and sales were made and witnessed; and having addressed himself to the elders, among whom Ephron was, though it appears he was not personally known to Abraham, he begged them to use their influence with the owner of the cave and field to sell it to him, that it might serve him and his family for a place of sepulture.

Verse 10. And Ephron dwelt among the children of Heth] And Ephron was yosheb, was sitting among the children of Heth, but as was before conjectured was personally unknown to Abraham; he therefore answered for himself, making a free tender of the field, &c. to Abraham in the presence of all the people, which amounted to a legal conveyance of the whole property to the patriarch.

Verse 13. Instead of, if thou wilt give it, we should read, But if thou wilt sell it, I will give thee money for the field.] ארס keseph, silver, not coined money, for it is not probable that any such was then in use.

Verse 15. The land is worth four hundred shekels of silver] Though the words *is worth*, are not in the text, yet they are necessarily expressed here to adapt the Hebrew to the idiom of our tongue. A shekel, according to the general opinion, was equal to two shillings and sixpence; but according to Dr. Prideaux, whose estimate I shall follow, three shillings English, four hundred of which are equal to sixty pounds sterling; but it is evident that a certain weight is intended, and not a coin; for in ver. 16. it is said, and Abraham weighed שפרא va yishekal, the silver, and hence it appears that this weight itself passed afterward as a current coin; for the word שפרא shekel, is not only used to express a coin, or piece of silver, but also to weigh; see the note on chap. xx. 16.

Verse 16. Current—with the merchant.] ארס Ober lasocher, passing to, or with the traveller, such as was commonly used by those who travelled about with merchandise of any sort. The word signifies the same as hawk or pedlar among us.

Verse 17. All the trees that were in the field] It is probable that all these were specified in the agreement.

CHAPTER XXIV.

and Abraham * weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And ^b the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure,

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field and the cave that is therein, were made sure unto Abraham for a possession of a burying place ^d by the sons of Heth.

a Jer. 32. 9.—b Ch. 23. 2. & 28. 20, 31, 33, & 50. 13. Acts 7. 16.—c See Ruth 4. 7, 9, & 10. Jer. 32. 10, 11.—d Ch. 23. 12. 2 Kings 21. 12.

Verse 20. *And the field, &c. were made sure* יִקְנֶה פֶּדְיָאָם, were established, caused to stand; the whole transaction having been regulated according to all the forms of law then in use.

In this transaction between Abraham and the sons of Heth, concerning the cave and field of Machpelah, we have the earliest account on record of the purchase of land. The simplicity, openness, and candour on both sides, cannot be too much admired.

Sarah being dead, and Abraham being only a sojourner in that land, shifting from place to place, for the mere purpose of pasturing his flocks, and having no right to any part of the land, wished to purchase a place in which he might have the continual right of sepulture. For this purpose, 1. He goes to the gate of the city, the place where, in all ancient times, justice was administered, and bargains and sales concluded; and where, for these purposes, the elders of the people sat. 2. He there proposes to buy the cave, known by the name of the cave of Machpelah, the cave of the turning, or the double cave, for a burying place for his family. 3. To prevent him from going to any unnecessary expense, the people, with one voice, offer him the privilege of burying his wife in any of their sepulchres: this appearing to them to be no more than the common rights of hospitality and humanity required. 4. Abraham, intent on making a purchase, Ephron, the owner of the field and cave, values them at four hundred shekels; but at the same time wishes Abraham to receive the whole as a gift. 5. Abraham refuses the gift, and weighs down the silver specified. 6. The people who enter in at the gate, i. e. the inhabitants coming from or going to their ordinary occupations in the country, witness the transaction, and thus, the conveyance to Abraham is made sure, without the intervention of those puzzlers of civil affairs, by whose tricks and chicanery, property often becomes insecure, and rights and succession precarious and uncertain. But this censure does not fall on lawyers properly so called, who are men of honour, and whose office, in every well regulated state, is as useful as it is respectable. But the accumulation and complex nature of almost all modern systems of law, puzzles even justice herself, and often induces decisions, by which truth falls in the streets, and equity goes backwards. In the first ages of mankind, suspicion, deceit, and guile, seem to have had a very limited influence. Happy days of primitive simplicity! past, for ever past. When shall they return?

We often hear of the rudeness and barbarity of the primitive ages; but on what evidence? Every rule of politeness that could be acted upon in such a case as that mentioned here, is brought into full practice. Is it possible to read the simple narration in this place without admiring the amiable, decent, and polite conduct displayed on both sides? Had even Lord Chesterfield read this account, his good sense would have led him to propose it as a model in all transactions between man and his fellows. There is neither awkward stiff formality on the one hand, nor frippery affectation on the other. Decent respect, good sense, good nature, and good breeding, are all prominently displayed. And how highly laudable and useful is all this! A pedant or a boor on either side, might have destroyed the simplicity of the whole transaction; the one by engendering caution and suspicion, and the other by exciting disgust. In all such transactions, the boar and the boor are equally to be avoided. From the first, no sincerity can be expected; and the manners of the latter render him intolerable. The religion of the Bible recommends and inculcates orderly behaviour, as well as purity of heart and life. They

Abraham being solicitous to get his son Isaac properly married, calls his confidential servant, probably Eliezer, and makes him swear that he will not take a wife for Isaac from among the Canaanites, 1.—3. but from among his own kindred, 4. The servant proposes certain difficulties, 5; which Abraham removes by giving him the strongest assurances of God's direction in the business, 6, 7; and then specifies the conditions of the oath, 8. The form of the oath itself, 9. The servant makes preparations for his journey, and sets out for Mesopotamia, the residence of Abraham's kindred, 10. Arrives at a well near to the place, 11. His prayer to God, 12.—14. Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, comes to the well to draw water. She is described, 15. Conversation between her and Abraham's servant, in which every thing is done according to his prayer to God, 17.—21. He makes her presents, and learns whose daughter she is, 22.—24. She invites him to her father's house, 25. He returns thanks to God for having thus far given him a prosperous journey, 26, 27. Rebekah runs home and informs her family, 28, on which her brother Laban comes out, and invitation to her, 29.—31. His reception, 32, 33. Tells his estranged, 34, and how he had proceeded in executing the trust reposed in him, 35.—38. Requests an answer, 39. The family of Rebekah consent that she should become the wife of Isaac, 39, 40. The servant worships God, 50, and gives presents to Milah, Laban, and Rebekah, 51. He requests to be dismissed, 54.—56. Rebekah being consulted consents to go, 57, 58. She is accompanied by her parents, 59, and having received the blessing of her parents and relatives, 60, she departs with the servant of Abraham, 61. They are met by Isaac who was on an evening walk, for the purpose of meditation, 62.—65. The servant relates to Isaac all that he had done, 66. Isaac and Rebekah are married, 67.

AND Abraham * was old, and * well stricken in age: and the LORD * had blessed Abraham in all things.

a Ch. 18. 11. & 21. 5.—f Heb. gone into days.—g Ch. 13. 2 Ver. 35. Ps. 112. 3. Prov. 10. 22.

who, under the sanction of religion, trample under foot the decent forms of civil respect, supposing, that because they are religious, they have a right to be rude, totally mistake the spirit of Christianity, for love or charity (the soul and essence of that religion) beareth not itself unseemly. Every attentive reader of the thirteenth chapter of St. Paul's first epistle to the Corinthians, will clearly discern that the description of true religion, given in that place, applies as forcibly to good breeding, as to inward and outward holiness. What lessons of honesty, decent respect, and good manners, could a sensible man derive from Abraham treating with the sons of Heth for the cave of Machpelah; and William Penn, treating with the American Indians for the tract of land now called Pennsylvania! I leave others to draw the parallel, and to show how exactly the conduct and spirit of patriarch the first, were exemplified in the conduct and spirit of patriarch the second. Let the righteous be had in everlasting remembrance!

NOTES ON CHAPTER XXIV.

Verse 1. *And Abraham was old* He was now about one hundred and forty years of age, and consequently Isaac was forty, being born when his father was one hundred years old. See chap. xxi. 5. & xxv. 20.

Verse 2. *Eldest servant* As this eldest servant is stated to have been the ruler over all that he had, it is very likely that Eliezer is meant. See chap. xv. 2, 3.

Put, I pray thee, thy hand See on ver. 9.

Verse 3. *I will make thee swear* See on ver. 9.

Of the Canaanites Because these had already been devoted to slavery, &c. and it would have been utterly inconsistent, as well with prudence as with the design of God, to have united the child and heir of the promise with one who was under a curse, though that curse might be considered to be only of a political nature. See the curse of Canaan, chap. ix. 25.

Verse 4. *My country* Mesopotamia: called here, Abraham's country, because it was the place where the family of Haran, his brother, had settled; and where himself had remained a considerable time with his father Terah. In this family, as well as in that of Nahor, the true religion had been in some sort preserved, though afterward considerably corrupted. See chap. xxi. 19.

Verse 5. *Peradventure the woman will not be willing* We may see, says Calmet, by this and other passages of Scripture, Josh. ix. 18. what the sentiments of the ancients were relative to an oath. They believed they were bound precisely by what was spoken, and had no liberty to interpret the intentions of those to whom the oath was made.

Verse 7. *The Lord God, &c.* He expresses the strongest confidence in God, that the great designs for which he had brought him from his own kindred, to propagate the true religion in the earth, would be accomplished; and that therefore, when earthly instruments failed, heavenly ones should be employed. He shall send his angel, probably meaning the angel of the covenant, of whom see chap. xv. 7.

Verse 9. *Put his hand under the thigh of Abraham* This form of swearing has greatly puzzled the commentators; but it is useless to detail opinions which I neither believe myself, nor would wish my readers to credit. I believe the true sense is given in the Targum of Jonathan ben Uzziel, and that called the Jerusalem Targum. In the former it is said, Put now thy hand מְנִיָּה מְנִיָּה bigastrath maholet—in sections circumcisions mae: in the latter, מְנִיָּה מְנִיָּה מְנִיָּה techok yorac kayam—sub femore foderis mei. When we put the circumstances mentioned in this and the third verse together, we shall

2 And Abraham said ^a unto his eldest servant of his house, that ^b ruled over all that he had, ^c Put, I pray thee, thy hand under my thigh:

3 And I will make thee ^d swear by the LORD, the God of heaven, and the God of the earth, that ^e thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 ^f But thou shalt go ^g unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, ^h which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ⁱ Unto thy seed will I give this land; ^j he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ^k thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; (^l for ^m all the goods of his master were in his hand;) and he arose, and went to Mesopotamia, unto ⁿ the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, ^o even the time ^p that women go out to draw water.^q

12 ¶ And he said, ^r O LORD God of my master Abraham, I pray thee, ^s send me good speed this day, and show kindness unto my master Abraham.

13 Behold, ^t I stand ^u here by the well of water; and ^v the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: ^w let the same be she ^x that thou hast appointed for thy servant Isaac; and ^y thereby shall I know that thou hast showed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of ^z Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel ^a was ^b very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ^c And she said, Drink, my lord, and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink,

^a Ch. 14. 2. ^b Ver. 19. Ch. 28. 4, 6. ^c Ch. 27. 28. 1 Chron. 28. 21. Lam. 5. 6. d Ch. 14. 22. Deut. 6. 13. Josh. 2. 12. ^e Ch. 28. 25. 4. 27. 46. & 28. 4. Exod. 34. 16. Deut. 7. 2. Ch. 28. 2. Ch. 12. 1. Ch. 12. 1. 7. 1. Ch. 12. 7. & 13. 15. & 15. 18. & 17. 8. Exod. 28. 12. Deut. 1. 8. & 24. 4. Acta 7. 6. Exod. 28. 39, 52. & 33. 2. Heb. 1. 14. Josh. 2. 17, 30. ^f Ver. 2. ^g Or, and. ^h Ch. 27. 43.

ⁱ Heb. that women which draw water go forth. ^j Exod. 2. 16. 1 Sam. 9. 11. r Ver. 27. Ch. 28. 24. & 28. 12. & 28. 4. Exod. 2. 6. 15. ^k Neh. 1. 11. Ps. 27. 5. l Ver. 43. ^m Ch. 28. 4. Exod. 2. 16. ⁿ See Judges 6. 17, 27. 1 Sam. 6. 7. & 14. 5. & 20. 7. 1 Sam. 6. 40. ^o Ch. 11. 32. & 22. 28. ^p Ch. 28. 1. ^q Heb. good of countenance. ^r 1 Pet. 3. 8. & 4. 5.

find that they fully express the ancient method of binding by oath, in such transactions as had a religious tendency.

1. The *rite or ceremony* used on the occasion: the person binding himself, put his hand under the thigh of the person to whom he was to be bound; i. e. he put his hand on the part that bore the mark of *circumcision*, the sign of God's covenant; which is tantamount to our *kissing the book*, or laying the hand upon the *New Testament*, or *covenant* of our Lord Jesus Christ. 2. The *form of the oath* itself: the person swore by *Jehovah, the God of heaven, and the God of the earth*. Three essential attributes of God are here mentioned: 1. His *self-existence and eternity* in the name *Jehovah*. 2. His *dominion of glory, and blessedness* in the kingdom of heaven. 3. His *providence and bounty* in the earth. The meaning of the oath seems to be this: "As God is unchangeable in his nature and purposes, so shall I be in this engagement, under the penalty of forfeiting all expectation of temporal prosperity, the benefits of the mystical covenant, and future glory." An oath of this kind, taken at such a time, and on such an occasion, can never be deemed irreligious or profane. *Thou shalt swear by his name*—shalt acknowledge and bind thyself unto the *true God*, as the just Judge of thy motives and actions, is a command of the Most High; and such an oath as the above, is at once (on such an occasion,) both proper and rational. The person binding himself, proposes for a *pattern the unchangeable and just God*; and as He is the avenger of wrong, and the punisher of falsehood, and has all power in the heavens and in the earth, so he can punish perjury by privation of spiritual and temporal blessings; by the loss of life, and by inflicting the perdition due to ungodly men, among whom liars and perjured persons occupy the most distinguished rank. Our ideas of delicacy may revolt from the *rite* used on this occasion; but when the nature of the covenant is considered, of which *circumcision* was the *sign*, we shall at once perceive, that this rite could not be used without producing sentiments of reverence and godly fear, as the contracting party must know that the God of this covenant was a consuming fire.

Verse 10. *Took ten camels*] It appears that Abraham had left the whole management of this business to the discretion of his servant, to take with him what *retinue* and what *dowry* he pleased; for it is added—*All the goods of his master were in his hand*; and in those times, it was customary to give a dowry for a wife, and not to receive one with her.

Verse 11. *He made his camels to kneel down*] To rest

themselves, or lie down, as the Septuagint has very properly expressed it—*Καὶ ἐκίνησαν τὰς κάμηνας*.

Verse 12. *And he said, O Lord God, &c.*] "The conduct of this servant," says Dr. Dodd, "appears no less pious than rational. By supplicating for a sign, he acknowledges God to be the great Superintendent and Director of the universe, and of that event in particular; and, at the same time, by asking a *natural sign*, such as betokened humanity, condescension, and other qualities, which promised a discreet and virtuous wife, he puts his prayer upon such a discreet rational footing, as to be a proper example for all to imitate, who would not tempt the providence of God by expecting extraordinary signs to be given them for the determination of cases, which they are capable of deciding by a proper use of their rational faculties." This is all very good; but certainly the case referred to here, is such an one as required especial direction from God; a case which no use of the rational faculties, without divine influence, could be sufficient to determine. It is easy to run into extremes, and it is very natural so to do. In all things, the assistance and blessing of God are necessary, even where human strength and wisdom have the fullest and freest sphere of action: but there are numberless cases of infinite consequence to man, where his strength and prudence can be of little or no avail; and where the God of all grace must work all things according to the counsel of his own will. To expect the accomplishment of any good end, without a proper use of the means, is the most reprehensible enthusiasm; and to suppose, that any good can be done or procured without the blessing and mercy of God, merely because proper means are used, is not less reprehensible. Plan, scheme, and labour, like Eliezar, and then, by earnest faith and prayer, commit the whole to the direction and blessing of God.

Verse 15. *Behold, Rebekah came out*] How admirably had the providence of God adapted every circumstance to the necessity of the case; and so as in the most punctual manner to answer the prayer which his servant had offered up!

Verse 19. *I will draw water for thy camels also*] Had Rebekah done no more than Eliezar had prayed for, we might have supposed, that she acted not as a free agent, but was impelled to it by the absolutely controlling power of God: but as she exceeds all that was requested, we see that it sprang from her native benevolence, and sets her conduct in the most amiable point of view.

Verse 21. *The man wondering at her*] And he was so

she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit whether ^a the Lord had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden ^b ear-ring ^c of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, ^d I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man ^e bowed down his head, and worshipped the Lord.

27 And he said, ^f Blessed be the Lord God of my master Abraham, who hath not left destitute my master of ^g his mercy and his truth: I being in the way, the Lord ^h led me to the house of my master's brethren.

28 And the damsel ran, and told ⁱ them of her mother's house these things.

^a Ver. 12, 28.—^b Exod. 32, 2, 3. ^c Lev. 19, 28, 30. ^d Gen. 24, 11, 12. ^e 1 Pet. 3, 2. ^f Or, ^g *just* for the forehead.—^h Ch. 22, 38.—ⁱ Ver. 22. Exod. 4, 31.—^j Exod. 12, 10. ^k Gen. 14, 1. ^l Sam. 23, 32, 33. ^m Gen. 15, 25. ⁿ Luke 1, 68.—^o Ch. 22, 10. ^p Gen. 22, 10.

lost in wonder and astonishment at her simplicity, innocence, and benevolence, that he permitted this delicate female to draw water for ten camels, without ever attempting to afford her any kind of assistance! I know not which to admire most, the benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham. Surely, they are both of an uncommon cast.

Verse 22. *The man took a golden ear-ring* [נָתַן לוֹ נֶזֶם זָהָב]. That this could not be an ear-ring is very probable, from its being in the singular number. The margin calls it a *jewel for the forehead*; but it most likely means a *jewel for the nose*, or *nose-ring*, which is in universal use through all parts of Arabia and Persia, particularly among young women. They are generally worn in the left nostril. The word is very properly translated *ornament for the nose*, by Symmachus.

And two bracelets [וְשְׁנֵי בְרָשִׁיִּים] *ushney isemidim*. As *isemidim* comes from יָסַד *to join* or *couple together*, it may very properly mean *bracelets*, or whatever may clasp round the arms or legs; for rings and ornaments are worn round both, by females in India and Persia. The small part of the leg is generally decorated in this way: and so is the whole arm from the shoulder to the wrist. As these *isemidim* were given to Rebekah for her hands, it sufficiently distinguishes them from a similar ornament used for the ankles.

In different parts of the Sacred Writings, there are allusions to ornaments of various kinds, still in use in different Asiatic countries. They are of seven different sorts: 1. For the forehead; 2. For the nose; 3. For the ears; 4. For the arms; 5. For the fingers; 6. The neck and breast; 7. The ankles.—See above, ver. 22. and see ver. 47. also Ezek. xvi. 12. Prov. xi. 22. Isai. iii. 21. Gen. xxxv. 4. Exod. xxxii. 2, 3. Job xlii. 11. Judg. viii. 24. The principal female ornaments are enumerated in the third chapter of Isaiah, which are very nearly the same that are in use in Persia and India to the present time.

Half a shekel weight [כֶּסֶף חֲמִישִׁית] For the weight of a shekel, see ch. xx. 16.

Verse 26. *Bowed down his head, and worshipped* [וַיִּשְׁתַּחֲוֶה] Two acts of adoration are mentioned here: 1. Bowing the head, *וַיִּקְבֹּד*—and, 2. Prostration upon the earth, *וַיִּשְׁתַּחֲוֶה*. The bowing of the head was to Rebekah, to return her thanks for her kind invitation. The prostration was to Jehovah, in gratitude for the success with which he had favoured him.

Verse 27. *I being in the way, the Lord led me* [וְהָיִיתִי בַדֶּרֶךְ וַיְהִי ה' לְדַרְכִּי] By desire of his master, he went out on this journey; and as he acknowledged God in all his ways, the Lord directed all his steps.

Verse 28. *Her mother's house* [בֵּית אִמִּי] Some have conjectured from this, that her father Bethuel was dead; and the per-

29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, ^a thou blessed of the Lord; wherefore standest thou without? for I prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and ^b gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set meat before him to eat: but he said, ^c I will not eat, until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I am Abraham's servant.

35 And the Lord ^d bath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife ^e bare a son to my master when she was old, and ^f unto him hath he given all that he hath.

37 And my master ^g made me swear, saying, Thou shalt not take a wife to my son of the

^h Ver. 42.—ⁱ Ch. 22, 5.—^j Ch. 22, 22. ^k Judges 17, 2. Ruth 2, 16. ^l Gen. 11, 15.—^m Ch. 24, 34. ⁿ Judges 18, 21.—^o Job 28, 12. ^p Job 4, 24. ^q Eph. 6, 6, 7.—^r Ver. 1. ^s Ch. 13, 2. ^t Ch. 21, 2.—^u Ch. 21, 16. ^v 25, 5.—^w Ver. 3.

son called Bethuel, ver. 50. was a younger brother. This is possible; but the mother's house might be mentioned, were even the father alive: for in Asiatic countries, the women have apartments entirely separate from those of the men, in which their little children and grown up daughters reside with them. This was probably the case here, though it is very likely that Bethuel was dead, as the whole business appears to be conducted by Rebekah's brothers.

Verse 31. *Thou blessed of the Lord* [בְּרִכְתֵּךְ יְהוָה] Probably a usual mode of expressing kindness, and wishing prosperity; as he that is blessed of the Lord is worthy of all respect, for, enjoying the Divine favour, he is in possession of the sum of happiness.

Verse 32. *Provender for the camels* [וְעֵשֶׂה לַחֲמֹרִים] These were the first objects of his care; for a good man is merciful to his beast.

Water to wash his feet, &c. [וַיִּשְׁתַּחֲוֶה] Thus it appears that he had servants with him; and as the fatigues of the journey must have fallen as heavily upon them as upon himself, so we find no distinction made, but water is provided to wash their feet also.

Verse 33. *I will not eat until I have told* [וְעַד שֶׁאֶמְרָה] Here is a servant who had his master's interest more at heart than his own. He refuses to take even necessary refreshment, till he knows whether he is likely to accomplish the object of his journey. Did not our blessed Lord allude to the conduct of Abraham's servant, John iv. 34.—*My meat is to do the will of him who sent me, and to finish his work?*

Verse 36. *Unto him he hath given all that he hath* [וְכָל אֲשֶׁר לוֹ] He has made Isaac his sole heir. These things appear to be spoken to show the relatives of Rebekah, that his master's son was a proper match for her; for, even in those primitive times, there was regard had to the suitability of station and rank in life, as well as of education, in order to render a match comfortable. Persons of dissimilar habits, as well as of dissimilar religious principles, are never likely to be very happy in a married life. Even the poor and the rich may better meet together in matrimonial alliances, than the religious and the profane, the well bred and the vulgar. A person may be unequally yoked in a great variety of ways:—*Bear ye one another's burdens*, is the command of God; but where there is unsuitableness in the dispositions, education, mental capacity, &c. of the persons, then one side is obliged to bear the whole burden, and endless dissatisfaction is the result. See at the end.

Verse 42. *O Lord God of my master* [יְהוָה אֱלֹהֵי אֲדֹנָי] As Abraham was the friend of God, Eliezer makes use of this, to give weight and consequence to his petitions.

Verse 43. *When the virgin* [כַּתְּמִיתָ] *hadimah*, from *חָמַם* *alam*, to hide, cover, or conceal—a pure virgin, a woman uncovered, and in this respect still concealed from man. The same as *בְּתוּלָה* *bethulah*, ver. 16. which, from the ex-

daughters of the Canaanites, in whose land I dwell:

38 * But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 * And I said unto my master, Peradventure the woman will not follow me.

40 * And he said unto me, The Lord, * before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 * Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, ' O Lord God of my master Abraham, if now thou do prosper my way which I go;

43 * Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the Lord hath appointed out for my master's son.

45 * And before I had done *speaking* in mine heart, behold, Rebekah came forth, with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I * put the ear-ring upon her face, and the bracelets upon her hands.

48 * And I bowed down my head, and wor-

shipped the Lord: and blessed the Lord God of my master Abraham, which had led me in the right way, to take * my master's brother's daughter unto his son.

49 And now if ye will * deal kindly and truly with my master, tell me: and if not, tell me: that I may turn to the right hand, or to the left.

50 ¶ Then Laban and Bethuel answered and said, * The thing proceedeth from the Lord: we cannot * speak unto thee bad or good.

51 Behold, Rebekah * is before thee, take her, and go and let her be thy master's son's wife, as the Lord hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he * worshipped the Lord, *bowing himself* to the earth.

53 And the servant brought forth * jewels of silver, * and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother * precious things.

54 And they did eat and drink, he and the men that were with him, and tarried all night; and they arose up in the morning, and he said, * Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us * a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah, their sister, and * her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou * the mother of thousands of millions, and * let thy seed possess the gate of those which hate them.

a Ver. 4-b Ver. 5-c Ver. 7-d Ch. 17. 1-a Ver. 8-f Ver. 12-g Ver. 13 h Ver. 5, 42-i Sam. 1. 13-j Ezek. 16. 11, 12-k Ver. 26-l Ch. 22. 26-m Ch. 47. 22. Josh. 2. 14-n Ps. 112. 23. Matt. 23. 23. Mark 12. 11-p Ch. 23. 24.

planation there given, incontestably means a virgin in the proper sense of the word—a young woman, not that is covered, or kept at home, the common gloss; but who was not uncovered, in the delicate sense in which the Scripture uses this word.—See this interpretation vindicated on Isai. vii. 14.

Verse 44. *Before I had done speaking in mine heart*] So we find that the whole of this prayer, so circumstantially related ver. 12—14, and again 42—44, was mental, and heard only by that God to whom it was directed. It would have been improper to have used public prayer on the occasion; as his servants could have felt no particular interest in the accomplishment of his petitions, because they were not concerned in them, having none of the responsibility of this mission.

Verse 49. *That I may turn to the right hand, or to the left*] That is, that I may go elsewhere, and seek a proper match for the son of my master. Some have imagined, that Eliezar intimated by these expressions, that if he did not succeed in obtaining Rebekah, he would go and seek for a wife either among the descendants of Ishmael, or the descendants of Lot. This interpretation is fanciful.

Verse 50. *Laban and Bethuel*] These seem both to be brothers, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be very correct, viz. that Bethuel the father had been some time dead. See ver. 28.

Bad or good] We can neither speak for, nor against:—it seems to be entirely the work of God; and we cordially submit—consult Rebekah; if she be willing, take her and go. See ver. 58.

Verse 53. *Jewels of silver and jewels of gold*] The word כלי *keley*, which we here translate *jewels*, signifies properly vessels or instruments; and those presented by Eliezar might have been of various kinds. What he had given before, ver. 22, was in token of respect—what he gave now, appears to have been in the way of dowry.

Precious things] מנחה *midnoth*. This word, is used to express exquisite fruits, or delicacies, Deut. xxxiii. 13, 14, 15, 16. *precious plants, or flowers*, Cant. iv. 16. vii. 13.

g Ch. 22. 15-h Ver. 26-i Heb. vessels.—Ezek. 2. 22 & 11. 2 & 13. 25-a 2 Chron. 21. 3. Ezra 1. 6-b Ver. 56 & 58-c Or, a full year, or ten months. Judges 14. 3. x Ch. 26. 8-y Ch. 17. 15-z Ch. 22. 17.

But it may mean gifts in general, though rather of an inferior kind to those mentioned above.

Verse 54. *And they did eat and drink*] When Eliezar had got a favourable answer, then he and his servants sat down to meat: this he had refused to do till he had told his message, ver. 33.

Verse 55. *Let the damsel abide with us a few days, at least ten*] The original is very abrupt and obscure, because we are not acquainted with the precise meaning of the form of speech which is here used—ימים ימים *yamin au leor*, days, or ten, probably meaning a year, or ten months, as the margin reads it, or a week or ten days. This latter is the most likely sense, as there would be no propriety, after having given their consent that she should go, in detaining her for a year or ten months. In matters of simple phraseology, or in those which concern peculiar customs, the Septuagint translation, especially in the Pentateuch, where it is most accurate and pure, may be considered a legitimate judge: this translation renders the words *quiescat vobis dixit, about ten days*. Houbigant contends strongly, that instead of the words ימים ימים *yamin au leor*, days, or ten, we should read ימים ימים *chadash yamin*, a month of days, i.e. a full month; without which emendation, he asserts, *locus explicari non possit*—"the passage cannot be explained." This emendation is supported by the Syriac version, which reads here ימים ימים *yemach yomin*, a month of days, or a full month. The reader may adopt the Syriac, or the Septuagint, as he judges best.

Verse 58. *Wilt thou go with this man*] So it appears it was left ultimately to the choice of Rebekah, whether she would accept the proposals now made to her, unless we suppose that the question meant—*Wilt thou go immediately, or stay with us a month longer?*

She said, I will go] It fully appears to be the will of God that it should be so, and I consent. This at once determined the whole business.

Verse 59. *And her nurse*] Whose name, we learn from ch. xxxv. 8, was Deborah, and who, as a second mother, was deemed proper to accompany Rebekah. This

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

a Ch. 16. 14. & 25. 11.—b Or, to pray.—c Josh. 1. 2. Psa. 1. 2. & 77. 12. & 119. 16. & 145. 2.—d Josh. 15. 18.

was a measure dictated by good sense and prudence. Rebekah had other female attendants.—See ver. 61.

Verse 60. *Be thou the mother of thousands of millions* רבבה אלף le-alphey rababah, "for thousands ten thousand," or for myriads of thousands—a large family being ever considered, in ancient times, as a proof of the peculiar blessing and favour of God.

Verse 62. *And Isaac came* Concerning this well, see chap. xvi. 13, &c. As it appears from chap. xxv. 11. that Isaac dwelt at the well *Lachai-roi*, it has been conjectured that he had now come on a visit to his aged father at Beersheba, where he waited in expectation of his bride.

For he dwelt in the south country The southern part of the land of Canaan.—See chap. xii. 9.

Verse 63. *Isaac went out to meditate* מנח le-mnach, to bend down the body, or the mind, or both. He was probably in deep thought, with his eyes fixed upon the ground. What the subject of his meditation was, it is useless to inquire: he was a pious man, and he could not be triflingly employed.

Verse 65. *She took a veil* חֲסִידָה ha-tsadif. This is the first time this word occurs, and it is of doubtful signification; but most agree to render it a *veil* or a *cloak*. The former is the most likely, as it was generally used by women in the east, as a sign of *chastity*, *modesty*, and *subjection*.

Verse 67. *Sarah's tent* Sarah being dead, her tent became now appropriated to the use of Rebekah.

And he took Rebekah, &c. After what form this was done, we are not told; or whether there was any form used on the occasion, more than solemnly receiving her as the person whom God had chosen to be his wife; for it appears from ver. 66. that the servant told him all the special providential circumstances which had marked his journey. The primitive form of marriage we have already seen, chap. ii. 23, 24. which, it is likely, as far as form was attended to, or judged necessary, was that which was commonly used in all the patriarchal times.

In this chapter we have an affecting and edifying display of that *providence*, by which God disposes and governs the affairs of the universe, descending to the minutest particulars, and managing the great whole by directing and influencing all its parts. This particular or especial providence, we see, is not confined to work by *general laws*—it is wise and intelligent; for it is the mind, the will, and energy of God. It steps out of common ways, and takes particular directions, as endlessly varied human necessities may need, or the establishment and maintenance of godliness in the earth may require. What a history of providential occurrences, coming all in answer to the prayer and faith of a simple, humble individual, does this chapter exhibit!

As Abraham's servant has God's glory only in view in the errand on which he is going, he may well expect the divine direction. See with what simplicity and confidence he prays to God! He even prescribes the way in which the divine choice and approbation shall be made known: and God honours the purity of his motives, and his pious faith, by giving him precisely the answer he wished. How honourable in the sight of God is *simplicity* of heart! It has nothing to fear, and all good to hope for: whereas a spirit, warped by *self-interest* and *worldly views*, is always uncertain and agitated; as it is ever seeking that from its own *counsels*, *projects*, and *schemes*, which should be sought in God alone. In every place the upright man meets with his God, his heart acknowledges his Maker, and his Maker acknowledges him; for such an one, the whole economy of providence and grace is ever at work.

Abraham's solicitude to get a suitable wife for his son is worthy of the most serious regard. He was well aware, that if Isaac formed a matrimonial alliance with the *Canaanites*, it might be ruinous to his piety, and prevent the dissemination of the true religion: therefore he binds his most trusty servant by a solemn oath, not to take a wife for his son from the daughters of Canaan, but from his

65 For she *had* said unto the servant, What man is this that walketh in the field to meet us? And the servant *had* said, It is my master: therefore she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death.

e Ch. 20. 16. 1 Cor. 11. 1, 6, 10.—f Ch. 12. 6, 9, 10.—g Ch. 25. 12. 1 Thes. 4. 15.

own kindred, among whom the knowledge of the true God was best preserved. Others had different rays of the light of truth; but Abraham's family alone had *the truth*; and to the descendants of this family were the promises made.

How careful should parents be to procure alliances for their children with those who fear God, as so much of the peace and comfort of the children, and the happiness of their posterity, depends on this circumstance. But, alas! how many sacrifice the comfort and salvation of their offspring at the shrine of Mammon! If they can procure *rich husbands* and *wives* for their daughters and sons, then all, in their apprehension, is well. Marriages of this kind may be considered as mere *bargain and sale*; for there is scarcely ever any reference to God or eternity in them. The divine institution of marriage is left out of sight; and the persons are united, not properly to each other, in the love, fear, and according to the ordinance of God, but they are wedded to so many *thousand pounds* sterling, and to so many *houses, fields, &c.* Thus, like goes to like, *metal to metal*, and *earth to earth*. Marriages formed on such principles, are mere *licensed adulteries*. Let such *contractors* hear these awful words of God—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God?" James iv. 4. See on ver. 36.

Though, under the patriarchal dispensation, parents had a kind of absolute authority over their children, and might dispose of them as they pleased in general cases; yet it appears, that in matrimonial connexions they were under no compulsion. The suitable person was pointed out and recommended; but it does not appear that children were forced against the whole tide of their affections, to take those persons who were the objects of the parents' choice. *Will thou go with this man?* was, in all likelihood, deemed essential to the completion of the contract; and by the answer, *I will go*, was the contract fully ratified. Thus the persons were ultimately left to their own choice, though the most prudent and proper means were no doubt used in order to direct and fix it. Whether this was precisely the plan followed in primitive times, we cannot absolutely say; they were times of great *simplicity*; and, probably, connexions on the mere principle of *affection*, independently of all other considerations, seldom existed. And it must be allowed, that matches formed on the sole principle of *convenience*, might as well be formed by the parents as by any others; and in Asiatic countries it was generally so; for there the female seldom presumes to have a choice of her own.

In all cases of this kind, the child should invariably consult the *experience* and *wisdom* of the parents; and the parents should ever pay much respect to the *feelings* of the child, nor oppose an alliance which may be in all other respects suitable, because there may be a lack of *property* on one side of the intended match. If parents would proceed in this way, God would pour his blessing on their seed, and his Spirit upon their offspring.

NOTES ON CHAPTER XXV.

Verse 1. *Then again Abraham took a wife* When Abraham took Keturah, we are not informed: it might have been in the lifetime of Sarah; and the original *וַיִּקַּח* *vaiyoseph*, and he added, &c. seems to give some countenance to this opinion. Indeed it is not very likely that he had the children mentioned here after the death of Sarah; and from the circumstances of his age, feebleness, &c. at the birth of Isaac, it is still more improbable. Even at that age, forty years before the marriage of Isaac, the birth of his son is considered as not less miraculous on his part, than on the part of Sarah; for the apostle expressly says, Rom. iv. 19. that Abraham considered not his own body now dead, when he was about a hundred years old, nor the deadness of Sarah's womb: hence we learn, that they were both past the procreation of children; inasmuch that the birth of Isaac is ever represented as *supernatural*. It is therefore very improbable that he had

CHAPTER XXV.

Abraham marries Keturah. 1. Their issue, 2-4. Makes Isaac his heir, 5. But gives portions to the sons of his concubines, and sends them eastward from Isaac, to find settlements, 6. Abraham's age, 7, and death, 8, is inherited by his sons Isaac and Ishmael, in the cave of Machpelah, 9, 10. God's blessing upon Isaac, 11. The generations of Ishmael, 12-16. His age and death, 18. Of the generations of Isaac, 19, who was married in his fortieth year, 20. Rebekah his wife being barren, on his prayer to God, conceives, 21. She inquiries of the Lord concerning her state, 22. The Lord's answer, 23. She is delivered of twins, 24. Peculiarities in the birth of her sons Esau and Jacob, from which they had their names, 25, 26. Their different manner of life, 27, 28. Esau, returning from the field hunt, begs pottage from his brother, 29, 30. Jacob refuses to grant him any, but on condition of his selling him his birthright, 31. Esau, ready to die, parts with the birthright to have his life, 32. Jacob causes him to confirm the sale with an oath, 33. He receives bread and pottage of lentils, and departs, 34.

THEN again * Abraham took a wife, and her name was Keturah.

A. M. CH. 2155. B. C. CIR. 1848. 2 And * she bare him Zimran, and Jokshan, and Medan, and * Midian, and Ishbak, and Shuah.

a Ch. 23. 1, 2-b 1 Chron. 1. 32, 33-c Ch. 37. 24. Exod. 2. 15, 16 & 16. 1-4.

any child after the birth of Isaac; and therefore we may well suppose, that Moses has related this transaction out of its chronological order, which is not infrequent in the Sacred Writings, when a variety of important facts relative to the accomplishment of some grand design are thought necessary to be produced in a connected series. On this account, *intervening* matters of a different complexion are referred to a future time. Perhaps we may be justified in reading the verse—"And Abraham had added, and had taken a wife, (besides Hagar) whose name was Keturah," &c. *Jonathan ben Uzziel*, and the *Jerusalem Targum*, both assert, that Keturah was the same as Hagar. Some rabbins, and with them Dr. Hammond, are of the same opinion; but both Hagar and Keturah are so distinguished in the Scriptures, that the opinion seems destitute of probability.

Verse 2. *Zimran*] *Stephanus Byzantinus* mentions a city in Arabia Felix called *Zadram*, which some suppose to have taken its name from this son of Keturah; but it is more likely, as Calmet observes, that all these sons of Abraham had their residence in Arabia Deserta; and *Pliny*, Hist. Nat. l. vi. c. 28. mentions a people in that country called *Zamarenians*, who were probably the descendants of this person.

Jokshan] Several learned men have been of opinion that this Jokshan was the same as *Kachthan*, the father of the Arabs. The testimonies in favour of this opinion see in Dr. Hunt's Oration, *De Antiquitate, &c. Lingue Arabicæ*, p. 4. Calmet supposes that the Cataneans, who inhabited a part of Arabia Deserta, sprang from this Jokshan.

Medan and Midian] Probably those who peopled that part of Arabia Petrea, contiguous to the land of Moab, eastward of the Dead sea. St. Jerom terms the people of this country *Madianians*; and Ptolemy mentions a people called *Madianites*, who dwelt in the same place.

Ishbak] From this person, Calmet supposes, the brook *Jabok*, which has its source in the mountains of *Gilead*, and falls into the sea of *Tiberias*, took its name.

Shuah, or Shuah] From this man the *Sacæans*, near to *Batania*, at the extremity of Arabia Deserta, towards Syria, are supposed to have sprung. *Biddad*, the *Shuhite*, one of Job's friends, is supposed to have descended from this son of Abraham.

Verse 3. *Sheba*] From whom sprang the *Sabeans*, who robbed Job of his cattle.—See *Bochart* and *Calmet*.

Ashurim, Letushim, and Leummim] We know not who these were; but as each name is plural, they must have been tribes, or families, and not individuals. Onkelos interprets these words of persons dwelling in camps, tents, and islands; and *Jonathan ben Uzziel* calls them merchants, artificers, and heads, or chiefs of people.

Verse 4. *Ephah, and Ephraim, &c.*] Of these we know no more than of the preceding; and it is useless to multiply conjectures: an abundance is already furnished by the commentators.

Verse 5. *Gave all that he had unto Isaac*] His principal flocks, and especially his right to the land of Canaan, including a confirmation to him and his posterity of whatever was contained in the promises of God.

Verse 6. *Unto the sons of the concubines*] Viz. Hagar and Keturah, Abraham gave gifts. Cattle for breed, seed to sow the land, and implements for husbandry, may be what is here intended.

And sent them away—while he yet lived] Lest, after his death, they should dispute a settlement in the land of promise with Isaac; therefore he very prudently sent them to procure settlements during his lifetime, that they might be under no temptation to dispute the settlement with Isaac in Canaan. From this circumstance arose that

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephraim, and Hanoth, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, (while he yet lived) eastward, unto the east country.

7 ¶ And these are the days of the years of Abraham's life which he lived, a hundred, threescore and fifteen years.

Num. 23. 4. Judges 6. & 7. & 8. & Ch. 24. 58. & Ch. 25. 14. & Judges 6. 3.

law which has prevailed in almost all countries, of giving the estates to the eldest son by a lawful wife: for though concubines, or wives of the second rank, were perfectly legitimate in those ancient times, yet their children did not inherit, except in case of the failure of legal issue, and with the consent of the lawful wife; and it is very properly observed by Calmet, that it was in consequence of the consent of Leah and Rachel that the children of their slaves by Jacob had a common and equal lot with the rest. By a law of Solon, all natural children were excluded from the paternal inheritance: but their fathers were permitted to give them any sum not beyond a thousand drachma, by way of present.

Eastward, unto the east country] Arabia Deserta, which was eastward of Beer-sheba, where Abraham lived.

Verse 7. *The days of the years, &c.*] There is a beauty in this mode of expression, which is not sufficiently regarded. Good men do not live by centuries, though many such have lived several hundred years; nor do they count their lives even by years, but by days, living as if they were the creatures only of a day, having no more time that they can with any propriety call their own; and living that day in reference to eternity.

Verse 8. *Then Abraham gave up the Ghost*] Highly as I value our translation for general accuracy, fidelity and elegance, I must beg leave to dissent from this version. The original word *וַיָּגַע*, from the root *וָגַע*, signifies to pant for breath, to expire, to cease from breathing, or to breathe one's last; and here, and wherever the original word is used, the simple term *expired*, would be the proper expression. In our translation this expression occurs Gen. xxv. 8, 17. xxxv. 29. xlix. 33. Job iii. 11. x. 18. xi. 20. xii. 19. xiv. 10. Lam. i. 19. in all of which places the original is *וָגַע*. It occurs also in our translation, Jerem. xv. 9. but there the original is *וַיָּגַע נַפְשָׁהּ* *naphsah naphsah—she breathed out her soul*; the verb *וָגַע*, not being used. Now as our English word *ghost*, from the Anglo Saxon *gast*, *ghost*, an inmate, inhabitant, guest, (a casual visitant,) also a spirit, is now restricted among us to the latter meaning, always signifying the immortal spirit or soul of man, the guest of the body; and as giving up the spirit, ghost, or soul, is an act not proper to man, though commending it to God, in our last moments, is both an act of faith and piety; and as giving up the ghost, i. e. dismissing his spirit from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case.

Every man, since the fall, has not only been liable to death, but has deserved it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not forfeited his life; and therefore may be considered as naturally and properly immortal. No man, says he, taketh it, my life, from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me because I lay down my life that I might take it again, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50. *καὶ ὡς ὅταν ὁ πνεῦμα ἐξέλθῃ, ἐγὼ ἀποτίθημι τὸ πνεῦμα*, he gave up the ghost, i. e. he dismissed his spirit, that he might die for the sin of the world. The evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way: *καὶ ὡς ὅταν ὁ πνεῦμα ἐξέλθῃ, ἐγὼ ἀποτίθημι τὸ πνεῦμα*, I committed my spirit; i. e. I place my soul in thy hand: proving that the act was his own; that no man could take his life away from him; that he

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and ^b was gathered to his people.

9 And ^c his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zoar the Hittite, which is before Mamre;

10 ^d The field which Abraham purchased of the sons of Heth: ^e there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael,

a Ch. 15. 16. & 49. 28.—b Ch. 25. 23. & 49. 30.—c Ch. 35. 29. & 50. 13.—d Ch. 25. 16. & Ch. 49. 31.

did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act*. Thus HE LAID DOWN his life for the sheep. Of Ananias and Sapphira, Acts v. 5, 10. and of Herod, Acts xii. 23. our translation says they gave up the ghost: but the word in both places is *ἐτελεύτησεν*, which simply means to breathe out, to expire, or die: but in no case, either by the Septuagint in the Old, or any of the sacred writers in the New Testament, is *ἀποδοῦναι τὸ πνεῦμα*, or *ἀποδοῦναι τὴν ψυχὴν*, he dismissed his spirit, or delivered up his spirit, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c. breathed their last; Ananias, Sapphira, and Herod, expired; but none, Jesus Christ excepted, gave up the ghost, dismissed, or delivered up, his own spirit, and was consequently free among the dead. Of the patriarchs, &c. the Septuagint use the word *ἐτελεύτησεν*, *failing*; or *ἀποδοῦναι*, he ceased, or rested.

An old man, viz. one hundred and seventy-five, the youngest of all the patriarchs, and full of years] The word years is not in the text; but as our translators saw that some word was necessary to fill up the text, they added this in *italics*. It is probable that the true word is *ὅντος γένεον*, days, as in Gen. xxxv. 29. and this reading is found in several of Kennicott's and De Rossi's MSS. in the Samaritan text, Septuagint, Vulgate, Syriac, Arabic, Persian, and Chaldee. On these authorities it might be safely admitted into the text.

Being full of days, or full of life] To be satiated with days, or life, has been in use among different nations, to express the termination of life, and especially life ended without reluctance. It seems to be a metaphor taken from a guest rejected by a plentiful banquet, and is thus used by the Roman poets.

Lucretius, ridiculing those who were unreasonably attached to life, and grievously afflicted at the prospect of death, addresses them in the following manner:

Quid mortem congemis ac flet?
Nam si grata fuit tibi vite antea, prioreque,
Et non condes partem congemis quæd in nos
Commoda perferre, atque ingratis interiori:
Cur non, ut plenas vitæ convivia, recedis?

Lucr. lib. iii. v. 947.

Fond mortal, what's the matter thou dost sigh?
Why all these fears, because thou once must die?
For if thou hast not lost already rest,
Was pleasant; if with joy thou saw'st the sun;
If all thy pleasures did not pass thy mind
As dross a dross, but left some sweets behind,
Why dost thou not them, like a thankful guest,
Rise cheerfully from life's abundant feast?

Creech.

Et nec opinanti mors ad caput attulit ante
Quam scire, ac plenas posses discedere vitæ.

Id. v. 972.

And unexpected hasty death destroys,
Before thy greedy mind is full of joys.

Idem.

Horace makes use of the same figure:

Inde sit, ut rursus, quæ se vitæque beatum
Ducit, et ætate contentum tempore vitæ
Cedat sed convivia satius, repensque pœnemus.

Sat. l. i. Sat. l. v. 117.

From hence, how few, like *acted guests* depart
From life's full banquet with a cheerful heart?

Francis.

The same image is expressed with strong ridicule in his last EPISTLES:

Lescent oculi, aditæ saties, atque bibetis;

Epist. l. ii. v. 216.

Thou hast eaten, drunk, and play'd enough: then why
Dost thou start reluctant to leave off, and die?

The poet Statius uses *abire paratum*, *PLENUM VITÆ*—prepared to depart, being FULL OF LIFE—in exactly the same sense. Sylv. l. ii.

Dependit supremæ dictæ, et abire paratum
Ac plenum vitæ.

Sylvar. l. ii. Villa Surrentina, v. 128.

The man whose mighty soul is not immortal
In delicious whirl of sensual concourse,
His final hour ne'er takes him by surprise;
But, full of life, he stands prepared to die.

It was the opinion of Aristotle, that a man should depart from life, as he should rise from a banquet. Thus Abraham died, FULL OF DAYS, and SATISFIED WITH LIFE: but in a

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Abraham's son, ^a whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And ^b these are the names of the sons of Ishmael, by their names, according to their generations: the first born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam.

14 And Mishma, and Dumah, and Massa,

A. M. cl. 2183.
B. C. cl. 1821.

15 ^c Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; ^d twelve princes according to their nations.

f Ch. 16. 14. & 24. 62.—g Ch. 16. 15.—h 1 Chron. i. 29.—i Or, Hadad. 1 Chron. i. 20.—k Ch. 17. 20.

widely different spirit from that recommended by the above writers.—HE left life with a hope full of immortality, which they could never boast; for HE saw the day of Christ, and was glad—and his hope was crowned; for here it is expressly said, HE was gathered to his fathers—surely not to the bodies of his sleeping ancestors, who were buried in Chaldea, and not in Canaan; nor with his fathers in any sense, for he was deposited in the cave where his wife alone slept; but he was gathered to the spirits of just men made perfect, and to the church of the firstborn, whose names are written in heaven. Heb. xii. 23.

Verse 9. His sons Isaac and Ishmael buried him] Though Ishmael and his mother had been expelled from Abraham's family on the account of Isaac, yet as he was under the same obligations to a most loving, affectionate father, as his brother Isaac, if any personal feuds remained they agreed to bury them on this occasion, that both might dutifully join in doing the last offices to a parent who was an honour to them and to human nature: and considering the rejection of Ishmael from the inheritance, this transaction shows his character in an amiable point of view. For though he was a wild man, (see ch. xvi. 12.) yet this appears to be more characteristic of his habits of life, than of his disposition.

For the character of Abraham, see the conclusion of this chapter.

Verse 11. God blessed his son Isaac] The peculiar blessings and influences by which Abraham had been distinguished, now rested upon Isaac: but how little do we hear in him of the work of faith, the patience of hope, and the labour of love! Only one Abraham, and one Christ, ever appeared among men: there have been some successful imitators; there should have been many.

Verse 12. These are the generations of Ishmael] The object of the inspired writer seems to be, to show how the promises of God were fulfilled to both branches of Abraham's family. Isaac has been already referred to: God blessed him according to the promise. He had also promised to multiply Ishmael; and an account of his generations is introduced, to show how exactly the promise had also been fulfilled to him.

Verse 13. Nebajoth] From whom came the Nabatheans, whose capital was Petra, or, according to Strabo, Nabathæa. They dwelled in Arabia Petraea, and extended themselves on the east toward Arabia Deserta.

Kedar] The founder of the Cedreans, who dwelled near to the Nabatheans. The descendants of Kedar form a part of the Saracens.

Adbeel, and Mibsam] Where these were situated is not known.

Verse 14. Mishma, and Dumah, and Massa] Where the first and last of these settled is not known; but it is probable that Dumah gave his name to a place called Dumah, in Arabia. See a prophecy concerning this place, Isai. xxi. 11. from which we find that it was in the vicinity of mount Seir.

These three names have passed into a proverb among the Hebrews, because of their signification. מִשְׁמָה *mishma* signifies HEARING; דּוּמָה *dumah* SILENCE; and מַסָּה *masa*, PATIENCE. Hence, "Hear much, say little, and bear much: tantamount to the famous maxim of the Stoics—*ἀκούειν καὶ ἀνέχειν*—Sustain and abstain, is supposed to be the spirit of the original words.

Verse 15. Hadar] This name should be read Hadad, as in 1 Chron. i. 30. This reading is supported by more than three hundred MSS. versions, and printed editions.—See the note on ver. 18.

Tema] Supposed to be a place in Arabia Deserta, the same of which Job speaks, ch. vi. 19.

Jetur] From whom came the Jeturæans, who occupied a small tract of country beyond Jordan, which was afterward possessed by the half tribe of Manasseh.

Naphish] These are evidently the same people men-

17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and *he* gave up the ghost, and died; and was gathered unto his people:

a Ver. 8.

tioned 1 Chron. v. 19. who, with the Itureans and the people of Nadab, assisted the Hagarines against the Israelites, but were overcome by the two tribes of Reuben and Gad, and the half tribe of Manasseh.

Kedemah] Probably the descendants of this person dwelt at *Kedemoth*, a place mentioned Deut. ii. 26. I wish the reader to observe, that concerning those ancient tribes mentioned here, or elsewhere in the Pentateuch, little is known; nor of their places of settlement have we more certain information. On this subject many learned men have toiled hard, with but little fruit of their labour. Those

18 ^b And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria: *and he* died ^c in the presence of all his brethren.

b 1 Sam. 15. 7.—c Heb. fell. Ps. 78. 64.—d Ch. 15. 12.

who wish to enter into discussions of this nature, must consult *Bochart's Geographia Sacra, Calmet, &c.*

On the subject of writing the same proper name variously in our common Bibles, the following tables and observations will not be unacceptable to the reader.

I shall add here from the *Pentateuch*, some proper names, which are strangely varied: first *twenty-three* names expressed differently in the *Hebrew* text itself, and *seventeen* of them in our English translation; and then *thirty-one* names expressed uniformly in the *Hebrew*, yet differently in the *English*.

SAME NAMES DIFFERING IN THE HEBREW.

1	Gen. iv. 18.	Mehujael	Mehijael	In the same verse.
2	— x. 3.	Ripbath	Diphath	1 Chron. i. 6.
3	— x. 4.	Tarahiah	Tarahishah	— i. 7.
4	— x. 4.	Dodanim	Rodanim	— i. 7.
5	— x. 23.	Mash	Meshech	— i. 17.
6	— x. 28.	Obal	Ebal	— i. 22.
7	— xxxii. 30, 31.	Peniel	Penuel	In the next verse.
8	— xxxvi. 11.	Zepho	Zephi	1 Chron. i. 36.
9	— xxxvi. 23.	Shepho	Shephi	— i. 40.
10	— xxxvi. 39.	Pau	Pai	— i. 50.
11	— xxxvi. 40.	Alvah	Aliah	— i. 51.
12	— xlv. 10.	Jemuel	Nemuel	Num. xxvi. 12.
13	— xlv. 10.	Jachin	Jarib	1 Chron. iv. 24.
14	— xlv. 10.	Zohar	Zerah	{ Num. xxvi. 13. and 1 Chron. iv. 24.
15	— xlv. 11.	Gerahon	Gerahom	1 Chron. vi. 1. 16.
16	— xlv. 13.	Job	Jashub	Num. xxvi. 24.
17	— xlv. 16.	Ezbon	Ozni	— xxvi. 16.
18	— xlv. 21.	Huphim	Huram	1 Chron. viii. 6.
19	— xlv. 21.	Ard	Addar	— viii. 3.
20	— xlv. 23.	Huashim	Shubam	Num. xxvi. 42.
21	Exod. iv. 18.	Jether	Jethro	In the same verse.
22	Num. i. 14.	Deuel	Reuel	Num. ii. 14.
23	Deut. xxxii. 44.	Hoshea	Joshua	Deut. xxxiv. 9.

NAMES, THE SAME IN HEBREW YET DIFFERENT IN ENGLISH.

1	Gen. v. 3.	Seth	Sheth	1 Chron. i. 1.
2	— v. 6.	Enos	Enosh	— i. 1.
3	— v. 9.	Cainan	Kenan	— i. 2.
4	— v. 15.	Jared	Jered	— i. 2.
5	— v. 18.	Enoch	Henoch	— i. 3.
6	— v. 21.	Methuselah	Mathuselah	— i. 3.
7	— x. 6.	Phut	Put	— i. 8.
8	— x. 14.	Philistim	The Philistines	— i. 12.
9	— x. 14.	Caphtorim	Caphtorim	— i. 12.
10	— x. 16.	Emorite	Amorites	Gen. xv. 16, 21.
11	— x. 16.	Girgasite	Girgaahites	— xv. 21.
12	— x. 19. and } Jer. xlvii. 5. }	Gaza	Azzah	{ Deut. ii. 23. and Jer. xxv. 20.
13	Gen. x. 22.	Ashur	Asshur	1 Chron. i. 17.
14	— x. 24.	Salah	Shelah	— i. 18.
15	— xiv. 2. 8.	Zebolim	Zeboim	Deut. xxix. 23.
16	— xiv. 5. xv. 20.	Rephaim	Giants	— ii. 20. iii. 11, 13.
17	— xxv. 15.	Naphish	Nephiah	1 Chron. v. 19.
18	— xxxix. 6.	Rachel	Rahel	Jer. xxxi. 15.
19	— xxxvi. 34.	Temani	The Temanites	1 Chron. i. 45.
20	— xxxvi. 37.	Saul	Shaul	— i. 48.
21	— xxxvii. 25, 28.	Ishmaelites	Ishmaelites	Judg. viii. 24.
22	Exod. i. 11	Raameses	Rameses	Exod. xii. 37.
23	— vi. 18.	Izhar	Izehar	Num. iii. 19.
24	— vi. 19.	Mahli	Mahli	1 Chron. vi. 4. 19.
25	Lev. xviii. 21	Molech	Moloch	Amos v. 26.
26	Num. xiii. 8, 16.	Oshes	Hoshea	Deut. xxxii. 44.
27	— xiii. 16.	Jehoshua	Joshua	Num. xiv. 6.
28	— xxi. 12.	Zared	Zered	Deut. ii. 13.
29	— xxxii. 3.	Jazar	Jaazar	Num. xxxii. 35.
30	— xxxiii. 31.	Bene-Jaakan	Children of } Jaakan }	Deut. x. 6.
31	Deut. iii. 17.	Aahdoth-pisgah	{ Springs of } Pisgah }	— iv. 49.

Verse 16. *These are their names*] By which their descendants were called. *Their towns*—Places of encampment in the wilderness, such as have been used by the Arabs from the remotest times. *Their castles, arrows stream, their towers*, probably mountain tops, fortified

rocks, and fastnesses of various kinds in woods and hilly countries.

Verse 18. *They dwelt from Havilah unto Shur*] The descendants of Ishmael possessed all that country which extends from east to west, from *Havilah* on the Euphrates,

19 ¶ And these are the generations of Isaac, Abraham's son: ^{A. M. 2106. B. C. 1896.} Abraham begat Isaac;

20 And Isaac was forty years old when he took Rebekah to wife, ^{A. M. 2106. B. C. 1896.} the daughter of Bethuel the Syrian, of Padanaram, ^{A. M. 2106. B. C. 1896.} the sister to Laban the Syrian.

21 ¶ And Isaac intreated the Lord for his wife, because she was barren:

a Matt. 1. 2.—b 1 Ch. 22. 23.—c Ch. 24. 26.—d 1 Chron. 5. 26. 9 Chron. 23. 13. Ezra 8.

near its junction with the Tigris, to the desert of Shur, eastward of Egypt; and which extends along the Isthmus of Suez which separates the Red Sea from the Mediterranean.

As thou goest towards Assyria] These words, says Calmet, may refer either to Egypt, to Shur, or to Havilah. The desert of Shur is on the road from Egypt to Assyria in traversing Arabia Petrea, and in passing by the country of Havilah. I know not, adds he, whether *Ashurah*, in the text, may not mark out rather the Assyria descended from Keturah, than the Assyrians, who were the descendants of Ashur, the son of Shem.

He died in the presence of all his brethren] The original will not well bear this translation. In ver. 17, it is said, *He gave up the ghost and died, and was gathered to his people*. Then follows the account of the district occupied by the Ishmaelites, at the conclusion of which it is added, *וְיָצָא יִצְחָק בְּאֶמְנָה וְאֶחָתָה נָפְחָל*, "Tr (the lot or district) fell (or was divided to him) in the presence of all his brethren;" and this was exactly agreeable to the promise of God, chap. xvi. 12. *He shall dwell in the presence of all his brethren*; and to show that this promise had been strictly fulfilled, it is here remarked, that his lot or inheritance was assigned him by the Divine Providence, contiguous to that of the other branches of the family. The same word *נָפְחָל*, is used, Josh. xxiii. 4. for to divide by lot.

Men, who have read their Bible with care, says Dr. Keamcott, must have remarked, that the name of the same person is often expressed differently in different places. Indeed the variation is sometimes so great, that we can scarcely persuade ourselves, that one and the same person is really meant. An uniform expression of proper names is diligently attended to, in other books: perhaps in every other book, except the Old Testament. But, here we find strange variety in the expression, and consequently great confusion: and, indeed, there is scarcely any one general source of error which calls for more careful correction than the same proper names now wrongly expressed.

Nothing can be clearer, than that the above fifty-four proper names (at least, the far greater part of them) should be expressed with the very same letters, in the places where they are now different. In the second list, instances 6, 10, and 13, have been corrected, and expressed uniformly, in the English Bible printed at Oxford in 1769. And surely the same justice in the translation should be done to the rest of these proper names, and to all others through the Bible; at least, where the original words are now properly the same. Who would not wonder, at seeing the same persons named both *Simon* and *Shimon*, *Richard* and *Ricard*? And can we then admit here both *Seth* and *Sheth*, *Rachel* and *Rahel*? Again; who ever could admit (as above) both *Gaza* and *Azzah*, with *Rameses* and *Raameses*, should not object to *London* and *Ondon*, with *Amsterdam* and *Amstradam*. In short: in a history far more interesting than any other, the names of persons and places should be distinguished accurately, and defined with exact uniformity. And no true critic will think lightly of this advice of Origen—*Contemnenda non est accurata circa NOMINA diligentia ei, qui voluerit probe intelligere sanctas literas*? No person who desires thoroughly to understand the sacred writings, should undervalue a scrupulous attention to the proper names.—*Kenrick's* Remarks.

Verse 19. *These are the generations of Isaac*] This is the history of Isaac and his family. Here the sixth section of the law begins, called *פָּרָשַׁת תּוֹלְדוֹת יִשְׁחָק*; as the fifth called *מִשְׁנַת מִצְרַיִם* *Sarah*, which begins with chap. xxiii. ends at the preceding verse.

Verse 21. *Isaac entreated the Lord for his wife*] Isaac and Rebekah had now lived nineteen years together without having a child; for he was forty years old when he married Rebekah, ver. 20. and he was threescore years of age when Jacob and Esau were born, ver. 26. Hence it is evident they had lived nineteen years together without having a child.

The form of the original in this place is worthy of notice; Isaac entreated Jehovah *וַיִּשְׁתַּחֲוֶה יְהוָה* *Ishto*,

and the Lord was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, *If it be so, why am I thus?* And she went to inquire of the Lord.

23 And the Lord said unto her, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the*

22.—a Rom. 9. 10.—f 1 Sam. 9. 9. & 10. 22.—g Ch. 17. 18. & 24. 62.—h 9 Sam. 2. 14.

directly, purposely, especially for his wife. Mr. Ainsworth thinks the words imply their *praying together*, for this thing: and the rabbins carry it farther, for they say that, "Isaac and Rebekah went on purpose to mount Moriah, where he had been bound, and prayed together there, that they might have a son." God was pleased to exercise the faith of Isaac, previous to the birth of Jacob; as he had exercised that of Abraham previous to his own birth.

Verse 22. *The children struggled together*] *וַיִּשְׁרָצוּ יִצְחָק וְעֵשָׂא בְּרֶחֱמֶיהָ*, they dashed against, or bruised each other—there was a violent agitation, so that the mother was apprehensive both of her own and her children's safety; and supposing that this was an uncommon case, she went to inquire of the Lord, as the good women in the present day would go to consult a surgeon or physician; for intercourse with God is not so common now, as it was in those times of great primitive simplicity. There are different opinions concerning the manner in which Rebekah inquired of the Lord. Some think it was by faith and prayer simply: others, that she went to Shem or Melchisedek; but Shem is supposed to have been dead ten years before this time; but as Abraham was yet alive, she might have gone to him, and consulted the Lord through his means. It is most likely that a prophet or priest was applied to on this occasion. It appears she was in considerable perplexity, hence that imperfect speech—*If so, why am I thus*—the simple meaning of which is probably this: If I must suffer such things, why did I ever wish to have a child? A speech not uncommon to mothers in their first pregnancy.

Verse 23. *Two nations are in thy womb*] "We have," says Bishop Newton, "in the prophecies delivered respecting the sons of Isaac, ample proof that these prophecies were not meant so much of single persons, as of whole nations descended from them; for what was predicted concerning Esau and Jacob, was not verified in themselves, but in their posterity. The Edomites were the offspring of Esau, as the Israelites were of Jacob. And who but the Author and Giver of life could foresee that two children in the womb, would multiply into two nations? Jacob had twelve sons, and their descendants were all united and incorporated into one nation; and what an overruling providence was it that two nations should arise from the two sons only of Isaac? And that they should be two such different nations. The Edomites and Israelites have been from the beginning two such different people in their manners, customs, and religion, as to be at perpetual variance among themselves. The children struggled together in the womb, which was an omen of their future disagreement: and when they grew up to manhood, they manifested very different inclinations. Esau was a cunning hunter, and delighted in the sports of the field: Jacob was a plain man dwelling in tents—minding his sheep and his cattle, ver. 27. The religion of the Jews is well known; but whatever the Edomites were at first, in process of time they became idolaters. When Amaziah king of Judah overthrew them, he brought their gods, and set them up to be his gods; see 2 Chron. xxv. 14, 15. The king of Edom having refused a passage to the Israelites through his territories on their return from Egypt, the history of the Edomites afterward, is little more than the history of their wars with the Jews."

The one people shall be stronger than the other people] The same author continues to observe, that for some time, the family of Esau was the more powerful of the two; there having been dukes and kings in Edom before there was any king in Israel, Gen. xxvi. 31. but David and his captains made an entire conquest of the Edomites, slew several thousands of them, 1 Kings xi. 16. 1 Chron. xviii. 12. and compelled the rest to become tributaries, and planted garrisons among them to secure their obedience, 2 Sam. viii. 14. In this state of servitude they continued about one hundred and fifty years, without a king of their own; being governed by deputies or viceroys appointed by the kings of Judah, 1 Kings xxii. 42. but in the days of Jehoram, they revolted, recovered their liberties and set up a king of their own, 1 Kings xxii. 47. Afterward Amaziah king of Judah gave them a total overthrow in the valley of Salt, 2 Kings xiv. 7. 2 Chron.

one people shall be stronger than the other people; and * the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, * all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and * his hand took hold on Esau's heel and * his name was called Jacob: and Isaac was three-score years old when she bare them.

27 ¶ And the boys grew: and Esau was * a cunning hunter, a man of the field: and Jacob was * a plain man, * dwelling in tents.

a Ch. 27. 28. Mal. 1. 3. Rom. 9. 12.—b Ch. 27. 11, 16, 23.—c Hos. 12. 3.—d Ch. 27. 28.—e Ch. 27. 3, 5.—f Job 1. 1, 2. & 2. 3. Ps. 27. 3.—g Hebr. 11. 9.

xxiv. 12. And Azariah took *Elath*, a commodious harbour on the Red sea, from them, 2 Kings xiv. 22. 2 Chron. xxvi. 2. Judas Maccabeus also attacked and defeated them with the loss of more than *twenty thousand* at two different times, and took their chief city *Hebron*, 1 Macc. v. 2. 2 Macc. x. At last, *Hyrcaeus*, his nephew, took other cities from them, and reduced them to the necessity of leaving their country or embracing the Jewish religion: on which they submitted to be *circumcised*, and became proselytes to the Jewish religion, and were ever after incorporated into the Jewish church and nation.

The elder shall serve the younger. [“This passage,” says Dr. Dodd, “serves for a key to explain the ninth chapter of the Epistle to the Romans, where the words are quoted; for it proves to a demonstration, that this cannot be meant of God’s arbitrary predestination of particular persons to eternal happiness or misery, without any regard to their merit or demerit; a doctrine which some have most impiously fathered on God, who is the best of Beings, and who cannot possibly hate, far less, absolutely doom to misery, any creature that he has made; but that it means only, his bestowing greater external favours, or if you please, higher opportunities for knowing and doing their duty, upon some men, than he does upon others; and that merely according to his own wise purpose, without any regard to their merits or demerits, as having a right to confer greater or smaller degrees of perfection on whom he pleases.”]

The doctrine of unconditional predestination to eternal life and eternal death cannot be supported by the example of God’s dealings with *Esau* and *Jacob*; or with the *Edomites* and *Israelites*. After long reprobation, the *Edomites* were incorporated among the Jews, and have ever since been undistinguishable members in the Jewish church. The *Jews*, on the contrary, the *elect* of God, have been cut off and reprobated, and continue so to this day. If a time should ever come when the *Jews* shall all believe in Christ Jesus (which is a general opinion,) then the *Edomites*, which are now absorbed among them, shall also become the *elect*. And even now, Isaac finds both his children within the pale of the Jewish church, equally entitled to the promises of salvation by Christ Jesus, of whom he was the most expressive and the most illustrious type; see the account of Abraham’s offering, chap. xxii.

Verse 24. There were *twins*] *thomin*, from which comes the name *Thomas*, properly interpreted, John xi. 16. by the word *Διδυμος*, *Didymus*, which in Greek signifies a *twain*: so the first person who was called *Thomas*, or *Didymus*, we may take for granted, had this name from the circumstance of his being a *twain*.

Verse 25. *Red all over like an hairy garment*] This simply means, that he was covered all over with red hair or down; and that this must be intended here is sufficiently evident from another part of his history, where *Rebekah*, in order to make her favourite son *Jacob* pass for his brother *Esau*, was obliged to take the skins of kids and put them upon his hands, and on the smooth part of his neck.

They called his name Esau.] It is difficult to assign the proper meaning of the original *שׂוּעַ* *Esau* or *Esau*; if we derive it from *שׂוּעַ* *Esau*, it must signify *made, performed*, and according to some, *perfected*; *שׂוּעַ* *Esau*, in Arabic, signifies to *make firm, or hard*; and also to *come to man’s estate, to grow old*. Probably he had this name from his appearing to be more *perfect, robust*, &c. than his brother.

Verse 26. *His name was called Jacob*] *יַעֲקֹב* *Yaacob*, from *אָכַב* *akab*, to *defraud, deceive, to supplant*, i. e. to overthrow a person by tripping up his heels. Hence this name was given to *Jacob*, because it was found he had laid hold on his brother’s heel, which was emblematical of his supplanting *Esau*, and defrauding him of his birthright.

Verse 27. *A man of the field*] *שׂוּעַ* *Esau* *Sadok*,

28 And Isaac loved *Esau*, because * he did eat of his venison: * but *Rebekah* loved *Jacob*.

29 ¶ And Jacob sold pottage: and * Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray thee, * with that same red pottage; for I am faint: therefore was his name called * Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am * at the point to die; and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day;

b Heb. venison was in his mouth.—c Ch. 27. 19, 26, 31.—d Ch. 27. 6.—e Heb. with that red, with that red pottage.—f That is, red.—g Heb. going to die.

one who supported himself and family by hunting and by agriculture.

Jacob was a plain man] or *שׂוּעַ* *Isa tam*, a perfect or upright man—dwelling in tents, subsisting by breeding and tending cattle, which was considered in those early times, the most perfect employment; and in this sense, the word *Isa tam*, should be here understood; as in its moral meaning it certainly could not be applied to *Jacob* till after his name was changed, after which time only his character stands fair and unblemished. See chap. xxxii. 26—30.

Verse 28. *Isaac loved Esau—but Rebekah loved Jacob*]—This is an early proof of unwarrantable parental attachment to one child in preference to another. *Isaac loved Esau*, and *Rebekah loved Jacob*, and in consequence of this, the interests of the family were divided, and the house set in opposition to itself. The fruits of this unreasonable and foolish attachment were afterward seen, in a long catalogue of both natural and moral evils among the descendants of both families.

Verse 29. *Sod pottage* *שׂוּעַ* *Yazed nasid*, he boiled a boiling; and this, we are informed, ver. 34. was of *שׂוּעַ* *adashim*, what the Septuagint render *φασolis*; and we, following them and the Vulgate *lens*, translate *lentiles*, a sort of pulse. Dr. Shaw casts some light on this passage, speaking of the inhabitants of Barbary. “Beans, lentiles, kidney-beans, and garvancos,” says he, “are the chiefest of their pulse kind; beans, when boiled and stewed with oil and garlic, are the principal food of persons of all distinctions: lentiles are dressed in the same manner with beans, dissolving easily into a mass, and making a pottage of a chocolate colour.” This we find was the *red pottage* which *Esau*, from thence called *Edom*, exchanged for his birthright.” Shaw’s Travels, p. 140. 4to. Edit.

Verse 30. *I am faint*] It appears from the whole of this transaction, that *Esau* was so completely exhausted by fatigue, that he must have perished had he not obtained some immediate refreshment. He had been either hunting or labouring in the field, and was now returning for the purpose of getting some food; but had been so exhausted, that his strength utterly failed, before he had time to make the necessary preparations.

Verse 31. *Sell me this day thy birthright*] What the *בְּכֹרֶת* *becorath*, or birthright was, has greatly divided both ancient and modern commentators. It is generally supposed that the following rights were attached to the primogeniture:—1. Authority and superiority over the rest of the family; 2. A double portion of the parental inheritance; 3. The peculiar benediction of the father; 4. The priesthood previous to its establishment in the family of *Aaron*. Calmet controverts most of these rights, and with apparent reason, and seems to think that the double portion of the paternal inheritance was the only incontestable right which the first-born possessed; the others were such as were rather conceded to the first-born, than fixed by any law in the family. However this may be, it appears 1. That the first-born were peculiarly consecrated to God, Exod. xxii. 29.—2. Were next in honour to their parents, Gen. xlix. 3.—3. Had a double portion of their father’s goods, Deut. xxi. 17.—4. Succeeded them in the government of the family or kingdom, 2 Chron. xxi. 3.—5. Had the sole right of conducting the service of God, both at the tabernacle and temple; and hence the tribe of *Levi*, which was taken in lieu of the first-born, had the sole right of administration in the service of God, Num. viii. 14—17. And hence, we may presume, had originally a right to the priesthood, previous to the giving of the law; but however this might have been, afterward the priesthood is never reckoned among the privileges of the first-born.

That the birth-right was a matter of very great importance, there can be no room to doubt; and that it was a

and he swore unto him : and ^a he sold his birth-right unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles ; and ^b he did eat and drink, and rose up, and went his way : thus Esau despised his birth-right.

CHAPTER XXVI.

A famine in the land obliges Isaac to leave Beer-sheba and go to Gerar, 1. God appears to him, and warns him not to go to Egypt, 2. Renewal of the promises to him which he had made to his father Abraham, 3-5. Isaac dwells at Gerar, 6. Being questioned concerning Rebekah, and fearing to lose his life on her account, he calls her his sister, 7. Abimelech the king discovers, by certain familiarities which he had noticed between Isaac and Rebekah, that she was his wife, 8. Calls Isaac and reproaches him for his dishonesty, 9, 10. He gives a strict command to all his people not to molest either Isaac or his wife, 11. Isaac applies himself to husbandry and breeding of cattle, and has a great increase, 12-14. Is envied by the Philistines, who stop up the wells he had digged, 15. Is desired by Abimelech to remove, 16 : he obeys, and from his tent in the valley of Gerar, 17. Opens the wells dug in the days of Abraham, which the Philistines had stopped up, 18. Digs the well Ezer, 19, 20 : and the well Sitnah, 21 : and the well Rehoboth, 22. Returns to Beer-sheba, 23. God appears to him and renews his promises, 24. He builds an altar there, pitches his tent, and digs a well, 25. Abimelech, Ahimelech, and Phicol visit him, 26. Isaac accuses them of unkindness, 27. They beg him to make a covenant with them, 28, 29. He makes them a feast, and they bind themselves to each other by an oath, 30, 31. The well digged by Isaac's servants, 32 : called Sheikah, 33. Isaac, at forty years of age, marries two wives of the Hittites, 34 : at which Isaac and Rebekah are grieved, 35.

A. M. cir. 2200.
B. C. cir. 1804.

AND there was a famine in the land, besides ^a the first famine that was in the days of Abraham. And Isaac went unto ^b Abimelech king of the Philistines, unto Gerar.

a Heb. 12. 16.—b Eccles. 8. 15. Lxx. 22. 13. 1 Cor. 15. 32.—c Ch. 12. 10.—d Ch. 20. 2.—e Ch. 12. 11.—f Ch. 29. 12. Psal. 39. 12. Heb. 11. 9.—g Ch. 23. 15.—h Ch. 12. 11.

transferable property, the transaction here, sufficiently proves.

Verse 34. *Pottage of lentiles*] See on verse 29.

Thus Esau despised his birth-right] On this account the apostle, Heb. xii. 16. calls Esau a *profane person*, because he had by this act, alienated from himself and family, those spiritual offices connected with the rights of primogeniture. While we condemn Esau for this bad action, for he should rather have perished than have alienated this right ; and while we consider it as a proof that his mind was little affected with divine or spiritual things ; what shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birth-right ? Surely he who *bought* it in such circumstances, was as *bad* as he who *sold* it. Thus Jacob verified his right to the name of *supplanter* ; a name which in its first imposition appears to have had no other object in view, than the circumstance of *his catching his brother by the heel* ; but all his subsequent conduct proved that it was truly descriptive of the qualities of his mind ; as his whole life till the time his name was changed, and then he had a *change of nature*, was a tissue of cunning and deception, the principles of which had been very early instilled into him by a mother, whose regard for truth and righteousness appears to have been very superficial. See on chap. xxvii.

The death of Abraham, recorded in this chapter, naturally calls to mind the virtues and excellencies of this extraordinary man. His *obedience* to the call of God and *faith* in his promises, stand supereminent. No *wonders*, *signs*, or *miraculous displays* of the great and terrible God, as Israel required in Egypt, were used, or were necessary to cause Abraham to believe and obey. He left his own land, not knowing *where* he was going, or for what purpose God had called him to remove. Exposed to various hardships, in danger of losing his life, and of witnessing the violation of his wife, he still obeyed and went on : courageous, humane, and disinterested, he cheerfully risked his life for the welfare of others ; and contented with having rescued the captives and avenged the oppressed, he refused to accept even the spoils he had taken from the enemy, whom his skill and valour had vanquished. At the same time, he considers the excellency of the power to be of God ; and acknowledges this by giving to him the tenth of those spoils, of which he would reserve nothing for his private use. His *obedience* to God in *offering up his son Isaac*, we have already seen and admired ; together with the *generosity* of his temper, and that *respectful decency of conduct* towards superiors and inferiors, for which he was so peculiarly remarkable ; see on chap. xxiii. Without *disputing* with his Maker, or *doubting* in his heart, he credited every thing that God had spoken : hence he *always walked in a plain way*. The *authority of God* was always sufficient for Abraham, he did not weary himself to find reasons for any line of conduct which he knew God had prescribed : it was his duty to obey ; the success and the event he left with God. His obedience was as *prompt* as it was *complete*—As soon as he hears the voice of God, he girds himself to his work ! *Not a moment is lost !* How rare is such conduct ! But

2 ¶ And the Lord appeared unto him and said, Go not down into Egypt ; dwell in ^a the land which I shall tell thee of :

3 ^b Sojourn in this land, and ^c I will be with thee, and ^d will bless thee ; for unto thee, and unto thy seed, ^e I will give all these countries ; and I will perform ^f the oath which I swear unto Abraham thy father :

4 And ^g I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; ^h and in thy seed shall all the nations of the earth be blessed ;

5 ⁱ Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar :

7 And the men of the place asked him of his wife ; and ^j he said, She is my sister : for ^k he feared to say *She is my wife* ; lest, *said he*, the men of the place should kill me for Rebekah ; because she ^l was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and,

J Ch. 13. 15. & 15. 18.—k Ch. 22. 16. Psal. 105. 9.—l Ch. 15. 6. & 22. 17.—m Ch. 12. 9. & 22. 18.—n Ch. 22. 16, 18.—o Ch. 12. 13. & 20. 2, 13.—p Prov. 29. 25.—q Ch. 24. 16.

should not we do likewise ? The present moment and its duties are ours ; every past moment was once present ; every future will be present ; and, while we are thinking on the subject, the present is *past*, for life is made up of the *past* and the *present*. Are our past moments the cause of deep regret and humiliation ? then let us use the present so as *not* to increase this lamentable cause of our distresses. In other words, let us now *believe—love—obey*. Regardless of all consequences let us, like Abraham, follow the *directions of God's word*, and the *openings of his providence*, and leave all events to Him who *doth all things well*.

See to what a state of moral excellence the grace of God can exalt a character, when there is simple implicit faith, and prompt obedience ! Abraham *walked before God*, and *Abraham was perfect*. Perhaps no human being ever exhibited a fairer, fuller portrait of the *perfect man*, than Abraham. The more I consider the character of this most amiable patriarch, the more I think the saying of Calmet justifiable. "In the life of Abraham," says he, "we find an epitome of the whole *law of nature*, of the *written law*, and of the *Gospel of Christ*. He has manifested in his own person those virtues, for which reason and philosophy could scarcely find out names, when striving to sketch the character of their *sophist*, wise, or perfect man. St. Ambrose very properly observes, that "Philosophy itself, could not equal in its descriptions and wishes, what was exemplified by this great man, in the whole of his conduct." *Magnus pland vir, quem votis suis philosophia non potuit asquare ; denique minus est quod illa finxit, quam quod ille gessit*. The LAW which God gave to Moses, and in which he has proposed the great duties of the law of nature, seems to be a copy of the life of Abraham. This patriarch, without being under the law, has performed the most essential duties it requires : and as to the GOSPEL, its grand object was that on which he had fixed his eye ; that Jesus whose day he rejoiced to see : and as to its *spirit and design*, they were wondrously exemplified in that faith which was imputed to him for righteousness ; receiving that grace which conformed his whole heart and life to the will of his Maker, and enabled him to persevere unto death. "Abraham," says the writer of Ecclesiasticus, xlv. 20, &c. "was a great father of many people : in glory was there none like unto him who kept the law of the Most High, and was in covenant with him : he established the covenant in his flesh, and when he was tried he was found faithful."—See Calmet.

As a son, as a husband, as a father, as a neighbour, as a sovereign, and, above all, as a *man of God*, he stands unrivalled ; so that under the most exalted and perfect of all dispensations, the Gospel of Jesus Christ, he is proposed and recommended as the *model* and *pattern*, according to which, the faith, obedience, and perseverance of the followers of the Messiah are to be formed. Reader, while you admire the *man*, do not forget the *God* that made him so great, so good, and so useful—even Abraham had nothing but what he had received : from the free unmerited mercy of God proceeded all his excellencies : but he was a *worker together with God*, and therefore *did not receive the grace of God in vain*. Go thou, believe, love, obey, and persevere in like manner.

behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou has done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all his people saying, He that toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him:

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched

his tent in the valley of Gerar, and dwelt there.

18 ¶ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Ezeq; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba.

24. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

a Ch. 22. 9.—b Gen. 10. 15.—c Heb. found.—d Matt. 13. 8. Mark 4. 8.—e Ver. 3. Ch. 21. 1. 25. Job 42. 12.—f Ch. 24. 32. Gen. 11. 3. Prov. 10. 32.—g Heb. and going. h Gen. Ausbandy.—i Ch. 27. 11. Eccles. 4. 4.—k Ch. 21. 20.—l Exod. 1. 2.

NOTES ON CHAPTER XXVI.

Verse 1. *There was a famine*] When this happened we cannot tell: it appears to have been after the death of Abraham.—Concerning the *first famine*, see chap. xii. 10.

Abimelech] As we know not the time when the famine happened, so we cannot tell whether this was the same Abimelech, Phichol, &c. which are mentioned, chap. xx. 1, &c. or the sons, or other descendants of these persons.

Verse 2. *Go not down into Egypt*] As Abraham had taken refuge in that country, it is probable that Isaac was preparing to go thither also; and God, foreseeing that he would there meet with trials, &c. which might prove fatal to his peace, or to his piety, warns him not to fulfil his intention.

Verse 3. *Sojourn in this land*] In Gerar, whither he had gone, ver. 1. and where we find he settled, ver. 6. though the *land of Canaan* in general might be here intended. That there were serious and important reasons why Isaac should not go to Egypt, we may be fully assured, though they be not assigned here; it is probable that even Isaac himself was not informed why he should not go down to Egypt. I have already supposed that God saw trials in his way, which he might not have been able to bear. While a man acknowledges God in all his ways, he will direct all his steps, though he may not choose to give him the reasons of the working of his providence. Abraham might go safely to Egypt—Isaac might not: in firmness and decision of character, there was a wide difference between the two men.

Verse 4. *I will make thy seed—as the stars of heaven*] A promise often repeated to Abraham, and which has been most amply fulfilled both in its *literal* and *spiritual* sense.

Verse 5. *Abraham obeyed my voice*] מִצִּיתִי *Mimri*, my WORD.—See chap. xv. 1.

My charge] מִשְׁמַרְתִּי *Mishmarcti*, from שָׁמַר *shamar*, he kept, observed, &c. the ordinances or appointments of God.—These were always of two kinds: 1. Such as tended to promote *moral improvement*, the increase of piety, the improvement of the age, &c. And 2. Such as were *typical* or *representative* of the promised seed, and the salvation which was to come by him. For *commandments, statutes, &c.* the reader is particularly desired to refer to Lev. xvi. 15, &c. where these things are all analyzed and explained in the alphabetical order of the Hebrew words.

Verse 7. *He said, She is my sister*] It is very strange that in the same place, and in similar circumstances, Isaac should have denied his wife, precisely as his father had done before him! It is natural to ask, Did Abraham never mention this circumstance to his son? Probably he did not, as he was justly ashamed of his weakness on the occasion—the only blot in his character: the son, therefore, not being forewarned, was not armed against the temptation. It may not be well, in general, for parents to tell their children of their former failings or vices, as this might lessen their authority or respect; and the children

m Ch. 21. 21.—n Heb. Spring.—o Ch. 21. 25.—p That is, Contention.—q That is, Strife.—r That is, Room.—s Ch. 17. 8. 22. 2. 41. 22. Exod. 1. 2.—t Ch. 17. 7. & 24. 12. & 25. 15. Exod. 2. 4. Acts 7. 2.—u Ch. 15. 1.—v Ver. 4.

might make a bad use of it in extenuation of their own sins; but there are certain cases which, from the nature of their circumstances, may often occur, where a candid acknowledgment, with suitable advice, may prevent those children from repeating the evil; but this should be done with great delicacy and caution, lest even the advice itself should serve as an incentive to the evil. I had not known just, says St. Paul, if the law had not said, *Thou shalt not covet*. On Abraham's case, see the notes on chap. xii. 11, &c. xx. 2. Isaac could not say of Rebekah, as Abraham had done of Sarah, *she is my sister*: in the case of Abraham this was *literally true*: it was not so in the case of Isaac, for Rebekah was only his *cousin*. Besides, though relatives, in the Jewish forms of speaking, are often called *brothers* and *sisters*, and the thing may be perfectly proper, when this use of the terms is generally known and allowed, yet nothing of this kind can be pleaded here, in behalf of Isaac; for he intended that the *Gerarites* should understand him in the proper sense of the term: and consequently have no suspicion that she was his wife. We have already seen that the proper definition of a lie is, *any word spoken with the intention to deceive*—See chap. xx. 12.

Verse 8. *Isaac was sporting with Rebekah his wife*] Whatever may be the precise meaning of the word, it evidently implies, that there were liberties taken, and freedoms used on the occasion, which were not lawful but between man and wife.

Verse 10. *Thou shouldest have brought guiltiness upon us*] It is likely that Abimelech might have had some knowledge of God's intentions concerning the family of Abraham, and that it must be kept free from all impure and alien mixtures; and that consequently, had he or any of his people taken Rebekah, the divine judgments might have fallen upon the land. Abimelech was a good and holy man: and he appears to have considered adultery as a grievous and destructive crime.

Verse 11. *He that toucheth*] He who injures Isaac, or defiles Rebekah, shall certainly die for it: death was the punishment for adultery among the Canaanites, Philistines, and Hebrews.—See chap. xxviii. 24.

Verse 12. *Isaac sowed in that land*] Being now perfectly free from the fear of evil, he betakes himself to agricultural and pastoral pursuits, in which he has the especial blessing of God, so that his property becomes greatly increased.

A hundredfold] מֵאֵת שְׂרָאִים *Meah Sh'arim*, literally "A hundredfold of barley;" and so the Septuagint, ἑκατονταπλασίονος. Perhaps such a crop of this grain was a rare occurrence in Gerar. The words however may be taken, in a general way, as signifying a *very great increase*: so they are used by our Lord, in the parable of the sower: Matt. xiii. 3, 23. Mark iv. 8, 20. Luke viii. 8, 15.

Verse 13. *The man waxed great*] There is a strange and observable recurrence of the *same term* in the origi-

25 And he ^a builded an altar there, and ^b called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ^a ye hate me, and have ^a sent me away from you?

28 And they said, ' We saw certainly that the LORD ' was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee:

29 ^b That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ^c thou *art* now the blessed of the LORD.

a Ch. 12, 7. & 13, 18.—b Psa. 116, 17.—c Ch. 21, 22.—d Judg. 11, 7.
e Ver. 16.

f Heb. *Seeing we see*,—g Ch. 21, 22, 23,—h Heb. *If thou shalt*, &c.
i Ch. 24, 31. Psal. 115, 15.

mal: *sayigdal ha-ish sayiglec haloc vo-gadal bd ki gadal meod, And the man was GREAT, and he went, going on, and was GREAT, until that he was exceeding GREAT. How simple is this language, and yet how forcible!*

Verse 14. *He had possession of flocks*] He who blessed him in the increase of his *fields*, blessed him also in the increase of his *flocks*; and as he had extensive possessions, so he must have many *hands* to manage such concerns; therefore it is added, *he had great store of servants*—he had many domestics, some born in his house, and others purchased by his money.

Verse 15. *For all the wells—the Philistines had stopped them*] In such countries a good well was a great acquisition; and hence, in predatory wars, it was usual for either party to fill the wells with earth or sand, in order to distress the enemy. The filling up the wells in this case was a most unprincipled transaction; as they had pledged themselves to Abraham, by a solemn oath, not to injure each other in this or any other respect.—See chap. xxi. 25–31.

Verse 16. *Go from us, for thou art much mightier than we* This is the first instance on record of what was termed among the Greeks *ostracism*; i. e. the banishment of a person from the state, of whose power, influence, or riches, the people were jealous. There is a remarkable saying of Bacon on this subject, which seems to intimate that he had this very circumstance under his eye: "*Public envy is an ostracism that eclipseth men when they grow too great.*" On this same principle Pharaoh oppressed the Israelites.

Verse 18. *In the days of Abraham*] Instead of *was* *homey*, in the days, Houbigant contends we should read *was* *Abdely*, servants. Isaac digged again the wells which the *servants* of Abraham his father had digged. This reading is supported by the *Samaritan*, *Septuagint*, *Service*, and *Vulgate* and it is probably the true one.

beer *mayim* *chayim*, *A well of living waters*. This is the original phrase for a spring; and this is its meaning both in the Old and New Testaments; Lev. xiv. 5, 60. xv. 30. Num. xix. 17. Cant. iv. 15. see also John iv. 10—14. vii. 38. Rev. xxi. 6. xxii. 1. And by these Scriptures we find that an *unfailing spring* was an emblem of the *graces and influences of the Spirit of God*.

Verse 21. *They digged another well*] Never did any man more implicitly follow the divine command—*resist not evil*—than Isaac: whenever he found that his work was likely to be a subject of strife and contention, he gave place, and rather chose to suffer wrong than to have his own peace of mind disturbed. Thus he overcame evil with good.

Verse 24. The Lord appeared unto him.] He needed special encouragement when insulted and outraged by the Philistines; for he was removed to the place where his noble father had lain, died, the remembrance of his *avenging*, and the remembrance of his *loss*, could not fail to afflict his mind; and God immediately appears, to comfort and support him in his trials, by a renewal of all his promises.

Verse 26. *Builded an altar there*] That he might have a place for God's worship; as well as a place for himself and family to dwell in.

And called upon the name of the Lord.] And invoked in the name of Jehovah.—See on chaps. xii. 8. xiii. 15.

Verse 28. *Abimelech went to him*]. When a man's ways please God, he makes even his enemies to be at peace with him; so Isaac experienced on this occasion. Whether this was the same Abimelech and Phicol mentioned chap. xxi. 22, we cannot tell; it is possible both might have been now alive, provided we suppose them young in the days of Abraham, but it is more likely that *Abimelech* was a general name of the Gerarite kings, and that *Phicol* was a name of office.

Abarsakh.] The Turgum translates this word a *company*; not considering it as a proper name: "Abimalech

and Pichol came with a company of their friends." The Septuagint calls him *Ὠχοζαβὴς ὁ νυμφιοφύλος*, *Ochazab the paranymp, or friend of the bridegroom*, he who conducts the bride to the bridegroom's house. Could we depend on the correctness of this version, we might draw the following curious conclusions from it: 1. That this was the son of that Abimelech, the friend of Abraham. 2. That he had been lately married, and on this journey brings with him his confidential friend, to whom he had lately intrusted the care of his spouse.

Verse 27. Seeing ye hate me] He was justified in thinking thus: because, if *they* did not injure him, they had connived at their servants doing it.

Verse 28. *Let there be now an oath between us*] Let us make a covenant by which we shall be mutually bound; and let it be ratified in the most solemn manner.

Verse 30. *He made them a feast*] Probably on the sacrifice, that was offered on the occasion of making this covenant. This was a common custom.

Verse 31. *They rise up betimes*] Early rising was general among the primitive inhabitants of the world: and this was one cause which contributed greatly to their *health and longevity*.

Verse 33. *He called it Shebek*] This was probably the same well which was called *Beersheba* in the time of Abraham, which the Philistines had filled up: and which the servants of Isaac had re-opened. The same name is therefore given to it which it had before, with the addition of the emphatic letter *n* *he*, by which its signification became extended, so that now it signified not merely an *oath* or *well*, but *satisfaction* and *abundance*.—See the use made of this letter in the names of Abraham and Sarah, chap. xvii. 8.

The name of the city is Beer-sheba. This name was given to it a hundred years before this time; but as the well from which it had this name originally, was closed up by the Philistines, probably the name of the place was *abolished* with the well: when, therefore Isaac re-opened the well, he restored the ancient name of the place.

Verse 34. *He took to wife—the daughter, &c.*] It is very likely that the wives taken by Esau were daughters of chiefs among the Hittites; and by this union he sought to increase and strengthen his secular power and influence.

Verse 35. *Which were a grief of mind*] Not the marriage, though that was improper, but the persons; they, by their perverse and evil ways brought bitterness, into the hearts of Isaac and Rebekah. The Targum of *Jonathan ben Uzziel*, and that of *Jerusalem*, say they were addicted to idol-worship, and rebelled against and would not hearken to the instructions either of Isaac or Rebekah. From *Canaanites* a different conduct could not be reasonably expected: Esau was far from being *spiritual*, and his wives were wholly *caral*.

THE same reflections which were suggested by Abraham's conduct in denying his wife in Egypt and Gerar, will apply to that of Isaac; but the case of Isaac was much less excusable than that of Abraham. The latter told no *falsehood*; he only, through fear, *suppressed a part of the truth*.

1. A good man has a right to expect God's blessing on his honest industry: Isaac sowed, and received a hundred-fold, and he had possessions of flocks, &c. for the Lord blessed him. *Worldly men*, if they pray at all, ask for temporal things: "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Most of the truly religious people go into another extreme—they forget the body and ask only for the soul! And yet there are "things requisite and necessary as well for the body as the soul," and things which are only at God's disposal. The body lives for the soul's sake; its life and comfort are in many respects essentially requisite to the salvation of the soul; and therefore the things necessary for its support, should be earnestly asked from the God of all grace, the Father of bounty and providence. *Ye have not, because ye ask not*—may be said to many poor afflicted religious people; and they are afraid to ask, lest it should

30 * And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and ^bswore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, we have found water.

33 And he called it * Shebah: ^d therefore the name of the city is * Beer-sheba unto this day.

34 † And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which ^e were ^a a grief of mind unto Isaac and to Rebekah.

a Ch. 19. 2.—b Ch. 21. 31.—c That is, an oath.—d Ch. 21. 31.—e That is, The well of the oath.

appear mercenary, or that they sought their portion in this life. They should be better taught. Surely to none of these will God give a *stone* if they ask *bread*: he who is so liberal of his heavenly blessings will not withhold earthly ones, which are of infinitely less consequence. Reader, expect God's blessing on thy honest industry; pray for it, and believe that God does not love *these* less, who hast taken refuge in the same hope, than he loved Isaac. Plead not only his promises, but plead on the precedents he has set before thee—Lord, thou didst so and so to Abraham, to Isaac, to Jacob, and to others who trusted in thee; bless my field, bless my flocks, prosper my labour; that I may be able to provide *things honest* in the sight of all men, and have something to dispense to those who are in want. And will not God hear such prayers? Yea, and answer them too, for he does not willingly afflict the children of men, and we may rest assured that there is more affliction and poverty in the world, than either the justice or providence of God requires. There are, however, many who owe their poverty to their want of diligence and economy: they sink down into indolence, and forget that word, *Whatever thy hand findeth to do, do it with thy might*: nor do they consider, that by idleness, a man is clothed with rags. Be diligent in business, and fervent in spirit, and God will withhold from thee no manner of thing that is good.

2. From many examples, we find that the wealth of the primitive inhabitants of the world did not consist in *gold, silver, or precious stones*, but principally in *flocks of useful cattle, and the produce of the field*. With *precious metals and precious stones* they were not *unacquainted*, and the former were sometimes used in purchases, as we have already seen in the case of Abraham buying a field from the children of Heth. But the blessings which God promises are such as spring from the *soil*. Isaac sowed in the land, and had possessions of flocks and herds, and great store of servants, ver. 12—14. Commerce, by which nations and individuals so suddenly rise, and as suddenly fall, had not been then invented: every man was obliged to acquire property by honest and persevering labour, or be destitute. *Lucky hits, fortunate speculations, and adventurous risks*, could then have no place: the *field* must be *tilled*, the *herds watched and fed*, and the proper seasons for *ploughing, sowing, reaping, and laying up*, be carefully regarded and improved. No man, therefore, could grow rich by accident. Isaac waxed great, and went forward, and grew until he became very great, ver. 13. Speculation was of no use, for it could have no object; and consequently many incitements to *knavery*, and to *idleness*, that bane of the physical and moral health of the body and soul of man, could not show themselves. Happy times! when every man wrought with his hands, and God particularly blessed his honest industry. As he had no luxuries, he had no *unnatural and factitious wants*, few diseases, and a *long life*.

"O! fortunatos nimium sua ei bona norunt Agricolas."

Oh, thrice happy husbandmen! did ye but know your own mercies.

But has not what is termed *commerce*, produced the reverse of all this? A few are *speculators*, and the many are comparatively *slaves*; and slaves, not to enrich themselves; this is impossible: but to enrich the speculators and adventurers, by whom they are employed. Even the *farmers* become, at least partially, *commercial* men; and the *soil*, the fruitful parent of natural wealth, is comparatively disregarded: the consequence is, that the *misery* of the many, and the *luxury* of the few increase; and from both these spring, on the one hand, pride, insolence, contempt of the poor, contempt of God's holy word and

CHAPTER XXVII.

Isaac, grown old and feeble, and apprehending the approach of death, desires his son Esau to provide some savoury meat for him, that having eaten of it, he might convey to him the blessing, connected with the right of primogeniture, 1—4. Rebekah, hearing of it, renews the matter to Jacob, and directs him how to personate his brother, and, by deceiving his father, obtain the blessing, 5—10. Jacob bestows, 11, 12; but, being counselled and encouraged by his mother, he at last consents to use the means as prescribed, 14. Rebekah displeases Jacob, and sends him to personate his brother, 15—17. Jacob comes to his father, and professes himself to be Esau, 18, 19. Isaac doubts, questions, and examines him closely, but does not discover the deception, 20—24. He eats of the savoury meat, and confers the blessing upon Jacob, 25—27. In what the blessing consisted, 28; 29. Esau arrives from the field with the meat he had gone to procure, and presents himself before his father, 30, 31. Isaac discovers the fraud of Jacob, and a much affected, 32, 33. Esau is greatly distressed on hearing that the blessing had been received by another, 34. Isaac accuses Jacob of deceit, 35. Esau expostulates and prays for a blessing, 36. Isaac describes the blessing which he has already conveyed, 37. Esau weeps, and earnestly implors a blessing, 38. Isaac pronounces a blessing on Esau, and prophesies that his posterity should, in process of time, cease to be tributary to the posterity of Jacob, 39, 40. Esau purposes to kill his brother, 41. Rebekah hears of it, and counsels Jacob to take refuge with her brother Laban, in Padan Aram, 42—45. She professes to be greatly alarmed lest Jacob should take any of the Canaanites to wife, 46.

AND it came to pass, that when Isaac was old, and his eyes were

A. M. CIR. 2225.
B. C. CIR. 1779.
Kensicot.

[Ch. 26. 2—g Ch. 27. 45. & 28. 1, 8.—h Heb. bitterness of spirit.—i Ch. 48. 10.]

commandments, with the long catalogue of crimes which proceed from pampered appetites, and unsubdued passions; and on the other, murmuring, repining, discontent, and often *insubordination and revolt*, the most fell and most destructive of all the evils that can degrade and curse civil society. Hence wars, fightings, and revolutions of states, and public calamities of all kinds. Bad as the world and the times are, men have made them much worse, by their unnatural methods of providing for the support of life. When shall men learn, that even this is but a subordinate pursuit; and that the cultivation of the soul in the knowledge, love, and obedience of God, is essentially necessary, not only to future glory, but to present happiness!

NOTES ON CHAPTER XXVII.

Verse 1. *Isaac was old*] It is conjectured, on good grounds, that Isaac was now about one hundred and seventeen years of age, and Jacob about fifty-seven; though the commonly received opinion makes Isaac one hundred and thirty-seven and Jacob seventy-seven: but see the notes on chap. xxxi. 38, &c.

And his eyes were dim] This was probably the effect of that affliction, of what kind we know not, under which Isaac now laboured; and from which, as well as from the affliction, he probably recovered, as it is certain he lived forty, if not forty-three years after this time; for he lived till the return of Jacob from Padan Aram.—Chap. xxxv. 27—29.

Verse 2. *I know not the day of my death*] From his present weakness, he had reason to suppose that his death could not be at any great distance, and therefore would leave no act undone, which he believed it his duty to perform. He who lives not in reference to eternity, lives not at all.

Verse 3. *Thy weapons*] The original word *קלע*, *kalec*, signifies *vessels and instruments* of any kind; and is probably used here for a *hunting-spear, javeline, sword, &c.* *Quiver*] *קנה*, *kanah*, from *קנה*, *kanah*, to hang or suspend. Had not the Septuagint translated the word *קנה*, *kanah*, and the Vulgate *pharetram*, a quiver, I should have rather supposed some kind of *shield* meant; but either can be *suspended* on the arm or from the shoulder. Some think a *sword* is meant; and because the original signifies to *hang or suspend*; hence, they think, is derived our word *hanger*, so called because it is generally worn in a *pendant* posture; but the word *hanger* did not exist in our language previous to the crusades, and we have evidently derived it from the Persian *کمان*, *khanjar*, a poniard or dagger, the use of which, not only in battles, but in private assassinations, was well known.

Verse 4. *Savoury meat*] *עשוי מאכל*, *mate'almim*, from *עש*, *asah*, to taste or relish; how dressed, we know not, but its name declares its nature.

That I may eat; that my soul may bless thee] The blessing which Isaac was to confer on his son was a species of *divine right*, and must be communicated with appropriate ceremonies. As eating and drinking were used among the Asiatics on almost all religious occasions, and especially in making and confirming covenants, it is reasonable to suppose that something of this kind was essentially necessary on this occasion; and that Isaac could not convey the *right*, till he had eaten of the meat provided for the purpose, by him, who was to receive the blessing. As Isaac was now old, and in a feeble and languishing condition, it was necessary that the flesh used on this occasion should be prepared in such a way as to invite the appetite, that a *sufficiency* of it might be taken to revive and recruit his drooping strength, that he might be the better able to go through the whole of this ceremony.

dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I ¹ know not the day of my death:

3 ² Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and ³ take me some venison;

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul ⁴ may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord, before my death.

8 Now therefore, my son, ⁵ obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ⁶ savoury meat for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat, and that he ⁷ may bless thee before his death.

11 And Jacob said to Rebekah his mother,

Behold, ⁸ Esau my brother is a hairy man, and I *am* a smooth man:

12 My father peradventure will ⁹ feel me, and I shall seem to him as a deceiver; and I shall bring ¹⁰ a curse upon me, and not a blessing.

13 And his mother said unto him, ¹¹ Upon me be thy curse, my son: only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother ¹² made savoury meat, such as his father loved.

15 And Rebekah took ¹³ goodly raiment of her eldest son Esau, ¹⁴ which were with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am I*; who art thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, ¹⁵ that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it ¹⁶ to me.

1 Prov. 21. 1. James 4. 14.—2 Ch. 26. 27. 28.—3 Job. 40.—4 Ver. 27. Ch. 42. 9. 14. 28. 34. Dent. 32. 1.—5 Ver. 13.—6 Ver. 4.—7 Ver. 4.—8 Ch. 26. 28.—9 Ver. 27.

1 Ch. 9. 25. Dent. 32. 18.—1 Ch. 42. 9. 14. 28. 34. 2 Sam. 14. 9. Matt. 27. 28. in Ver. 4. 9.—2 Job. 40.—3 Ver. 27.—4 Ver. 4.—5 Ch. 26. 28.—6 Ver. 27.

This seems to be the sole reason why *savoury* meat is so particularly mentioned in the text:—1. When we consider that no covenant was deemed *binding* unless the parties had *eaten* together: 2. That to convey this blessing some rite of this kind was necessary; and 3. That Isaac's strength was now greatly exhausted, insomuch that he supposed himself to be dying, we shall at once see why *meat* was required on this occasion, and why that meat was to be prepared in such a manner as to deserve the epithet of *savoury*. As I believe this to be the true sense of the place, I do not trouble my readers with interpretations, which I suppose to be either exceptionable or false.

Verse 5. And Rebekah heard] And was determined, if possible, to frustrate the design of Isaac, and procure the blessing for her favourite son. Some have pretended, that she received a *divine inspiration* to this purpose; but if she had, she needed not to have had recourse to *deceit*, to help forward the accomplishment of a divine purpose. Isaac, on being informed, would have had too much piety not to prefer the will of his Maker to his own partiality for his eldest son; but Rebekah had nothing of the kind to plead, and therefore had recourse to the most exceptionable means to accomplish her ends.

Verse 12. I shall bring a curse upon me] For, even in those early times, the spirit of that law was understood, *Dent. xxvii. 18. Cursed is he that maketh the blind to wander out of the way*; and Jacob seems to have possessed at this time, a more tender conscience than his mother.

Verse 13. Upon me be thy curse, my son] Onkelos gives this a curious turn—*It has been revealed to me by prophecy, that the curses will not come upon thee, my son*. What a dreadful responsibility did this woman take upon her at this time! The sacred writer states the facts as they were, and we may depend on the truth of the statement: but he no where says, that God would have any man to copy this conduct. He often relates facts and sayings which he never recommends.

Verse 15. Goodly raiment] Mr. Ainsworth has a sensible note on this place. "The priest in the law had *holy garments* to minister in, *Exod. xxviii. 2—4*. which the Septuagint there, and in this place, term *ἁγία ἱμάτια*, *the robe*, and *ἁγία ἑσθία*, *the holy robe*. Whether the first-born, before the law, had such to minister in, is not certain; but it is probable by this example: for had they been *common garments*, why did not Esau himself, or his wives, keep them? But being, in all likelihood, *holy robes*, received from their ancestors, the mother of the family kept them in sweet chests, from moths and the like; whereupon it is said, *ver. 27. Isaac smelled the smell of his garments*." The opinion of Ainsworth is followed by many critics.

Verse 19. I am Esau, thy first-born] Here are many palpable falsehoods, and such as should neither be imitated nor excused. Jacob, says Calmet, imposes on his father

in three different ways. 1. By his words—I *am* thy first-born, Esau. 2. By his actions—he gives him *kids' flesh* for venison, and says he had executed his orders, and *got it by hunting*. 3. By his clothing—he put on Esau's garments, and the kids' skins upon his hands and the smooth of his neck. In short, he made use of every species of deception that could be practised on the occasion, in order to accomplish his ends. To attempt to palliate, or find excuses for such conduct, instead of *servicing*, *diserves* the cause of religion and truth. Men have laboured, not only to excuse all this conduct of Rebekah and Jacob, but even to show that it was *consistent*, and that the whole was according to the *mind and will of God*!

Non tall auxilio, non defensoribus ideo

The cause of God and truth is under no obligation to such defenders; their hands are more unhallowed than those of Uzzah; and however the bearers may stumble, the ark of God requires not their support. It was the design of God, that *the elder should serve the younger*; and he would have brought it about in the way of his own wise and just providence: but means, such as those here used, he could neither sanction nor recommend.

Verse 23. And he discerned him not, because his hands were hairy] From this circumstance we may learn, that Isaac's sense of feeling was much impaired by his present malady. When he could not discern the *skin of a kid* from the *flesh of his son*, we see that he was, through his infirmity, in a fit state to be imposed on by the deceit of his wife, and the cunning of his younger son.

Verse 27. The smell of my son, is as the smell of a field] The smell of these garments, the goodly raiment which had been laid up in the house, (see on ver. 15.) was probably occasioned by some aromatic herbs, which we may naturally suppose were laid up with the clothes: a custom which prevails in many countries to the present day. *Thyme, lavender, &c.* are often deposited in wardrobes, to communicate an agreeable scent, and under the supposition that the moths are thereby prevented from fretting the garments. I have often seen the leaves of aromatic plants, and sometimes whole sprigs, put in Eastern MSS. to communicate a pleasant smell, and to prevent the worms from destroying them. Persons going from Europe to the East-Indies, put pieces of Russia leather among their clothes for the same purpose. Such a smell would lead Isaac's recollections to the fields, where aromatic plants grew in abundance; and where he had often been regaled by the scent.

Verse 28. God give thee of the dew of heaven] Bp. Newton's view of these predictions is so correct and appropriate, as to leave no wish for any thing farther on the subject.

"It is here foretold, and in ver. 39. of these two brethren, that as to situation, and other temporal advantages, they

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou my very son Esau? and he said I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed:

28 Therefore God give thee of the dew of

heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

a Ver. 12.—b Ver. 16.—c Ver. 4.—d Hos. 14. 6.—e Heb. 11. 32.—f Deut. 32. 13, 28. 2 Sam. 1. 21.—g Ch. 45. 18.—h Deut. 32. 28.—i Ch. 4. 25. & 25. 28.—k Ch. 45. 6.

1 Ch. 12. 3. Numb. 21. 9.—m Ver. 4.—n Heb. trembled with a great trembling greatly.—o Heb. bent.—p Ch. 25. 4. Rom. 11. 23.

should be much alike. It was said to Jacob—*God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine*: and much the same is said to Esau, ver. 39.—*Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above*. The spiritual blessing, or the promise of the blessed seed, could be given only to one; but temporal good things might be imparted to both. Mount Seir and the adjacent country, was at first the possession of the Edomites; they afterward extended themselves farther into Arabia, and into the southern parts of Judea. But wherever they were situated, we find in fact, that the Edomites in temporal advantages, were little inferior to the Israelites. Esau had cattle, and beasts, and substance in abundance, and he went to dwell in Seir of his own accord; but he would hardly have removed thither with so many cattle, had it been such a barren and desolate country as some would represent it. The Edomites had dukes and kings reigning over them, while the Israelites were slaves in Egypt. When the Israelites, on their return, desired leave to pass through the territories of Edom, it appears that the country abounded with fruitful fields and vineyards—*Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells*, Num. xx. 17. And the prophecy of Malachi, which is generally alleged as a proof of the barrenness of the country, is rather a proof of the contrary—*I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness*, Mal. i. 2, for this implies that the country was fruitful before; and that its present unfruitfulness was rather an effect of war and devastation, than any natural defect in the soil. If the country is barren and unfruitful now, neither is Judea what it was formerly."

As there was but little rain in Judea, except what was termed the *early rain*, which fell about the beginning of spring, to moisten and fertilize the earth, and the *latter rain*, which fell about September: the lack of this was supplied by the *copious dews*, which fell both morning and evening, or rather through the whole of the night. And we may judge, says Calmet, of the abundance of these dews by what fell on Gideon's fleece, Judges vi. 38. which being wrung, filled a bowl. And Hushai compares an army ready to fall upon its enemies, to a dew falling on the ground, 2 Sam. xvii. 12. which gives us the idea that this fluid fell in great profusion, so as to saturate every thing. Travellers in these countries assure us, that the dews fall there in an extraordinary abundance.

The *fatness of the earth* What Homer calls *οὐραγε ἀγορευε*, Iliad ix. l. 141. and Virgil, *uber glebae*, Æneis i. 531. both signifying a soil naturally fertile. Under this, therefore, and the former expressions, Isaac wishes his son all the blessings which a plentiful country can produce: for, as *Le Clerc* rightly observes, if the dews and seasonable rains of heaven fall upon a fruitful soil, nothing but human industry is wanting to the plentiful enjoyment of all temporal good things. Hence they are represented in the Scripture as emblems of prosperity, of plenty, and of the blessing of God, Deut. xxxiii. 13, 28. Micah v. 7.

Zech. viii. 12. And on the other hand, the withholding of these, denotes barrenness, distress, and the curse of God, 2 Sam. i. 21. Hag. i. 10.—See Dodd.

Verse 29. *Let people serve thee*! "However alike their temporal advantages were to each other," says Bp. Newton, "in all spiritual gifts and graces the younger brother was to have the superiority, was to be the happy instrument of conveying the blessing to all nations—*In thee, and in thy seed shall all the families of the earth be blessed*. and to this are to be referred, in their full force, those expressions, *Let people serve thee; and nations bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee*. The same promise was made to Abraham in the name of God, *I will bless them that bless thee, and curse him that curseth thee*, ch. xii. 3. and it is here repeated to Jacob, and thus paraphrased in the Jerusalem Targum—"He who curseth thee, shall be cursed as Balaam the son of Beor: and he who blesseth thee, shall be blessed as Moses the prophet, the law-giver of Israel." It appears that Jacob was, on the whole, a man of more religion, and believed the divine promises more than Esau. The posterity of Jacob likewise preserved the true religion and the worship of one God, while the Edomites were sunk in idolatry; and of the seed of Jacob was born at last the Saviour of the world. This was the peculiar privilege and advantage of Jacob, to be the happy instrument of conveying these blessings to all nations. This was his greatest superiority over Esau; and in this sense St. Paul understood and applied the prophecy—*The elder shall serve the younger*, Rom. ix. 12. The Christ, the Saviour of the world, was to be born of some one family; and Jacob's was preferred to Esau's, out of the good pleasure of Almighty God, who is certainly the best judge of fitness and expedience, and has undoubted right to dispense his favours as he shall see proper; for he says to Moses, as the apostle proceeds to argue, ver. 15—"I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." And when the Gentiles were converted to Christianity, the prophecy was fulfilled literally—*Let people serve thee, and let nations bow down to thee*; and will be more amply fulfilled, when the *fatness of the Gentiles shall come in, and all Israel shall be saved*.

Verse 33. *And Isaac trembled*! The marginal reading is very literal and proper—*And Isaac trembled with a great trembling greatly*. And this shows the deep concern he felt for his own deception, and the iniquity of the means by which it had been brought about. Though Isaac must have heard of that which God had spoken to Rebekah—*The elder shall serve the younger*, and could never have wished to reverse this divine purpose; yet he might certainly think that the spiritual blessing might be conveyed to Esau, and by him to all the nations of the earth, notwithstanding the superiority of secular dominion on the other side.

Yea, and he shall be blessed! From what is said in this verse, collated with Heb. xii. 17. we see how binding the conveyance of the birth-right was, when communicated with the rites already mentioned. When Isaac found that he had been deceived by Jacob, he certainly would have

46 And Rebekah said to Isaac, 'I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

CHAPTER XXVIII.

Isaac directs Jacob to take a wife from the family of Laban, 1, 2; and sends him away, 3, 4. Jacob begins his journey, 5. Esau perceiving that the daughters of Canaan were not pleasing to his parents, and that Jacob obeyed them in going to get a wife of his own kindred, 6-8, he went and took to wife Mahalah, the daughter of Ishmael, his father's brother, 9. Jacob, in his journey towards Haran, came to a certain place, (Lez, ver. 19) where he lodged all night, 10, 11. He saw in a dream a ladder reaching from earth to heaven, on which he beheld the angels of God ascending and descending, 12. God appears above this ladder, and renews these promises which he had made to Abraham and Isaac, 13, 14. Promises Jacob personal protection, and a safe return to his own country, 15. Jacob awakes, and makes reflections upon his dream, 16, 17. Sets up one of the stones he had laid for his pillow, and pours oil on it, and calls the place Beth-el, 18, 19. Makes a vow, that if God will preserve him in his journey, and bring him back to safety, the stone should be God's house, and that he would give him the tithes of all that he should have, 20-22.

AND Isaac called Jacob, and 'blessed him, and charged him, and said unto him, 'Thou shalt not take a wife of the daughters of Canaan.

a Ch. 25. 26 & 28. Numb. 11. 15. 1 Kings 19. 4. Job 8. 20-22.—b Ch. 24. 2. c Ch. 27. 28.—d Ch. 24. 3.—e Hos. 12. 12.—f Ch. 25. 30.—g Ch. 22. 23.—h Ch. 24. 28.

brethren the Jews; and hereby other prophecies were fulfilled, viz. Jerem. xlix. 7, &c. Ezek. xxv. 12, &c. Joel iii. 19. Amos i. 11, &c. and particularly Obadiah: for at this day we see the Jews subsisting as a distinct people, while Edom is no more, agreeably to the words of Obadiah, ver. 10. *For thy violence against thy brother Jacob, in the return of his posterity from Egypt, shame shall cover thee, and thou shalt be cut off for ever.* And again, ver. 18. *There shall not be any remaining of the house of Esau, for the Lord hath spoken it.* In what a most extensive and circumstantial manner God fulfilled all these predictions! And what a proof is this of the divine inspiration of the Pentateuch, and the omniscience of God!"—See the notes on chap. xxv.

Verse 41. *The days of mourning for my father are at hand*] Such was the state of Isaac's health at that time, though he lived more than forty years afterward, that his death was expected by all: and Esau thought, that would be a favourable time for him to avenge himself on his brother Jacob; as, according to the custom of the times, the sons were always present at the burial of the father. Ishmael came from his own country to assist Isaac to bury Abraham, ch. xxv. 9. and both Jacob and Esau assisted in burying their father Isaac, ch. xxxv. 29. but the enmity between them had happily subsided long before that time.

Verse 42. *Doth comfort himself, purposing to kill thee*] *לְחַמֵּץ מִלֵּב הוֹבִיגַנִּים לְעֹא, Houbigant renders, cogitat super te, he thinks or meditates to kill thee.* This sense is natural enough here, but it does not appear to be the meaning of the original; nor does Houbigant himself give it this sense in his *Racines Hebraïques*. There is no doubt that Esau, in his hatred to his brother, felt himself pleased with the thought that he should soon have the opportunity of avenging his wrongs.

Verse 44. *Tarry with him a few days*] It was probably forty years before he returned: and it is likely Rebekah saw him no more; for it is the general opinion of the Jewish rabbins, that she died before Jacob's return from Padan-aram, whether the period of his stay be considered twenty or forty years. See on chap. xxxi. 38, &c.

Verse 45. *Why should I be deprived also of you both?* If Esau should kill Jacob, then the nearest akin to Jacob, who was by the patriarchal law, Gen. ix. 6. the avenger of blood, would kill Esau; and both these deaths might possibly take place in the same day. This appears to be the meaning of Rebekah. Those who are ever endeavouring to sanctify the means by the end, are full of perplexity and distress. God will not give his blessing to even a divine service, if not done in his own way, on principles of truth and righteousness. Rebekah and her son would take the means out of God's hands—they compassed themselves with their own sparks, and warmed themselves with their own fire; and this had they at the hand of God, they lay down in sorrow. God would have brought about his designs in a way consistent with his own perfections; for he had fully determined that the elder should serve the younger, and that the Messiah should spring, not from the family of Esau, but from that of Jacob; and needed not the cunning craftiness or deceits of men to accomplish his purposes. Yet in his mercy he overruled all these circumstances, and produced good, where things, if left to their own operations and issues, would have produced nothing but evil. However, after this reprehensible transaction, we hear no more of Rebekah. The Holy Spirit mentions her no more.

Verse 46.] *I am weary of my life*] It is very likely that

2 'Arise, go to 'Padan-aram, to the house of 'Bethuel thy mother's father; and take thee a wife from thence of the daughters of 'Laban thy mother's brother.

3 'And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a 'multitude of people:

4 And give thee 'the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land 'wherein 'thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

1 Ch. 17. 1, 8.—2 Heb. an assembly of people.—3 Ch. 12. 2.—4 Heb. of thy journeyings.—5 Ch. 17. 8.

Rebekah kept many of the circumstances related above from the knowledge of Isaac; but as Jacob could not go to Padan-aram without his knowledge, she appears here quite in her own character, framing an excuse for his departure, and concealing the true cause. Abraham had been solicitous to get a wife for his son Isaac from a branch of his own family; hence she was brought from Syria. She is now afraid, or pretends to be afraid, that her son Jacob may marry among the *Hittites*, as Esau had done; and therefore makes this to Isaac the ostensible reason why Jacob should immediately go to Padan-aram, that he might get a wife there. Isaac, not knowing the true cause of sending him away, readily falls in with Rebekah's proposals, and immediately calls Jacob, gives him suitable directions and his blessing, and sends him away. This view of the subject makes all consistent and natural; and we see at once the reason of the abrupt speech contained in this verse.

In the preceding notes, I have endeavoured to represent things simply as they were. I have not copied the manner of many commentators, who have laboured to vindicate the characters of Jacob and his mother in the transactions here recorded. As I fear God, and wish to follow him, I dare not bless what he hath not blessed, nor curse what he hath not cursed. I consider the whole of the conduct, both of Rebekah and Jacob, in some respects deeply criminal, and in all highly exceptionable. And the impartial relation of the facts contained in this and the xxvth chapter, gives me the fullest evidence of the truth and authenticity of the sacred original. How impartial is the history that God writes! We may see, from several commentators, what man would have done, had he had the same facts to relate. The history given by God, details as well the *vices* as the *virtues* of those who are its subjects. How widely different from that in the Bible, is the *biography* of the present day! Virtuous acts, that were never performed; voluntary privations, which were never borne; piety, which was never felt; and, in a word, *lives*, which were never lived—are the principal subjects of our biographical relations. These may be well termed the *Lives of the Saints*; for to these are attributed all the virtues which can adorn the human character, with scarcely a failing or a blemish; while, on the other hand, those in general, mentioned in the sacred writings, stand marked with deep shades. What is the inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the *Scriptures*, with that of *uninspired* writers? The inference is this: the Scripture history is natural, is probable, bears all the characteristics of veracity; narrates circumstances which seem to make against its own honour, yet dwells on them, and often seeks occasion to repeat them. It is true! infallibly true! In this conclusion, common sense, reason, and criticism, join. On the other hand, of biography in general, we must say, that it is often unnatural, improbable, is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonourable to its subject: ardently endeavours either to cast those which it cannot wholly hide into deep shades, or sublimely them into virtues. This is notorious; and we need not go far for numerous examples. From these facts, a reflecting mind will draw this general conclusion—an *impartial* history, in every respect true, can be expected only from God himself.

These should be only preliminary observations to an extended examination of the characters and conduct of

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;
8 And Esau seeing *that the daughters of Canaan *pleased not Isaac his father;

a Ch. 24. 3. & 25. 1. b Heb. were sold in the eyes, &c.

Rebekah and her two sons; but this in detail would be an ungracious task, and I wish only to draw the reader's attention to what may, under the blessing of God, promote his moral good. No pious man can read the chapter before him without emotions of grief and pain. A mother teaches her favourite son to cheat and defraud his brother, deceive his father, and tell the most execrable lies! And God, the just, the impartial God, relates all the circumstances in the most ample and minute detail! I have already hinted, that this is a strong proof of the authenticity of the sacred book. Had the Bible been the work of an impostor, a single trait of this history had never appeared. God, it is true, had purposed that the *elder should serve the younger*; but never designed that the supremacy should be brought about in this way. Had Jacob's unprincipled mother left the matter in the hands of God's providence, her favourite son would have had the precedence in such a way as would not only have manifested the justice and holiness of God, but would have been both *honourable* and *lasting* to HIMSELF. He got the *birthright*, and he got the *blessing*; and how little benefit did he personally derive from either? What was his life from this time till his return from Padan-aram? A mere tissue of vexations, disappointments, and calamities. Men may endeavour to palliate the iniquity of these transactions, but this must proceed either from weakness or mistaken zeal. God has sufficiently marked the whole with his disapprobation.

The enmity which Esau felt against his brother Jacob, seems to have been transmitted to all his posterity; and doubtless the matters of the *birthright* and the *blessing*, were the grounds on which that perpetual enmity was kept up between the descendants of both families, the *Edomites* and the *Israelites*. So unfortunate is an ancient family grudge, founded on the opinion, that an injury has been done by one of the branches of the family, in a period no matter how remote, provided its operations still continue, and certain secular privations to one side be the result. How possible it is to keep feuds of this kind alive to any assignable period, the state of a neighbouring island sufficiently proves: and on the subject in question, the bloody contentions of the two *houses* of YORK and LANCASTER in this nation, are no contemptible comment. The facts, however, relative to this point, may be summed up in a few words. 1. The descendants of Jacob were peculiarly favoured by God. 2. They generally had the dominion, and were ever reputed superior in every respect to the Edomites. 3. The Edomites were generally tributary to the Israelites. 4. They often revolted, and sometimes succeeded so far in their revolts, as to become an *independent* people. 5. The Jews were never subjected to the Edomites. 6. As in the case between Esau and Jacob, who, after long enmity, were reconciled, so were the Edomites and the Jews, and at length they became one people. 7. The Edomites, as a nation, are now totally extinct; and the Jews still continue as a distinct people from all the inhabitants of the earth! So exactly have all the words of God, which he has spoken by his prophets, been fulfilled!

On the blessings pronounced on Jacob and Esau, these questions may naturally be asked. 1. Was there anything in these blessings of such a spiritual nature, as to affect the *eternal interests* of either? Certainly there was not, at least, as far as might *absolutely* involve the salvation of the one, or the perdition of the other. 2. Was not the blessing pronounced on Esau as good as that pronounced on Jacob, the *mere temporary lordship*, and being the *progenitor of the Messiah*, excepted? So it evidently appears. 3. If the blessings had referred to their eternal states, had not Esau as fair a prospect for endless glory as his deceitful and unfeeling brother? Justice and mercy both say—*Yes*. The truth is, it was their *posterity* and not themselves, that were the objects of these blessings.

NOTES ON CHAPTER XXVIII.

Verse 1. *And Isaac called Jacob*] See the note on ver. 46. of the preceding chapter.

And blessed him] Now voluntarily and cheerfully confirmed to him the blessing, which he had before obtained through subtlety. It was necessary that he should have this confirmation previous to his departure; else considering the way in which he had obtained both the *birthright* and the *blessing*, he might be doubtful, according to his

9 Then went Esau unto Ishmael, and took unto the wives which he had, *Mahalath the daughter of Ishmael Abraham's son, *the sister of Nebajoth to be his wife.

c Ch. 25. 3. she is called Basemath.—d Ch. 25. 18.

own words, whether he might not have got a curse instead of a blessing. As the blessing now pronounced on Jacob was obtained without any trick or deception on his part, it is likely that it produced a salutary effect upon his mind, might have led him to confession of his sin, and prepared his heart for those discoveries of God's goodness, with which he was favoured at Luz.

Verse 2. *Arise, go to Padan-aram*] This mission, in its spirit and design, is nearly the same as that chap. xxiv. which see. There have been several ingenious conjectures concerning the *retinue* which Jacob had, or might have had, for his journey; and by some he has been supposed to have been *well attended*. Of this nothing is mentioned here, and the reverse seems to be intimated elsewhere. It appears from ver. 11. that he lodged in the open air, with a stone for his pillow; and from chap. xxxii. 10. he appears to have taken the journey on *foot*, with his staff in his hand; nor is there even the most indirect mention of any attendants, nor is it probable there were any. He took, no doubt, *provisions* with him sufficient to carry him to the nearest encampment, or village, on the way, where he would naturally recruit his bread and water to carry him to the next stage, and so on. The oil that he poured on the pillar, might be a little of that which he had brought for his own use, and can be no rational argument of his having a stock of provisions, servants, camels, &c. for which it has been gravely brought. He had God alone with him.

Verse 3. *That thou mayest be a multitude of people*] עַם כְּמֹנֶה לִּיכֶלֶל אֱמִמִּים. There is something very remarkable in the original words; they signify literally *for an assembly, congregation, or church of peoples*; referring, no doubt, to the Jewish church in the wilderness, but more particularly to the *Christian church*, composed of every kindred and nation and people and tongue. This is one essential part of the blessing of Abraham; see ver. 4.

Verse 4. *Give thee the blessing of Abraham*] May he confirm the inheritance with all its attendant blessings to thee, to the exclusion of Esau; as he did to me, to the exclusion of Ishmael. But according to St. Paul, much more than this is certainly intended here; for it appears, from Gal. iii. 6—14. that the *blessing of Abraham*, which is to come upon the *Gentiles through Jesus Christ*, comprises the whole doctrine of justification by faith and its attendant privileges, viz. redemption from the curse of the law, remission of sins, and the promise of the Holy Spirit, including the constitution and establishment of the Christian church.

Verse 5. *Bethuel the Syrian*] Literally the *Aramean*, so called, not because he was of the race of Aram, the son of Shem, but because he dwelt in that country which had been formerly possessed by the descendants of Aram.

Verse 9. *Then went Esau unto Ishmael*] Those who are apt to take every thing by the wrong handle, and who think it was utterly impossible for Esau to do any right action, have classed his taking a daughter of Ishmael among his crimes: whereas, there is nothing more plain than that he did this with a sincere desire to *obey and please his parents*. Having heard the pious advice which Isaac gave to Jacob, he therefore went, and took a wife from the family of his grandfather Abraham, as Jacob was desired to do out of the family of his maternal uncle Laban. *Mahalath*, whom he took to wife, stood in the same degree of relationship to Isaac his father, as *Rachel* did to his mother Rebekah. Esau married his father's niece: Jacob married his mother's niece. It was therefore most obviously to please his parents that Esau took this additional wife. It is supposed that Ishmael must have been dead thirteen or fourteen years before this time, and that *going to Ishmael*, signifies only going to the *family* of Ishmael. If we follow the common computation, and allow that Isaac was now about one hundred and thirty-six, or one hundred and thirty-seven years of age, and Jacob seventy-seven, and as Ishmael died in the one hundred and thirty-seventh year of his age, which, according to the common computation, was the one hundred and twenty-third of Isaac, then Ishmael must have been dead about *fourteen* years. But if we allow the ingenious reasoning of Mr. Skinner and Dr. Kennicott, that Jacob was at this time only *fifty-seven* years of age, and Isaac consequently only *one hundred and seventeen*, it will appear that Ishmael did not die till *six years* after this period;

10 ¶ And Jacob ^a went out from Beer-sheba, and went toward ^b Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he ^c dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and Behold, ^d the angels of God ascending and descending on it.

13 ^e And, Behold, the LORD stood above it, and said, ^f I am the LORD God of Abraham thy father, and the God of Isaac: ^g the land whereon thou liest, to thee will I give it, and to thy seed;

^a Hos. 12. 12.—^b Called, Acts 7. 2. Charran.—^c Ch. 41. 1. Job. 33. 15.—^d John 1. 51. Heb. 1. 14.—^e Ch. 35. 1. & 49. 3.—^f Ch. 28. 24.—^g Ch. 13. 15. & 28. 13.—^h Ch. 13. 16.—ⁱ Heb. break forth.—^j Ch. 13. 14. Deut. 12. 20.

and hence, with propriety it might be said, Esau went unto *Ishmael*—and took Mahalath the daughter of *Ishmael*—to be his wife. See the notes on chap. xxxi. 38, &c.

Verse 11. *A certain place, and tarried there all night, because the sun was set*] From ver. 19. we find this *certain place* was *Luz*, or some part of its vicinity. Jacob had probably intended to reach *Luz*, but the sun being set, and night coming on, he either could not reach the city, or he might suspect the inhabitants, and rather prefer the open field, as he must have heard of the character and conduct of the men of *Sodom* and *Gomorrah*: or the gates might be shut by the time he reached it, which would prevent his admission; for it frequently happens, to the present day, that travellers not reaching a city in the eastern countries, previous to the shutting of the gates, are obliged to lodge under the walls all night; as, when once shut, they refuse to open them till the next day. This was probably Jacob's case.

He took of the stones] He took one of the stones that were in that place: for ver. 18. we find it was *one stone* only, which he had for his pillow. *Luz* is supposed to have been about forty-eight miles distant from *Beersheba*: too great a journey for one day, through what we may conceive, very unready roads.

Verse 12. *He dreamed, and behold a ladder*] A multitude of fanciful things have been spoken of Jacob's vision of the ladder, and its signification. It might have several designs, as God chooses to accomplish the greatest number of ends by the fewest and simplest means possible. 1. It is very likely that its primary design was to point out the providence of God, by which he watches over and regulates all terrestrial things: for nothing is left to merely natural causes: a heavenly agency pervades, actuates, and directs all. In his present circumstances, it was highly necessary that Jacob should have a clear and distinct view of this subject, that he might be the better prepared to meet all occurrences with the conviction, that all was working together for his good. 2. It might be intended also to point out the intercourse between heaven and earth, and the connexion of both worlds by the means of angelic ministry. That this is fact, we learn from many histories in the Old Testament; and it is a doctrine that is unequivocally taught in the New. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* 3. It was probably a type of *CHRIST*, in whom both worlds meet, and in whom the divine nature are conjoined; the *LADDER* was set upon the *EARTH*, and the top of it reached to *HEAVEN*: for *GOD* was manifest in the *FLESH*; and in him dwelt all the fulness of the God-head bodily. Nothing could be a more expressive emblem of the incarnation and its effects: *Jesus Christ* is the grand connecting medium between heaven and earth, and between God and man. By him, God comes down to man: through him, man ascends to God. It appears that our Lord applies the vision in this way himself, 1st. In that remarkable speech to *Nathaniel*, *Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man*; John i. 51. 2dly. In his speech to *Thomas*, John xiv. 6, "I am the way, and the truth, and the life: no man cometh unto the Father but by me."

Verse 13. *I am the Lord God of Abraham*] Here God confirms to him the blessing of *Abraham*, for which *Isaac* had prayed; ver. 3, 4.

Verse 14. *Thy seed shall be as the dust*] The people that shall descend from thee, shall be extremely numerous; and in thee and thy seed—the Lord Jesus descending from thee, according to the flesh—shall all the families of the earth, not only all of thy race, but all the other families or tribes of mankind, which have not pro-

14 And ^b thy seed shall be as the dust of the earth, and thou shalt ^c spread abroad ^d to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, ^e I am with thee, and will ^f keep thee in all places whither thou goest, and will ^g bring thee again into this land; for ^h I will not leave thee, ⁱ until I have done that which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in ^j this place and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

¹ Ch. 12. 3. & 18. 18. & 22. 18. & 26. 4.—^m See Ver. 20, 21. Ch. 28. 24. & 31. 2. Ch. 48. 16. Psal. 121. 5, 7, 8.—ⁿ Ch. 35. 8.—^p Deut. 32. 6. Josh. 1. 1 & Kings 8. 52. Hebr. 13. 5.—^q Num. 23. 19.—^r Exod. 2. 5. Josh. 5. 15.

ceeded from the Abrahamic family, be blessed: for *Jesus Christ* by the grace of God tasted death for EVERY MAN, Heb. ii. 9.

Verse 15. *And behold, I am with thee*] For I fill the heavens and the earth:—my word shall be thy help; *Targum*—and will keep thee in all places, *in all this way*; *Septuagint*. I shall direct, help, and support thee in a peculiar manner, in thy present journey; be with thee while thou sojournest with thy uncle; and will bring thee again into this land; so that in all thy concerns thou mayest consider thyself under my especial providence, for I will not leave thee: thy descendants also, shall be my peculiar people, whom I shall continue to preserve as such, until I have done that which I have spoken to thee of; until the Messiah shall be born of thy race; and all the families of the earth, the Gentiles, be blessed through thee, the Gospel being preached to them, and they, with the believing Jews, made one fold, under one SHEPHERD, and one Bishop or Overseer of souls. And this circumstantial promise has been literally and punctually fulfilled. Known unto God are all his works from the beginning.

Verse 16. *The Lord is in this place; and I knew it not*] That is, God has made this place his peculiar residence; it is a place in which he meets with, and reveals himself to his followers. Jacob might have supposed that this place had been consecrated to God. And it has already been supposed, that his mind having been brought into a humble frame; he was prepared to hold communion with his Maker.

Verse 17. *How dreadful is this place*] The appearance of the ladder, the angels, and the divine glory at the top of the ladder, must have left deep, solemn, and even awful impressions on the mind of Jacob; and hence the exclamation in the Text, *How dreadful is this place!*

This is none other but the house of God] The Chaldee gives this place a curious turn; "This is not a common place, but a place in which God delights; and opposite to this place is the gate of heaven." *Onkelos* seems to suppose that the gate or entrance into heaven was actually above this spot; and that when the angels of God descended to earth, they came through that opening into this place, and returned by the same way, and it really appears that Jacob himself had a similar notion.

Verse 18. *And Jacob—look the stone—and set it up for a pillar*] He placed the stone in an erect posture, that it might stand as a monument of the extraordinary vision which he had in this place: and he poured oil upon it, thereby consecrating it to God, so that it might be considered an altar, on which libations might be poured, and sacrifices offered unto God.—See chap. xxxv. 14.

There is a foolish tradition, that the stone set up by Jacob was afterward brought to Jerusalem, from which, after a long lapse of time, it was brought to Spain, from Spain to Ireland, from Ireland to Scotland, and on it the kings of Scotland sat to be crowned; and concerning which the following leonine verses were made:

*Ni fallit iaham, Scoti quorunque locatum
Insomnem lapidem, ruga nars teneris libidem.*

Or false deceitful, or heaven decrees in vain;
Or where they find this stone the Scots shall reign.—See Dodd.

Edward the first had it brought to Westminster, and there this stone, called *Jacob's Pillar*, and *Jacob's Pillow*, is now placed under the chair on which the king sits when crowned! It would be as ridiculous to attempt to disprove the truth of this tradition, as to prove that the stone under the old chair in Westminster was the identical stone which served the patriarch for a bolster.

And poured oil upon the top of it] Stones, images, and

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20 ¶ And Jacob vowed a vow, saying, If God will be with me, and will keep me in this

way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

a Ch. 28. 12. 45. & 35. 14.—b Lev. 8. 10, 11, 12. Numb. 7. 1.—c Judges 1. 23, 26. Sam. 15. 8. 2 Kings 5. 17.—d Ver. 17. Ch. 14. 20. & 33. 7, 14.—e Lev. 27. 30-38. Deut. 14. 22, 23.

g 1 Tim. 6. 8.—h Judges 11. 31. 2 Sam. 15. 24, 30.—i Exod. 15. 2. Deut. 26. 17. 2 Sam. 15. 8. 2 Kings 5. 17.—k Ver. 17. Ch. 14. 20. & 33. 7, 14.—l Lev. 27. 30-38. Deut. 14. 22, 23.

altars dedicated to divine worship, were always anointed with oil. This appears to have been considered as a consecration of them to the object of the worship, and a means of inducing the god or goddess to take up their residence there, and answer the petitions of their votaries. Anointing stones, images, &c. is used in idolatrous countries to the present day, and the whole idol is generally smeared over with oil. Sometimes, besides the anointing, a crown or garland was placed on the stone or altar, to honour the divinity, who was supposed in consequence of the anointing, to have set up his residence in that place. It was on this ground that the seats of polished stone, on which the kings sat in the front of their palaces to administer justice, were anointed; merely to invite the Deity to reside there, that true judgment might be given, and a righteous sentence always be pronounced. Of this we have an instance in Homer, *Odys. T. v. 406*—10.

Ἐκ δ' ἄλθων, κατ' ἡγ' αἴτ' ἐπὶ ἐξορισίαι λιδοῖσιν
Οἱ δὲ ὄραν προπαροῖσι θυρῶν ὑψηλῶν,
Λαῖνοι, ἀποστειλόντες ἑλισσόμενος οἱ ἐπὶ μὲν κείνῃ
Ναλεῖν ἰσταίην, ἑορῆν μὲν τὴν ἀναλιντοῖς,

The old man early rose, walk'd forth and ate
On polished stone, before his palace gate:
With unguent anointed, the lucid marble stone,
Where ancient Naïos ate, a rustic throne.—Pope.

This gives a part of the sense of the passage; but the last line, on which much stress should be laid, is most miserably rendered by the English poet: it should be translated,

"Where Naïos sat, equal in counsel to the gods;"

because inspired by their wisdom, and which inspiration he and his successor took pains to secure by consecrating with the anointing oil, the seat of judgment on which they were accustomed to sit. Some of the ancient commentators on Homer mistook the meaning of this place or not understanding the nature of the custom; and these *Copper* unfortunately follows, translating "resplendent as with oil;" which as destroys the whole sense, and obliterates the allusion. This sort of anointing, was a common custom in all antiquity, and was probably derived from this circumstance. *Arnobius* tells us that it was customary with himself, while a heathen, "when he saw a smooth polished stone that had been smeared with oil, to kiss and adore it, as if possessing a divine virtue." *Si quando conspexeram lubricatum lapidem, et ex olivæ unguine sordidatum, (ordinatum?) tanquam incesse vis præseens, adulari, affabar.* And *Theodore*, in his eighty-fourth question on Genesis, asserts that many pious women in his time, were accustomed to anoint the coffins of the martyrs, &c. And in catholic countries, when a church is consecrated, they anoint the door-posts, pillars, altars, &c. So under the law, there was a holy anointing oil, to sanctify the tabernacle, laver, and all other things used in God's service; *Exod. xl. 9, &c.*

Verse 19. *He called the name of that place Beth-el* That is, the house of God; for in consequence of his having anointed the stone, and thus consecrated it to God, he considered it as becoming henceforth his peculiar residence; see on the preceding verse. This word should be always pronounced as two distinct syllables, each strongly accented, Beth-El.

Was called *Luz at the first*] The Hebrew has *לֹז אֶת הַבַּיִת* *Ulam Luz*, which the Roman edition of the Septuagint translates *Ουλαμλουζ*, *Oulamlouz*; the Alexandrian MS. *Ουλαρμουζ*, *Oulammaris*; the Aldine, *Ουλαρμουζ*, *Oulammaris*; *Symmachus*, *Λαρμουζ*, *Lammaous*; and some others, *Ουλαρ*, *Oulam*. The Hebrew *לֹז* *ulam*, is sometimes a particle signifying *as, just as*; hence, it may signify that the place was called Beth-El, as it was formerly called *Luz*. As *Luz* signifies an *almond*, *almond* or *hazel tree*, this place probably had its name from a number of such trees growing in that region. Many of the ancients confounded this city with *Jerusalem*, to which they attribute the eight following names, which are all expressed in this verse:

Solyra, Luz, Beth, Hierosolyra, Jebus, Elia
Urbs sacra, Hierosalem dicitur apud Salom.

Solyra, Luz, Beth-El, Hierosolyra, Jebus, Elia
The holy city is called, as also Jerusalem and Salem.

From Beth-El, came the *Baithulia*, *Bethyllia*, *Bethulia*, or *animated stones*, so celebrated in antiquity, and to which divine honours were paid. The tradition of Jacob anointing this stone, and calling the place *Beth-El*, gave rise to all the superstitious accounts of the *Baithulia* or *consecrated stones*, which we find in *Sanchothatho* and others. These became abused to idolatrous purposes, and hence God strongly prohibits them, *Lev. xxvi. 1.*; and it is very likely, that stones of this kind, were the most ancient objects of idolatrous worship: these were afterward formed into beautiful human figures, male and female, when the art of *sculpture* became tolerably perfected: and hence the *origin of idolatry*, as far as it refers to the worshipping of *images*; for these being consecrated by anointing, &c. were supposed immediately to become *instinct* with the power and energy of some divinity. Hence then, the *Baithulia*, or *living stones* of the ancient Phœnicians, &c. As oil is an emblem of the gifts and graces of the Holy Spirit, *Psalm. xlv. 7. 1 John ii. 20, 27.*: so those who receive this anointing are considered as being *alive* unto God, and are expressly called by *St. Peter living stones*, *1 Pet. ii. 4, 5.*; may not the apostle have reference to those living stones or *Bethyllia* of antiquity, and thus correct the notion, by showing that those rather represented the true worshippers of God, who were consecrated to his service and made partakers of the Holy Ghost; and that these alone could be properly called the *living stones*, out of which the true spiritual temple is composed?

Verse 20. *Vowed a vow*] A solemn holy promise, by which a man bound himself to do certain things, in a particular way, time, &c. and for power to accomplish which, he depended on God; hence all vows were made with prayer, see *Psalm. lxi. 6. Judges xi. 30, 31. see on Lev. xxvii. 1, &c.*

If God will be with me, &c.] Jacob seems to make this vow rather for his posterity than for himself, as we may learn from verses 13, 14, and 15; for he particularly refers to the promises which God had already made to him, which concerned the *multiplication of his offspring*, and *their establishment in that land*. If, then, God shall fulfil these promises, he binds his posterity to build God a house or temple, and to devote, for the maintenance of his worship, the *tenth* of all their earthly goods. This mode of interpretation removes that appearance of *self-interest* which almost any other view of the subject presents. Jacob had certainly, long ere this, taken *Jehovah* for his God; and so thoroughly had he been instructed in the knowledge of *Jehovah*, that we may rest satisfied no reverses of fortune could have induced him to apostatize: but as his taking refuge with *Laban* was probably typical of the sojourning of his descendants in *Egypt*—his persecution, so as to be obliged to depart from *Laban*—the bad treatment of his posterity by the Egyptians—his rescue from death, preservation on his journey, re-establishment in his own country, &c. were all typical of the exodus of his descendants, their travels in the desert, and establishment in the promised land—where they built a house to God; and where, for the support and maintenance of the pure worship of God, they gave to the priests and Levites the *tenth of all their worldly produce*. If all this be understood as referring to Jacob only, the Scripture gives us no information how he performed his vow.

Verse 22. *This stone shall be God's house*] That is, (as far as this matter refers to Jacob alone) should I be preserved to return in safety, I shall worship God in this place. And this purpose he fulfilled, see chap. xxxv. 7 and 14. for there he builded an altar, anointed it with oil, and poured a drink-offering thereon.

For a religious and practical use of Jacob's vision, see the notes on verse 12.

On the doctrine of *tithe*, perhaps a word may be borne from one who never received any; and has none in pros-

CHAPTER XXIX.

Jacob proceeds on his journey, 1. comes to a well where the flocks of his uncle Laban, as well as those of several others, were usually watered, 2, 3: inquires from the shepherds concerning Laban and his family, 4-6. While they are conversing about watering the sheep, 7, 8, Rachel arrives, 9. He sends her to water her flock: 10; makes himself known to her, 11, 12. She leads him and communicates the tidings of Jacob's arrival to her father, 12. Laban listens to the well, embraces Jacob, and brings him home, 13. After a month's stay, Laban proposes to give Jacob wages, 14, 15. Leah and Rachel described, 16, 17. Jacob proposes to serve seven years for Rachel, 18. Laban consents, 19. When the seven years were fulfilled, Jacob demands his wife, 20, 21. Laban makes a marriage feast, 22; and in the evening introduces Leah for Rachel, to whom he and given Zilpah for hand-maid, 23, 24. Jacob discovers the fraud, and upbraids Laban, 25. He excuses himself, 26, and promises to give him Rachel for another seven years of service, 28. After abiding a week with Leah, he receives Rachel for wife, to whom Laban gave Zilpah for hand-maid, 29, 30. Jacob loves Rachel more than Leah, and serves seven years for her, 30. Leah, being despised, the Lord makes her fruitful, while Rachel remains barren, 31. Leah bears Reuben, 32, and Simeon, 33, and Levi, 34, and Judah; after which she leaves off bearing, 35.

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and beheld a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep; and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

a Heb. lift up his feet.—b Ch. 28. 5-7. Numb. 23. 7. Judges 6. 3, 23. Hos. 12. 12. c Heb. children.—d Ch. 27. 43. & 28. 10.—e Heb. Is there peace to him?—f Ch. 43. 27.

peet. *Tithes*, in their origin, appear to have been a sort of *eucharistic offering* made unto God; and probably were something similar to the *minchah*, which we learn from Gen. iv. was in use almost from the foundation of the world. When God established a regular, and we may add, an expensive worship, it was necessary that a proper provision should be made for the support of those who were obliged to devote their whole time to it, and consequently were deprived of the opportunity of providing for themselves in any secular way. It was soon found that a tenth part of the produce of the whole land was necessary for this purpose, as a whole tribe, that of *Levi*, was devoted to the public service of God; and when the land was divided, this tribe received no inheritance among their brethren. Hence, for their support, the *law of tithes* was enacted; and by these, the priests and Levites were not only supported as the ministers of God, but as the *teachers and intercessors* of the people; performing a great variety of religious duties for them, which, otherwise, they themselves were bound to perform. As this mode of supporting the ministers of God was instituted by himself, so we may rest assured it was rational and just. Nothing can be more reasonable than to devote a portion of the earthly good, which we receive from the free mercy of God, to his own service; especially, when by doing it, we are essentially serving ourselves. If the ministers of God give up their whole time, talents, and strength, to watch over, labour for, and instruct the people in spiritual things, justice requires that they shall receive their support from the work. How worthless and wicked must that man be, who is continually receiving good from the Lord's hands, without restoring any part for the support of true religion, and for charitable purposes! To such, God says, *their table shall become a snare to them, and that he will curse their blessings*. God expects returns of gratitude in this way from every man; he that has much should give plentifully; he that has little, should do his diligence to give of that little.

It is not the business of these notes to dispute on the article of *tithes*—perhaps it would be well could a proper substitute be found for them, and the clergy paid by some other method. But still the *labourer* is worthy of his hire; and the maintenance of the *public ministry* of the word of God, should not be left to the caprices of men. He who is only supported for his work, will be probably abandoned when he is no longer capable of public service; I have seen many aged and worn-out ministers reduced to great necessity, and almost literally obliged to beg their bread among those whose opulence and salvation were, under God, the fruits of their ministry! Such persons may think they do God service by disputing against "*Tithes*, as legal institutions, long since abrogated," while they permit their worn-out ministers to starve: but how shall they appear in that day when Jesus shall say, *I was hungry, and ye gave me no meat; thirsty, and ye gave*

6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day; neither is it time that the cattle should be gathered together: water ye the sheep and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

g Heb. yet the day is great.—h Exod. 2. 16.—i Exod. 2. 17.—k Ch. 28. 4. & 46. 14. l 16.—m Ch. 13. 8. & 14. 14, 16.—n Ch. 24. 29.—o Heb. hearing.—p Ch. 24. 29.

me no drink; naked, and ye clothed me not! It is true, that where a provision is established on a certain order of priesthood, by the law, it may be sometimes claimed and consumed by the worthless and the profane; but this is no necessary consequence of such establishment, as there are laws, which, if put in action, have sufficient energy to expel every wicked and slothful servant from the vineyard of Christ. At all events, this is no reason why those who have served God and their generation, should not be comfortably supported during that service; and when incapable of it, be furnished at least with the necessities of life. Though many ministers have reason to complain of this neglect, who have no claims of a legal ecclesiastical establishment; yet none have cause for louder complaint than the generality of those called *curates*, or unbefitted ministers, in the Church of England.

NOTES ON CHAPTER XXIX.

Verse 1. *And Jacob went on his journey*] The original is very remarkable. *And Jacob lifted up his feet, and he travelled unto the land of the children of the east*. There is a certain cheerfulness marked in the original, which comports well with the state of mind into which he had been brought by the vision of the ladder and the promises of God. He now saw, that having God for his protector, he had nothing to fear; and therefore he went on his way rejoicing.

People of the east] The inhabitants of Mesopotamia and the whole country beyond the Euphrates, are called *קדם* *kedem*, or *easterns*, in the sacred writings.

Verse 2. *Three flocks of sheep*] *שן* *toon*, small cattle, such as sheep, goats, &c. see on chap. xii. 16. Sheep, in a healthy state, seldom drink in cold and comparatively cold countries; but it was probably different in hot climates. The *three flocks*, if *flocks* and not *shepherds* be meant, which were lying now at the well, did not belong to Laban, but to three other chiefs; for Laban's flock was yet to come, under the care of Rachel, ver. 6.

Verse 3. *All the flocks*] Instead of *אדארים* *adadim*, *flocks*, the Samaritan reads *חורבין* *hardim* *shepherds*; which reading *Houbigant* strongly contends to be the true one, as well in this verse as in verse 8. It certainly cannot be said, that *all the flocks rolled the stone from the well's mouth, and watered the sheep*—and yet so it appears to read, if we prefer the common Hebrew text to the Samaritan. It is probable that the same reading was originally that of the second verse also.

And they put the stone again upon the well's mouth] It is very likely that the stone was a large one, which was necessary to prevent ill-minded individuals from either disturbing the water, or filling up the well: hence a great stone was provided, which required the joint exertions of several shepherds to remove it; and hence those who arrived first, waited till all the others were come up, that they might water their respective flocks in concert.

Verse 4. *My brethren, whence be ye*] It is certain that

14 And Laban said to him, *surely thou art my bone and my flesh. And he abode with him the space of a month.

15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what *shall* thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender-eyed; but Rachel was *beautiful and well favoured.

18 And Jacob loved Rachel; and said, *I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob *served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, ~~that~~ I may go in unto her.

22 And Laban gathered together all the men of the place, and *made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for a handmaid.

25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

27 *Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me, yet seven other years.

a Ch. 2. 12. Judg. 8. 2. 2 Sam. 6. 1. & 12. 12. b Heb. a month of days.
c Ch. 12. 11. & 24. 12. & 32. 6. Prov. 31. 32. d Ch. 21. 41. & 24. 12. 2 Sam. 2. 14.
e Gen. 12. 2. Ch. 22. 25. Rev. 12. 13. Cant. 4. 5. 7. 1 Cor. 12. 7.

g Judg. 14. 1. h Judg. 14. 10. Matt. 22. 2-10. John 2. 1, 2-1. Heb. place. i Judges 14. 12. Lev. 12. 13. Mal. 2. 15. Ch. 22. 20.

the language of Laban and his family was *Chaldee*, and not Hebrew: see chap. xxxi. 47. but from the names which Leah gave to her children, we see that the two languages had many words in common; and therefore Jacob and the shepherds might understand each other with little difficulty. It is possible also that Jacob might have learned the Chaldee or Aramitish language from his mother, as this was his mother's tongue.

Verse 5. *Laban the son of Nahor*] Son is here put for grandson, for Laban was the son of Bethuel the son of Nahor.

Verse 6. *Is he well?*] *לֵי שָׁלוֹם הֲשָׁלוֹם לוֹ?* Is there peace to him? Peace, among the Hebrews, signified all kinds of prosperity. Is he a prosperous man in his family, and in his property? and they said, He is well, *שָׁלוֹם*, he prospers.

Rachel cometh with the sheep] *רָחֵל* Rachel, (the ch sounded strongly guttural,) signifies a sheep or ewe; and she probably had her name from her fondness for these animals.

Verse 7. *It is high day*—The day is but about half run—neither is it time that the cattle should be gathered together.] It is surely not time yet to put them into the folds: give them therefore water, and take them again to pasture.

Verse 8. *We cannot, until all the flocks—shepherds—see ver. 3.—be gathered together*] It is a rule that the stone shall not be removed till all the shepherds and the flocks, which have a right to this well, be gathered together; then, and not before, we may water the sheep.

Verse 9. *Rachel came with her father's sheep*] So we find that young women were not kept concealed in the house, till the time they were married, which is the common gloss put on *לִמְחָה* *dimah*, a virgin, one concealed, see on chap. xxiv. 43. Nor was it beneath the dignity of the daughters of the most opulent chiefs to carry water from the well, as in the case of Rebekah; or tend sheep, as in the case of Rachel. The chief property in those times consisted in flocks, and who so proper to take care of them, as those who were interested in their safety and increase? Honest labour, far from being a discredit, is an honour both to high and low. The king himself is served by the field; and without it, and the labour necessary for its cultivation, all ranks must perish. Let every son, let every daughter learn, that it is no discredit to be employed, whenever it may be necessary, in the meanest offices, by which the interests of the family may be honestly promoted.

Verse 10. *Jacob went near, and rolled the stone*] Probably the flock of Laban was the last of those which had a right to the well: that flock being now come, Jacob assisted the shepherds to roll off the stone: for it is not likely he did it by himself, and so assisted his cousin, to whom he was as yet unknown, to water her flock.

Verse 11. *Jacob kissed Rachel*] A simple and pure method by which the primitive inhabitants of the earth testified their friendship to each other—first abused by hypocrites, who pretended affection while their vile hearts meditated terror—see the case of Joab—and afterward disgraced by refinements on morals, who, while they pretended to stumble at those innocent expressions of affection and friendship, were capable of committing the grossest acts of impurity.

And lifted up his voice] It may be, in thanksgiving to

God for the favour he had shown him, in conducting him thus far in peace and safety.

And wept] From a sense of the goodness of his heavenly Father, and his own unworthiness of the protection and success with which he had been favoured. The same expressions of kindness and pure affection are repeated on the part of Laban, ver. 13.

Verse 14. *My bone and my flesh*] One of my nearest relatives.

Verse 15. *Because thou art my brother, &c.*] Though thou art my nearest relative, yet I have no right to thy services without giving thee an adequate recompense. Jacob had passed a whole month in the family of Laban, in which he had undoubtedly rendered himself of considerable service. As Laban, who was of a very saving, if not covetous disposition, saw that he was likely to be of great use to him in his secular concerns, he wished to secure his services, and therefore asks him what wages he wished to have.

Verse 17. *Leah was tender-eyed*] *רַחֵם* *rakoth*, soft, delicate, lovely. I believe the word means just the reverse of the signification generally given to it. The design of the inspired writer is to compare both the sisters together, that the balance may appear to be greatly in favour of Rachel. The chief recommendation of Leah, was her soft and beautiful eyes; but Rachel was *יָפֶה* *yephath* loar, beautiful in her shape, person, mien, and gait: and *יָפֶה* *yephath* mareh, beautiful in her countenance. The words plainly signify, a fine shape, and fine features; all that can be considered as essential to personal beauty. Therefore Jacob loved her; and was willing to become a bond-servant for seven years, that he might get her to wife; for in his destitute state he could produce no dowry, and it was the custom of those times, for the father to receive a portion for his daughter, and not to give one with her. The bad system of education, by which women are spoiled and rendered in general good for nothing, makes it necessary for the husband to get a dowry with his wife, to enable him to maintain her: whereas in former times, they were well educated, and extremely useful: hence he who got a wife, almost invariably got a prize.

Verse 20. *And Jacob served seven years for Rachel*] In ancient times it appears to have been a custom among all nations, that men should give dowries for their wives: and in many countries this custom still prevails. When Shechem asked Dinah for wife, he said, *Ask me never so much dowry and gift, and I will give according as ye shall say unto me*, chap. xxxiv. 12. When Eliezer went by Abraham's command, to get Rebekah to be wife to Isaac, he took a profusion of riches with him, in silver, gold, jewels, and raiment, with other costly things, which, when the contract was made, he gave to Rebekah, her mother, and her brothers, see chap. xxiv. 10, 22, 53. David, in order to be Saul's son-in-law, must, instead of a dowry, kill Goliath; and when this was done, he was not permitted to espouse Michal till he had killed one hundred Philistines, 1 Sam. xvii. 25. and xviii. 25. The prophet Hosea bought his wife for fifteen pieces of silver, and a homer and a half of barley, chap. iii. 2. The same custom prevailed among the ancient Greeks, Indians, and Germans. The Romans also had a sort of marriage which was entitled *per coemptionem*, by purchase. The Tartars and Turks still buy their wives; but among the latter they are bought as a sort of slaves.

28 ¶ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilha his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah; and served with him yet seven other years.

31 ¶ And when the LORD said that Leah was hated, he opened her womb: but Rachel was barren.

A. M. cir. 2232. B. C. cir. 1771. 32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

A. M. cir. 2234. B. C. cir. 1769. 33 And she conceived again, and bare a son; and said Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

A. M. cir. 2235. B. C. cir. 1769. 34 And she conceived again, and bare a son; and said, Now this time

will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and she left bearing.

CHAPTER XXX.

Rachel envies her sister, and chides Jacob. 1. He reproves her, and vindicates himself. 2. She gives him her maid Bilha, 3. She conceives, and bears Dinah, 4, 5, 6, and afterward Naphtali, 7, 8. Leah gives Zilpah her maid to Jacob, 9. She conceives, and bears Gad, 10, 11, and also Asher, 12, 13. Reuben finds mandrakes, of which Rachel requests a part, 14. The bargain made between her and Leah, 15. Jacob, in consequence, judges with Leah instead of Rachel, 16. She conceives and bears Issachar, 17, 18, and Zebulun, 19, 20, and Dinah, 21. Rachel conceives, and bears Joseph, 22-24. Jacob requests permission from Laban to go to his own country, 25, 26. Leah intrigues him to tarry, and offers to give him what wages he shall choose to name, 27, 28. Jacob details the importance of his service to Laban, 29, 30, and offers to continue those services for the specified and spotted among the goats, and the brown among the sheep, 31-33. Laban consents, 34, and divides all the ring-strained and spotted among the goats, and spotted and spotted among the she-goats, and the brown among the sheep, and puts them under the care of his sons, and sets three days journey between himself and Jacob, 35, 36. Jacob's stratagem of the pilled rods, to cause the cattle to bring forth the ring-strained, spotted, and spotted, 37-39. In consequence of which he increased his flock greatly, getting all that was strong and healthy in the flock of Laban, 40-43.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister;

Ver. 24. Ch. 30. 2-8. Ver. 20. Deut. 21. 15.-c Ch. 30. 26. & 31. 41. Host 12. 12. d. Par. 127. 2.-c Ch. 30. 1.-f That is, see a son.-g Exod. 3. 7. & 4. 21. Deut. 20. 7. Par. 25. 13. & 106. 44.

Herodotus mentions a very singular custom among the Babylonians, which may serve to throw light on the conduct of Laban towards Jacob. "In every district," says he, "they annually assemble all the marriageable virgins on a certain day; and when the men are come together, and stand round the place, the crier rising up, sells one after another, always bringing forward the most beautiful first; and having sold her for a great sum of gold, he puts up her who is esteemed second in beauty. On this occasion, the richest of the Babylonians used to contend for the fairest wife, and to outbid one another. But the vulgar are content to take the ugly and lame with money: for when all the beautiful virgins are sold, the crier orders the most deformed to stand up: and after he has openly demanded who will marry her with a small sum, she is at length given to the man that is contented to marry her with the least. And in this manner, the money arising from the sale of the handsome, serves for a portion to those, whose look was disagreeable, or who had any bodily imperfection. A father was not permitted to indulge his own fancy in the choice of a husband for his daughter; neither might the purchaser carry off the woman which he had bought, without giving sufficient security that he would live with her as his own wife. Those also who received a sum of money with such as could bring no price in this market, were obliged also to give sufficient security that they would live with them; and if they did not, they were obliged to refund the money." See Herodotus, in Clio, p. 82. edit. Gale; and see Calmet, in loco. Thus Laban made use of the beauty of Rachel, to dispose of his daughter Leah, in the spirit of the Babylonian custom, though not in the letter.

And they seemed to him but a few days] If Jacob had been obliged to wait seven years before he married Rachel, could it possibly be said, that they could appear to him as a few days? Though the letter of the text seems to say the contrary, yet there are eminent men, who strongly contend that he received Rachel soon after the month was finished, see ver. 14. and then served seven years for her; which might really appear but a few days to him, because of his increasing love to her: but others think this quite incompatible with all the circumstances marked down in the text; and on the supposition that Jacob was not now seventy-seven years of age, as most chronologists make him, but only fifty-seven, see on chap. xxxi. there will be time sufficient to allow for all the transactions which are recorded in his history, during his stay with Laban. As to the incredibility of a passionate lover, as some have termed him, waiting patiently for seven years before he could possess the object of his wishes, and those seven years appearing to him as only a few days, it may be satisfactorily accounted for, they think, two ways. 1. He had the continual company of his elect spouse, and this certainly would take away all tedium in the case. 2. Love affairs were not carried to such a pitch of insanity among the patriarchs as they have been in modern times—they were much more sober and sedate, and scarcely ever married before they were forty years of age, and then more for convenience, and the desire of having an offspring, than for any other purpose. At the very lowest computation, Jacob was now fifty-seven, and consequently must

h That is, bearing.—i That is, joined. See Numb. 18. 2. & Matt. 1. 2.—j That is, praise.—m Heb. stood from bearing.—n Ch. 29. 31.—o Ch. 31. 11.

have passed those days in which passion runs away with reason. Still, however, the obvious construction of the text shows, that he got Rachel the week after he had married Leah.

Verse 21. My days are fulfilled] My seven years are now completed—let me have my wife, for whom I have given this service as a dowry.

Verse 22. Laban—made a feast] *rewno michtch*, signifies a feast of drinking. As marriage was a very solemn contract, there is much reason to believe that sacrifices were offered on the occasion, and libations poured out; and we know that, on festival occasions, a cup of wine was offered to every guest; and as this was drunk with particular ceremonies, the feast might derive its name from this circumstance, which was the most prominent and observable on such occasions.

Verse 23. In the evening—he took Leah his daughter] As the bride was always veiled, and the bride-chamber generally dark, or nearly so, and as Leah was brought to Jacob in the evening, the imposition here practised by Laban might easily pass undetected by Jacob, till the ensuing day discovered the fraud.

Verse 24. And Laban gave—Zilpah his maid] Slaves given in this way to a daughter on her marriage, were the peculiar property of the daughter; and over them the husband had neither right nor power.—See the case of Sarah and Hagar, chap. xvi. 1, &c.

Verse 26. It must not be so done in our country] It was an early custom to give daughters in marriage according to their seniority; and it is worthy of remark, that the oldest people now existing next to the Jews, I mean the Hindoos, have this not merely as a custom, but as a positive law: and they deem it criminal to give a younger daughter in marriage while an elder daughter remains unmarried. Among them, it is a high offence, equal to adultery, "for a man to marry while his elder brother remains unmarried; or for a man to give his daughter to such a person, or to give his youngest daughter in marriage while the eldest sister remains unmarried."—Code of Gentoo Laws, c. xv. sect. 1. p. 204. This, it appears, was a custom at Mesopotamia; but Laban took care to conceal it from Jacob till after he had given him Leah.

Verse 27. Fulfil her week] The marriage feast, it appears, lasted seven days; it would not, therefore, have been proper to break off the solemnities to which all the men of the place had been invited, ver. 22. and probably Laban wished to keep his fraud from the public eye; therefore he informs Jacob, that if he will fulfil the marriage week for Leah, he will give him Rachel at the end of it, on condition of his serving seven other years. To this the necessity of the case caused Jacob to agree; and thus Laban had fourteen years service instead of seven: for it is not likely that Jacob would have served even seven days for Leah, as his affection was wholly set on Rachel, the wife of his own choice. By this stratagem Laban gained a settlement for both his daughters. What a man soweth, that shall he reap. Jacob had before practised deceit, and is now deceived; and Laban, the instrument of it, was afterward deceived himself.

Verse 28. And Jacob did so—and he gave him Rachel] It is perfectly plain that Jacob did not serve seven years

and said unto Jacob, Give me children, * or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, * *Am I in God's stead, who hath withheld from thee the fruit of the womb?*

3 And she said, Behold * my maid Bilhah, go in unto her; * and she shall bear upon my knees, * that I may also * have children by her.

4 And she gave him Bilhah her hand-maid * to wife: and Jacob went in unto her.

a Job 5:2-3 to Ch. 16:2. 1 Sam. 1:5-6 Ch. 16:2-d Ch. 50:23 Job 3:12-13 Ch. 16:2-f Heb. be built by her.-g Ch. 16:3 & 35:22.

more before he got Rachel to wife; but having spent a week with Leah, and in keeping the marriage feast, he then got Rachel, and served afterward seven years for her. Conceptions of this kind are now called *incestuous*; but it appears they were allowable in those ancient times. In taking both sisters, it does not appear that any blame attached to Jacob, though, in consequence of it, he was vexed by their jealousies. It was probably because of this that the law, Lev. xviii. 18, was made, *Thou shalt not take a wife to her sister, to vex her, besides the other, in her lifetime*. After this, all such marriages were strictly forbidden.

Verse 31. *The Lord saw that Leah was hated*] From this, and the preceding verse, we get the genuine meaning of the word *ruw sahan*, to hate, in certain disputed places in the Scriptures. The word simply signifies a *less degree of love*: so it is said, ver. 30. "Jacob loved Rachel more than Leah;" i. e. he loved Leah less than Rachel, and this is called *hating* in ver. 31. *When the Lord saw that Leah was hated*; that is, that she had less affection shown to her than was her due, as one of the legitimate wives of Jacob, he opened her womb—he blessed her with children. Now the frequent intercourse of Jacob with Leah—see the following verses—sufficiently proves that he did not hate her, in the sense in which this term is used among us: but he felt and showed less affection for her than for her sister. So, Jacob *loves I loved, but Esau hates I hated*, Mal. i. 2, 3, and Rom. ix. 15, simply means, I have shown a greater degree of affection for Jacob and his posterity, than I have done for Esau and his descendants, by giving the former a better earthly portion than I have given to the latter; and by choosing the family of Jacob to be the progenitors of the Messiah. But not one word of all this relates to the eternal states of either of the two nations. Those who endeavour to support certain peculiarities of their creed by such scriptures as these, do greatly err, not knowing the Scripture, and not properly considering either the sovereignty or the mercy of God.

Verse 32. *She called his name Reuben*] רְאוּבֵן *rau-ben*, literally, see ye, or behold a son! for Jehovah hath looked—רָאָה *raah*, he hath beheld my affliction—behold then the consequence, I have got a son!

Verse 33. *She called his name Simeon*] שִׁמְעוֹן *shim'on*, hearing: i. e. God had blessed her with another son, because he had heard that she was hated—loved less than Rachel was, as the context tells us.

Verse 34. *Therefore was his name called Levi*] לֵוִי *levi*, joined; because she supposed that, in consequence of all these children, Jacob would become joined to her in as strong affection, at least, as he was to Rachel. From Levi sprang the tribe of *Levites*, who, instead of the first-born, were joined unto the priests in the service of the sanctuary.—See Numb. xviii. 24.

Verse 35. *She called his name Judah*] יְהוּדָה *yehudah*, a confessor; one who acknowledges God, and acknowledges that all good comes from his hands: and gives him the praise due to his grace and mercy. From this patriarch the *Jews* have their name; and could it be now rightly applied to them, it would intimate that they were a people that confess God, acknowledge his bounty, and praise him for his grace.—See Rom. ii. 29.

Left bearing] That is for a time; for she had several children afterward, see chap. xxx. 17, &c. Literally translated, the original טָמְדָה מִלֵּדֶת *ta'mod miledeth*—she stood still from bearing, which certainly does not convey the same meaning as that in our translation: *he one appearing to signify, that she ceased entirely from having children; the other, that she only desired for a time, which was probably occasioned by a temporary suspension of Jacob's company, who appears to have deserted the tent of Leah, through the jealous management of Rachel.—See chap. xxx. 14, 15, &c.

The intelligent and pious care of the original inhabitants of the world to call their children by those names which were descriptive of some remarkable event in Providence,

5 ¶ And Bilhah conceived and bare Jacob a son.

6 And Rachel said, God hath * judged me, and hath also heard my voice, and hath given me a son: therefore called she his name * Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With * great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name * Naphtali.^m

b Prov. 36:24 & 43:1. 1 Sam. 8:30.—1 That is, judging.—k Heb. wrestlings of God. Ch. 28:6-4 That is, my wrestling.—m Called, Matt. 4:12 Nephthalim.

circumstance of their birth, or domestic occurrence, is worthy not only of respect, but of imitation. As the name itself continually called to the mind, both of the parents and the child, the circumstance from which it originated, it could not fail to be a lasting blessing to both. How widely different is our custom! Unthinking and ungodly, we impose names upon our offspring as we do upon our cattle; and often the dog, the horse, the monkey, and the parrot, share in common with our children the names which are called *Christian*! Some of our Christian names, so called, are absurd, others are ridiculous, and a third class *impious*: these last being taken from the demon gods and goddesses of heathenism. May we ever hope that the rational and pious custom recommended in the Scriptures shall ever be restored, even among those who profess to believe in, fear, and love God!

NOTES ON CHAPTER XXX.

Verse 1. *Give me children or else I die*] This is a most reprehensible speech, and argues not only envy and jealousy, but also a total want of dependence on God. She had the greatest share of her husband's affection, and yet was not satisfied, unless she could engross all the privileges which her sister enjoyed! How true is the saying, *Envy is as rottenness of the bones*! Prov. xiv. 30. And, *Jealousy is as cruel as the grave*, Cant. viii. 6.

Verse 2. *Am I in God's stead?*] Am I greater than God, to give thee what he has refused?

Verse 3. *She shall bear upon my knees*] The handmaid was the sole property of the mistress, as has already been remarked in the case of Hagar; and therefore not only all her labour, but even the children borne by her, were the property of the mistress. These female slaves, therefore, bore children vicariously for their mistresses: and this appears to be the import of the term, *she shall bear upon my knees*.

That I may also have children by her—וּבְיָמֶיהָ יִבְנֶהנָּה מִמֶּנָּה—and I shall be build up by her] Hence רָאָה *raah*, a son, or child, from רָבָא *raah*, to build, because, as a house is formed of the stones, &c. that enter into its composition, so is a family by children.

Verse 6. *She called his name Dan*] Because she found God had judged for her, and decided that she should have a son by means of her handmaid; hence she called his name דָּן *Dan*, judging.

Verse 8. *She called his name Naphtali*] נַפְתָּלִי *naph-tali*, My wrestling, according to the common mode of interpretation; but it is more likely that the root נָפַל *nafal* signifies to twist or entwine. Hence Mr. Parkhurst translates the verse—"By the twistings, agency or operation, of God, I am entwined with my sister;" that is, my family is now entwined, or interwoven, with my sister's family, and has a chance of producing the promised seed." The Septuagint, Aquila, and the Vulgate, have nearly the same meaning. It is, however, difficult to fix the true meaning of the original.

Verse 11. *She called his name Gad*] This has been variously translated. גָּד *Gad*, may signify a troop, an army, a soldier, a false god, (Isai. lxx. 11.) supposed to be the same as Jupiter or Mars: for as Laban appears to have been, if not an idolater, yet a dealer in a sort of judicial astrology, see chap. xxxi. 19. Leah, in saying גָּד *bagad*, which we translate, a troop cometh, might mean, by or with the assistance of Gad, a particular planet or star, Jupiter, possibly, I have gotten this son; therefore she called him after the name of that planet or star, from which she supposed the succour came, see the note on chap. xxxi. 19. The Septuagint translate it γέννησιν, with good fortune; the Vulgate feliciter, happily; but in all this diversity our own translation may appear as probable as any, if not the genuine one, גָּד בָּא גָּד (for the *keri* or marginal reading has it in two words) a troop cometh; whereas the textual reading has it only in one, גָּד *bagad*, with a troop. In Taverner's Bible, published by Beck, 1649, the word is translated as an exclamation, Good luck!

Verse 13. *And Leah said, happy am I*] בְּאוֹרֵי בִטְנִי

9 ¶ When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name ^b Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters ^d will call me blessed: and she called his name ^e Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found ^f mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah,

Give me, I pray thee, of thy son's mandrakes. 15 And she said unto her, ^g Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ^h Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name ⁱ Zebulun.

21 And afterwards she bare a daughter, and called her name ^j Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away ^k my reproach:

24 And she called his name ^l Joseph; and said, The Lord shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me ^m for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For ⁿ it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to-day, removing from thence, all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

33 So shall my ^o righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

a Ver. 4.—b That is, a troop, or company. Ch. 49. 19. Deut. 33. 20, 21. Isai. 65. 11. c Heb. In my happiness.—d Prov. 31. 28. Cant. 6. 9. Luke 1. 43.—e That is, happy. Ch. 49. 22. Deut. 33. 24, 25.—f Cant. 7. 13.—g Ch. 25. 30.—h Numb. 16. 9, 13.—i That is, an hire.—j That is, dwelling.—k Called, Matt. 4. 13. Zebulun.—m That is, judgment.—n Ch. 8. 1. 1 Sam. 1. 19.—o Ch. 29. 31.

asher, in my happiness, therefore she called his name Asher, אֲשֶׁר that is, blessedness or happiness.

Verse 14. Reuben—found mandrakes] דודאים dudaim. What these were is utterly unknown; and learned men have wasted much time and pains, in endeavouring to guess out a probable meaning. Some translate the word lilies, others jessamine, others citrons, others mushrooms, others figs, and some think the word means flowers, or fine flowers, in general. Hasselquist, the intimate friend and pupil of Linné, who travelled into the Holy Land to make discoveries in natural history, imagines that the plant commonly called mandrake is intended: speaking of Nazareth in Galilee, he says, "What I found most remarkable at this village, was the great number of mandrakes which grew in a vale below it: I had not the pleasure to see this plant in blossom, the fruit now (May 5th, O. S.) hanging ripe to the stem, which lay withered on the ground. From the season in which this mandrake blossoms, and ripens fruit, one might form a conjecture, that it was Rachel's dudaim. These were brought her in the wheat-harvest, which, in Galilee, is in the month of May, about this time, and the mandrake was new in fruit." Both among the Greeks and Orientals, this plant was held in high repute, as being of a prolific virtue, and helping conception; and from it philtres or love potions were made; and this favoured by the meaning of the original which signifies loves, i. e. incentives to matrimonial connexions: and it was probably on this account that Rachel desired to have them. The whole account, however, is very obscure.

Verse 15. Thou hast taken away my husband] It appears probable, that Rachel had found means to engross the whole of Jacob's affection and company, see chap. xxix. 35. and that she now agreed to let him visit the tent of Leah, on account of receiving some of the fruits or plants which Reuben had found.

Verse 16. I have hired thee] We may remark, among

p 1 Sam. 1. 6. Isai. 4. 1. Luke 1. 35.—q That is, adding.—r Ch. 25. 17.—s Ch. 24. 64, 65.—t Ch. 18. 23. 21. 55.—u Ch. 29. 30, 31.—v Ch. 24. 3, 4.—w See Ch. 28. 24. x Ch. 29. 15.—y Ch. 31. 6, 24, 29, 40. Matt. 24. 45. Th. 2. 10.—z Heb. broken forth. Ver. 62.—a Heb. at my foot.—b 1 Tim. 5. 8.—c Ch. 31. 8.—d Ps. 57. 6.—e Heb. to-morrow. Exod. 13. 14.

the Jewish women, an intense desire of having children; and it seems to have been produced, not from any peculiar affection for children, simply considered in themselves, but through the hope of having a share in the blessing of Abraham, by bringing forth him in whom all the nations of the earth were to be blessed.

Verse 18. God hath given me my hire—Shakari שְׂכָרִי—and she called his name Issachar] שִׁשְׁכָרִי. This word is compounded of שׂ yeah, is, and שְׂכָרִי shakar, wages, from שָׂכַר shakar, to content, satisfy, saturate; hence a satisfaction or compensation for work done, &c.

Verse 20. Now will my husband dwell with me] יִשְׁכְּנוּ יַצְעֵבֶנִי, and she called his name Zebulun, זְבֻלֹן a dwelling, or cohabitation, as she now expected that Jacob would dwell with her, as he had before dwelt with Rachel.

Verse 21. And called her name Dinah] דִּינָה Dinah, judgment. As Rachel had called her son by Bilhak, דַּחַק, ver. 6. so Leah calls her daughter DINAH, God having judged and determined for her as well as for her sister, in the preceding instance.

Verse 22. And God hearkened to her] After the severe reproof which Rachel had received from her husband, ver. 2. it appears that she sought God by prayer, and that he heard her, so that her prayer and faith obtained what her impatience and unbelief had prevented.

Verse 24. She called his name Joseph] יוֹסֵף yoseph, adding, or he who adds; thereby prophetically declaring that God would add unto her another son, which was accomplished in the birth of Benjamin, chap. xxxv. 18.

Verse 25. Jacob said unto Laban, Send me away] Having now, as is generally conjectured, fulfilled the fourteen years which he had engaged to serve for Leah and Rachel, see ver. 25.

Verse 27. I have learned by experience] נִשְׁכַּחְתִּי נִשְׁכַּחְתִּי, from נִשְׁכַּח, to view attentively, to observe, to pry into. I have diligently considered the whole of thy conduct, and marked the increase of my property, and find

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

a Ch. 31. 2.—b See Ch. 31. 9-12.

that the Lord hath blessed me for thy sake. For the meaning of the word *וְנָאֲחָשׁ*, see on chap. iii. 1, &c.

Verse 30. For it was little which thou hadst before I came! Jacob takes advantage of the concession made by his father-in-law, and asserts that it was for his sake that the Lord had blessed him—*since my coming, וְכִי לֵרָגַלְי, according to my footsteps*—every step I took in thy service, God prospered to the multiplication of thy flocks and property.

When shall I provide for mine own house? Jacob had already laid his plan; and from what is afterward mentioned, we find him using all his skill and experience to provide for his family by a rapid increase of his flocks.

Verse 32. I will pass through all thy flock] *רָא לֵעֹמ*, implying, as we have before seen, all smaller cattle, such as sheep, goats, &c.

All the speckled and spotted cattle] *כָּל שֵׂה*, which we translate cattle, signifies the young, either of sheep or goats, what we call a lamb or a kid. Speckled *וְכָל נֶאֱבֹד*, signifies interspersed with variously coloured spots.

Spotted] *וְכָל לֵבָנִי*, spotted with large spots, either of the same or different colours, from *וְכָל לֵבָנִי*, to patch, to make parti-coloured, or patch-work, see Ezek. xvi. 16.

And all the brown] *כָּל חֹמֶם*. I should rather suppose this to signify red or yellow, as the root signifies to be warm or hot.

Verse 35. The he-goats that were ring-straked] *בְּעֵרְוֵי חֲטִינְיָהִם* *ha-teinyehim ha-akuddim*, the he-goats that had rings of black, or other coloured hair, around their feet or legs.

It is extremely difficult to find out, from the 32d and 35th verses, in what the bargain of Jacob with his father-in-law properly consisted. It appears from ver. 32. that Jacob was to have for his wages all the speckled, spotted, and brown, among the sheep and the goats; and of course, that all those which were not parti-coloured, should be considered as the property of Laban. But in ver. 35. it appears that Laban separated all the parti-coloured cattle, and delivered them into the hands of his own sons; which seems as if he had taken these for his own property, and left the others to Jacob. It has been conjectured that Laban, for the greater security, when he had separated the parti-coloured, which by the agreement belonged to Jacob, see ver. 32. put them under the care of his own sons, while Jacob fed the flock of Laban, ver. 36. three days' journey being between the two flocks. If, therefore, the flocks under the care of Laban's sons brought forth young that were all of one colour, these were put to the flocks of Laban under the care of Jacob; and if any of the flocks under Jacob's care brought forth parti-coloured young, they were put to the flocks belonging to Jacob, under the care of Laban's sons. This conjecture is not satisfactory, and the true meaning appears to be this: Jacob had agreed to take all the parti-coloured for his wages. As he was now only beginning to act upon this agreement, consequently none of the cattle as yet belonged to him; therefore Laban separated from the flock, ver. 35. all such cattle as Jacob might afterward claim in consequence of his bargain; for as yet he had no right: therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled; and the others were sent away under the care of Laban's sons, three days' journey from those of which Jacob had the care. The bargain, therefore, seemed to be wholly in favour of Laban; and to turn it to his own advantage, Jacob made use of the stratagems afterward mentioned. This mode of interpretation removes all the apparent contradiction between the 32d and 35th verses, with which commentators in general have been grievously perplexed. From the whole account we learn, that Laban acted with great prudence and caution, and Jacob with great judgment. Jacob had already served fourteen years, and had got no patrimony whatever, though he had now a family of twelve children, eleven sons

37 ¶ And Jacob took him rods of green poplar, and of the hasel and chesnut tree; and piled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

c Jer. 2. 5.

and one daughter, besides his two wives, and their two maids. It was high time that he should get some property for these; and as his father-in-law was excessively parsimonious, and would scarcely allow him to live, he was in some sort obliged to make use of stratagem to get an equivalent for his services; but this he pushed so far, as to ruin his father-in-law's flocks, leaving him nothing but the refuse, see ver. 42.

Verse 37. Rods of green poplar] *וְכָל לִבְנֵה לֶחֶם*. The *libneh* is generally understood to mean the white poplar; and the word *lach*, which is here joined to it, does not so much imply greenness of colour, as being fresh, in opposition to witheredness. Had they not been fresh, just cut off, he could not have piled the bark from them.

And of the hasel] *וְכָל לֵז*, the nut or filbert tree, translated by others the almond tree: which of the two is here intended, is not known.

And the chesnut tree] *וְכָל אֶרְמוֹן*, the plane tree, from *אֶרְמוֹן*, he was naked. The plane tree is properly called by this name, because of the bark naturally peeling off, and leaving the tree bare. The Septuagint translates it in the same way, *καλυστρεος*; and its name is supposed to be derived from *καλυστρεος*, broad, on account of its broad spreading branches, for which the plane tree is remarkable. So we find the Grecian army in HOMER, II. ii. 1. 307. sacrificing, *καλυστρεος*, under a beautiful plane tree.

VIRGIL, *Geor. iv. 1. 146.* mentions,

—*platanusque platani platanus umbrae*
The plane tree yielding the convivial shade.

And PETRONIUS ARBITER in *Satyr.*

Nobilis castanea plantans diffundere umbras.
"The noble plane had spread its summer shade."

See more in *Parkhurst*. Such a tree would be peculiarly acceptable in hot countries, because of its shade.

Piled white strakes in them] Probably cutting the bark through, in a spiral line, and taking it off in a certain breadth, all round the rods, so that the rods would appear parti-coloured, the white of the wood showing itself where the bark was stripped off.

Verse 38. And he set the rods which he had piled before the flocks] It has long been an opinion, and seems to be founded on many facts, that whatever makes a strong impression on the mind of a female in the time of conception and gestation, will have a corresponding influence on the mind or body of the fetus. This opinion, justified by the text, and illustrated by a thousand facts, is not yet rationally accounted for. It is not necessary to look for a miracle here; for though the fact has not been accounted for on any principle yet known, it is nevertheless sufficiently plain that the effect does not exceed the powers of nature; and I have no doubt that the same modes of trial used by Jacob, would produce the same results in similar cases. The finger of God works in nature myriads of ways unknown to us: we see effects without end, of which no rational cause can be assigned: it has pleased God to work thus and thus, and this is all that we know; and God mercifully hides the operations of his power from man in a variety of cases, that he may hide pride from him. Even with the little we know, how apt are we to be puffed up! We must adore God in a reverential silence on such subjects as these, confess our ignorance, and acknowledge, that Nature is the instrument by which he chooses to work, and that he performs all things according to the counsel of his own will, which is always infinitely wise and infinitely good.

Verse 40. Jacob did separate the lambs, &c.] When Jacob undertook the care of Laban's flock, according to the agreement already mentioned, there were no parti-coloured sheep or goats among them, see ver. 32. and 35. therefore the ring-straked, &c. mentioned in this verse, must have been born since the agreement was made; and Jacob makes use of them precisely as he used the piled rods; that having these before their eyes, during concep-

40 And Jacob did separate the lambs, and set the faces of the flocks towards the ring-straked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man ^a increased exceedingly, and ^b had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

Laban and his sons envy Jacob, 1, 2; on which he is commanded by the Lord to return to his own country, 3. Having called his wives together, he lays before them a detailed statement of his situation in reference to their father, 4; 5: the services he had rendered him, 6; the various attempts made by Laban to defraud him of his hire, 7; how, by God's providence, his evil designs had been counteracted, 8-12; and then informs them, that he is now called to return to his own country, 13. To the proposal of an immediate departure, Leah and Rachel agree; and strengthen the propriety of the measure by additional reasons, 14-16; on which Jacob collects all his family, his flocks, and his goods, and prepares for his departure, 17, 18. Laban leaving gone to slay his sheep, Rachel secretes his images, 19. Jacob and his family, unknown to Laban, take their departure, 20, 21. On the third day Laban is informed of their flight, 22; and pursues them to mount Gilead, 23. God appears to Laban in a dream, and warns him not to molest Jacob, 24. He comes up with Jacob at mount Gilead, 25; reproaches him with his clandestine departure, 26-29; and charges him with having stolen his gods, 30. Jacob vindicates himself, and protests his innocence in the matter of the theft, 31, 32. Laban makes a general search for his images in Jacob's, Leah's, Bilhah's, and Zilpah's tents, and not finding these, proceeds to examine Rachel's, 33. Rachel having hidden them among the camels' furniture, sat upon them, 34; and making a delicate excuse for not rising up, Laban desists from further search, 35. Jacob, ignorant of Rachel's theft, reproaches Laban for his suspicions, 36, 37; enumerates his long and faithful services, his labours, and Laban's injustice, 38-41; and shows that it was owing to God's goodness alone that he had any property, 42. Laban is moderated, and proposes a covenant, 43, 44. Jacob sets up a stone, and the two bring oaths, and make a heap, which Laban calls Jegar-Sahaduth, and Jacob Gilead, 45-47. They make a covenant, and to confirm it by an oath, 48-51. Jacob offers a sacrifice, they eat together, and Laban and his companions having lodged in the mount all night, take a friendly leave of Jacob and his family next morning, and depart, 54, 55.

AND he heard the words of Laban's ^{A. M. 2259. B. C. 1739.} sons saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

2 And Jacob beheld ^a the countenance of La-

^a Ver. 30.—^b Ch. 13. 2. & 24. 35. & 35. 13, 14.—^c Ps. 48. 16.—^d Ch. 4. 5.—^e Deut. 28. 54.—^f Heb. as yesterday and the day before. 1 Sam. 19. 7.—^g Ch. 28. 15, 20, 21. & 32. 2.—^h Ver. 2.—ⁱ Ver. 2.—^j Ver. 28, 39, 40, 41. Ch. 30. 28.—^k Ver. 41.

tion, the impression might be made upon their imagination which would lead to the results already mentioned.

Verse 41. *Whensoever the stronger cattle did conceive*] The word *mekusharoth*, which we translate *stronger*, is understood by several of the ancient interpreters as signifying the *early*, *first-born*, or *early spring* cattle: and hence it is opposed to *ḥayy ḏuphim*, which we translate *feeble*, and which *Symmachus* properly renders *ḥayy ḏuphim*, cattle of the *second birth*, as he renders the word *mekusharoth* by *ḥayy ḏuphim*, cattle of the *first*, or *earliest birth*. Now, this does not apply merely to *two births* from the same female in one year, which actually did take place, according to the rabbins, the first in *Nisan*, about our *March*; and the second in *Tisri*, about our *September*; but it more particularly refers to *early and late lambs, &c. in the same year*; as those that are born just at the termination of winter, and in the very commencement of spring, are every way more valuable than those which were born later in the same spring. Jacob, therefore, took good heed not to try his experiments with those *late produced cattle*, because he knew these would produce a degenerate breed; but with the early cattle, which were *strong and vigorous*, by which his breed must be improved. Hence the whole flock of Laban must be necessarily injured, while, by this artifice, Jacob's flock was preserved in a state of increasing perfection. All this proves a consummate knowledge in Jacob of his pastoral office. If extensive breeders in this country were to attend to the same plan, our breed would be improved in a most eminent degree. What a fund of instruction, upon almost every subject, is to be found in the Sacred Writings.

Verse 43. *And the man increased exceedingly*] No wonder when he used such means as the above. And had *maid-servants and men-servants*,—he was obliged to increase *these*, as his cattle multiplied. And *camels, and asses*—to transport his tents, baggage, and family from place to place, being obliged often to *remove*, for the benefit of pasturage.

We have already seen many difficulties in this chapter, and strange incidents, for which we are not able to account. 1. The vicarious bearing of children. 2. The nature and properties of the mandrakes. 3. The bargain of Jacob and Laban, as related ver. 32. and 35. and 4. The business

ban, and, behold, it *was* not 'toward him' as before.

3 ¶ And the Lord said unto Jacob, 'Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, 'I see your father's countenance, that it is not toward me as before; but the God of my father^a hath been with me.

6 And 'ye know that with all my power I have served your father.

7 And your father hath deceived me, and 'changed my wages^b ten times; but God^c suffered him not to hurt me.

8 If he said thus, 'The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath^d taken away the cattle of your father, and given them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the 'rams which leaped upon the cattle were ring-straked, speckled, and grised.

11 And 'the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I,

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-straked, speckled, and grised: for 'I have seen all that Laban doeth unto thee.

13 I am the God of Beth-El, 'where thou anointedst the pillar, and where thou vowedst a vow unto me: now 'arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, 'Is there yet any portion or inheritance for us in our father's house?

^m Numb. 14. 24. Neh. 4. 12. Job 15. 3. Zech. 8. 22.—ⁿ Ch. 20. 6. Ps. 105. 14.—^o Ch. 30. 32.—^p Ver. 1, 16.—^q Or, *he-goats*.—^r Ch. 49. 16.—^s Exod. 2. 7.—^t Ch. 28. 18, 19, 20.—^u Ver. 3. Ch. 24. 9.—^v Ch. 24.

of the parti-coloured flocks produced by means of the females looking at the variegated rods, may be, especially the *three last*, ranked among the most difficult things in this book. Without encumbering the page with quotations and opinions, more diversified than the flocks in relation to which they are proposed, I have given the best sense I could; and think it much better and safer to confess *ignorance*, than, under the semblance of *wisdom and learning*, to multiply conjectures. Jacob certainly manifested much address in the whole of his conduct with Laban; but though nothing can excuse *over-reaching*, or *insincerity*, yet, no doubt, Jacob supposed himself justified in taking these advantages of a man who had greatly injured and defrauded him. Had Jacob got Rachel at first, for whom he had honestly and faithfully served seven years, there is no evidence whatever that he would have taken a second wife. Laban, by having imposed his eldest daughter upon him, and by obliging him to serve seven years for her, who never was an object of his affection, acted a part wholly foreign to every dictate of justice and honesty: for though it was a custom in that country not to give the younger daughter in marriage before the elder, yet as he did not mention this to Jacob, it cannot plead in his excuse; therefore, speaking after the manner of men, he had reason to expect that Jacob should repay him in his own coin, and right himself, by whatever means came into his power; and many think that he did not transgress the bounds of justice, even in the business of the parti-coloured cattle.

The *talent* possessed by Jacob was a most dangerous one; he was what may be truly called a *scheming man*; his wits were still at work, and as he *devised*, so he *executed*, being as fruitful in *expedients* as he was in *plans*. This was the principal and the most prominent characteristic of his life; and whatever was excessive here, was owing to his mother's tuition—she was evidently a woman who paid little respect to what is called *moral principle*; and sanctified *all kinds of means*, by the goodness of the *end* at which she aimed; which in social, civil, and religious life, is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son; and unfortunately for himself, he was in some instances but too apt a proficient. Early habits are not easily rooted out, especially those of a bad kind. Next to

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the (cattle of his getting, which he had gotten in Padan-aram,) for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and

a Ch. 29. 15, 27.—b Heb. *teraphim*. Judg. 17, 5. 1 Sam. 19. 13. Hos. 2. 4.—c Ch. 26. 2.

the influence of the grace and Spirit of God, is a good and religious education. Parents should teach their children to despise and abhor low cunning, to fear a lie, and tremble at an oath: and in order to be successful, they should illustrate their *precepts* by their own regular conscientious *example*. How far God approved of the whole of Jacob's conduct, I shall not inquire; it is certain, that he attributes his success to divine interposition, and God himself censures Laban's conduct towards him; see chap. xxxi. 7—12. But still he appears to have proceeded *farther* than this interposition authorized him to go, especially in the means he used to improve his own breed, which necessarily led to the deterioration of Laban's cattle; for after the transactions referred to above, these cattle could be but little worth. The whole account, with all its *lights* and *shades*, I consider as another proof of the impartiality of the divine historian, and a strong evidence of the authenticity of the Pentateuch. Neither the spirit of *deceit*, nor the *partiality of friendship* could ever pen such an account.

NOTES ON CHAPTER XXXI.

Verse 1. *And he heard the words of Laban's sons*] The multiplication of Jacob's cattle, and the decrease and degeneracy of those of Laban, were sufficient to rouse the jealousy of Laban's sons. This, with Laban's unfair treatment, and the direction he received from God, determined him to return to his own country.

Hath he gotten all this glory] All these riches, this wealth, or property. The original word *כבוד* *cabod*, signifies both to be rich and to be *heavy*; and, perhaps, for this simple reason, that riches ever bring with them a *heavy weight*, and burthen of cares and anxieties.

Verse 3. *And the Lord said unto Jacob, Return—and I will be with thee.*] I will take the same care of thee in thy return, as I took of thee on thy way to this place. The Targum reads—*My word shall be for thy help*, see chap. xv. 1. A promise of this kind was essentially necessary for the encouragement of Jacob, especially at this time; and no doubt it was a powerful means of support to him through the whole journey; and it was particularly so, when he heard that his brother was coming to meet him, with four hundred men in his retinue, chap. xxxii. 6. At that time, he went and pleaded the very words of this promise with God, ver. 9.

Verse 4. *Jacob sent and called Rachel and Leah*] He had probably been at some considerable distance with the flocks, and for the greater secrecy, he rather sends for them to the field, to consult them on this most momentous affair, than go and visit them in their tents, where probably some of the family of Laban might overhear their conversation, though Laban was at the time three days' journey off. It is possible, as Mr. Harmer conjectures, that Jacob shored his sheep at the same time, and that he sent for his wives and household furniture to erect tents on the spot, that they might partake of the festivities usual on such occasions. Thus they might all depart without being suspected.

Verse 7. *Changed my wages ten times*] There is a strange diversity among the ancient versions, and ancient and modern interpreters on the meaning of these words. The Hebrew is *עשרתי שכרם* *esereth minim*, which Aquila translates *ἐκ δεκάων, ten numbers*. Symmachus, *ἐκ δεκάων, ten times in number*. The Septuagint *ἐκ δεκάων, ten lambs*, with which Origen appears to agree. St. Augustine, who adopts the reading of the Septuagint, thinks that by *ten lambs*, five years' wages is meant. That Laban had withheld from him all the party-coloured lambs which had been brought forth for *five* years, and because the ewes brought forth lambs *twice* in the year, *his gravidæ pecudæ*, therefore the number *ten* is used, Jacob having been defrauded of his part of the produce of *ten* births. It is supposed by some critics, that the Septuagint uses *lambs* for *years*, as Virgil does *aristas*.

Rachel had stolen the *images* that were her father's.

20 And Jacob stole away, *unawares*, to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and *set his face toward* the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took *his* brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

d Heb. *the heart of Laban*.—e Ch. 26. 2. 2 Kings 12. 17. Luke 9. 61, 62.—f Ch. 12. 2.

En unquam patrios longo post tempore fides,
Fugere et saguri conuenum cogit abire?
Post aliquot mea regna videris mirabor aristas?

Virg. Æc. l. vi.

Thus miserably translated by Dryden.

O must the wretched exiles ever mourn,
Nor, after length of rolling years, return?
Are we condemn'd, by Fate's unjust decree,
No more our herds and our homes to see?
Or shall we moan again the rural throng,
And rule the country, kingdoms once our own?

Here *aristas*, which signifies *ears of corn*, is put for *harvest*, harvest for *autumn*, and autumn for *years*. After all, it is most natural to suppose that Jacob uses the word *ten times* for an indefinite number, which we might safely translate *frequently*; and that it means an indefinite number in other parts of the sacred writings, is evident from Lev. xxvi. 26.—*Ten women shall bake your bread in one oven*. Eccles. vii. 19. *Wisdom strengtheneth the wise more than ten mighty men the city*. Num. xiv. 22. *Because all these men have tempted me now these ten times*. Job xix. 3. *These ten times have ye reproached me*. Zech. viii. 23. *In those days—ten men shall take hold of the skirt of him that is a Jew*. Rev. ii. 10. *Ye shall have tribulation ten days*.

Verse 11. *The angel of God spake unto me in a dream*] It is strange that we had not heard of this dream before; and yet it seems to have taken place before the cattle brought forth, immediately after the bargain between him and Laban. If we follow the *Samaritan*, the difficulty is at once removed, for it gives us the whole of this dream after verse 36. of the preceding chapter.

Verse 12. *Grieved* *בְּרִידִים* *berudim*, *בר* *barad*, signifies *hail*; and the meaning must be, they had white spots on them similar to *hail*. Our word *grieved* comes from the old French, *gresle*, *hail*, now written *grêle*; hence *gresle*, spotted with white, upon a dark ground.

Verse 15. *Are we not counted of him strangers?*] Rachel and Leah, who well knew the disposition of their father, gave him here his true character. He has treated us as *strangers*, as *slaves*, whom he had a right to dispose of as he pleased; in consequence, he hath *sold us*, disposed of us, on the mere principle of gaining by the sale. *And hath quite devoured also our money*] Has applied to his own use the profits of the sale, and has allowed us neither portion nor inheritance.

Verse 19. *Laban went to shear his sheep*] Laban had gone, and this was a favourable time, not only to take his images, but to return to Canaan without being perceived.

Rachel had stolen the images] *טֵרָפִים* *teraphim*. What the teraphim were is utterly unknown. In ver. 30. they are termed *עֲלֹהִים* *elohay*, *gods*: and to some it appears very likely, that they were a sort of images devoted to superstitious purposes: not considered as gods, but as *representatives* of certain divine attributes. Dr. Shuckford supposes them to be a sort of *tiles*, on which the names or figures of their ancestors were engraven. *Theodoret*, in his 89th question, calls them *idols*, and says, that Rachel, who was a *type* of the true church, stole them from her father, that he might be delivered from idolatry. *R. S. Jarchi* gives nearly the same reason.

The Targum of Jonathan ben Uzziel gives a strange turn to the whole passage. "And Rachel stole the images of her father: for they had murdered a man, who was a first-born son; and having cut off his head, they embalmed it with salt and spices, and they wrote divinations upon a plate of gold, and put it under his tongue; and placed it against the wall, and it conversed with them; and Laban worshipped it. And Jacob stole the science of Laban the Syrian, that it might not discover his departure."

If the word be derived from *מָרַף* *rapha*, to *heal*, or *restore*, then the teraphim may be considered as a sort of *talismans*, kept for the purpose of averting and curing diseases; and probably were kept by Laban for the same purpose that the Romans kept their *Lares* and *Penates*.

24 And God ^a came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^b speak not to Jacob ^c either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^d carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and ^e steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me ^f to kiss my sons and my daughters? ^g thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the ^h God of your father spake unto

me ⁱ yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longest after thy father's house, *yet* wherefore hast thou ^j stolen my gods?

31 ¶ And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren, discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

^a Ch. 20. 8. Job 22. 13. Matt. 1. 20.—^b Ch. 24. 55.—^c Heb. from good to bad.
^d 1 Sam. 20. 2.—^e Heb. hast stolen them.

^f Ver. 55. Ruth 1. 9. 14. 1 Kings 19. 20. Acts 20. 37.—^g 1 Sam. 13. 12. 2 Chron. 14. 9.
^h Ver. 29. Ch. 28. 13.—ⁱ Ver. 24.—^j Ver. 19. Judg. 18. 24.—^k See Ch. 41. 2.

It is, however, possible, that תְּרָפִים *teraphim*, is the same as תְּרָפִים *seraphim*, the *ṭāz* and *schin* being changed, which is very frequent in the Syrian or Chaldean languages; and we know that Laban was an Aramean or Syrian. *Teraphim* has been considered, from the earliest ages, as a symbol of the Deity; and as the word *seraphim* comes from שָׂרַף *seraph*, to burn, it has been conjectured, that the *teraphim* of Laban were luminous forms, prepared of burnished brass, &c. which he might imagine a proper medium of communication between God and his worshippers. Mr. Parkhurst has observed, that the *teraphim* were in use among believers and unbelievers. Among the former, see this chapter; for he denies that Laban was an idolater, see also Judg. xvii. 5. xviii. 14, 18, 20. 1 Sam. xix. 13, 16. Among the latter, see 2 Kings xxiii. 24. Ezek. xxi. 21. Zech. x. 2. compare 1 Sam. xv. 23. and Hos. iii. 4. These are all the places in which the original word is found.

The Persian translator seems to have considered these *teraphim*, as *tables of instruments*, that served for purposes of judicial astrology, and hence translates the word *אֲסְטְרֹלָבָה* *astrolabha*, *astrolabes*. As the *astrolabe* was an instrument with which they took the altitude of the pole-star, the sun, &c. it might, in the notion of the Persian translator, imply *tables*, &c. by which the culminating of particular stars might be determined; and the whole serve for purposes of *judicial astrology*. Now, as we know that many, who have professed themselves to be conscientious believers in Christianity, have nevertheless addicted themselves to judicial astrology, we might suppose such a thing in this case, and still consider Laban as no idolater. If the Persian translator has not hit on the true meaning, he has, in my opinion, formed the most likely conjecture. See the note on chap. xxx. 11.

Verse 21. *Passed over the river* The *Euphrates*, as the Targum properly notices.—But how could he pass such a river, with his flocks? &c. This difficulty does not seem to have struck critics in general. The rabbins felt it, and assert that God wrought a miracle for Jacob on this occasion, and that he passed over dry-shod. As we know not in what other way he could pass, it is prudent to refer it to the power of God, which accompanied him through the whole of his journey. There might, however, have been *forde* well known to both Jacob and Laban, by which they might readily pass.

The mount Gilead] What the ancient name of this mountain was, we know not; but it certainly had not the name of *Gilead* till after the transaction mentioned ver. 47. The mountains of Gilead were eastward of the country possessed by the tribes of Reuben and Gad; and extended from mount Hermon to the mountains of Moab. *Calmed*. It is joined to mount Libanus, and includes the mountainous region, called in the New Testament *Trachonitis*. *Dodd*.

Verse 24. *And God came to Laban*] God's caution to Laban was of high importance to Jacob.—*Take heed that thou speak not to Jacob either good or bad*: or rather, as is the literal meaning of the Hebrew, *אַתָּה לֹא תִּשְׁמַע מִיֶּלֶד מִיֶּלֶד אֶל רָעָא, from good to evil*; for, had he neither spoken good or evil to Jacob, they could have had no intercourse at all. The original is, therefore, peculiarly appropriate; for when people meet, the language at first is the language of friendship; the command therefore implies, "Do not begin with peace be unto thee, and then proceed to injurious language, and acts of violence." If this divine

direction were attended to, how many of those *affairs of honour*, so termed, which commence with, "I hope you are well"—"I am infinitely glad to see you"—"I am happy to see you well," &c. and end with *small words and pistol bullets*, would be prevented! Where God and true religion act, all is fair, kind, honest, and upright; but where *these* are not consulted, all is hollow, deceitful, or malicious. Beware of *unmeaning compliments*, and particularly of saying what thy heart feels not. God hates a hypocrite and a deceiver.

Verse 21. *I might have sent thee away with mirth*] כְּשִׂמְחָה *be-simchah*, with rejoicing, making a *feast* or *entertainment* on the occasion: and *with songs*, שִׁירִים *be-shirim*, odes either in the praise of God, or to commemorate the splendid acts of their ancestors: *with tabret* תִּבְרִית *be-loph*, the *tympanum*, used in the east to the present day, and there called *ḍuff*, a thin broad wooden hoop, with parchment extended over one end of it, to which is attached small pieces of brass, tin, &c. which make a jingling noise: it is held in the air with one hand, and beat on with the fingers of the other. It appears to have been precisely the same with that which is called the *tambourine*, and is frequently to be met with in our streets. And *with harp*, כִּנּוּר *be-kinnor*, a sort of stringed instrument, a lute or harp, probably the same as the Greek *κίθαρα*, *kingra*, a harp, the name being evidently borrowed from the Hebrew. These four things seem to include all that was used in those primitive times as expressive of gladness and satisfaction on the most joyous occasions.

Verse 29. *It is in the power of my hand to do you hurt*] Literally, *My hand is unto God to do you evil*: i. e. I have vowed to God that I would punish thee for thy flight, and the stealing of my *teraphim*; but the God of your father has prevented me from doing it. It is a singular instance, that the plural pronoun, when addressing an individual, should be twice used in this place—the God of your father, אֱלֹהֵי אֲבִיכֶם *abiehem*, for *abica*, thy father.

Verse 32. *Let him not live*] It appears from this, that anciently *theft* was punished by death; and we know that the patriarchs had the power of life and death in their hands. But previous to the law, the punishment of death was scarcely ever inflicted but for murder. The rabbins consider that this was an *imprecation* used by Jacob, as if he had said—Let God take away the life of the person who has stolen them! And that this was answered shortly after, in the death of Rachel, chap. xxxv.

Verse 35. *The custom of women is upon me*] This she knew must be a satisfactory reason to her father: for if the *teraphim* were used to any religious purpose, and they seem to have been used in this way, as Laban calls them his *gods*, ver. 30. he therefore could not suspect, that a woman in such a situation, whose touch was considered as defiling, would have sat upon articles that were either the objects of his adoration, or used for any sacred purpose. The stratagem succeeded to her wish, and Laban departed without suspicion. It seems very natural to suppose that Rachel did believe that by the use of these *teraphim*, Laban could find out their flight, and the direction they took, and therefore she stole them, and having stolen them, she was afraid to acknowledge the theft, and probably might think that they might be of some use to herself. Therefore, for these two reasons, she brought them away.

34 Now Rachel had taken the images, and put them in the camels' furniture, and sat upon them. And Laban searched all the tent, but found them not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of

Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

43 ¶ And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne?

44 Now therefore, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap.

47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed.

49 And Mizpah: for he said, The Lord watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, (no man is with us); see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap,

in Josh. 24. 27.—a Ch. 28. 18.—a That is, the heap of witness. Child.—a That is, the heap of witness. Heb.—a Josh. 24. 27.—a Judg. 11. 28. 1 Sam. 7. 8.—a That is, a horn, or, watch-tower.

in Josh. 24. 27.—a Ch. 28. 18.—a That is, the heap of witness. Child.—a That is, the heap of witness. Heb.—a Josh. 24. 27.—a Judg. 11. 28. 1 Sam. 7. 8.—a That is, a horn, or, watch-tower.

Verse 36. And Jacob was wroth, and chode with Laban] The expostulation of Jacob with Laban, and their consequent agreement, are told in this place with great spirit and dignity. Jacob was conscious, that though he had made use of cunning to increase his flock, yet Laban had been on the whole a great gainer by his services. He had served him at least twenty years, fourteen for Rachel and Leah; and six for the cattle: and some suppose he had served him twenty years besides the above, which is not unlikely: see the remarks at the conclusion of this chapter. Forty, or even twenty years of a man's life, devoted to incessant labour, and constantly exposed to all the inclemencies of the weather, see ver. 40. deserve more than an ordinary reward. Laban's constitutional sin was covetousness; and it was an easily besetting sin; for it appears to have governed all his conduct, and to have rendered him regardless of the interests of his children, so long as he could secure his own. That he had frequently falsified his agreement with Jacob, though the particulars are not specified, we have already had reason to conjecture from ver. 7. and with this Jacob charges his father-in-law, in the most positive manner, ver. 41. Perhaps some previous unfair transactions of this kind, were the cause why Jacob was led to adopt the expedient of outwitting Laban in the case of the spotted, spangled, ring-straked, and grided cattle. This, if it did take place, though it cannot justify the measure, is some palliation of it: and almost the whole of Jacob's conduct, as far as relates to Laban, can be better excused, than his injuring Laban's breed, by leaving him none but the weak, unhealthy, and degenerated cattle.

Verse 39. That which was torn—of my hand didst thou require it] This more particularly marks the covetous and rigorous disposition of Laban; for the law of God required that what had been torn by beasts, the shepherds should not be obliged to make good. Exod. xxii. 10, 13. And it is very likely that this law was in force from the earliest times.

Verse 41. Twenty years] See the remarks at the end.

Verse 42. The fear of Isaac] It is strange that Jacob should say, the God of Abraham, and the fear of Isaac, when both words are meant of the same Being. The reason perhaps was this: Abraham was long since dead, and God was his unalienable portion for ever. Isaac was yet alive, in a state of probation, living in the fear of God; not exempt from the danger of falling, therefore God is said to be his fear; not only the object of his religious worship in a general way, but that holy and just God, before whom he was still working out his salvation with fear and trembling—fear, lest he should fall; and trembling, lest he should offend.

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Verse 46. Made a heap] *gal*, translated *heap*, signifies properly a round heap, and this heap was probably made for the double purpose of an altar and a table: and Jacob's stone or pillar was set on it for the purpose of a memorial.

Verse 47. Laban called it—*יגער סהדוּת* *Jegar Sahadutha*, the heap or round heap of witness—but Jacob called it *גלעד* *Galeed*—which signifies the same thing. The first is pure Chaldee, the second pure Hebrew. *גלעד* *gal*, signifies to collect, hence *יגער* *yegar*, and *אגור* *agor*, a collection or heap made up of gathered stones: and hence also *מזבז* *egora*, an altar, used frequently by the Chaldees. Paraphrast, see 1 Kings xii. 33. Judg. vi. 31. 2 Kings xxi. 3. Jerem. xvii. 1. See *Castell's* Lexicon. From this example we may infer, that the Chaldee language was nearly coeval with the Hebrew. A gloss made by St. Jerom, and which was probably only entered by him in his margin, as a note, has crept into the text of the Vulgate; it is found in every copy of this version, and is as follows, *uterque juxta proprietatem lingue sue*. Each according to the idiom of his own tongue.

Verse 48, 49. I think these two verses are badly divided, and should be read thus:

Verse 48. And Laban said: This heap is a witness between me and thee this day.

Verse 49. Therefore was the name of it called Galeed, and Mizpah; for he said: The Lord watch between me and thee, when we are absent one from another.

Mizpah *מִצְפָּה* *mitspah*, signifies a watch-tower, and Laban supposes, that in consequence of the consecration of the place, and the covenant now solemnly made and ratified, that God would take possession of this heap, and stand on it as on a watch-tower, to prevent either of them from trenching on the conditions of their covenant.

Verse 50. No man is with us] Though all were present at the sacrifice offered, yet it appears that in making the contract, Jacob and Laban withdrew, and transacted the business in private, calling on God to witness it.

Jacob had already four wives, but Laban feared that he might take others whose children would naturally come in for a share of the inheritance, to the prejudice of his daughters and grandchildren. Though the Koran allows a man to have four wives if he can maintain them, yet we learn that in many cases where a man takes a wife, the parents or relatives of the woman stipulate that the man is not to take another during the lifetime of that one whom he now espouses; and notwithstanding the permission of the Koran, he is obliged to fulfil this agreement.

Verse 51. And Laban said to Jacob—behold this pillar, which I have cast betwixt me and thee] But this pillar, not cast, but set up, was certainly set up by Jacob; for in

and behold *this* pillar, which I have cast betwixt me and thee:

52 This heap be witness, and *this* pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, *judge betwixt

a Ch. 18. 5.

ver. 45. we read, *And Jacob took a stone, and set it up for a pillar*; 'tis therefore for the honour of one Hebrew and one Samaritan MS. that they have preserved the true reading in ver. 51. יָרָא יָרָא, thou hast set up. Kennicott. Instead of either of the above readings, the Samaritan text has יָרָא יָרָא, *The pillar which thou shalt betwixt me and thee.*

Verse 53. *The God of their father*] As Laban certainly speaks of the true God here, with what propriety can he say, that this God was the God of Terah, the father of Abram and Nahor? It is certain that Terah was an idolater: of this we have the most positive proof, Josh. xxiv. 2.—Because the clause is not in the Septuagint, and is besides wanting in some MSS., Dr. Kennicott considers it an interpolation. But there is no need of having recourse to this expedient, if we adopt the reading אֲבִיעִם, your father, for אֲבִיהֶם, their father, which is supported by several of Kennicott's and De Rossi's MSS. and is precisely the same form made use of by Laban, ver. 29. when addressing Jacob; and appears to me to be used here in the same way: for he there, most manifestly, uses the plural pronoun, when speaking only to Jacob himself. It is therefore to be considered as a form of speech peculiar to Laban; at least we have two instances of his use of it in this chapter.

Jacob swears by the fear of his father Isaac] See on ver. 42.

Verse 54. *Offered sacrifice upon the mount*] It is very likely that Laban joined in this solemn religious rite; and that having offered the blood and fat to God, they feasted upon the sacrifice.

Verse 55. *Kissed his sons and his daughters*] That is, his grandchildren, Jacob's eleven sons, with Dinah their sister, and their mothers, Leah, and Rachel. All these he calls his children, ver. 43. *And blessed them*—prayed heartily for their prosperity, though we find from ver. 29. that he came, having bound himself by a vow to God, to do them some injury. Thus God turned his intended curse into a blessing.

THE most important topics in this chapter have already been considered in the notes, and to those the reader is referred. Jacob's character we have already seen; and hitherto have met in it little to admire: but we shall soon find a blessed change both in his mind and in his conduct. Laban's character appears in almost every instance to disadvantage—he does not seem to be what we commonly term a wicked man; but he was certainly both weak and covetous; and covetousness extinguished in him, as it does in all its votaries, the principles of righteousness and benevolence; and the very charities of human life. Provided he could get an increase of property, he regarded not who was wronged, or who suffered. In this case, he hid himself even from his own bowels, and cared not that his own children should lack even the necessities of life, provided he could increase his own store! How watchful should we be against this destructive, unnatural, and degrading vice! It is impossible for a man who loves money, to love either God or man. And consequently he must be in the broad way that leads to destruction.

For the difficulties in the chronology of Jacob's sojourning in Padan-aram, I beg leave to refer to the following remarks.

Remarks upon Gen. xxxi. 33, &c. relative to the time spent by Jacob in the service of his father-in-law Laban, in Mesopotamia, from Dr. Kennicott.

"If every reading, which introduces but a single difficulty, demands our attention; much greater must that demand be when several difficulties are caused by any one mistake, or any one mistranslation. Of this nature is the passage before us, which therefore shall be here considered more fully: especially, as I have not already submitted to the learned any remarks upon this subject. Jacob's age, at the time of his going to Laban, has (till very lately) been fixed, perhaps universally, at seventy-seven years. But I think, it has been shown by the learned Mr. Skinner, in an excellent dissertation (4to. 1765) that the number seventy-seven cannot here be right.

"Jacob was one hundred and thirty, when he went

us. And Jacob *swore by 'the fear of his father Isaac.

54 Then Jacob *offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up and kissed his sons and his daughters, and

b Ch. 21. 22.—e Ver. 42.—d Or, killed Isaac.

down (with sixty-six persons) into Egypt. Joseph had then been governor ten years; and when made governor, was thirty: therefore Jacob could not be more than ninety at the birth of Joseph. Now, upon supposition that Jacob was seventy-seven, at going to Laban; and that he had no son till he was eighty-five; and that he, with eleven sons, left Laban at ninety-seven: there will follow these, among other strange consequences, which are enumerated by Mr. Skinner, page 11, &c. 1. Though Isaac and Esau married at forty, Jacob goes, at seventy-seven, to look for a wife; and agrees to marry her seven years after. 2. Isaac is born, after the affair of the mandrakes, which Reuben finds, and brings home, when he, (Reuben) was about four years old: that is, if Isaac was born before Joseph, agreeably to Gen. xxx. 18. and 25. 3. Judah begets Er, at thirteen. For, in the first of the following tables, Judah is born in Jacob's year eighty-eight, and Er in one hundred and two. 4. Er marries at nine, and is destroyed for profligacy. Er, born in one hundred and two, marries in one hundred and eleven. See also Gen. xxxviii. 7. 5. Onan marries at eight. For Onan, born in one hundred and three marries in one hundred and eleven. 6. Shelah, being grown at ten, ought to be married. For Shelah, born in one hundred and four, is marriageable, but not married to Tamar, in one hundred and fourteen. See Gen. xxxviii. 14. 7. Pharez kept from marrying while young, yet has a son at thirteen. For Pharez, born in one hundred and fifteen, had two sons at going to Egypt, in one hundred and thirty. 8. Esau goes to Ishmael, and marries his daughter, after Jacob went to Laban, at seventy-seven; though Ishmael died when Jacob was sixty-three, see Gen. xvi. 16. xxv. 17. and 26. xxviii. 9. 9. If Jacob had no son till he was eighty-five, and if Joseph, the youngest except Benjamin, was born when his father was ninety, then the eleven sons, and Dinah, were born in five years. Lastly, if Jacob had no son till eighty-five, and he went to Egypt at one hundred and thirty, with sixty-six persons, only forty-five years are allowed for his family: whereas the larger sum of sixty-five years seems necessary for the births of so many children and grandchildren. On this subject Le Clerc has pronounced—Hicse in rebus occurrent nodi, quos nemo hactenus solvit; neque porro, ut opinor, solvet. There are difficulties here which have never been explained; and in my opinion never can be explained. But, upon the single principle of Mr. Skinner, that Jacob went to Laban at fifty-seven (instead of seventy-seven) these difficulties are solved. And it only remains to wish, that some authority may be found to support this conjecture, thus strongly founded on the exigentia loci. The common opinion is formed by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth, and from the twenty years which the text says Jacob was with Laban. This number, Mr. Skinner thinks, was originally forty; and I think that the Hebrew text, as it now stands, confirms the conjecture, and furnishes the very authority which is so much wanted.

"After Jacob had served Laban fourteen years for his two wives, where was Jacob to reside? Esau was still living; and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment: and had the death of Esau happened, Jacob would then have been secure. But let us also remember, that Isaac was still alive; and that Esau had determined to kill Jacob, whenever their father should die. It would, therefore, be no wonder, if Jacob should have desired to continue longer in Haran. And, to carry this point more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood, upon such terms of advantage to Laban, as could not easily be withstood. Lastly, when the good effects to Laban from this connexion had been experienced, without profit, nay, with some losses, to Jacob for twenty years, Jacob might naturally grow tired of thus assisting Laban, without providing for his own growing family. Accordingly we find, that Jacob covenants with Laban for six years of more close attendance and service in Laban's own house, for which the wages were expressly settled. Agreeable to the preceding posi-

•blessed them: and Laban departed, and ^b returned unto his place.

CHAPTER XXXII.

Jacob, proceeding on his journey, is met by the angels of God, 1, 2. Sends messengers before him to his brother Esau, requesting to be favourably received, 3-5. The messengers return without an answer, but with the intelligence that Esau, with four hundred men was coming to meet Jacob, 6. He is greatly alarmed, and adopts prudent means for the safety of himself and family, 7, 8. His affecting prayer to God, 9-12. Prepares a present of five drives of different cattle for his brother, 12-15. Sends them forward before him, at a certain distance from each other, and instructs the drivers what to say when met by Esau, 15-20. Sends his wives, servants, children, and baggage, over the brook Jabbok, by night, 21-23. Himself stays behind, and wrestles with an angel until the break of day, 24. He prevails, and gets a new name, 25-28. Calls the name of the place Peniel, 29. Is lame in his thigh in consequence of his wrestling with the angel, 31, 32.

AND Jacob went on his way, and ^a the angels of God met him.

^a Ch. 28. 1.—^b Ch. 18. 32. & 20. 25.—^c Psa. 91. 11. Hebr. 1. 14.—^d Josh. 5. 14. Psa. 103. 21. & 148. 2. Luke 2. 13.—^e That is, two hosts, or camps.

•bilities seems to have been the fact; Jacob living in Haran forty years, and in this manner:

14 years in Laban's house, a *covenant servant* for Rachel and Leah.

20 — in Laban's neighbourhood, as a *friend*.

6 — in Laban's house, a *covenant servant* for cattle.

40

"Now the twenty concurrent years of neighbourly assistance, and the disjointed twenty of covenant service, seem both of them mentioned, and both of them distinguished, in the history itself. For, upon Laban's pursuit of Jacob, when Jacob is vindicating his past behaviour, he mentions twenty years twice: which two sets of twenty, if really different, make forty. Each mention of the twenty years is introduced with the word *re zeh*; which word, when repeated, is used in opposition, or by way of distinction: as, when we say this and that, the one or the other. Thus, Exod. xiv. 29. so that the one came not near the other. Eccl. vi. 5. this hath more rest than the other. And, with the two words at a great distance, Job xxi. 23. one dieth—25. and another dieth, &c. So here, in Gen. xxxi. at verse 33. Jacob says to Laban, *אשר עמך עשר שנים* *re zeh esrim shanah anochi imcha—during the one set of twenty years I was with thee*, &c. meaning the time in which he lived, not in Laban's house, but in his neighbourhood; not as a *servant*, but a *friend*: after he had served, in Laban's house, fourteen years for his daughters, and before he served six years for his cattle. But then, as to the other twenty, he tells Laban, at verse 41. varying the phrase very remarkably—*עשרים שנה בביתך* *re zeh esrim shanah bebeitcha abadileya—during the other twenty years (for myself) for my own benefit* *in thy house, I served thee fourteen years—and six years*, &c. And, during this last period, though only six years, he charges Laban with changing his wages ten times. So that Jacob insists upon having well earned his wages through the twenty years, when he served for hire: but he makes a far greater merit of having, for another twenty years, assisted him without wages, and even with some losses: and, therefore, with particular propriety, he reminds Laban of *that set of twenty years* in the first place.

The true chronology of Jacob will be greatly elucidated by the following tables, taken chiefly from Mr. Skinner.

TABLE I.

On Jacob's being at Haran only 30 years.

0	Jacob (and Esau) born	
40	Esau marries two wives, Hittites.	Gen. xvi. 34.
63	Ishmael dies, aged 137	Gen. xxv. 17.
77	Jacob goes to Haran.	
84	marries Leah and Rachel	Gen. xxix. 20, 21, 27, 28.
85	Reuben born, of Leah	
86	Simeon ————	
87	Levi ————	Gen. xxix. 32—35.
88	Judah ————	
89	Dan born, of Bilhah. Naphtali ————	
	Gad born, of Zilpah. Asher ————	Gen. xxx. 6—24.
	Issachar born, of Leah. Zebulun ———— & Dinah	
91	Joseph born, of Rachel.	
97	Jacob returns from Haran.	
98	dwells in Succoth.	
99	comes to Shechem, and continues there eight years.	
101	Judah marries Shuah's daughter.	
102	— Er born—103 Onan —104 Shelah.	
106	Shechemites destroyed, by Simeon and Levi.	
107	Benjamin is born, and Rachel dies.	

2 And when Jacob saw them, he said, This is God's ^a host: and he called the name of that place ^b Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother ^c unto the land of Seir, ^d the country of Edom.

4 And he commanded them, saying, ^e Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And ^f I have oxen, and asses, flocks and men-servants, and women-servants: and I have sent to tell my lord, that ^g I may find grace in thy sight.

^f Ch. 32. 14, 16.—^g Ch. 28. 6, 7, 8. Deut. 2. 5. Josh. 24. 4.—^h Heb. *field*.—ⁱ Prov. 15. 1.—^k Ch. 30. 23.—^l Ch. 33. 8, 15.

108	Joseph sold, when 17	Gen. xxxvii. 2.
111	Tamar married to Er, and immediately afterward to Onan.	
114	Tamar's incest with Judah.	
115	Pharez and Zarah born to Judah.	
120	Isaac dies, aged 180	Gen. xxxv. 28.
131	Joseph is made governor of Egypt.	Gen. xli. 46.
130	Jacob goes into Egypt	Gen. xlvii. 9.
147	— and dies	— 28. & xlix. 33.

TABLE II.

On Jacob's being at Haran 40 years.

0	Jacob (and Esau) born.	
40	Esau marries two wives, Hittites.	Gen. xvi. 34.
57	Jacob goes to Haran.	
58	Esau goes to Ishmael, & marries his daughter	Gen. xxviii. 9.
63	Ishmael dies, aged 137	Gen. xxv. 17.
64	Jacob marries Leah & Rachel	Gen. xxix. 20, 21, 27, 28.
65	Reuben born, of Leah	
66	Simeon ————	Gen. xxix. 32—35.
67	Levi ————	
68	Judah ————	
	Rachel, not bearing, gives Bilhah.	
69	Dan born, of Bilhah.	
71	Naphtali ————	
	Leah, not bearing, gives Zilpah.	Gen. xxx. 6—24.
72	Gad born of Zilpah.	
74	Asher ————	
78	Reuben, at 13, finds the mandrakes.	
79	Issachar born, of Leah.	
81	Zebulun ———— 82 Dinah.	
86	Judah, at 18, marries Shuah's daughter.	
77	— Er born—88 Onan—Shelah.	
91	Joseph born, of Rachel.	
97	Jacob comes from Haran to Succoth and Shechem. Dinah defiled, the Shechemites destroyed.	
98	Benjamin is born, and Rachel dies.	
103	Beriah, fourth son of Asher, born.	
105	Tamar married to Er—106 to Onan.	
108	Joseph, at 17, is carried to Egypt.	Gen. xxxvii. 2.
109	Shelah, at 20, not given to Tamar.	
110	Pharez and Zarah born of Tamar, by Judah.	
120	Isaac dies, aged 180.	Gen. xxxv. 28.
131	Joseph, at 30, governor of Egypt.	Gen. xli. 46.
123	Beriah, at 20, marries Hober—127 Malchiel—born, to Beriah.	
128	Pharez, at 18, marries Hezron—130 Hamul—born, to Pharez.	
130	Benjamin, at 32, has ten sons.	
	Jacob goes to Egypt	Gen. xlvii. 9.
147	— and dies	— 28. & xlix. 33.

Our translation now is—xxx. 33. *THESE TWENTY YEARS HAVE I BEEN WITH THEE: thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. 39. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou*

• Not placed in order of time, Gen. xxxvii.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that was

a Ch. 32. 1.—b Ch. 35. 3.

requires it, whether stolen by day or stolen by night. 40. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41. THUS HAVE I BEEN TWENTY YEARS IN THY HOUSE: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

The alteration here recommended, is this, xxxi. 38. DURING THE ONE TWENTY YEARS I WAS WITH THEE; thy ewes and thy she-goats have not cast their young, and the rams, &c. &c. 41. DURING THE OTHER TWENTY YEARS, FOR MYSELF IN THY HOUSE; I served, &c. The same distinction is expressed in xxx. 29.—Thou knowest how I have served thee, and how thy cattle was with me; i. e. how I behaved, during the time I was with thee, as thy servant; and how thy cattle fared, during the time they were with me as thy friend.

"It must not be omitted, that Archbishop Usher and Bishop Lloyd ascribe sons to Jacob very soon after his coming to Laban; nay, assert that he was married almost as soon as he came to Haran, instead of waiting seven years, as he most evidently did. And Mr. Jackson allows, that some of the sons of Benjamin, who are expressly numbered as going into Egypt with Jacob, might be born in Egypt! From such distresses, and such contradictions, does the distinction of the two sets of twenty years happily deliver us."

Non tempestivo intervallo nam concipere poterit tot res contingere potuisse.
Episcopus.

In such a short space of time, it is impossible that so many transactions could have taken place.

I shall leave this subject with chronologists and critics, and shall not attempt to decide on either opinion. That of Dr. Kennicott I think the most likely, and to it I have adapted the chronology, in those cases, to which it relates.

NOTES ON CHAPTER XXXII.

Verse 1. The angels of God met him.] Our word *angel* comes from the Greek ἄγγελος, *angelos*, which literally signifies, a messenger, or as translated in some of our old Bibles, a tidings-bringer. The Hebrew word מלאך *malak*, from מלאך *laac*, to send, minister to, employ, is nearly of the same import; and hence we may see the propriety of St. Augustin's remark, *Nomen non naturæ sed officii*: "It is a name, not of Nature but of office," and hence it is applied indifferently to a human agent or messenger, 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17. to a prophet, Hagg. i. 13. to a priest, Mal. ii. 7. compare Eccles. ii. 6. to celestial spirits, Psal. ciii. 19, 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18.

We often, says Mr. Parkhurst, read of the מלאך יהוה *malak Jehovah*, or מלאך אלהים *malakey Elohim*, the angel of Jehovah, or the angels of God, that is, his agent, personator, mean of visibility or action; what was employed by God to render himself visible and approachable by flesh and blood. This angel was evidently a human form, surrounded or accompanied by light or glory, with or in which, Jehovah was present: see Gen. xix. 1, 12, 16. Judg. xiii. 6, 21. Exod. iii. 2, 6. By this vision, says Mr. Ainsworth, God confirmed Jacob's faith in him who commanded his angels to keep his people in all their ways, Psal. cxi. 11. Angels are here called *God's host, camp, or army*, as in wars; for angels are God's soldiers, Luke ii. 13. *horses and chariots of fire*, 2 Kings ix. 17. fighting for God's people against their enemies, Dan. x. 20. of them there are *thousand thousands*, and *ten thousand times ten thousand*, Dan. vii. 10. And they are all sent forth to minister for them that shall be heirs of salvation, Heb. i. 14. And they pitch a camp about them that fear God, Psal. xxxiv. 8. One of the oldest of the Greek poets, Hesiod, seems to have had a tolerably correct notion of the angelic ministry.

Αὐτὰρ ἄγγελοι τοῦτο γινώσκον ὅτι κατὰ γυνὴν καλεῖται
τοὺς παῖδας ἀνθρώπων, αἱ δὲ αἰσχροὶ οὐκ ἔστιν ἀνθρώπων
ἐκείνη: ἀγγέλους γὰρ καλεῖται θεῶν ἀνθρώπων ὁμοειδῆς.

Hesiod. Op. & Dies. l. i. v. 139.

When in the grave this race of men was laid,
Soon was a world of holy demons made
Spiritual spirits, by great Jove design'd,
To be on earth the guardians of mankind:
Invisible to mortal eyes they go,
And mark our actions good or bad below;
The immortal spirits with watchful care provide,
And thence the blessed round their charges glide;
They can reward with glory or with gold,
A power they by divine permission hold.

Cochus.

with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father

c Ps. 32. 15.—d Ch. 22. 12.

Verse 2. Mahanaim.] The two hosts, if read by the points, the angels forming one, and Jacob and his company forming another, or simply *hosts* or *camp* in the plural. There was a city built afterward here, and inhabited by the priests of God, Josh. xxi. 33. For what purpose the angels of God met Jacob does not appear from the text: probably it was intended to show him that he and all his company were under the care of an especial Providence; and consequently to excite and confirm his trust and confidence in God.

The doctrine of the ministration of angels has been much abused, not only among the *heathens*, but also among *Jews* and *Christians*; and perhaps most among the latter. Angels with feigned names, titles, and influences, have been, and still are invoked and worshipped by a certain class of men; because they have found that God has been pleased to employ them to minister to mankind, and hence they have made supplications to them to extend their protection, to shield, defend, instruct, &c. This is perfectly absurd. 1. They are God's instruments, not self-determining agents. 2. They can only do what they are appointed to perform; for there is no evidence that they have any discretionary power. 3. God helps man by ten thousand means and instruments, some intellectual, as angels; some rational, as men; some irrational, as brutes; and some merely material, as the sun, wind, rain, food, raiment, and the various productions of the earth. He therefore helps by whom he will help, and to him alone belongs all the glory; for should he be determined to destroy, all these instruments collectively could not save. Instead, therefore, of worshipping them, we should take their own advice, Rev. xxii. 9. See thou do it not—Worship God.

Verse 3. Jacob sent messengers.] מלכא *malachim*, the same word which is before translated *angels*. It is very likely that these messengers had been sent some time before he had this vision at Mahanaim; for they appear to have returned while Jacob encamped at the brook Jabbok, where he had the vision of angels; see ver. 6. and 23.

The land of Seir, the country of Edom.] This land, which was, according to Dr. Wells, situated on the south of the Dead sea, extending from thence to the Arabian gulf, 1 Kings ix. 26. was formerly possessed by the *Hivites*, Gen. xiv. 6. but Esau with his children drove them out, destroyed them, and dwelt in their stead, Deut. ii. 22. And thither Esau went from the face of his brother Jacob, chap. xxxvi. 6, 7. Thus we find he verified the prediction, by thy sword shall thou live, chap. xxvii. 40.

Verse 4. Thus shall ye speak unto my lord Esau.] Jacob acknowledges the superiority of his brother; for the time was not yet come, in which it could be said, the elder shall serve the younger.

Verse 6. Esau—cometh—and four hundred men with him.] Jacob, conscious that he had injured his brother, was now apprehensive that he was coming with hostile intentions, and that he had every evil to fear from his displeasure. Conscience is a terrible accuser.—It was a fine saying of a heathen,

*—Hic moros æternus esto,
Nil concipis rabi, nulla pallescere culpa.*
Hor. Ep. l. i. l. v. 60.

Be this thy brazen bulwark of defence,
Still so preserve thy conscious innocence.
Nor e'er turn pale with guilt.

Francis.

In other words, He that has a good conscience, has a brazen wall for his defence; for a guilty conscience needs no accuser; sooner or later it will tell the truth, and not only make the man turn pale, who has it; but also cause him to tremble, and to be greatly afraid, even while his guilt is known only to himself and God.

It does not appear, that Esau in this meeting had any hostile intention; but was really coming with a part of his servants or tribe, to do his brother honour. If he had had any contrary intention, God had removed it; and the angelic host which Jacob met with before, might have inspired him with sufficient confidence in God's protection. But we find, that when he needed faith most, he appears to have derived but little benefit from its influence; partly from the sense he had of the injury he had done to his brother; and partly from not attending sufficiently to the assurance which God had given him of his gracious protection.

Verse 7. He divided the people, &c.] His prudence and

Abraham, and God of my father Isaac, the Lord, which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered them into the hand of his servants, every drove by themselves; and

said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

19 And so commanded he the second, and the third, and all that followed the drives, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there

a Ch. 22. 12.—b Heb. I am less than all, &c.—c Ch. 22. 29.—d Job 8. 7.—e Ps. 20. 1, 2.—f Hos. 12. 14.—g Heb. upon.—h Ch. 22. 13, 14, 15.—i Ch. 22. 11. Prov. 12. 15.

k Prov. 21. 13.—l Heb. my face. Job 42. 5, 6.—m Deut. 2. 15.—n Heb. caused to pass.

cunning were now turned into a right channel, for he took the most effectual method to appease his brother, (had he been irritated) and save, at least, a part of his family. This dividing and arranging of his flocks, family, and domestics, has something in it highly characteristic. To such a man as Jacob such expedients would naturally present themselves.

Verse 9. O God of my father Abraham, &c.] This prayer is remarkable for its simplicity and energy: and it is a model too for prayer, of which it contains the essential constituents. 1. Deep self-abasement. 2. Magnification of God's mercy. 3. Deprecation of the evil to which he was exposed. 4. Pleading the promises that God had made to him, and 5. Taking encouragement from what God had already wrought.

Verse 10. I am not worthy of the least of all the mercies. The marginal reading is more consistent with the original: וכל המצות וכל המצות קצתי *katoneti mikol ha-chasadim u-micol ha-emeth*. I am less than all the compassions, and than all the faithfulness—which thou hast showed unto thy servant. Probably St. Paul had his eye on this passage, when he wrote Eph. iii. 8.—unto me who am less than the least of all saints. A man who sees himself in the light of God, will ever feel that he has no good but what he has received, and that he deserves nothing of all that he has. The archangels of God cannot use a different language; and even the spirits of just men consummated in their plenitude of bliss at God's right hand, cannot make a higher boast.

For with my staff, i. e. myself alone, without any attendants, as the Chaldee has properly rendered it.

Verse 11. And the mother with the children] He must have had an awful opinion of his brother, when he used this expression, which implies the utmost cruelty, proceeding in the work of slaughter, to total extermination; see Hos. x. 14.

Verse 12. Make thy seed as the sand] Having come to the promise by which the covenant was ratified both to Abraham and Isaac, he ceased; his faith having gained strong confirmation in a promise which he knew could not fail, and to which he found was made over to him, as it had been to his father and grandfather.

Verse 13. And took of that which came to his hand] וכל מה בא לו *ha-be ba-yado*, which came under his hand, i. e. what, in the course of God's providence, came under his power.

Verse 14. Two hundred she-goats, &c.] This was a princely present, and such as was sufficient to have compensated Esau, for any kind of temporal loss he might have sustained in being deprived of his birthright and blessing. The thirty milch camels were particularly valuable; for milch camels among the Arabs, constitute a principal part of their riches, the creature being every way so serviceable, that the providence of God appears peculiarly kind and wise in providing such a beast for those countries, where no other animal could be of equal service. "The she-camel gives milk continually, not ceasing even when with young; the milk of which," as Pliny has remarked, "when mixed with three parts of water, affords

the most pleasant and wholesome beverage." *Cameli lac habent, donec iterum gravescant, suavisimumque hoc existimatur, ad unam menuram tribus aqua additis.* Hist. Nat. lib. xi. cap. 41.

Verse 15. Ten bulls.] The Syriac and Vulgate have twenty; but ten is a sufficient proportion to the forty kine. By all this we see that Jacob was led to make restitution for the injury he had done to his brother. Restitution for injuries done to man, is essentially requisite if in our power. He who can and will not make restitution for the wrongs he has done, can have no claim even on the mercy of God.

Verse 22. Passed over the ford Jabbok] This brook or rivulet rises in the mountains of Galaad, and falls into the Jordan at the south extremity of the lake of Genesaret.

Verse 24. And there wrestled a man with him] This was doubtless the Lord Jesus Christ, who, among the patriarchs, assumed that human form, which in the fulness of time he really took of a woman; and in which he dwelt thirty-three years among men. He is here styled an angel, because he was ἄγγελος βουλῆς Ἀγγέλος, (see the Septuagint, Isa. ix. 7.) the Messenger of the great counsel, or design, to redeem fallen man from death, and bring him to eternal glory; see chap. xvi. 7.

But it may be asked, Had he here a real human body, or only its form?—The latter, doubtless. How then could he wrestle with Jacob? It need not be supposed that this angel must have assumed a human body, or something analogous to it, in order to render himself tangible by Jacob; for as the soul, which is pure spirit, operates on the body by the order of God, so could an angel operate on the body of Jacob, during a whole night, and produce in his imagination, by the effect of his power, every requisite idea of corporeity; and in his nerves, every sensation of substance, and yet no substantiality be in the case.

If angels, in appearing to men, borrow human bodies, as is thought, how can it be supposed that with such gross substances, they can disappear in a moment? Certainly they do not take these bodies into the invisible world with them; and the established laws of matter and motion require a gradual disappearing, howsoever swiftly it may be effected. But this is not allowed to be the case; and yet they are reported to vanish instantaneously. Then they must render themselves invisible by a cloud, and this must be of a very dense nature, in order to hide a human body. But this very expedient would make their departure still more evident, as the cloud must be more dense and apparent than the body, in order to hide it. This therefore does not remove the difficulty. But if they assume a quantity of air or vapour so condensed as to become visible, and modified into the appearance of a human body, they can, in a moment, dilate and rarefy it, and so disappear; for when the vehicle is rarefied beyond the power of natural vision, as their own substance is invisible, they can instantly vanish.

From Hos. xii. 4. we may learn, that the wrestling of Jacob mentioned in this place, was not merely a corporeal exercise, but also a spiritual one; He wept and made supplication unto him; see the notes there.

* wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

a Hos. 12. 3, 4. Eph. 6. 12.—b Heb. according to the morning.—c See Matt. 26. 44. 2 Cor. 12. 7.—d See Luke 24. 38.—e Hos. 12. 4.—f Ch. 28. 16. 9 Kings 17. 34.—g That is, a prince of God.

Verse 25. *The hollow of Jacob's thigh was out of joint*] What this implies is difficult to find out: it is not likely that it was a complete luxation of the thigh-bone. It may mean no more than that he received a stroke on the groin, not a touch, for the Hebrew word *ya nagā* often signifies to smite with violence, which stroke, even if comparatively slight, on such a part, would effectually disable him for a time, and cause him to halt for many hours, if not for several days. I might add that in this place, the groin, a blow might be of fatal consequence: but as the angel gave it, only as a proof of his power, and to show that he could not prevail, because he would not, hence the blow was only disabling, without being dangerous; and he was probably cured by the time the sun rose; see verse 31.

Verse 26. *Let me go, for the day breaketh*] Probably meaning, that as it was now morning, Jacob must rejoin his wives and children, and proceed on their journey. Though phantoms are supposed to disappear when the sun rises, that could be no reason in this case. Most of the angelic appearances mentioned in the Old and New Testaments, took place in open day.

Verse 28. *Thy name shall be called no more Jacob, but Israel*] יִשְׂרָאֵל *Yisra'el*, from *ya sar*, a prince, or *ya sarah*, he ruled as a prince, and *אֱלֹהִים* *el, God*; or rather, from *אֱלֹהִים* *ish*, a man, (*the* *aleph* being dropped) and *אֱלֹהִים* *raah*, he saw, *אֱלֹהִים* *el, God*: and this corresponds with the name which Jacob imposed on the place, calling it *פְּנֵי אֱלֹהִים* *peniel*, the faces of God, or of *Elohim*, which faces or appearances being manifested to him, caused him to say, verse 30. *אֲנִי רָאִיתִי אֱלֹהִים פָּנִים אֶל פָּנִים* *raithi Elohim panim el panim*, i. e. "I have seen the Elohim faces to faces, (i. e. fully and completely, without any medium), *וְאִנְשִׁי נִצְלָתִי* *zalnati naphshi*, and my soul is redeemed."

We may learn from this, that the redemption of the soul will be the blessed consequence of wrestling by prayer and supplication with God: "The kingdom of heaven suffereth violence, and the violent take it by force." From this time, Jacob became a new man: but it was not till after a severe struggle, that he got his name, his heart, and his character changed. After this, he was no more Jacob the supplanter; but Israel, the man who prevails with God, and sees him face to face.

And hast prevailed] More literally, *thou hast had power with God, and with man thou shalt also prevail*, *וְעִם אֱלֹהִים וְעִם אֲנָשִׁים* *im elohim*, with the strong God: *וְעִם אֲנָשִׁים* *im anashim*, with weak feeble man. There is a beautiful opposition here between the two words: seeing thou hast been powerful with the Almighty, surely thou shalt prevail over perishing mortals. As thou hast prevailed with God, thou shalt also prevail with men, God calling the things that were not, as though they had already taken place: because the prevalence of this people, the Israelites, by means of the Messiah, who should proceed from them, was already determined in the Divine counsel. He has never said to the seed of Jacob, seek ye my face in vain. He who wrestles must prevail.

Verse 29. *Tell me, I pray thee, thy name*] It is very likely, that Jacob wished to know the name of this angel, that he might invoke him in his necessities; but this might have led him into idolatry, for the doctrine of the incarnation could be but little understood at this time; hence, he refuses to give himself any name, yet he shows himself to be the true God, and so Jacob understood him, see ver. 23. but he wished to have heard from his own lips, that name by which he desired to be invoked and worshipped.

Wherefore is it that thou dost ask after my name] Canst thou be ignorant who I am? And he blessed him there: gave him the new heart, and the new nature, which God alone can give to fallen man: and by the change he

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

h Hos. 12. 4.—i Ch. 28. 31. & 37. 32.—j Judges 13. 18.—k That is, the face of God. m Ch. 16. 12. Exod. 34. 11. & 38. 28. Deut. 6. 24. Judg. 4. 22. & 13. 22. 1 Sam. 6. 5. n Mal. 4. 2.—o 1 Sam. 5. 5.

wrought in him, sufficiently showed who he was. After this clause, the Aldine edition of the Septuagint, and several MSS. add *οτι εωχρησθη, οφειλεν οτι εωχρησθη, which is wonderful*; but this addition seems to have been taken from Judges xiii. 18.

Verse 31. *The sun rose upon him*] Did the prophet Malachi refer to this, chap. iv. 2.—*Unto you that fear my name shall the Sun of righteousness arise with healing in his wings*? Possibly, with the rising of the sun, which may here be understood as emblematical of the Sun of righteousness, the Lord Jesus, the pain and weakness of his thigh passed away; and he felt both in soul and body that he was healed of his plagues.

Verse 32. *Therefore the children of Israel eat not of the sinew*] What this sinew was, neither Jew nor Christian can tell; and it can add nothing either to science, or to a true understanding of the text, to multiply conjectures. I have already supposed that the part which the angel touched or struck, was the groin; and if this be right, the sinew, nerve, or muscle that shrank, must be sought for in that place.

The serious reader must meet with much instruction in this chapter.

1. After his reconciliation with Laban, Jacob proceeds on his way to Canaan, and as God, who was continually watching for his welfare, saw the trials to which he would shortly be exposed, therefore he provided for him the instructive vision of angels, that he might see that those who were for him, were more than those who could be against him. A proper consideration of God's omniscience is of the utmost advantage to every genuine Christian. He knows whereof we are made; he remembers that we are but dust, he sees our trials and difficulties, and his eye affects his heart. Hence he is ever devising means that his banished be not expelled from him.

2. Jacob's recollection of his unkindness and injustice to his brother, when he hears that he is coming to meet him, fills his soul with fear, and obliges him to betake himself to God by prayer and supplication. How important is the office of conscience! And how necessary are times of trial and difficulty, when its voice is loudest and the heart is best prepared to receive its reproofs. In how many cases has conscience slumbered, till it pleased God to send some trial, by which it has been powerfully awakened, and the salvation of the sinner was the result. Before I was afflicted I went astray.

3. Though salvation be the free gift of God, yet he gives it not to any who do not earnestly seek it. The deeper the conviction of guilt and helplessness is, the more earnest the application to God for mercy is likely to be. They whose salvation costs them strong crying and tears, are not likely, humanly speaking, to part with it lightly: they remember the vinegar and the gall, and they watch and pray that they enter not into temptation.

4. In the strife and agony requisite to enter in at the strait gate, it is highly necessary that we should know, that the grace and salvation of God are not purchased by our tears, &c. for those things, which are only proofs and arguments that we have sinned, can never remove the iniquity of our transgressions. A sensible and pious man, observes on this subject, "That prayer and wrestling with God should be made, as though no other means were to be practised; and then, the best means be adopted, as though no prayer or wrestling had been used." God marks even this strife, though highly pleasing in his sight, with such proofs of its own utter insufficiency, that we carry about with us the memorial of our own weakness, worthlessness, and slowness of heart to believe. God smote the thigh of Jacob, 1. That he might know he had not prevailed by his own strength, but by the power and mercy of his God.

CHAPTER XXXIII.

Esau, with four hundred men meets Jacob. 1. He places his children under their respective mothers, passes over before them, and bows himself to his brother, 2, 3. Esau receives him with great affection, 4. Receives the homage of the handmaids, Leah, Rachel, and their children, 5-7. Jacob offers him the present of cattle which he at first refuses, but after much entreaty, accepts, 8-11. Invites Jacob to accompany him to mount Seir. 12. Jacob excuses himself because of his flocks and his children, but promises to follow him, 13, 14. Esau offers to leave him some of his attendants, which Jacob declines, 15. Esau returns to Seir, 16, and Jacob journeyeth to Succoth, 17, and to Shalem in the land of Canaan, 18. Buys a parcel of ground from the children of Hamor, 19, and erects an altar which he calls *El-bethel*, 20.

AND Jacob lifted up his eyes, and looked, and, behold, * Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and ^b bowed himself to the ground seven times, until he came near to his brother.

4 * And Esau ran to meet him, and embraced him, * and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those * with thee? And he said, the children * which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, * What *meanest* thou by ^b all this drove which I met? And he said, *These are* * to find grace in the sight of my lord.

* Ch. 22. 6. → Ch. 18. 1 & 2 & 3 & 4 → Ch. 22. 2 → Ch. 45. 14, 15. → Heb. to thee. — (Ch. 22. 3. Jan. 8. 18. → Heb. What is all this hand to thee? — Ch. 22. 14. — Ch. 32. 8. → Heb. be that to thee that is thine. — Ch. 43. 3. 9 Sam. 2. 13 & 14, 24, 26, 28. Matt. 18. 18. → Judges 1. 15. 1 Sam. 25. 27. & 30. 28. 2 Kings 8. 15. → Heb. all things. Psal. 4. 15.

2. That he might have the most sensible evidence of the reality of the divine interposition in his behalf. 3. That he might see God's displeasure against his unbelief. And, 4. That men in general might be taught, that those who will be the disciples of Christ must deny themselves, take up their cross daily, and mortify their members which are upon the earth. Those who have not cut off a right hand or foot, or plucked out a right eye, for the kingdom of heaven's sake, are never likely to see God. The religion that costs us nothing, is, to us, worth nothing.

NOTES ON CHAPTER XXXIII.

Verse 1. Behold, Esau came, and with him four hundred men.] It has been generally supposed, that Esau came with an intention to destroy his brother; and for that purpose brought with him four hundred armed men. But, 1. there is no kind of evidence of this pretended hostility. 2. There is no proof that the four hundred men that Esau brought with him were at all armed. 3. But there is every proof that he acted towards his brother Jacob with all openness and candour; and with such a forgetfulness of past injuries, as none but a great mind could have been capable of. Why then should the character of this man be perpetually vilified? Here is the secret. With some people, on the most ungrounded assumption, Esau is a *reprobate*, and the type and figure of all reprobates; and therefore he must be every thing that is *bad*. This serves a system; but, whether true or false in itself, it has neither countenance nor support from the character or conduct of Esau.

Verse 2. He put the handmaids and their children foremost.] There is something so artificial in this arrangement of Jacob's family, that it must have had some peculiar design. Was Jacob still apprehensive of danger, and put those foremost whom he least esteemed, that, if the foremost met with any evil, those who were behind might escape on their swift beasts? ch. xxxiii. 7, 8. Or did he intend to keep his choicest treasure to the last, and exhibit his beautiful Rachel and favourite Joseph, after Esau had seen all the rest, in order to make the deeper impression on his mind?

Verse 4. Esau ran to meet him.] How sincere and genuine is this conduct of Esau, and at the same time how magnanimous! He had buried all his resentment, and forgotten all his injuries; and receives his brother with the strongest demonstrations, not only of forgiveness, but of fraternal affection.

9 And Esau said, I have enough, my brother; * keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, * my blessing that is brought to thee; because God hath dealt graciously with me, and because I have * enough. * And he urged him; and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according * as the cattle that goeth before me and the children be able to endure, until I come unto my lord * unto Seir.

15 And Esau said, Let me now * leave with thee some of the folk that *are* with me: And he said, * What needeth it? * Let me find grace in the sight of my lord.

16 So Esau returned that day on his way to Seir.

17 ¶ And Jacob journeyed to * Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called * Succoth.

18 ¶ And Jacob came to * Shalem a city of * Shechem, * which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

* 2 Kings 5. 26. → Heb. according to the foot of the work, &c. and according to the foot of the children. — Ch. 33. 3. → Heb. set, or place. — Heb. Wherefore is this? — Ch. 24. 11. & 47. 22. Ruth 2. 13. → Josh. 13. 27. Judges 8. 5. Psal. 60. 6. * That is, booths. — w John 3. 22. → Called, Acts 7. 16. Sychem. — y Josh. 24. 1. Judges 9. 1.

And kissed him.] *viprōv vaiyishakehu*. In the Masoretic Bible, each letter of this word is noted with a *point* over it, to make it *emphatic*. And by this kind of notation, the rabbins wished to draw the attention of the reader to the change that had taken place in Esau, and the *sincerity* with which he received his brother Jacob.

Verse 10. Receive my present at my hand.] Jacob could not be certain that he had found favour with Esau, unless the present had been received: for, in accepting it, Esau necessarily became his *friend*, according to the custom of those times, and that country. In the eastern countries, if your present be received by your superior, you may rely on his friendship: if it be not received, you have every thing to fear. It is on this ground that Jacob was so urgent with Esau to receive his present, because he knew that, after this, he must treat him as a friend.

Verse 14. Until I come unto my lord unto Seir.] It is very likely that Jacob was perfectly sincere in his expressed purpose of visiting Esau at Seir; but it is as likely, that circumstances afterward occurred, that rendered it either improper or impracticable; and we find that Esau afterward removed to Canaan, and he and Jacob dwelt there together for several years. See ch. xxxvi. 6.

Verse 17. Journeyed to Succoth.] So called from *nō succoth*, the booths or tents, which Jacob erected there for the resting and convenience of his family, who, in all probability, continued there for some considerable time.

Verse 18. And Jacob came to Shalem, a city of Shechem.] The word *vōv Shalem*, in the Samaritan *vōv Shalom*, should be translated here in *peace*, or in *safety*. After resting some time at Succoth, which was necessary for the safety of his flocks and the comfort of his family, he got *safely* to a city of Shechem, in health of body, without any loss of his cattle or servants; his wives and children being also in safety. Coverdale and *Mattheus* translate this word as above, and with them agree the Chaldees and the Arabic: it is not likely to have been the name of a city, as it is no where else to be found. Shechem is called in Acts vii. 16. *Sychem*, and in John iv. 5. *Sychar*—in the Arabic it is called *Nablous*, and to the present day *Neapolis*. It was near to Samaria, and the place where the wretched remains of the sect of the Samaritans were lately found, and from whom Dr. Huntington received a perfect copy of the Samaritan Pentateuch.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar; and called it El-elohe-Israel.

CHAPTER XXXIV.

Dinah, the daughter of Jacob and Leah, going out to see the daughters of the land, is ravished by Shechem the son of Hamor. 1. She enters his father to get her for him to wife. 2. Jacob and his sons hear of the indignity offered to Dinah, 3-5. Hamor proposes the suit of Shechem to Jacob and his sons, and offers them a variety of advantages. 7-10. Shechem himself comes forward, begs to have Dinah to wife, and offers dowry to any extent, 11, 12. The sons of Jacob pretend scruples of conscience to give their sister to one who was unacquainted; and require, as a condition of this marriage, and of intermarriages in general, that all the Shechemites should be circumcised, 13-17. Hamor and Shechem consent, 18, 19. They lay the business before the elders of their city, dwell on the advantages of a connecting with Jacob and his family, and propose to them the condition required by the sons of Jacob, 20-28. The elders consent, and all the males are circumcised, 24. While the Shechemites are incapable of defending themselves, on the third day after their circumcision, Simeon and Levi, the brothers of Dinah, come upon the city, slew all the males, sacked the city, took the women and children captive, and carried off all the cattle belonging to the Shechemites, 25-30. Jacob is greatly displeased and alarmed at this treachery and cruelty of his sons, and lays before them the probable consequences, 31. They endeavour to vindicate their conduct, 32.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the

v. Josh. 24. 26. John 8. 5. — Called, Acts 7. 16. Hamor. — 1 Or, Ismael. — Ch. 29. 1. — That is, God the God of Israel. — Ch. 34. 21. — 7:11. 2. 4. — Ch. 6. 2. Judges 14. 1. — Ch. 20. 2. — He humbled her. Deut. 22. 29.

*Verse 19. For a hundred pieces of money.] The original כֶּסֶף כֶּסֶף be mesh kesitah, has been a matter of long and learned discussion among critics. As kesitah signifies a lamb, it may imply that Jacob gave the Hamorites one hundred lambs for the field; but if it be the same transaction that St. Stephen refers to in Acts vii. 16. it was money, τῆς ἀργυρίου, a sum or price of silver, which was given on the occasion. It has been conjectured that the money had the figure of a lamb stamped on it, because it was, on an average, the value of a lamb; and hence it might be called a kesitah or lamb from the impression it bore. It is certain that in many countries, the coin has had its name from the image it bore: so among our ancestors a coin was called an angel, because it bore the image of an angel; hence also a Jacobus, a Carolus, a Louis (Louis d'or), a Joe, because certain coins in England, Spain, France, and Portugal bore on one side the image of the kings of those countries James, Charles, Louis, Joseph. The Athenians had a coin called σῶς, an ox, because it was stamped with the figure of an ox: hence the saying in *Æschylus*,*

Τὸ δ' ἄλλα σῶς, σὺς ἐστὶ γὰρ ἡλὸς ἡμῶν
Βίβλος. *AGADE. v. 36.*

"I must be silent concerning other matters; a great ox walks upon my tongue;" to signify a person who had received a bribe for secrecy; i. e. a sum of money, on each piece of which an ox was stamped; and hence called σῶς, an ox. The word *opes*, riches, is a corruption of the word *opes*, sheep, because these animals, in ancient times, constituted the principal riches of their owners: but when other cattle were added, the word *pecunia*, (from *pecus*, cattle) which we translate *money*, and from which we still have our English term *pecuniary*, appears to have been substituted for *opes*; because *pecus*, *pecoris* and *pecudis*, were used to signify all kinds of cattle, large and small. Among our British and Saxon ancestors, we find coins stamped with the figure of an ox, horse, hog, goat, &c. and this custom arose, in all probability, both among them and other nations, from this circumstance, that in primitive times, the coin was the ordinary value of the animal whose image it bore. It is, all circumstances weighed, most likely that a piece of money is here intended; and possibly marked with the image of a lamb; but as the original word *mesh kesitah*, occurs only here, and in Josh. xxiv. 32. and Job xlii. 15. this is not sufficiently evident, the word itself being of very doubtful signification. Mr. Parkhurst is of opinion that the *kesitah* bore the image of a lamb; and that these lamb-coins of the ancient Hebrews typified the Lamb of God, who in the divine purpose, was considered as slain from the foundation of the world; and who purchased us unto God with his own blood. The conjecture is, at least, pious, and should lead to useful reflections. Those who wish to see more on this subject, may consult the writers in the *Critical Sacri*, and *Calm*.

Verse 20. And he erected there an altar.] It appears that Jacob had a very correct notion of the providence and mercy of God; hence he says, ver. 5. The children which God hath graciously given thy servant—and in ver. 11. he attributes all his substance to the bounty of his Maker—Take, I pray thee, my blessing—because God hath dealt

Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. 3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field, and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give

[Heb. to the heart of the damsel: See Gen. 24. 2. Hos. 2. 14. — 1 Kings. 14. 1. 1 Sam. 18. 22. 2 Sam. 13. 20. — Ch. 28. 7. 2 Sam. 13. 22. — 1 Sam. 17. 15. Judges 20. 6. — Deut. 22. 17. 2 Sam. 13. 15.]

GRACIOUSLY with me, and because I hate enough. Hence he viewed God as the God of all grace, and to him he erects an altar, dedicating it to God, the God of Israel, referring particularly to the change of his own name, and the mercies which he then received: and hence, perhaps, it would be best to translate the words, *The strong God (is) the God of Israel*; as by the power of his grace and goodness he had rescued, defended, blessed, and supported him from his youth up, until now. The erecting altars with particular names appears in other places. So Exod. xvii. 15. Moses calls his altar *Jehovah-nissi*, "the Lord is my banner."

1. WHEN a man's ways please God, he maketh even his enemies to be at peace with him. When Jacob had got reconciled to God, God reconciled his brother to him. The hearts of all men are in the hands of God, and he turns them howsoever he will.

2. Since the wrestling with the angel of the covenant, we see in Jacob much dependence on God, accompanied with a spirit of deep humility and gratitude. God's grace alone can change the heart of man; and it is by that grace only, that we get a sense of our obligations; this lays us in the dust, and the more we receive, the lower we shall lie.

3. "The first thing," says good Bishop Wilson, "that pious men do, is to provide for the honour and worship of God." Jacob buys a piece of ground, and erects an altar on it in the land of a heathen, that he might acknowledge God among his enemies, and turn them to the true faith: and there is every reason to believe that this expedient would have been successful, had it not been for the base conduct of his sons. How true is the saying, one sinner spoileth much good. Reader, beware lest thy conduct should become a stumbling-block to any.

NOTES ON CHAPTER XXXIV.

Verse 1. And Dinah—went out to see the daughters of the land.] It is supposed that Jacob had been now about seven or eight years in the land, and that Dinah, who was but about seven years of age when Jacob came to Canaan, was now about fourteen or fifteen. Why, or on what occasion, she went out, we know not; but the reason given by Josephus is very probable, viz. that it was one of their festivals.

Verse 2. Prince of the country.] i. e. Hamor was prince; Shechem was the son of the prince, or chief. Our version appears to represent Shechem as prince; but his father was the chief of the country.—See ver. 6, 8, &c.

Verse 3. Spake kindly unto the damsel.] Literally, he spake to the heart of the damsel—endeavoured to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse, that there had been no consent on the part of Dinah, that the whole was an act of violence, and that she was now detained by force in the house of Shechem. Here she was found, when Simeon and Levi sacked the city, ver. 26.

Verse 7. He had wrought folly in Israel.] The land, afterward generally called Israel, was not as yet so named; and the sons of Jacob were neither called Israel, Israelites, nor Jews, till long after this: how, then, can it be said that Shechem had wrought folly in Israel? The words

your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and "the land shall be before you; dwell and "trade ye therein, and "get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much "dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father "deceitfully, (and said, because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for "that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the

thing, because he had delight in Jacob's daughter: and he was "more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein: for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that "went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, "Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the "edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain,

18 Ch. 13. 9. & 20. 15.—Ch. 42. 34.—Ch. 47. 37.—Exod. 22. 16. 17. Dent. 22. 29.
1 Sam. 18. 25.—See 2 Sam. 13. 14, &c.—Josh. 2. 5.

are capable of a more literal translation—*be-yisrael*, may be translated, *against Israel*. The angel had said, *Thy name shall be called no more Jacob—not only Jacob—but Israel*. It was this that aggravated the offence of Shechem: he wrought folly against *Israel*, the prince of God, in lying with the daughter of Jacob. Here both the names are given—*Jacob*, whose daughter was defiled, and *Israel*, the prince of God, against whom the offence was committed.

Verse 12. *Ask me never so much dowry*] See on chap. xxix. 20, &c.—See the law relative to this, Exod. xxii. 16, 17.

Verse 13. *Answered—deceitfully*] Which nothing could excuse: yet to show that they had much provocation, it is immediately subjoined, *וַיִּדְבְּרוּ* *va-yedabaru*, they spoke thus, because he had defiled Dinah their sister; for so this parenthesis should be read.

Verse 14. *That were a reproach unto us*] Because the uncircumcised were not in the covenant of God; and to have given an heiress of the promise to one who had no kind of right to its spiritual blessings, from whom might spring children who would naturally walk in the way of their father, would have been *absurd, reproachful, and wicked*. Thus far they were perfectly right: but to make this holy principle a cloak for their deceitful and murderous purposes, was the full sum of wickedness.

Verse 17. *Will we take our daughter, and we will be gone*] It is natural to suppose, that the tribe of Hamor was very inconsiderable, else they would not have sought an alliance with the family of Jacob, and have come so readily into a painful, disgraceful measure, without having either the sanction of *divine authority* or *reason*; for it does not appear that the sons of Jacob urged either. And they are threatened here, that if they do not agree to be circumcised, Dinah shall be taken from them, and restored to her family; and this is probably what the Shechemites saw they had not power at present to prevent.

Verse 23. *Shall not their cattle and their substance—be ours?*] This was a bait held out for the poor unsuspecting people of Hamor, by their prince and his son, who were not much less deceived than the people themselves.

Verse 24. *Every male was circumcised*] These simple people must have had very great affection for their chief and his son, or have been under the influence of the most *passive obedience*, to have come so readily into this measure, and to have submitted to this rite. But the petty princes in Asiatic countries have ever been *absolute and despotic*, their subjects paying them the most prompt and blind obedience. I shall give a few examples.

"*Abu Thaher*, chief of the *Carmathians*, about the year nine hundred and thirty, ravaged the territory of Mecca, defiled the temple, and destroyed nearly 40,000

1 Nam. 22. 15. & Chron. 4. 9. Isai. 3. 2-5.—Ch. 32. 10. Matt. 7. 6. Rom. 2. 28, 29.
v Ch. 49. 5, 6, 7.—Hab. mouth. Dent. 32. 42. 2 Sam. 2. 35. Isai. 31. 8.

people. With only 500 horse he went to lay siege to Baghdad—the calif's general, at the head of 30,000 men, marched out to seize him; but before he attacked him, he sent an officer to summon him to surrender. 'How many men has the calif's general?' said Abu Thaher.—'Thirty thousand,' replied the officer.—'Among them all,' says the Carmathian chief, 'has he got three like mine?'—Then ordering his followers to approach, he commanded one to stab himself, another to throw himself from a precipice, and a third to plunge into the Tigris—all three instantly obeyed, and perished. Then, turning to the officer, he said—'He who has such troops, needs not value the number of his enemies!'

"*Hassan Sabat*, one of those petty princes formerly known in Asia and Europe by the title *Sheekh-ul-jibei*, or *old man of the mountain*, being required by an ambassador to do homage to his master, the Sultan *Malekshah Jelaleddin*, without giving any answer, ordered one of his attendants to poniard himself, and another to leap from the battlements of the tower; and he was instantly obeyed! Then, turning to the ambassador, he said—'Seventy thousand are thus attentive to my commands. Let this be my answer.' On a principle of this kind, we may account for the prompt obedience of the people of Hamor.

Verse 25. *On the third day, when they were sore*] When the inflammation was at the height, and a fever ensued which rendered the person utterly helpless, and his state critical—*Simeon and Levi*—the uterine brothers of Dinah—took each man his sword—probably assisted by that portion of the servants which helped them to take care of the flock—came on the city boldly—*וַיַּבִּיחוּ* *vayibichu*, detach, securely, without being suspected, and being in no danger of meeting with resistance—and slew all the males. Great as the provocation was, and it certainly was very great, this was an act of unparalleled treachery and cruelty.

Verse 27. *The sons of Jacob*] The rest of Jacob's sons, the remaining brothers of Simeon and Levi—spoiled the city. Though the others could slay the defenceless males, it was not possible that they could have carried away all the booty, with the women, children, and cattle: it is therefore most natural to suppose, that the rest of the sons of Jacob assisted at last in this business.

Verse 30. *Ye have troubled me*] Brought my mind into great distress, and endangered my personal safety—to make me to stink. To render me odious to the surrounding tribes, so that there is every reason to suspect, that when this deed is come abroad, they will join in a conspiracy against me, and extirpate my whole family. Had he not been under the peculiar protection of God, in all human probability, would have been the case. He had prevailed with God, and he was also prevailed with men. That Jacob's resentment was not directed

CHAPTER XXXV.

and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive: and spoiled even all that *was* in the house.

30 ¶ And Jacob said to Simeon and Levi, 'Ye have 'troubled me 'to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: 'and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

a Ch. 49. 6.—b Josh. 7. 25.—c Exod. 5. 21. 1 Sam. 13. 4.—d Deut. 4. 27. Ps. 105. 12.

we have the fullest proof in his depriving these two sons of the birthright, which otherwise they had doubtless enjoyed.—See ch. xlix. 5, 7. where some additional circumstances are related.

Verse 31. *Should he deal with our sister as with a harlot?* On this outrage alone they vindicated their flagitious conduct. The word *harlot* first occurs here: the original is not *וְהָאֵלֶּיךָ* pilgash, which we render *concubine*—see its explanation ch. xxii. 24.—but *זֶנֶחָה* zonah, which ordinarily signifies, *one who prostitutes herself to any person for hire*. Our word *harlot* is derived from a very odd circumstance:—Robert, duke of Normandy, seeing a fine looking country girl dancing with her companions on the green, took her to his bed. She was the daughter of a *skinner*, and her name was *Arlotta*; and of her *William*, surnamed the *Conqueror*, was born. Hence, all such women were from her called *harlots*, as William himself was usually termed the *Bastard*. The character of the person who originally bore this name, sufficiently justifies its present application.

Solomon has very properly said—*My son, enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away*, Prov. iv. 14, 15. Had not Dinah gone out to see the daughters of the land, and very possibly at one of their idolatrous festivals, she had not suffered the foul disgrace mentioned in this chapter. Not only prudence dictates that young women should keep at home, but God expressly commands it, Tit. ii. 5. Dinah got among idolaters, and thus partook of their iniquities, and this led to the most base and cruel transaction upon record. How true is the saying—*Those who wander out of the way of understanding shall abide in the congregation of the dead!* In the case before us, blame seems to attach to all parties.

1. It was wrong in Jacob to suffer his daughter, alone and unprotected, to visit the daughters of the land.

2. It was excessively wicked in Shechem to take this advantage of the daughter of a respectable stranger, who had sought his friendship, and came to sojourn among his people; and whose righteous dealing they must have witnessed for at least seven years past. In his behalf we may say, and it would be unjust not to say it, that having done the mischief, and sinned deeply against the laws of hospitality, he wished to make all the reparation in his power; and therefore, in the most frank and liberal manner, not only offered, but most pressingly entreated permission, to take Dinah to wife. This was the utmost he could do in such a case. And in this he is a saint of the first order, when compared with the noble and ignoble profligates, who, while blaspheming the *Christian* name by continuing to assume it, commit all kinds of breaches on the virtue of simple females, and the peace of respectable families, and not only make no reparation, but glory in their shame.

3. It was diabolic in Jacob's sons to slay a whole tribe for the offence of one man; and especially, as that one had offered to make all the restitution in his power. They required that Hamor, Shechem, and all their subjects, should be circumcised, before they could *conscientiously* consent to give their sister to Shechem in marriage. This required conformity, was made the cloak of the most base and infamous designs. The simple unsuspecting Shechemites agreed to the proposal; and when rendered by this religious rite incapable of defending themselves, they were brutally murdered by Simeon and Levi, and their city was destroyed. Jacob, to his great honour, remonstrated against this barbarous and bloody act, committed apparently under the sanction of religion: and God showed his approval of it, by directing the patriarch, in his dying

Jacob is commanded of God to go to Beth-el, and to build an altar there, 1. His exhortation to his family to put away all strange gods, 2, 3. They deliver them all up, and Jacob hides them in the earth, 4. They commence their journey, 5, come to Luz, 6, build there the altar El-beth-el, 7. Burial place of Deborah, 8, 9. God appears again unto Jacob, 9. Blesses him, and renews the promises, 10–13. To commemorate this manifestation of God, Jacob sets up a pillar, and calls the place Beth-el, 14, 15. They journey to Gethse, where Rachel, after hard labour, is delivered of Benjamin, and dies, 16–18. Jacob sets up a pillar on her grave, 19. They journey to Eder, 20. While at this place, Reuben defiles his father's bed, 21. Account of the children of Jacob, according to their mothers, 22–28. Jacob comes to Moab, to his father Isaac, who was then in the one hundred and fifty-eighth year of his age, 27. Isaac dies, and is buried by his sons Esau and Jacob, 28.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, 'that appeared unto thee 'when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his 'household, and to all that *were* with him, Put away¹ the strange

1 Ch. 28. 18.—f Ch. 28. 13.—g Ch. 27. 45.—h Ch. 13. 18. Josh. 24. 14.—i Ch. 28. 18, 24. Josh. 24. 2, 23. 1 Sam. 7. 1.

moments, to *proscribe* them from the blessings of the covenant, so that they barely retained a name among the tribes of Israel, being in general small, and ever disreputable, except merely in the service of the sanctuary, in which Levi was employed. How often since, notwithstanding this solemn warning, has the pure and benevolent religion of God, been made, by wicked and designing men, a political stalking-horse to serve the basest purposes, and a covert to the worst of crimes! But shall we find fault with the holy religion of the blessed God, because wicked men have abused it? God forbid! Were it not so good as it really is, it would be incapable of such abuse. An *evil* cannot be *abused*—a good may; and the greater and the more acknowledged the good, the more liable to abuse. As every good is so capable of being abused, does he act wisely who argues against the use of the thing on this account? Shall we say, that various kinds of grain, fruits, and aliments, are a *curse*, because wicked men abuse them to the purposes of *drunkenness* and *gluttony*? This would argue an utter perversion of all reason; and is it not on such a pretext as this, that many persons have ventured to call in question even the *truths* of Christianity!

Whatever such men may be determined to think on the subject of this chapter, with the unprejudiced reader, the ample and detailed relation which we have here of this barbarous transaction, will appear an additional proof of the veracity and impartiality of the sacred historian.

NOTES ON CHAPTER XXXV.

Verse 1. *Arise, go up to Beth-el*] The transaction that had lately taken place, rendered it unsafe for Jacob to dwell any longer at the city of Shechem; and it seems that, while he was reflecting on the horrible act of Simeon and Levi, and not knowing what to do, God graciously appeared to him, and commanded him to go up to Beth-el, build an altar there, and thus perform the vow he had made, ch. xviii. 20, 22.

Verse 2. *Put away the strange gods*] *אלוהי האנצור* *Elohey hanecar*, the gods of the foreigners, which were among them. Jacob's servants were all Syrians, and no doubt were addicted less or more to idolatry and superstition. These gods might belong to *them*, or, as some have conjectured, they were the *teraphim* which Rachel stole: but these have already been supposed to be *astrological tables*, or something of this kind, called by Laban his *gods*, because by them he supposed he could predict future events, and that they referred to certain astral and planetary intelligences, by whose influences sublimary things were regulated. But it is more natural to suppose that these gods, found now in Jacob's family, were images of silver, gold, or curious workmanship, which were found among the spoils of the city of Shechem. Least these should become incitements to idolatry, Jacob orders them to be put away.

Be clean and change your garments] Personal or outward purification, as emblematical of the sanctification of the soul, has been in use among all the true worshippers of God from the beginning of the world. In many cases, the law of Moses more solemnly enjoined rites and ceremonies which had been in use from the earliest ages.

Verse 3. *Answered me in the day of my distress*] Not only when he fled from the face of his brother, but more particularly, when in his greatest strait at the brook of Jabbok.

Verse 4. *And ear-rings which were in their ears*] Whether these rings were in the ears of the gods, or in those of Jacob's family, we may rest assured that they were not mere ornaments, but served for superstitious purposes. Ear-rings were certainly worn as amulets

gods that *are* among you, and *'be clean, and change your garments:*

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, ^b who answered me in the day of my distress, ^c and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their ear-rings which were* in their ears; and Jacob hid them under *'the oak which was* by Shechem.

5 And they journeyed: and *'the terror of God* was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to *'Luz, (that is, Beth-el,) which is* in the land of Canaan, he and all the people that *were* with him.

7 And he *'built* there an altar, and called the place *'El-beth-el: because ^k there God appeared* unto him, when he fled from the face of his brother.

8 ¶ But *'Deborah Rebekah's nurse* died, and she was buried beneath Beth-el under an oak: and the name of it was called *'Allon-bachuth.*

9 ¶ And *'God appeared* unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is Jacob: ^o thy name shall not be called* any more

a Exod. 18. 10.—b Ch. 32. 7. 24. Ps. 107. 4.—c Ch. 32. 28. & 31. 2. 42.—d Hos. 2. 12. & 13. 24. Judges 2. 4.—e Exod. 15. 16. & 22. 32. & 34. 34. Deut. 11. 35. Josh. 2. 2. & 5. 1. 1 Sam. 14. 15. 2 Chron. 14. 14.—f Ch. 32. 19. 32.—g Eccles. 5. 4.—h That is, The Oak of Beth-el.—i Ch. 32. 12.—j Ch. 34. 32.—m That is, the oak of weeping.—n Gen. 12. 4.—o Ch. 17. 8.—p Ch. 32. 28.—q Ch. 17. 1. & 43. 3. & Exod. 6. 3.

and *charms*, first consecrated to some god, or formed under some constellation, on which magical characters and images were drawn. A very ancient and beautiful one of this kind, brought from Egypt, cut out of a solid piece of cornelian, now lies before me. It was evidently intended for the ear, as the opening is too small for any human finger; and it is engraved all over with strange characters and images, which prove that it was intended for a *talisman* or *amulet*. It seems to be such an one as St. Augustin describes, *Epist. 73.* which was suspended from the tip of the ears both of men and women, not for the purpose of ornament, but through an execrable superstition, for the service of demons. *Eseranda superstitio ligaturarum, in quibus etiam inanes viroorum in summis ex una parte auriculæ suspensæ depuluntur, non ad placendum hominibus sed ad serviendum demonibus.* See the notes on ch. xxiv. 22.

Verse 5. *The terror of God*] A supernatural awe, sent by the Almighty—*was upon the cities that were round about*—So that they were not molested in their departure. This could be owing to nothing less than the especial providence of God.

Verse 7. *El-beth-el*] אל בֵּית אֱלֹהִים the strong God—the house of the strong God. But the first אל el, is wanting in one of De Rossi's MSS. as it is also in the Septuagint, Vulgate, Syriac, and some copies of the Arabic. The sentence reads much better without it, and much more consistent with the parallel passages.

Verse 8. *But Deborah, Rebekah's nurse, died*] She was sent with Rebekah, when taken by Abraham's servant to be wife to Isaac, ch. xxiv. 59. How she came to be in Jacob's family, expositors are greatly puzzled to find out: but the text does not state that she was in Jacob's family. Her death is mentioned merely because Jacob and his family had now arrived at the place where she was buried, and the name of that place was called *Allon-bachuth*, the oak of weeping, as it is likely her death had been greatly regretted, and a general and extraordinary mourning had taken place on the occasion. Of Rebekah's death we know nothing. After her counsel to her son, ch. xxvii. she is heard of no more in the sacred writings. Her name is written in the dust. And is not this designed as a mark of the disapprobation of God? It seems strange, that such an inconsiderable person as a nurse should be mentioned, when even the person she brought up is passed by unnoticed! It has been observed, that the nurse of *Eneas* is mentioned nearly in the same way by the poet Virgil; and in the circumstances, in both cases, there is a striking resemblance.

Te quoque hætaribus nostris, Aeneas nutrit,
Asterisque moribus famam, Cæleste, dedisti:
Et nunc parvum hoc nos ædant tui; ovesque nomen
Hætaris in magna, (et quæ sit gloria) signat.
Atque hætaris hætaris, postquam alia culerant
Aeneas, tandem, iter velle, portumque relinquat.

Æn. lib. vi. v. 1. &c.

Jacob, *'but Israel shall be thy name: and he called his name Israel.*

11 And God said unto him, *'I am God Almighty: be fruitful and multiply; ^a a nation and a company of nations shall be of thee, and kings shall come out of thy loins;*

12 And the land ^b which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God *'went up from him* in the place where he talked with him.

14 ¶ And Jacob *'set up* a pillar in the place where he talked with him, *even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.*

15 And Jacob called the name of the place where God spake with him, *'Beth-el.*

16 ¶ And they journeyed from Beth-el; and there was but *'a little way to come* to Ephrath; and Rachel travailed, and she had hard labour:

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not: *'thou shalt have this son also.*

18 And it came to pass, as her soul was in departing, (for she died) that she called his name *'Ben-oni: but his father called him ^c Benjamin.*

19 And *'Rachel died, and was buried in the way to ^d Ephrath, which is Bethlehem.*

a Ch. 17. 5, 6, 16. & 28. 2. & 42. 4.—b Ch. 12. 7. & 13. 15. & 28. 3. & 4. & 38. 12. & Ch. 17. 32.—c Ch. 32. 19.—d Heb. a little place of ground. 2 Kings 5. 19.—e Ch. 30. 24. 1 Sam. 4. 30.—f That is, the son of my sorrow.—g That is, the son of the right hand.—h Ch. 48. 7.—i Ruth. 1. 2. & 4. 11. Micah 5. 2. Matt. 2. 6.

"Thou too, Caieta, whom illustrious nurse
Nurs'd the great chief, and finish'd his tender years,
Expiring here, (as ever honour'd name)
Adorn Hesperia with immortal fame:
Thy name survives, to please thy penative ghost;
Thy sacred relics grace the Latian coast.
Soon as her funeral rites the prince had paid,
And rais'd a tomb in honour of the dead;
The sea subsiding, and the tempest o'er,
He spreads the flying sails, and leaves the shore."—Pitt.

Verse 9. *God appeared unto Jacob again*] He appeared unto him first at Shechem, when he commanded him to go to Beth-el; and now that he is arrived at the place, God appears to him the *second* time, and reconfirms to him the Abrahamic blessing. To Isaac and Jacob these frequent appearances of God were necessary; but they were not so to Abraham: for him, one word was sufficient—*Abraham believed God.*

Verse 13. *And God went up from him*] This was not a vision, nor a strong mental impression, but a real manifestation of God. Jacob saw and heard him speak; and before his eyes he went up—ascended to heaven. This was no doubt the future Saviour, the Angel of the covenant.—See chap. xvi. 7.

Verse 14. *A drink-offering*] נֶסֶךְ nesek, a libation. These were afterward very common in all countries. At first they consisted, probably, of water only; afterward wine was used. See on Lev. vii. 1, &c. The pillar which Jacob set up was to commemorate the appearance of God to him: the *drink-offering* and the oil were intended to express his gratitude and devotion to his Preserver. It was probably the same pillar which he had set up before, which had since been thrown down, and which he consecrated afresh to God.

Verse 16. *There was but a little way to come to Ephrath.*] The word בֵּיתֶר, kibrat, translated here a little way, has greatly perplexed commentators. It occurs only here and in chap. xviii. 7. 2 Kings v. 19. and it seems to have been some sort of measure applied to land, as we say a mile, an acre, a rood, a perch; but what the exact quantity of the kibrat was, cannot be ascertained. Ephrath, called also Bethlehem, and Bethlehem Ephrata, was the birth-place of our blessed Redeemer. See its meaning, Matt. ii. 6.

Verse 18. *As her soul was in departing*] Is not this a proof that there is an immortal spirit in man, which can exist separate from, and independent of, the body? Of Rachel's death it is said, בְּנִשְׁחָת בְּנִשְׁחָת de-iseath naphshah—in the going away of her soul—her body did not go away, therefore her soul and body must have been distinct. If her breath only had been intended, נִשְׁמָה neshem, or נִשְׁמָה ruach, would have rather been used, as the first means breath, the latter breath or spirit indifferently.

She called his name Ben-oni] בֶּן־אֲוִי the son of my sorrow, or affliction—because of the hard labour she had in bringing him into the world: But his father called him Benjamin. בֶּן־יְמִינִי the son of my right hand; i. e.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it.—Now the sons of Jacob were twelve:

23 The sons of Leah; ⁴ Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph and Benjamin.

25 And the sons of Bilhah, Rachel's hand-maid; Dan and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaacs were a hundred and fourscore years.

29 And Isaac gave up the ghost, and ^{A. M. 2286. B. C. 1716.} died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

a 1 Sam. 10. 2. 2 Sam. 18. 18.—b Mic. 4. 8.—c Ch. 49. 4. 1 Chron. 5. 1. See 2 Sam. 16. 22. & 20. 3. 1 Cor. 5. 1.—d Ch. 46. 8. Exod. 1. 2.

e Ch. 13. 13. & 23. 2. 19.—f Josh. 14. 15. & 15. 12.—g Ch. 15. 15. & 25. 8.—h 26 Ch. 25. 9 & 49. 31.

the son peculiarly dear to me. So man of the right hand, Psal. lxxx. 18. signifies one much loved and regarded of God. The Samaritan has *Benyamim*, the son of days; i. e. the son of his old age, as Jacob calls him, chap. xlv. 20. and Houbigant contends, that this is the true reading, and that the Chaldee termination in for *im*, is a corruption. If it be a corruption, it is as old as the days of St. Jerom, who translates the place *Benjamin*, *id est, filius dextræ, Benjamin*, that is, the son of the right hand.

Verse 20. *Jacob set a pillar upon her grave*] Was not this the origin of funeral monuments? In ancient times, and among rude nations, a heap of stones designated the burial-place of the chief: many of these still remain in different countries. Afterward, a rude stone, with a simple inscription was used, containing only the name of the deceased, and that of his father. But where arts and sciences flourished, superb monuments were erected, highly decorated, and pompously inscribed. It is very likely, from the circumstances of Jacob, that a single stone constituted the pillar in this case, on which, if writing did then exist, the name, or rather some hieroglyphical device, was probably inscribed. That which is now called *Rachel's pillar*, is allowed by those who have examined it, to be a comparatively modern structure.

Verse 21. *Tower of Edar*] Literally, the tower of the flock, and so translated Mic. iv. 8. It is supposed, that this tower was about a mile from Bethlehem, and to have been the place where the angels appeared to the shepherds. The Targum of Jonathan expressly says—"It is the place in which the King Messiah shall be manifested in the end of days." By the tower of the flock, we may understand a place built by the shepherds, near to some well for the convenience of watering their flocks, and keeping watch over them by night.

Verse 22. *Reuben went and lay with Bilhah, his father's concubine*] Jonathan, in his Targum, says, that Reuben only overthrew the bed of Bilhah, which was set up opposite to the bed of his mother Leah, and that this was reputed to him as if he had lain with her. The colour given to the passage by the Targumist is, that Reuben was incensed, because he found Bilhah preferred, after the death of Rachel, to his own mother Leah; and therefore, in his anger, he overthrew her couch. The same sentiment is repeated by Jonathan, and glanced at by the Jerusalem Targum, ch. xlix. 4. Could this view of the subject be proved to be correct, both piety and candour would rejoice.

And Israel heard it] Not one word is added farther in the Hebrew text; but a break is left in the verse, opposite to which there is a Masoretic note, which simply states, *there is a hiatus in the verse*. This hiatus the Septuagint has thus supplied—*καὶ ὁ Ἰσραὴλ ἤκουσεν αὐτὴν, καὶ ἐπὶ τὴν οὐρίαν αὐτοῦ ἐβλήθη, καὶ ἐπὶ τὴν οὐρίαν αὐτοῦ ἐβλήθη*, and it appeared evil in his sight.

Now the sons of Jacob were twelve] Called afterward the twelve patriarchs, because they became heads or chiefs of numerous families or tribes. Acts vii. 8. and the people that descended from them are called the twelve tribes, Acts xxvi. 7. James i. 1. Twelve princes came from Ishmael, ch. xxv. 16. who were heads of families and tribes. And in reference to the twelve patriarchs, our Lord chose twelve apostles. Strictly speaking, there were thirteen tribes among the Hebrews, as Ephraim and Manasse were counted for tribes, ch. xlviii. 5, 6. but the Scripture, in naming them, says Mr. Ainsworth, usually sets down but twelve, omitting the name now of one, then of another, as may in sundry places be observed, Deut. xxxiii. Ezek. xlviii. Rev. vii., &c.

Verse 23. *The sons of Leah*] The children are arranged here under their respective mothers, and not in order of

Verse 26. *Born to him in Padan-aram*] i. e. all but Benjamin, who was born in Canaan, ver. 16. 17.

It is well known that Padan-aram is the same as Mesopotamia, and hence the Septuagint translate *Μεσοποταμίας*, *Εὐφράτης, Μεσοποταμία of Syria*. The word signifies between the two rivers, from *μεσος*, the middle, and *ποταμός*, a river. It is situated between the Euphrates and Tigris, having Assyria on the east, Arabia Deserta, with Babylonia, on the south, Syria on the west, and Armenia on the north. It is now the province of Diarbek, in Asiatic Turkey, and is sometimes called *Maverannahar*, the country beyond the river; and *Aram Naharaim*, Aram or Syria of the two rivers. It is a place especially celebrated both in the Old and New Testaments.

Verse 27. *The city of Arbah, which is Hebron*] See chap. xxiii. 2. It has been conjectured that Jacob must have paid a visit to his father before this time, as, previous to this, he had been some years in Canaan; but now, as he was approaching to his end, Jacob is supposed to have gone to live with and comfort him in his declining days.

Verse 29. *Isaac gave up the ghost, and was gathered unto his people*] See on chap. xxv. 8.

Esau and Jacob buried him] See chap. xxv. 9. Esau, as we have seen, ch. xxxiii. was thoroughly reconciled to his brother Jacob, and now they both join in fraternal and filial affection to do the last kind office to their amiable father. It is generally allowed, that the death of Isaac is mentioned here out of its chronological order, as several of the transactions mentioned in the succeeding chapters, especially chaps. xxxvii. and xxxviii. must have happened during his life. But that the history of Joseph might not be disturbed, his death is anticipated in this place. It is supposed that he lived at least twelve years after Joseph was sold into Egypt.

This chapter contains several subjects which are well worthy of the reader's most serious attention.

1. That such a family as that of Jacob should have had false gods in it, is a matter not less astonishing than real: and suppose that we allow, as is very probable, that their images and rings were got from strangers, the Syrians and the Shechemites, yet their being tolerated in the family cannot be easily accounted for. It is true, the law was not then given, and the unity of God not so particularly taught as it was afterward. Besides, we have already seen that certain superstitions were compatible in those early times with general sincerity and attachment to the truth: those times and acts of ignorance were winked at, till superior light shone upon the world. Between many of the practices of Laban's family and those of the surrounding heathenish tribes, there might have been but little difference; and this was probably the reason why Dinah could so readily mix with the daughters of the land, chap. xxxiv. 1. which led to the fatal consequences already reviewed. Sin is like the letting out of water—when once a breach is made in the dyke, the stream becomes determined to a wrong course, and its progress is soon irresistible. The advice of one of the ancients is good—

Tu ne cede malis; sed contra audentior esto.

Virg. Æn. vi. v. 95.

"Boldly resist the first motions of sin."

After-struggles are too often fruitless.

2. The doctrine of a particular and especial Providence, has another proof in this chapter. After the sanguinary conduct of Jacob's sons, is it not surprising that the neighbouring tribes did not join together and extirpate the whole family? And so they certainly would, had not the terror of God fallen upon them, ver. 5. Jacob, and the major part of his family, were innocent of this great transgression; and on the preservation of their lives the accomplishment of great events depended: therefore God

CHAPTER XXXVI.

The genealogy of Esau, i. e. his sons, by his Canaanitish wives *Adah*, *Aholibamah*, and *Bashemath*, 1-3. The children of *Adah* and *Bashemath*, 4. Of *Aholibamah*, 5. Esau departs from Canaan and goes to mount Seir, 6-8. The generations of Esau, i. e. his grand-children, while in Seir, 9-13. The generations of Seir the Horite, 20-30. Esau finds wives (*Yemim*) in the wilderness, 31. The kings which reigned in Edom, 31-39. The dukes that succeeded them, 40-43.

NOW these are the generations of Esau, who is Edom.

2 ^b Esau took his wives of the daughters of Canaan; *Adah* the daughter of Elon the Hittite, and ^a *Aholibamah* the daughter of Anah the daughter of Zibeon the Hivite.

3 And ^a *Bashemath*, *Ishmael's* daughter, sister of *Nebajoth*.

4 And ^a *Adah* bare to Esau *Eliphaz*; and *Bashemath* bare *Reuel*;

5 And *Aholibamah* bare *Jeush*, and *Jaalam*, and *Korah*: these are the sons of Esau, which were born unto him in the land of Canaan.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 ^a For their riches were more than that they might dwell together; and ^b the land wherein they were strangers could not bear them, because of their cattle.

^a Ch. 35. 30.—Ch. 35. 34.—^b Ver. 35.—d Ch. 35. 9.—1 Chron. 1. 35.—f Heb. *scd.* Gen. 12. 6, 11.—h Ch. 17. 8. & 24. 4.—i Ch. 32. 3. Deut. 2. 5. Josh. 24. 4.—k Ver. 1.

watches over them, and shields them from the hands of their enemies.

3. The *impatience* and *fate* of the amiable Rachel, who can read of without deploring!—*Give me children*, said she, or *else I die*, chap. xxx. 1. Her desire was granted, and her death was the consequence! God's way is ever best. We know not what we ask, nor what we ought to ask, and therefore often ask amiss, when we petition for such secular things as belong to the *dispensations* of God's providence. For things of this kind we have no revealed directory; and when we ask for them, it should be with the deepest submission to the divine will, as God alone knows what is best for us. With respect to the *soul*, every thing is clearly revealed, so we may ask and receive, and have a fullness of joy; but as to our *bodies*, there is much reason to fear, that the *answer* of our *petitions* would be, in numerous cases, our inevitable destruction. How many prayers does God in mercy shut out!

4. The transgression of Reuben, of whatsoever kind, was marked not only by the displeasure of his father, but by that of God also, see ch. xlix. 4. It brought a curse upon him, and he forfeited thereby the right of primogeniture and the priesthood: the first was given to Judah, the second to Levi. Is it not in reference to this that our Lord addresses these solemn words to the angel of the church of Philadelphia—*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown*? A man, by sowing a grain of forbidden sweets, may reap an abundant harvest of eternal wretchedness. Reader, let not sin rob thee of the kingdom of God.

5. Here we have the death of *Isaac* recorded: most that can be said of his character has been already anticipated, see ch. xxii., &c. He appears to have been generally pious, deeply submissive and obedient. He was rather an amiable and good, than a great and useful man. If compared with his son Jacob, in the early part of their lives, he appears to great advantage, as possessing more sincerity and more personal piety. But if compared with his father Abraham, oh! what a falling off is here! Abraham is unique under the Old Testament—and even under the New, he has no parallel but St. Paul. Isaac, though falling far short of his father's excellencies, will ever remain a pattern of piety and filial obedience.

NOTES ON CHAPTER XXXVI.

Verse 1. These are the generations of Esau [We have here the genealogy of Esau in his sons and grandsons, and also the genealogy of Seir the Horite. The genealogy of the sons of Esau, born in Canaan, is related 1-8; those of his grandchildren, born in Seir, 9-19; those of Seir the Horite, 20-30. The generations of Esau are particularly marked, to show how exactly God fulfilled the promises he made to him, ch. xxv. and xxvii. and those of Seir the Horite are added, because his family became in some measure blended with that of Esau.]

8 Thus dwelt Esau in mount Seir: ^a Esau is Edom.

9 ¶ And these are the generations of Esau the father of the Edomites in mount Seir.

10 These are the names of Esau's sons; ^a *Eliphaz* the son of *Adah* the wife of Esau, *Reuel* the son of *Bashemath* the wife of Esau.

11 And the sons of *Eliphaz* were ^a *Temán*, *Omar*, ^a *Zepho*, and *Gatan*, and *Kenaz*.

12 And *Timna* was concubine to *Eliphaz*, Esau's son: and she bare to *Eliphaz* ^a *Amalek*: these were the sons of *Adah*, Esau's wife.

13 And these are the sons of *Reuel*; *Nahath*, and *Zerah*, *Shammah*, and *Mizzah*: these were the sons of *Bashemath* Esau's wife.

14 And these were the sons of *Aholibamah*, the daughter of *Anah* the daughter of *Zibeon*, Esau's wife: and she bare to Esau *Jeush*, and *Jaalam*, and *Korah*.

15 ¶ These were dukes of the sons of Esau: the sons of *Eliphaz* the first-born son of Esau; duke *Temán*, duke *Omar*, duke *Zepho*, duke *Kenaz*.

16 Duke *Korah*, duke *Gatan*, and duke *Amalek*: these are the dukes that came of *Eliphaz* in the land of Edom: these were the sons of *Adah*.

17 And these are the sons of *Reuel* Esau's son; duke *Nahath*, duke *Zerah*, duke *Shammah*,

1 Heb. *Edom*.—m 1 Chron. 1. 35, &c.—n Or, *Zephi*. 1 Chron. 1. 38.—o Exod. 17. 5, 14. Num. 24. 30. 1 Sam. 15. 2, 3, &c.

Verse 2. His wives.] It appears that Esau's wives went by very different names. *Aholibamah* is named *Judith*, ch. xxvi. 34. *Adah* is called *Bashemath* in the same place; and she who is here called *Bashemath*, is called *Mahalath*, ch. xxviii. 9. These are variations which cannot be easily accounted for; and they are not of sufficient importance to engross much time. It is well known, that the same persons in Scripture are often called by different names. See the table of variations, ch. xxv. where there are some slight examples.

Anah the daughter of Zibeon.] But this same *Anah* is said to be the son of Zibeon, ver. 24. though in the second and fourteenth verses he is said to be the daughter of Zibeon. But the Samaritan, the Septuagint, (and the Syriac, in verse 2.) read son instead of daughter, which *Houbigant* and *Kennicott* contend to be the true reading. Others say, that daughter should be referred to *Aholibamah*, who was the daughter of *Anah*, and grand-daughter of Zibeon. I should rather prefer the reading of the Samaritan, Septuagint, and Syriac, and read, both here and in ver. 14. "*Aholibamah*, the daughter of *Anah* the son of Zibeon," and then the whole will agree with verse 24.

Verse 6. Esau took his wives, &c.] So it appears that Esau and Jacob dwelt together in Canaan, whither the former removed from Seir, probably soon after the return of Jacob. That they were on the most friendly footing this sufficiently proves; and Esau shows the same dignified conduct as on other occasions, in leaving Canaan to Jacob, and returning again to mount Seir, certainly a much less fruitful region than that which he now, in behalf of his brother, voluntarily abandoned.

Verse 12. Timna was concubine to Eliphaz.] As *Timna* was sister to *Lotan* the Horite, ver. 22. we see how the family of Esau and the Horites got intermixed. This might give the sons of Esau a pretext to seize the land, and expel the ancient inhabitants, as we find they did, Deut. ii. 12.

Amalek.] The father of the Amalekites, afterward bitter enemies to the Jews, and whom God commanded to be entirely exterminated, Deut. xxv. 17, 19.

Verse 15. Dukes of the sons of Esau.] The word duke comes from the Latin *dux*, a captain, or leader. The Hebrew *אליפ* *aluph* has the same signification; and as it is also the term for a thousand, which is a grand capital or leading number, probably the *אליפ* *aluphe*, or dukes, had this name from being leaders of, or captains over, a company of one thousand men, just as those among the Greeks, called *chiliarchs*, which signifies the same; and as the Romans called those *centurions* who were captains over one hundred men, from the Latin word *centum*, which signifies a hundred. The ducal government was that which prevailed first among the *Idumeans*, or descendants of Esau. Here fourteen dukes are reckoned to

duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.

18 And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, who is Edom, and these are their dukes.

20 ¶ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anan.

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman; and Lotan's sister was Timna.

23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both

Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer, are these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan are these; Uz, and Aran.

29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah.

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

From
A. M. chr. 2200.
B. C. chr. 1800.
A. M. chr. 2200.
B. C. chr. 1800.

p 1 Chron. 1. 38.—q Ch. 14. 6. Dent 2. 12. 22.—r Or. *Hormam*. 1 Chron. 1. 38.—s Or. *Alvan*. 1 Chron. 1. 41.

Esau, seven that came of his wife Adah, four of Bashemath, and three of Aholibamah.

Verse 16. *Duke Korah*] This Dr. Kennicott pronounces to be an interpolation. "It is certain, from verse 4. that Eliphaz was Esau's son by Adah; and from verse 11, 12. that Eliphaz had but six sons, *Teman, Omar, Zepho, Gatam, Kenaz, and Amalek*. It is also certain, from verse 5. and 14. that Korah was the son of Esau, (not of Eliphaz) by Aholibamah; and as such, he is properly mentioned in ver. 18. These are the sons of Aholibamah, Esau's wife—duke Jeush, duke Jaalam, duke Korah. It is clear, therefore, that some transcriber has improperly inserted *duke Korah* in the 16th verse; from which interpolation both the Samaritan text and the Samaritan version are free." KENNICOTT'S Remarks.—Every thing considered, I incline to the opinion that these words were not originally in the text.

Verse 20. *These are the sons of Seir the Horite*] These Horites were the original inhabitants of the country of Seir, called the land of the Horites, and afterward the land of the Idumeans, when the descendants of Esau had driven them out. These people are first mentioned ch. xiii. 6.

Verse 21. *These are the dukes of the Horites*] It appears pretty evident that the Horites and the descendants of Esau were mixed together in the same land, as before observed; and Calmet has very properly remarked, that if we compare this verse with ver. 30. there were princes of Seir, in the country of Seir, and in that of Edom; and in comparing the generations of Seir and Esau, we are obliged to consider these princes as contemporary.

Verse 24. *This was that Anah that found the mules in the wilderness*] The words *וַיִּמְצֵא אֶת הַיֵּמִים* *eth ha-yemim*, here translated *mules*, has given rise to a great variety of conjectures and discordant opinions. *St. Jerom*, who renders it *aguas calidas, warm springs, or hot baths*, says, there are as many opinions concerning it as there are commentators.

The Septuagint have *οὗτοι ἄνθρωποι*, which seems to be the name of a man; but this is expressed in a great variety of ways in different MSS. of that Version.

The Syriac renders it *ܡܝܐܝܬܐܝܢ* *maye, waters*; the author of this version having read in the Hebrew copy from which he translated, *מַיִם* *mayim, waters*, for *יֵמִים* *yemim*, the two first letters being transposed.

Onkelos translates the word *גִּבּוֹרָא* *giboraya, giants, or strong or powerful men*.

The Samaritan has *ܐܡܝܡ* *amim* in the text *ha-amim*, and the Samaritan version *ܐܡܝܡ* *amim*, the *Emim*, a warlike people, bordering upon the Horites.

The Targum of Jonathan ben Uzziel paraphrases the place thus—"This is the Anah who united the onager with the tame ass, and in process of time he found mules produced by them." *R. D. Kimchi* says, that "Zibeon was both the father and brother of Anah; and this Anah, intent on heterogeneous mixtures, caused asses and horses to copulate, and so produced mules." *R. S. Jarchi* is of the same opinion. See his comment on this place.

Bochart believes the *Emim* are meant; and argues forcibly, 1. That *מַלְאָכָא* *he found*, never signifies to invent, but rather the meeting with, or happening on, a

thing which already exists. 2. That mules are never called *יֵמִים* *yemim* in the Scriptures, but *פְּרָדִים* *pheredim*. 3. That Anah fed asses only, not horses. 4. And that there is no mention of mules in Palestine till the days of David. From the whole, he concludes that *Emim* are meant, with whom Anah fought; and he brings many places of Scripture, where the same form of expression, *he or they found*, signifies the onset to battle, *Judg. i. 5. 1 Sam. xxxi. 3. 1 Kings xiii. 24. 2 Chron. xxii. 8. Num. xxxv. 27. Gen. iv. 14.* with many others.—See the Hierozoicon, vol. I. cap. 21. p. 238. edit. 1692.

Gusset, in Comment. Heb. Ling. examines what Bochart has asserted, and supposes that mules, not the *Emim*, were found by Anah.

Wagenseil would credit what Bochart has asserted, did not stronger reasons lead him to believe that the word means a sort of plant!

From the above opinions and versions the reader may choose which he likes best, or invent one for himself. My own opinion is, that mules were not known before the time of Anah, and that he was probably the first who coupled the horse and ass together, to produce this mongrel; or was the first who met with creatures of this race in some very secluded part in the wilderness. Is it not probable that from this Anah, *roy or nah*, the *Enetæ* derived at least their fabulous origin, whom Homer mentions as famous for their race of wild mules—

Παφλαγονίῃ δ' ἄριστο Πυλαμῆνος ἄριστον κάρ,
ἔξ ἑνὸς οὐνοῦ κλισίῃσι γένος ἡγεσμένον.

IL. lib. ii. v. 852.

The Paphlagonians Pylamenes ruler,
Where rich Hecuba breeds her savage mules. Pope

The *Enetæ* or *Henetæ*, who were a people contiguous to Paphlagonia, Cappadocia, and Galatia, might have derived their origin from this Anah, or Henah, out of which the *Enetoi* of the ancient Greek writers might have been formed; and according to Theophrastus, Strabo, and Plutarch, the first mules were seen among these people.—See *Ludov. De Dieu* and *Scheuchzer*.

Verse 31. *Before there reigned any king over—Israel.*]

I suppose all the verses, from this to the 39th inclusive, have been transferred to this place from 1 Chron. i. 43—60, as it is not likely they could have been written by Moses; and it is quite possible they might have been, at a very early period, written in the margin of an authentic copy, to make out the regal succession in Edom, prior to the consecration of Saul; which words being afterward found in the margin of a valuable copy, from which others were transcribed, were supposed by the copyist to be a part of the text, which having been omitted by the mistake of the original writer, had been since added to make up the deficiency; on this conviction, he would not hesitate to transcribe them consecutively in his copy. In most MSS. sentences and paragraphs have been left out by the copyists, which, when perceived, have been added in the margin, either by the original writer, or by some later hand. Now, as the margin was the ordinary place where glosses or explanatory notes were written, it is easy to conceive how the notes, as well as the parts of the original text found in the margin, might be all incorporated with the text by a future transcriber; and his MS. being often copied, would of course multiply the copies with such additions, as we

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth, by the river, reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timsah, duke Alvah, duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations, in the land of their possession: he is Esau the father of the Edomites.

a1 Chron. 1. 38. *Haded Poi.* After his death was an aristocracy. 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d Ver. 31. Esod. 15. 15. Numb. 20. 14.—e Ver. 7. 9. Deut. 2. 5. Gen. 26. 12.—f Ch. 33. 33. & 43. 3. & 43. 43. 1 Chron. 4. 14. Heb. Edom.

have much reason to believe has been the case. This appears very frequently in the Vulgate and Septuagint; and an English Bible now before me, written some time in the fourteenth century, exhibits several proofs of this principle. See the *Preface* to this work, p. 1.

I know there is another way of accounting for those words on the ground of their being written originally by Moses, but to me it is not satisfactory. It is simply this: the word *king* should be considered as implying any kind of regular government, whether by chiefs, dukes, judges, &c. and therefore, when Moses says, these are the kings which reigned in Edom, before there was any king in Israel, he may be only understood as saying, that these kings reigned among the Edomites before the family of Jacob had acquired any considerable power, or before the time in which his twelve sons had become the fathers of those numerous tribes, at the head of which, as king himself in *Jeshurun*, he now stood.

Esau, after his dukes, had eight kings, who reigned successively over their people, while Israel were in affliction in Egypt.

Verse 33. *Jobab the son of Zerah*] Many have supposed that *Jobab* is the same as *Job*, so remarkable for his afflictions and patience; and that *Eliphaz*, mentioned ver. 10, &c. was the same who in the book of *Job* is called one of his friends: but there is no proper proof of this, and there are many reasons against it.

Verse 35. *Smote Midian in the field of Moab*] Bishop Cumberland supposes that this was Midian, the son of Abraham, by *Keurah*, and that he was killed by Hadad, some time before he was one hundred and nine years of age; and that Moses recorded this, probably, because it was a calamity to the ancestor of Jethro, his father-in-law.—*Orig. of Nat.* p. 14.

Verse 40. *These are the names of the dukes that came of Esau*] These dukes did not govern the whole nation of the Idumeans, but they were chiefs in their respective families—in their places, the districts they governed, and to which they gave their names. Calmet thinks, that those mentioned above were dukes in Edom, or Idumea, at the time of the Exodus of Israel from Egypt.

Verse 43. *He is Esau the father of the Edomites*] That is, the preceding list contains an account of the posterity of Esau, who was the father of Edom. Thus ends Esau's history; for after this there is no farther account of his life, actions, or death, in the Pentateuch.

1. As to Esau, so considerable a person among *divines*, it may be necessary, in this place especially, to say something farther of his conduct and character. I have already, in several places, endeavoured, and I hope successfully, to wipe off the odium that has been thrown upon this man—(see the notes on ch. xxvii. and ch. xxxiii.)—without attempting to lessen his faults; and the unprejudiced reader must see, that previous to this last account we have of him, his character stands without a blot, except in the case of selling his birthright, and his purpose to destroy his brother. To the first he was led by his famishing situation, and the unkindness of his brother, who refused to save his life but on this condition; and the latter, made in the heat of vexation and passion, he never attempted to execute, even when he had the most ample means and the fairest opportunity to do it.

Dr. Shackford has drawn an impartial character of Esau, from which I extract the following particulars:—"Esau was a plain, generous, and honest man; for we have no reason, from any thing that appears in his life or actions, to think him wicked beyond other men of his age or times; and his generous and good temper appears from

all his behaviour towards his brother. When they first met, he was all humanity and affection; and he had no uneasiness when he found that Jacob followed him not to Seir, but went to live near his father. And at Isaac's death, we do not find that he made any difficulty of quitting Canaan, which was the very point which, if he had harboured any latent (evil) intentions, would have revived all his resentments. He is indeed called in Scripture the profane Esau; and it is written, *Jacob have I loved, and Esau have I hated*; but there is, I think, no reason to infer, from any of those expressions, that Esau was a very wicked man, or that God hated or punished him for an immoral life. For, 1. The sentence here against him, is said expressly to be founded not upon his actions, for it was determined before the children had done good or evil. 2. God's hatred of Esau was not a hatred which induced him to punish him with any evil; for he was as happy in all the blessings of this life, as either Abraham, Isaac, or Jacob: and his posterity had a land designed by God to be their possession, as well as the children of Jacob, and they were put in possession of it much sooner than the Israelites; and God was pleased to protect them in the enjoyment of it, and to caution the Israelites against invading them, with a remarkable strictness, Deut. ii. 4, 5. And as God was pleased thus to bless Esau and his children in the blessings of this life, even as much as he blessed Abraham, Isaac, or Jacob, if not more, why may we not hope to find him with them at the last day, as well as *Lot* or *Job*, or any other good and virtuous man, who was not designed to be a partaker of the blessing given to Abraham? 3. All the punishment inflicted on Esau was an exclusion from being heir to the blessing promised to Abraham and to his seed, which was a favour not granted to *Lot*, to *Job*, to several other very virtuous and good men. 4. St. Paul, in the passage before cited, only intends to show the Jews, that God had all along given the favours that led to the Messiah where he pleased: to Abraham, not to *Lot*—to Jacob, not to Esau, as at the time St. Paul wrote, the Gentiles were made the people of God, not the Jews. 5. Esau is indeed called *profane* (ὁ ἄσβεστος); but I think that word does not mean wicked or immoral (ἀσεβής, ὁ ἀνέμωτος); he was called so, for not having that due value for the priest's office which he should have had; and, therefore, though I think it does not appear that he was cut off from being the heir of the promises by any particular action in his life, yet his turn of mind and thoughts do appear to have been such, as to evidence, that God's purpose towards Jacob was founded on the truest wisdom."—SHACKFORD'S *Connections*, vol. II. p. 174, &c.

The truth is, the Messiah must spring from some *own family*; and God chose Abraham's, through Isaac, Jacob, &c. rather than the same through Ishmael, Esau, and the others in that line: but from this choice it does not follow, that the first were all necessarily saved, and the others necessarily lost.

2. To some the genealogical lists in this chapter will doubtless appear uninteresting, especially those which concern Esau and his descendants: but it was as necessary to register the generations of Esau, as to register those of Jacob, in order to show that the Messiah did not spring from the former, but that he did spring from the latter. The genealogical tables, so frequently met with in the Sacred Writings, and so little regarded by Christians in general, are extremely useful. 1. As they are standing proofs of the truth of the prophecies, which stated that the Messiah should come from a particular family; which prophecies were clearly fulfilled in the birth of Christ. 2. As they testify, to the conviction of the Jews, that the

CHAPTER XXXVII.

Jacob continues to sojourn in Canaan. 1. Joseph, being seventeen years of age, is employed in feeding the flocks of his father. 2. He loved by his father more than his brothers. 3. His brethren envy him. 4. His dream of the sheaves. 5-7. His brethren interpret it, and hate him on the account. 8. His dream of the sun, moon, and eleven stars. 9, 10, 11. Jacob sends him to visit his brethren, who were with the flock at Shechem. 12, 14. He wanders in the field, and is directed to go to Dothan, whither his brethren had removed the flock. 15-17. Seeing him coming, they conspire to destroy him. 18-20. Reuben, secretly intending to deliver him, counsels his brethren not to kill, but to put him into a pit. 21, 22. They strip Joseph of his coat of many colours, and put him into a pit. 23, 24. They afterward draw silver, who carry him into Egypt. 25-28. Reuben returns to the pit, and not finding Joseph, is greatly afflicted. 29, 30. Joseph's brethren dip his coat in goat's blood to persuade his father that he had been devoured by a wild beast. 31, 32. Jacob is greatly distressed. 34, 35. Joseph is sold in Egypt to Potiphar captain of Pharaoh's guard. 36.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

A. M. 2276. B. C. 1728.

2 These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told

a Heb. of his father's sojournings.—b Ch. 17. 8. & 23. 4. & 25. 7. Heb. 11. 9.—c Sam. 2. 22, 23, 24.—d Ch. 44. 20.—e Or, pieces. Judges 5. 30. 2 Sam. 13. 18.

Messiah, thus promised, is found in the person of Jesus of Nazareth, who incontestably sprang from the last, the only remaining branch of the family of David. These registers were religiously preserved among the Jews till the destruction of Jerusalem, after which they were all destroyed; inasmuch, that there is not a Jew in the universe who can trace himself to the family of David: consequently all expectation of a Messiah to come, is, even on their own principles, nugatory and absurd; as nothing remains to legitimate his birth. When Christ came, all these registers were in existence. When St. Matthew and St. Luke wrote, all these registers were still in existence; and had they pretended, what could not have been supported, an appeal to the registers would have convicted them of a falsehood. But no Jew attempted to do this, notwithstanding the excess of their malice against Christ and his followers; and because they did not do it, we may safely assert, no Jew could do it. Thus the foundation standeth sure.

NOTES ON CHAPTER XXXVII.

Verse 1. *Wherein his father was a stranger*] מגורי אביו megurey abai, Jacob dwelt in the land of his father's sojournings, as the margin very properly reads it. This place was probably the vale of Hebron, see ver. 14.

Verse 2. *These are the generations*] תולדותו toledoth, the history of the lives and actions of Jacob and his sons: for in this general sense the original must be taken: as in the whole of the ensuing history there is no particular account of any genealogical succession. Yet the words may be understood as referring to the tables or genealogical lists in the preceding chapter; and if so, the original must be understood in its common acceptation.

The lad was with the sons of Bilhah] It is supposed that our word *lad* comes from the Hebrew ילד yeled, a child, a son, and that *lass* is a contraction of *ladess*, the female of *lad*, a girl, a young woman. Some have supposed that King James desired the translators to insert this word: but this must be a mistake, as the word occurs in this place in Tyndal's translation, printed in 1549.

Brought unto his father their evil report] Conjecture has been busily employed to find out what this evil report might be. It is needless to inquire what it was, as on this head the sacred text is perfectly silent. All the use we can make of this information is, that it was one cause of increasing his brothers' hatred to him, which was first excited by his father's partiality, and secondly by his own dreams.

Verse 3. *A coat of many colours*] כתנת טבילי ketonet passim, a coat made up of stripes of differently coloured cloth. Similar to this was the toga praetexta of the Roman youth, which was white, striped or fringed with purple; this they wore till they were seventeen years of age, when they changed it for the toga virilis, or toga pura, which was all white. Such vestures, as clothing of distinction, are worn all over Persia, India, and China to the present day. It is no wonder that his brethren should envy him, when his

it his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy

f Ch. 27. 41. & 43. 23.—g Ch. 42. 6, 9. & 43. 26. & 44. 14.—h Ch. 45. 28.—i Ch. 27. 23. & Acts 7. 9.—j Dan. 7. 28. Luke 2. 19, 31.

father had thus made him such a distinguished object of his partial love. We have already seen some of the evils produced by this unwarrantable conduct of parents in preferring one child to all the rest. The old fable of the ape and her favourite cub, which she hugged to death through kindness, was directed against such foolish parental fondnesses as these.

Verse 4. *And could not speak peaceably unto him*] Does not this imply, in our use of the term, that they were continually quarrelling with him? but this is no meaning of the original; וְלֹא יָכְלוּ לֵרְצוֹתוֹ v' lo' yakel'u dabero leshalom, they could not speak peace to him, i. e. they would not accost him in a friendly manner. They would not even wish him well. The eastern method of salutation is, Peace be to thee! וְשָׁלוֹם שָׁלוֹם leca, among the Hebrews; and سَلامٌ سَلامٌ, سلام سَلامٌ So-lam aleek or aleekum, peace to thee—Be in prosperity, or سَلامٌ سَلامٌ salām hebi, peace, or peace to thee, my friend, among the Arabs. Now as peace among those nations comprehends all kinds of blessings spiritual and temporal; so they are careful not to say it to those whom they do not cordially wish well. It is not an unusual thing for an Arab or a Turk to hesitate to return the salām, if given by a Christian, or by one of whom he has not a favourable opinion: and this, in their own country, may be ever considered as a mark of hostility, not only as a proof that they do not wish you well, but that if they have an opportunity, they will do you an injury. This was precisely the case with respect to Joseph's brethren; they would not give him the salām, and therefore felt themselves at liberty to take the first opportunity to injure him.

Verse 7. *We were binding sheaves in the field*] Though in these early times we read little of tillage, yet it is evident from this circumstance, that it was practised by Jacob and his sons. The whole of this dream is so very plain as to require no comment, unless we could suppose that the sheaves of grain might have some reference to the plenty in Egypt under Joseph's superintendence; and the scarcity in Canaan, which obliged the brethren to go down to Egypt for corn, where the dream was most literally fulfilled; his brethren there, bowing in the most abject manner before him.

Verse 9. *He dreamed yet another dream*] This is as clear as the preceding. But how could Jacob say, shall I and thy mother, &c. when Rachel his mother was dead, some time before this? Perhaps Jacob might hint, by this explanation, the impossibility of such a dream being fulfilled; because one of the persons who should be a chief actor in it, was already dead. But any one wife or concubine of Jacob was quite sufficient to fulfil this part of the dream. It is possible, some think, that Joseph may have had these dreams before his mother Rachel died; but were even this the case, she certainly did not live to fulfil the part which appears to refer to herself.

The sun, and the moon, and the eleven stars] Why eleven stars? Was it merely to signify that his brothers might be represented by stars? Or does he not rather there allude to the Zodiac, his eleven brethren answering to

brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, *Here am I*.

14 And he said to him, Go, I pray thee, * see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of ^b Hebron, and he came to Shechem.

15 And a certain man found him, and behold he *was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: * tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^a Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, * they conspired against him to slay him.

19 And they said one to another, Behold, this ^a dreamer cometh.

20 * Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And ^a Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph

out of his coat, *his coat of many* colours, that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 * And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ^a Ishmeelites came from Gilead, with their camels bearing *epicery*, and ^a balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit *is* it if we slay our brother, and * conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and * let not our hand be upon him; for he ^a is our brother and ^a our flesh. And his brethren ^a were content.

28 Then there passed by * Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for ^a twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he ^a rent his clothes.

30 And he returned unto his brethren, and said, The * child *is* not; and I, whither shall I go?

31 ¶ And they took * Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an ^a evil beast hath devoured him; Joseph *is* without doubt rent in pieces!

^a Heb. see the peace of thy brethren, &c. Ch. 36. 6-b Ch. 35. 27.-a Cant. 1. 7. d 2 Kings 6. 13.-e 1 Sam. 19. 1. Ps. 31. 13. & 37. 12, 32. & 94. 21. Matt. 27. 1. Mark 14. 1. John 11. 53. Acts 23. 12.-f Heb. master of dreams.-g Prov. 1. 11, 16. & 6. 17. & 27. 4-b Ch. 42. 22.-i Or, peace.-k Prov. 30. 20. Amos 6. 6.-l See Ver. 33. 35.

m Jer. 9. 22.-n Ch. 4. 10. Ver. 20. Job 16. 18.-o 1 Sam. 19. 17.-p Ch. 42. 21.-q Ch. 29. 14.-r Heb. hearkened.-s Judges 6. 3. Ch. 45. 4, 5.-t Ps. 105. 17. Wm. 10. 13. Acts 7. 2.-u See Matt. 27. 2.-v Job 1. 20.-w Ch. 42. 15, 35. Jer. 31. 15.-x Ver. 23.-y Ver. 30. Ch. 44. 33.

elevens of the celestial signs, and himself to the *twelfth*? This is certainly not an unnatural thought, as it is very likely that the heavens were thus measured in the days of Joseph; for the zodiacal constellations have been distinguished among the eastern nations from time immemorial.—See the notes at the end of chap. xlix.

Verse 14. *Go—see whether it be well with thy brethren*] Literally, Go, I beseech thee, and see the peace of thy brethren, and the peace of the flock. Go and see whether they are all in *prosperity*.—See on ver. 4. As Jacob's sons were now gone to feed the flock on the parcel of ground they had bought from the Shechemites, see chap. xxxiii. 19. and where they had committed such a horrible slaughter, their father might feel more solicitous about their welfare, lest the neighbouring tribes should rise against them, and revenge the murder of the Shechemites.

As Jacob appears to have been at this time in the *vale of Hebron*, it is supposed that Shechem was about sixty English miles distant from it, and that Dothan was about eight miles farther. But I must again advertise my readers, that all these calculations are very dubious; for we do not even know that the *same place* is intended, as there are many proofs, that different places went by the same names.

Verse 19. *Behold, this dreamer cometh*] כעל החלום baal hachalamoth, this master of dreams, this master dreamer. A form of speech which conveys great contempt.

Verse 20. *Come now—and let us slay him*] What unprincipled savages these must have been, to talk thus coolly about imbruing their hands in an innocent brother's blood! How necessary is a divine revelation, to show man what God *hates* and what he *loves*. Ferocious cruelty is the principal characteristic of the nations and tribes who receive not the law at his mouth.

Verse 21. *Reuben heard it*] Though Reuben appears to have been a transgressor of no ordinary magnitude, if we take chap. xxxv. 22. according to the letter, yet his bosom was not the habitation of *cruelty*. He determined, if possible, to save his brother from death, and deliver him safely to his father, with whose fondness for him he was sufficiently acquainted. *Josephus*, in his usual way, puts a long flourishing speech in the mouth of Reuben on the occasion, spoken in order to dissuade his brethren from their barbarous purpose; but as it is *totally false*, it is worthy of no regard.

Verse 23. *They stript Joseph out of his coat*] This

probably was done, that if ever found, he might not be discerned to be a *person of distinction*, and consequently no inquiry made concerning him.

Verse 25. *They sat down to eat bread*] Every act is perfectly in character, and describes forcibly the *brutish and diabolic* nature of their ruthless souls.

A company of *Ishmeelites*] We may naturally suppose that this was a caravan, composed of different tribes, that for their greater safety were travelling together, and of which *Ishmeelites* and *Midianites* made the chief. In the Chaldee they are called *Arabians*, which from *Arab*, to *mingle*, was in all probability used by the Targumist, as the word *Arabians* is used among us, which comprehends a vast number of *clans*, or *tribes* of people. The Jerusalem Targum calls them סרקינ Serakin, what we term *Sarazens*. In the Persian, the clause stands thus (کاروانی اشرافی عربان) karatane ishmal-eem araban aya. "A caravan of Ishmaelites and Arabs came." This seems to give the true sense.

Verse 28. *For twenty pieces of silver*] This, I think, is the first instance on record of selling a man for a slave; but the practice certainly did not commence now; it had doubtless been in use long before. Instead of *pieces*, which our translators supply, the Persian has *misikal*, which was probably intended to signify a *shekel*, and if *shekels* be intended, taking them at three shillings each, Joseph was sold for about three pounds sterling. I have known a whole cargo of slaves, amounting to eight hundred and thirteen, bought by a slave captain in Bonny river, in Africa, on an average, for six pounds each; and this payment was made in *guns, gunpowder, and trinkets*! As there were only ten of the brethren present, and they sold Joseph for twenty shekels, each had two shekels as his share in this most infamous transaction.

Verse 29. *Reuben returned unto the pit*] It appears he was absent when the caravan passed by, to whom the other brethren had sold Joseph; probably some of them fed their flocks *separately*; though this does not appear to have been a general case.

Verse 30. *The child is not; and I, whither shall I go?*] These words in the original are very plaintive, חילי אינו כאן hu-yeled einennoo, weance anak, anee bā!

Verse 32. *Sent the coat of many colours—to their father*] What deliberate cruelty to torture the feelings of their aged father, and thus harrow up his soul!

Verse 33. *Joseph is without doubt rent in pieces*] It is likely he inferred this from the lacerated state of the coat;

CHAPTER XXXVIII.

34 And Jacob * rent his clothes, and put sack-cloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters ^b rose up to comfort him; but he refused to be comforted; and he said, For ^c I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And ^d the Midianites sold him into Egypt, unto Potiphar, an * officer of Pharaoh's, and ^e captain of the guard.^f

^a Ver. 29. 2 Sam. 3. 31.—^b 2 Sam. 13. 17.—^c Ch. 42. 29. & 44. 29, 31.—^d Ch. 32. 1. ^e Heb. eunuch. But the word *doth* signify not only *eunuchs*, but also *chamberlains*.

which, in order the better to cover their wickedness, they had not only besmeared with the blood of the goat, but it is probable reduced to *tatters*. And what must a father's heart have felt in such a case! As this coat is rent, so is the body of my beloved son rent in pieces! and Jacob rent his clothes.

Verse 35. *All his sons and all his daughters*] He had only one daughter, *Dinah*, but his *sons' voices* may be here included; but what hypocrisy in his sons to attempt to comfort him concerning the death of a son whom they knew was alive; and what cruelty to put their aged father to such torture, when, properly speaking, there was no ground for it!

Verse 36. *Potiphar, an officer of Pharaoh's*] The word *סַרִּיס* *saris*, which we translate *officer*, signifies properly a *eunuch*, and least any person should imagine, that because this Potiphar had a wife, therefore it is absurd to suppose him to have been a *eunuch*, let such persons know, that it is not uncommon in the east, for eunuchs to have wives, nay, some of them have even a *harem* or *seraglio*, where they keep many women, though it does not appear that they have any *progeny*: and probably discontent on *this ground*, might have contributed as much to the unfaithfulness of Potiphar's wife, as that less principled motive, through which, it is commonly believed, she acted.

Captain of the guard.] *סַרֵּן הַחַיִּים* *sar habalachim*, "chief of the butchers," a most appropriate name for the guards of an eastern despot. If a person offend one of the despotic eastern princes, the order to one of the life-guards is, *Go and bring me his head*, and this command is instantly obeyed, without judge, jury, or any form of law. Potiphar, we may therefore suppose, was captain of those *guards*, whose business it was to take care of the royal person, and execute his sovereign will on all the objects of his displeasure. Reader, if thou hast the happiness to live under the British constitution, be thankful to God. *Here* the will, the power, and utmost influence of the king, were he even so disposed, cannot deprive the meanest subject of his property, his liberty, or his life. All the solemn, legal forms of justice, must be consulted; the culprit, however accused, be heard by himself and his counsel; and in the end, twelve honest impartial men, chosen from among his fellows, shall decide on the validity of the evidence produced by the accuser. For the *trial by jury*, as well as for innumerable political blessings, may God make the inhabitants of Great Britain thankful!

1. WITH this chapter the history of Joseph commences, and sets before our eyes such a scene of wonders, wrought by divine providence, in such a variety of surprising instances, as cannot fail to confirm our faith in God, show the propriety of resignation to his will, and confidence in his dispensations, and prove that all things work together for good to them that love him. Joseph has often been considered as a type of Christ; and this subject, in the hands of different persons, has assumed a great variety of colouring. The following parallels appear the most probable, but I shall not pledge myself for the propriety of any of them. "Jesus Christ, prefigured by Joseph, the beloved of his father, and by him sent to visit his brethren, is the innocent person whom his brethren sold for a few pieces of silver, the bargain proposed by his brother Judah, (Greek, *Judas*) the very namesake of that disciple and brother, for so Christ vouchsafes to call him, who sold his Lord and Master; and who, by this means, became their Lord and Saviour; nay, the Saviour of *strangers*, and of the whole world; which had not happened, but for this plot of destroying him, this act of rejecting, and exposing him to sale.—In both examples we find the same fortune and the same innocence: Joseph in the prison between two criminals; Jesus on the cross between two thieves: Joseph *fortifies* deliverance to one of his companions, and death to the other, from the same omens: of the two thieves, one reviles Christ, and perishes in his crimes; the other believes, and is assured of a speedy entrance

Judah marries the daughter of a Canaanite, 1, 2, and begets of her Er, 3, Onan, 4, and Shelah, 5. Er marries Tamar, 6, is slain for his wickedness, 7. Onan refused to raise up seed to his brother, refused, 8, 9. He also is slain, 10. Judah promises his son Shelah to Tamar, when he should be of age; but performs not his promise, 11. Judah's wife dies, 12. Tamar deceives her father-in-law, he leaves his signet, bracelets, and staff in her hand, and she conceives by him, 13—22. Judah is informed that his daughter-in-law is with child, and not knowing that himself was the father, consents her to be married, 23. She produces the signet, bracelets, and staff, and conceives Judah, 25, 26. She is delivered of twins, who are called Pharez and Zarah, 31—32.

AND it came to pass at that time, that Judah went down from his brethren, and

courtiers, and officers. Esth. 1. 10.—1 Heb. chief of the slaughtermen or executioners.—^f Or, chief marshal.

into paradise. Joseph requests the person that should be delivered, to be mindful of him in his glory: the person saved by Jesus Christ, entreats his deliverer to remember him when he came into his kingdom.—Parallels and coincidences of this kind should always be received cautiously; for where the Spirit of God has not marked a direct resemblance, and obviously referred to it as such, in some other part of his word, it is bold, if not dangerous, to say "such and such things and persons are types of Christ." We have instances sufficiently numerous, legitimately attested, without having recourse to those which are of dubious import, and precarious application.—See the observations on chap. xi.

2. Envy has been defined, "Pain felt, and malignity conceived, at the sight of excellence or happiness in another." Under this detestable passion, did the brethren of Joseph labour; and had not God particularly interposed, it would have destroyed both its subjects and its object. Perhaps there is no vice which so directly filiates itself on Satan as this does. In opposition to the assertion that *we cannot envy that by which we profit*; it may be safely replied, that we may envy our neighbour's *wisdom*, though he gives us good counsel; his *riches*, though he supplies our wants; and his *greatness*, though he employs it for our protection.

3. How ruinous are family distractions! A house divided against itself cannot stand. Parents should take good heed that their own conduct be not the first and most powerful cause of such dissensions, by exciting *envy* in some of their children, through undue *partiality* to others: but it is in vain to speak to most parents on the subject; they will give way to foolish predilections, till, in the prevailing distractions of their families, they meet with the punishment of their imprudence.

NOTES ON CHAPTER XXXVIII.

Verse 1. *And it came to pass at that time*] The facts mentioned here, could not have happened at the times mentioned in the preceding chapter, as those times are all unquestionably too recent, for the very earliest of the transactions here recorded, must have occurred long before the selling of Joseph. Mr. Ainsworth remarks, "that Judah and his sons must have married when very young, else the chronology will not agree. For Joseph was born six years before Jacob left Laban, and came into Canaan, xxx. 25. xxi. 41. Joseph was *seventeen* years old when he was sold into Egypt, xxviii. 2. 25. he was *thirty* years old when he interpreted Pharaoh's dream, chap. xli. 46. And *nine* years after, when there had been *seven* years of plenty and *two* years of famine, did Jacob with his family go down into Egypt, chap. xli. 53, 54. and xlv. 6, 11. And at their going down thither, Pharez, the son of Judah, whose birth is set down in the end of this chapter, had two sons, Hezron and Hamul, chap. xli. 8, 12. Seeing then from the selling of Joseph, unto Israel's going down into Egypt, there cannot be above *twenty-three* years; how is it possible that Judah should take a wife, and have by her three sons successively, and Shelah the youngest of the three be marriageable when Judah begat Pharez of Tamar, chap. xxxviii. 14, 24. and Pharez be grown up, married, and have two sons, all within so short a space? The time therefore here spoken of, seems to have been soon after Jacob's coming to Shechem, chap. xxxiii. 18. before the history of Dinah, chap. xxxiv. though *Moses*, for special cause, relates it in this place." I should rather suppose that this chapter originally stood after chap. xxxiii. and that it got by accident into this place. Dr. Hales, observing that some of Jacob's sons must have married remarkably young, says, that "Judah was about *forty-seven* years old when Jacob's family settled in Egypt. He could not therefore have been above *fifteen* at the birth of his eldest son Er; nor Er more than *fifteen* at his marriage with Tamar: nor could it have been more than *two* years after Er's death, till the birth of Judah's twin sons by his daughter-in-law Tamar; nor could Pharez, one of them,

* turned in to a certain ^b Adullamite, whose name was Hirah.

2 And Judah ^c saw there a daughter of a certain Canaanite whose name was ^d Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name ^e Er.

4 And she conceived again, and bare a son; and she called his name

^f Onan.

5 And she yet again conceived, and bare a son; and called his name ^g Shelah: and he was at Chezib, when she bare him.

6 ¶ And Judah ^h took a wife for Er his first-born, whose name was Ta-

mar.

7 And ⁱ Er, Judah's first-born, was wicked in the sight of the LORD; ^j and the LORD slew him.

8 And Judah said unto Onan, Go in unto ^k thy brother's wife, and marry her, and raise up seed unto thy brother.

9 And Onan knew that the seed should not be ^l his; and it came to pass, when he went in unto his brother's wife, that he spilled ^m it on the ground, lest that he should give seed to his brother.

10 And the thing which he did ⁿ displeased the LORD: wherefore he slew ^o him also.

11 Then said Judah to Tamar his daughter-in-law, ^p Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren ^q did.) And Tamar went and dwelt ^r in her father's house.

12 ¶ And ^s in process of time the daughter of Shuah, Judah's wife, died;

and Judah ^t was comforted, and went up unto his sheep-shearers to Timnah, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up ^u to Timnath to shear his sheep.

14 And she ^v put her widow's garments off from her, and covered her with a veil, and wrapped herself, and ^w sat in ^x an open place, which ^y is by the way to Timnath; for she saw ^z that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, ^{aa} I will send thee ^{ab} a kid from the flock. And she said, ^{ac} Wilt thou give me a pledge, till thou send ^{ad} it?

18 And he said, What pledge shall I give thee? And she said, ^{ae} Thy signet, and thy bracelets, and thy staff that ^{af} is in thine hand. And he gave ^{ag} it her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and ^{ah} laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive ^{ai} his pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where ^{aj} is the harlot, that ^{ak} was ^{al} openly by the way side? And they said, There was no harlot in this place.

^a Ch. 19. 2. 2. Judges 4. 15. 2 Kings 4. 8. Prov. 15. 20. — ^b Josh. 15. 35. 1 Sam. 22. 1. 2 Sam. 23. 13. Mich. 1. 12. — ^c Ch. 34. 2. — ^d 1 Chron. 2. 3. — ^e Ch. 46. 12. Numb. 36. 18. (Ch. 46. 12. Numb. 36. 18. — ^f Ch. 34. 2. — ^g Ch. 34. 2. — ^h Ch. 34. 2. — ⁱ Ch. 34. 2. — ^j Ch. 46. 12. Numb. 36. 18. — ^k 1 Chron. 2. 3. — ^l Deut. 25. 5. Matt. 23. 34. — ^m Deut. 25. 6. — ⁿ Heb. was evil in the eyes of the LORD. — ^o Ch. 46. 12. Numb. 36. 18. — ^p Ruth 1. 13.

^q Lev. 22. 13. — ^r Heb. the days were multiplied. — ^s 2 Sam. 13. 38. — ^t Josh. 15. 10. 37. Judges 14. 1. — ^u Judith 10. 3. — ^v Prov. 7. 12. — ^w 11th. the door of eyes, or, of Enanias. — ^x Ver. 11. 38. — ^y Exek. 16. 33. — ^z Heb. a kid of the goats. — ^{aa} Ver. 20. — ^{ab} Ver. 20. — ^{ac} Ver. 14. — ^{ad} Or, in Enanias.

be more than fifteen at the birth of his two sons Hezron and Hamul, supposing they were twins, just born before the departure from Canaan. For the aggregate of these numbers, 15+15+2+15 = 47 years, gives the age of Judah, compare chap. xxxviii. with chap. xlv. 2.*

Adullamite] An inhabitant of Adullam, a city of Canaan, afterward given for a possession to the sons of Judah, Josh. xv. 1, 35. It appears as if this Adullamite had kept a kind of house of entertainment, for Hiram the Canaanite and his family lodged with him; and there Judah lodged also. As the woman was a Canaanitess, Judah had the example of his fathers, to prove at least the improbity of such a connexion.

Verse 5. And he (Judah) was at Chezib when she bare him.] This town is supposed to be the same with Achzib, which fell to the tribe of Judah, Josh. xv. 44. The name, says Ainsworth, has in Hebrew the signification of lying; and to the prophet alludes, saying the houses of Achzib shall be (Achzab) a lie to the kings of Israel. Mic. i. 14.

Verse 7. Er—was wicked in the sight of the Lord.] What this wickedness consisted in, we are not told; but the phrase, sight of the Lord, being added, proves that it was some very great evil. It is worthy of remark, that the Hebrew word used to express Er's wickedness, is his own name, the letters reversed. Er, wicked, ער ר. As if the inspired writer had said, "Er was altogether wicked, a completely abandoned character."

Verse 9. Onan knew that the seed should not be his.] That is, that the child begotten of his brother's widow, should be reckoned as the child of his deceased brother; and his name, though the real father of it, should not appear in the genealogical tables.

Verse 10. Wherefore he slew him also.] The sin of Onan has generally been supposed to be self-pollution. But this is certainly a mistake: his crime was his refusal to raise up seed to his brother; and rather than do it, he, by the act mentioned above, rendered himself incapable of it. We find from this history, that long before the Mosaic law, it was an established custom, probably founded on a divine precept, that if a man died childless, his brother was to take his wife; and the children produced by this second marriage, were considered as the children of the first husband, and in consequence inherited his possessions.

Verse 12. In process of time.] This phrase, which is in

general use in the Bible, needs explanation; the original is ימים רבים *yamim rabim* ha-yamim, and the days were multiplied: though it implies an indefinite time, yet it generally embraces a pretty long period, and in this place may mean several years.

Verse 15. Thought her to be a harlot.] See the original of this term, chap. xxxiv. 31. The Hebrew is *ruv zonah*, and signifies generally a person who prostitutes herself to the public for hire; or one who lives by the public; and hence very likely applied to a publican, a tavern-keeper, or hostess, Josh. ii. 1. translated by the Septuagint, and in the New Testament, *πορνή*, from *πορνέω*, to sell, which certainly may as well apply to her goods as to her person.

It appears that, in very ancient times, there were public persons of this description: that they generally veiled themselves; sat in public places by the highway side; and received a certain hire. Though adultery was reputed a very flagrant crime, yet this public prostitution was not: for persons whose characters were, on the whole, morally good, had connexions with them. But what could be expected from an age, in which there was no written divine revelation; and consequently the bounds of right and wrong not sufficiently ascertained. This defect was supplied in a considerable measure by the law and the prophets; and now, completely, by the Gospel of Christ.

Verse 17. Wilt thou give me a pledge till thou send it?]

The word *ערבון* *arabon* signifies an earnest of something promised—a part of the price agreed for, between a buyer and seller, by giving and receiving of which, the bargain was ratified; or a deposit, which was to be restored, when the thing promised should be given. St. Paul uses the same word in Greek letters, *ἀραβία*, 2 Cor. i. 22. Ephes. i. 14. From the use of the term in this history, we may at once see what the apostle means by the Holy Spirit being the earnest, *ἀραβία*, of the promised inheritance; viz. a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given, in the great day, to all who can produce this *arabon* or pledge: he who has the earnest of the Spirit then in his heart, shall not only be saved from death, but have that eternal life of which it is the pledge, and the evidence. What the pledge given by Judah was, see on ver. 25.

Verse 21. Where is the harlot that was openly by the

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that there was no harlot in this place.*

23 And Judah said, Let her take it to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath ^b played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, ^c Discern, I pray thee, whose are these, ^e the signet, and bracelets, and staff.

26 And Judah ^f acknowledged them, and said,

a Heb. become a contempt.—b Judges 19. 2.—c Lev. 21. 9. Deut. 22. 21.—d Ch. 37. 32.—e Ver. 12.—f Ch. 37. 33.—g 1 Sam. 94. 17.—h Ver. 14.—i Job 34. 34, 32.

way side?] Our translators often render different Hebrew words by the same term in English; and thus many important shades of meaning, which involve traits of character, are lost. In ver. 15. Tamar is called a harlot, *רוֹצֵחַ זֶנֶח*, which, as we have already seen, signifies a person who prostitutes herself for money. In this verse she is called a harlot in our version, but the original is not *רוֹצֵחַ זֶנֶח*, but *רוֹצֵחַ קַדְשָׁהּ*, a holy or consecrated person, from *רוֹצֵחַ קַדְשָׁהּ*, to make holy, or to consecrate to religious purposes. And the word here must necessarily signify a person consecrated by prostitution, to the worship of some impure goddess.

The public prostitutes in the temple of Venus are called *εὐφροσύνη*, *εὐφροσύνη*, holy or consecrated female servants, by Strabo: and it appears from the words *zonah* and *kadeshah* above, that impure rites and public prostitution prevailed in the worship of the Canaanites, in the time of Judah. And among these people we have much reason to believe, that *Astarte* and *Asteroth* occupied the same place in their theology, as *Venus* did among the Greeks and Romans; and were worshipped with the same impure rites.

Verse 23. *Lest we be ashamed*] Not of the act, for this he does not appear to have thought criminal; but lest he should fall under the raillery of his companions and neighbours, for having been tricked out of his signet, bracelets, and staff by a prostitute.

Verse 24. *Bring her forth, and let her be burnt*] As he had ordered Tamar to live as a widow in her own father's house till his son Shelah should be marriageable, he considers her, therefore, as the wife of his son; and as Shelah was not yet given to her, and she is found with child, she is reputed by him as an adulteress; and burning, it seems, was anciently the punishment of this crime. Judah, being a patriarch or head of a family, had, according to the custom of those times, the supreme magisterial authority over all the branches of his own family; therefore, he only acts here in his juridical capacity. How strange, that in the very place where adultery was punished by the most violent death, prostitution for money and religious purposes, should be considered as no crimes!

Verse 25. *The signet*] *חֹתֶמֶת* *chotemeth*, properly a seal or instrument with which impressions were made to ascertain property, &c.

Bracelets] *זִמְרִים* *petilim*, from *זָרַח* *patal*, to twist, wreath, twine, probably signifies a girdle, or a collar by which precedence, &c. might be indicated; not the muslin, silk, or linen wreath of his turban, as Mr. Harmer and others have conjectured.

Staff] *מַטֵּה* *mattah*, either what we would call a common walking-stick, or the staff which was the ensign of his tribe.

Verse 26. *She hath been more righteous than I*] It is probable that Tamar was influenced by no other motive than that which was common to all the Israelitish women, the desire to have children who might be heirs of the promise made to Abraham, &c. And as Judah had obliged her to continue in her widowhood, under the promise of giving her his son Shelah, when he should be of age; consequently, his refusing or delaying to accomplish this promise, was a breach of truth, and an injury done to Tamar.

Verse 28. *The midwife—bound upon his hand a scarlet thread*] The binding of the scarlet thread about the wrist of the child, whose arm appeared first in the birth, serves to show us how solicitude the privileges of the birth-right were preserved. Had not this caution been taken by the midwife, Pharez would have had the right of primogeniture to the prejudice of his elder brother Zarah. And

^a She hath been more righteous than I; because that ^b I gave her not to Shelah my son. And he knew her again ^c no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins were ^d in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, ^e How hast thou broken forth? this breach be upon thee: therefore his name was called ^f Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

k Or, Wherefore hast thou made this breach against thee?—l That is, a breach. m Ch. 48. 12. Numb. 25. 20. 1 Chron. 2. 4. Matt. 1. 2.

yet Pharez is usually reckoned in the genealogical tables before Zarah; and from him, not Zarah, does the line of our Lord proceed. See Matt. i. 3. Probably the two brothers, as being twins, were conjoined in the privileges belonging to the birth-right.

Verse 29. *How hast thou broken forth*] *מִן הַרְחֵל* *mah pharuleto*—This breach be upon thee—*פָּרַח* *pharuleto*—thou shalt bear the name of the breach thou hast made, i. e. in coming first into the world. Therefore his name was called *פָּרֶז* *Pharez*, i. e. the person who made the breach, as the word literally signifies. The breach here mentioned, refers to a certain circumstance in parturition, which it is unnecessary to explain.

Verse 30. *His name was called Zarah*] *זָרַח* *Zarah*, risen or sprung up, applied to the sun, rising and diffusing his light. "He had this name," says Ainsworth, "because he should have risen, i. e. have been born first, but for the breach which his brother made."

There are several subjects in this chapter on which it may not be unprofitable to spend a few additional moments.

1. The insertion of this chapter is a farther proof of the impartiality of the sacred writer. The facts detailed, considered in themselves, can reflect no credit on the patriarchal history: but Judah, Tamar, Zarah, and Pharez were progenitors of the Messiah, and therefore their birth must be recorded; and, as the birth, so also the circumstances of that birth, which, even had they not a higher end in view, would be valuable as casting light upon some very ancient customs, which it is interesting to understand. These are not forgotten in the preceding notes.

2. On what is generally reputed to be the sin of Onan, something very pointed should be spoken; but who dares and will do it, and in such language that it may neither pollute the ear by describing the evil as it is, nor fail of its effect by a language so refined and so laboriously delicate as to cover the sin, which it professes to disclose? Elaborate treatises on the subject will never be read by those who need them most; and anonymous pamphlets are not likely to be regarded.

The sin of self-pollution, which is generally considered to be that of Onan, is one of the most destructive evils ever practised by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences, though practised by numbers who would shudder at the thought of criminal connexions with a prostitute. It excites the powers of nature to undue action, and produces violent secretions, which necessarily and speedily exhaust the vital principle and energy: hence the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded; the understanding confused, the memory oblivious, the judgment perverted, the will indeterminate and wholly without energy to resist: the eyes appear languishing, and without expression, and the countenance vacant. The appetite ceases, for the stomach is incapable of performing its proper office, nutrition fails, tremors, fears, and terrors are generated, and thus the wretched victim drags out a most miserable existence, till superannuated even before he had time to arrive at man's estate, with a mind often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge!—Reader, this is no caricature: nor are the colourings overcharged in this shocking picture. Worse woes than my pen can relate, I have witnessed in those addicted to this fascinating, unnatural, and most destructive of crimes. If thou hast entered into this snare, flee from the destruction both of body and soul that awaits thee! God alone can save thee. Advice,

CHAPTER XXXIX.

Joseph being brought to Potiphar's house, prosper in all his undertakings, 1-3. Potiphar makes him his overseer, 4. Is presumed in all his concerns for Joseph's sake, in whom he puts unlimited confidence, 5, 6. The wife of Potiphar solicits him to criminal correspondence, 7. He refuses, and makes a fine apology for his conduct, 8, 9. She continues her solicitations, and he his refusal, 10. She uses violence, and he escapes from her hand, 11-13. She accuses him to the domestic, 14, 15 and afterwards to Potiphar, 16-18. Potiphar is enraged, and Joseph is cast into prison, 19, 20. The Lord prospers him, and gives him great favour in the sight of the keeper of the prison, 21, who entrusts him with the care of the house and all the prisoners, 22, 23.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's

a Ch. 32, 38. Ps. 105, 17.—b Ch. 32, 38.—c Ver. 31. Ch. 21, 22 & 28, 94, 95, & 98, 15. 1 Sam. 16, 18 & 19, 14, 23. Acts 7, 2.—d Ps. 1, 3.—e Ch. 18, 3 & 19, 15. Ver.

warnings, threatenings, increasing debility of body, mental decay, checks of conscience, expostulations of judgment and medical assistance will all be lost on thee: God, and God alone, can save thee from an evil which has in its issue the destruction of thy body, and the final perdition of thy soul! Whether this may have been the sin of *Onan* or not, is a matter at present of small moment, it may be thy sin: therefore take heed, lest God slay thee for it. The intelligent reader will see that prudence forbids me to enter any further into this business. See the remarks at the end of chap. xxxix.

NOTES ON CHAPTER XXXIX.

Verse 1. *An officer of Pharaoh, captain of the guard*] Mr. Ainsworth, not considering that the Egyptians never adopted the Scotch political regime, calls Potiphar, in his own country's phrase, *provost marshal*!—See on ch. xxxvii. 36.

Verse 4. *He made him overseer*] *הִפְקִיד* *hipkid*, from *פָקַד* *pakad*, to visit, take care of, superintend, the same as *ἐπισκοπέω*, *overseer*, or *bishop*, among the Greeks. This is the term by which the Septuagint often express the meaning of the original.

Verse 6. *Joseph was a goodly person, and well favoured.*] *וְיֹסֵף הָיָה יָפִי וְיָחִיד* *va-yipheh toar, va-yipheh march, beautiful in his person, and beautiful in his countenance.* The same expressions are used relative to Rachel: see them explained, ch. xxix. 17. The beauty of Joseph is celebrated over all the East; and the Persian poets vie with each other in descriptions of his comeliness. Mohammed spends the twelfth chapter of the Koran entirely on Joseph, and represents him as a perfect beauty, and the most accomplished of mortals. From his account, the passion of *Zuleikha* (for so the Asiatics call Potiphar's wife) being known to the ladies of the court, they cast the severest reflections upon her: in order to excuse herself, she invited forty of them to dine with her, put knives in their hands, and gave them oranges to cut, and caused Joseph to stand; when they saw him, they were struck with admiration, and so confounded, that, instead of cutting their oranges, they cut and hacked their own hands, crying out, *هَشَا لِي* *hasha lili* *ha hadha basharan in hadha tilla malnank koro-maan*—"O God! this is not a human being, this is none other than a glorious angel!"—Surat. xii. ver. 34.

Two of the finest poems in the Persian language were written by the poets *Jamy* and *Nizami* on the subject of Joseph and his mistress: they are both entitled *Yusef va Zuleikha*. These poems represent Joseph as the most beautiful and pious of men; and Zuleikha the most chaste, virtuous, and excellent of women, previous to her having seen Joseph: but they state, that when she saw him, she was so deeply affected by his beauty, that she lost all self-government, and became a slave to her passion. Hafiz

hands; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath

21.—f Gen. 24, 2.—g Ch. 30, 27.—h 1 Sam. 16, 12.—i 2 Sam. 13, 11.—k Prov. 6, 39, 22.—l Ch. 20, 6. Lev. 6, 2. 2 Sam. 12, 13. Ps. 54, 4.—m Prov. 7, 13, 4c.

expresses this, and apologizes for her conduct in the following elegant couplet:

مهر از آن کسی روز آنندی که یوسف داشت داندست
که شنگ از پرده صفت بردی ارن زلیخا

Men as an hour-a-rook of noon took Yusuf's dast dandest

Kah aysh as pardeh-i aemat beeron ard Zuleikha.

"I understand, from the daily increasing beauty which Joseph possessed, How love tore away the veil of chastity from Zuleikha."

The Persian poets and eastern historians, however, contrive to carry on a sort of guiltless passion between them till the death of Potiphar, when Zuleikha, grown old, is restored to youth and beauty by the power of God, and becomes the wife of Joseph. What traditions they had beside the Mosaic text, for what they say on this subject, are not now known: but the whole story, with innumerable embellishments, is so generally current in the East, that I thought it not amiss to take this notice of it. The twelfth chapter of the Koran, which celebrates the beauty, piety, and acts of this patriarch, is allowed to be one of the finest specimens of Arabic composition ever formed: and the history itself, as told by Moses, is one of the most simple, natural, affecting, and well-told narratives, ever published. It is a masterpiece of composition, and never fails of producing its intended effect on the mind of a careful reader. The Arab lawgiver saw and felt the beauties and excellencies of his model, and he certainly put forth all the strength of his own language, and all the energy of his mind, in order to rival it.

Verse 8. *My master wotteth not*] Knoweth not, from the old Anglo-Saxon *witian*, *to know*: hence *pit*, *wit*, *intellect*, *understanding*, *wisdom*, *prudence*.

Verse 9. *How then?*] *וְכִי* *ve aik*, and *how?* Joseph gives two most powerful reasons for his non-compliance with the wishes of his mistress. 1. *Gratitude* to his master, to whom he owed all that he had. 2. *His fear of God*, in whose sight it would be a heinous offence, and who would not fail to punish him for it. With the kindness of his master, and the displeasure of God before his eyes, how could he be capable of committing an act of transgression, which would at once have distinguished him as the most ungrateful and the most worthless of men.

Verse 14. *He hath brought in a Hebrew unto us*] Potiphar's wife affects to throw great blame on her husband, whom we may reasonably suppose she did not greatly love. *He hath brought in*—he hath raised this person to all his dignity and eminence, to give him the greater opportunity to mock us. *פרץ* *le-tsachak*, here translated *to mock*, is the same word used in ch. xxvi. 8. relative to Isaac and Rebekah, and is certainly used by Potiphar's wife, in ver. 17. to signify matrimonial intercourse. From this we may at once see, why it was that Abimelech knew (having seen them through a window) that Isaac and Rebekah were man and wife.

brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

^a Heb. great.—Exod. 23. 1. Ps. 130. 3.—c Prov. 6. 24, 25.—d Ps. 105. 18. 1 Pt. 2. 12.—e See Ch. 40. 3, 15. & 41. 14.—f Heb. extended kindness unto him.—g Exod. 3. 21. & 11. 3. & 12. 36. Ps. 105. 46. Prov. 16. 7. Dan. 1. 9. Acts 7. 10.

Verse 20. *Put him into the prison*] *beith sohar*, literally the round-house—in such a form the prison was probably builded.

Verse 21. *The Lord was with Joseph*] It is but of little consequence where the lot of a servant of God may be cast: like Joseph, he is ever employed for his master, and God honours him, and prospers his work.

1. He who acknowledges God in all his ways, has the promise that God shall direct all his steps. Joseph's captivity shall promote God's glory; and to this end, God works in him, for him, and by him. Even the irreligious can see when the Most High distinguishes his followers: Joseph's master saw that *Jehovah was with him*; and from this we may learn, that the knowledge of the true God was in Egypt, even before the time of Joseph, though his worship was neither established, nor even tolerated there. Both Abraham and Isaac had been in Egypt, and they had left a savour of true godliness behind them.

2. Joseph's virtue in resisting the solicitations of his mistress, was truly exemplary. Had he reasoned after the manner of men, he might have soon found that the proposed intrigue might be carried on with the utmost secrecy, and greatly to his secular advantage. But he chose to risk all, rather than injure a kind benefactor, defile his conscience, and sin against God. Such conduct is so exceedingly rare, that his example has stood on the records of time, as almost unique, admired by all, applauded by most, and in similar circumstances, I am afraid, imitated by few. The fable of the brave and virtuous Belshazzar, wife of Prætorius, king of the Argives, was founded on this history.

3. *Joseph fled, and got him out*. To know when to fight, and when to fly, are of great importance in the Christian life. Some temptations must be manfully met, resisted, and thus overcome: from others we must fly. He who stands to contend or reason, especially in such a case as that mentioned here, is infallibly ruined. *Principiis obsta*—"resist the first overtures of sin," is a good maxim. After-remedies come too late.

4. A woman of the spirit of Potiphar's wife is capable of any species of evil. When she could not get her wicked ends answered, she began to accuse. This is precisely Satan's custom; he first tempts men to sin, and then accuses them as having committed it, even where the temptation has been faithfully and perseveringly resisted! By this means he can trouble a tender conscience, and weaken faith, by bringing confusion into the mind. Thus the inexperienced especially, are often distracted and cast down—hence Satan is properly called the *accuser of the brethren*, Rev. xii. 10.

CHAPTER XL.

Pharaoh's chief butler and his chief baker, having offended their lord are put in prison, 1-8. The captain of the guard gives them into the care of Joseph, 4. Each of them has a dream, 5. Joseph seeing them well, questions them on the subject, 6, 7. Their answer, 8. The chief butler tells his dream, 9-11. Joseph interprets it, 12. Gives a slight sketch of his history to the chief butler, and begs him to think upon him when restored to his office, 14, 15. The chief baker tells his dream, 16, 17. Joseph interprets this also, 18, 19. Both dreams are fulfilled according to the interpretation, the chief butler being restored to his office, and the chief baker beheaded, 20-22. The chief butler makes no mention for Joseph, 23.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpre-

^a Ch. 40. 3, 4.—1 Ver. 2. 3.—2 Neh. 1. 11.—3 Prov. 16. 14.—4 Ch. 39. 20, 22. ^b Heb. are your faces evil? Neh. 2. 2.—5 Ch. 41. 15.—6 See Ch. 41. 16. Dan. 2. 11 22, 47.

Very useful lessons can be drawn from every part of the relation in this chapter: but detailing the facts, and reasoning upon them, would be more likely to produce than prevent the evil. An account of this kind cannot be touched with too gentle a hand. Others have been profuse here—I chose to be parsimonious, for reasons which the intelligent reader will feel as well as myself. Let this remark be applied to what has been said on the sin of Onan, ch. xxxviii.

NOTES ON CHAPTER XL.

Verse 1. *The butler*] *npw shekeh*, the same as *ساقى* *saky* among the Arabians and Persians, and signifies a cup-bearer.

Baker] *npw ophet*, rather, cook, confectioner, or the like.

Had offended] They had probably been accused of attempting to take away the king's life, one by poisoning his drink, the other by poisoning his bread or confectionaries.

Verse 3. *Where Joseph was bound*] The place in which Joseph was now confined—This is what is implied in being bound; for, without doubt, he had his personal liberty. As the butler and the baker were state criminals, they were put in the same prison with Joseph, which we learn from the preceding chapter, ver. 20. was the king's prison. All the officers in the employment of the ancient kings of Egypt were, according to *Diodorus Siculus*, taken from the most illustrious families of the priesthood in the country—no slave or common person being ever permitted to serve in the presence of the king. As these persons, therefore, were of the most noble families, it is natural to expect they would be put, when accused, into the state prison.

Verse 4. *They continued a season*] *npw yamim*, literally days; how long, we cannot tell; but many suppose the word signifies a complete year; and as Pharaoh called them to an account on his birthday, ver. 20. Calmet supposes they had offended on the preceding birthday, and thus had been one whole year in prison.

Verse 5. *Each man according to the interpretation*] Not like dreams in general, the disordered workings of the mind; the consequence of disease or repletion: these were dreams that had an interpretation; that is, that were prophetic.

Verse 6. *They were sad*] They concluded that their dreams portended something of great importance, but they could not tell what.

Verse 8. *There is no interpreter*] They either had access to none, or those to whom they applied could give them no consistent satisfactory meaning.

tations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, 'This *is* the interpretation of it: The three branches 'are three days:

13 Yet within three days shall Pharaoh 'lift 'up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But 'think 'on me when it shall be well with thee, and 'show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I *was* stolen away out of the land of the Hebrews: 'and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation *was* good, he said unto Joseph I also *was* in my dream, and, behold, I *had* three 'white baskets on my head:

17 And in the uppermost basket *there was* of all manner of 'bakemerts for Pharaoh; and the

birds did eat them out of the basket upon my head.

18 And Joseph answered and said, 'This *is* the interpretation thereof: The three baskets *are* three days:

19 'Yet within three days shall Pharaoh 'lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's 'birthday, that he 'made a feast unto all his servants: and he 'lifted 'up the head of the chief butler and of the chief baker among his servants.

21 And he 'restored the chief butler unto his butlership again; and 'he gave the cup into Pharaoh's hand:

22 But he 'hanged the chief baker: as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but 'forgot him.

CHAPTER XLI.

Pharaoh's dream of the seven well-favoured and seven ill-favoured kine, 1-4. His dream of the seven full and seven thin ears of corn, 5-7. The magicians and wise men applied to for the interpretation of them, but could give no solution, 8. The chief butler recollects, and recommends Joseph, 9-13. Pharaoh commands him to be brought out of prison, 14. Joseph appears before Pharaoh, 15, 16. Pharaoh repeats his dreams, 17-24. Joseph interprets them, 25-32, and gives Pharaoh directions how to provide against the approaching scarcity, 33-36. Pharaoh, pleased with the counsel, appoints Joseph to be superintendent of all his affairs, 37-41. Joseph receives the badge of his new office, 42, 43, and has his powers defined, 44; receives a new name, and marries Asenath daughter of Poti-pharez priest of On, 45. Joseph's age when brought before Pharaoh, 46. Great fertility of Egypt in the seven plentiful years, 47. Joseph hoards up the grain, 48, 49. Ephraim and Manasseh born, 50-52. The seven years of famine commence with great rigour, 53-55. Joseph opens the storehouses to the Egyptians, 56. People from the neighbouring countries come to Egypt to buy corn, the famine being in all these lands, 57.

AND it came to pass at the end of two full years, that Pharaoh 'dreamed: and, behold, he stood by 'the river.

a Ver. 18. Ch. 41. 12, 25. Judges 7. 14. Dan. 2. 26. & 4. 18.—r Ch. 41. 26.—s 9 Kings 23. 27. Ps. 3. 3. Jer. 32. 24.—t Or, reckon.—u Heb. remember me with thee.—v Luke 23. 42.—w Job. 2. 12. 1 Sam. 20. 14, 15. 2 Sam. 9. 1. 1 Kings 2. 7.—x Ch. 38. 20.—y Or, full of holes.—z Heb. meat of Pharaoh, the work of a baker, or cook.—a Ver. 12.

Do not interpretations belong to God? God alone, the Supreme Being, knows what is in futurity; and if he have sent a significant dream, he alone can give the solution.

Verse 11. *And I took the grapes, and pressed them into Pharaoh's cup*] From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* of the Hebrews, the *oino*, of the Greeks, and the *mustum* of the ancient Latins.

Verse 12. *The three branches are three days*] That is, the three branches signify three days—so, *this is my body*; that is, this bread signifies or represents my body—*this cup is my blood*, REPRESENTS my blood—a form of speech frequently used in the Sacred Writings; for the Hebrew has no proper word by which our terms *signifies*, *represents*, &c. are expressed; therefore it says, such a thing is, for represents, points out, &c. And because several of our ancestors would understand such words in their true, genuine, critical, and sole meaning, queen Mary, bishops Gardiner, Bonner, and the rest of that demoniacal crew, reduced them to ashes in Smithfield, and elsewhere.

Verse 14. *Make mention of me unto Pharaoh*] One would have supposed that the very circumstance of his restoration according to the prediction of Joseph, would have almost necessarily prevented him from forgetting so extraordinary a person. But what have mere courtiers to do either with gratitude or kindness?

Verse 15. *For indeed I was stolen*] *נִגְבַּלְתִּי גֵנוֹב* *genob* *genabti*, stolen, I have been stolen—most assuredly I was stolen—and here also have I done nothing. These were simple assertions, into the proof of which he was ready to enter, if called on.

Verse 19. *Lift up thy head from off thee*] Thus we find that beheading, hanging, and gibbeting, were modes of punishment among the ancient Egyptians: but the criminal was beheaded before he was hanged, and then either hanged on hooks or by the hands—See Lam. v. 12.

Verse 20. *Pharaoh's birthday*] The distinguishing a birthday by a feast, appears from this place to have been a very ancient custom. It probably had its origin from a correct notion of the immortality of the soul, as the commencement of life must appear of great consequence to that person who believed he was to live for ever. St. Math. xiv. 6. mentions Herod's keeping his birthday;

and examples of this kind are frequent to the present time, in most nations.

Lifted up the head of the chief butler, &c.] By lifting up the head, probably no more is meant than bringing them to trial, tantamount to what was done by Jezebel and the nobles of Israel to Naboth; *Set Naboth on high among the people, and set two men, sons of Belial, to bear witness against him*, &c. 1 Kings xxi. 9, &c. The issue of the trial was, the baker alone was found guilty and hanged; and the butler being acquitted was restored to his office.

Verse 23. *Yet did not the chief butler remember Joseph*] Had he mentioned the circumstance to Pharaoh, there is no doubt that Joseph's case would have been examined; and he would in consequence, have been restored to his liberty: but owing to the ingratitude of the chief butler, he was left two years longer in prison.

MANY commentators have seen in every circumstance, in the history of Joseph, a parallel between him and our blessed Lord. So, "Joseph in prison, represents Christ in the custody of the Jews; the chief butler and the chief baker represent the two thieves which were crucified with our Lord: and as one thief was pardoned and the other left to perish, so the chief butler was restored to his office, and the chief baker hanged." I believe God never designed such parallels; and I am astonished to find comparatively grave and judicious men trifling in this way, and forcing the features of truth into the most distorted anamorphosis; so that even her friends blush to acknowledge her. This is not a light matter: we should beware how we attribute designs to God that he never had, and employ the Holy Spirit in forming trifling and unimportant similitudes. Of plain direct truth we shall find as much in the Sacred Writings as we can receive and comprehend: let us not therefore hew out unto ourselves broken cisterns that can hold no water. Interpretations of this kind, only tend to render the Sacred Writings uncertain, to expose to ridicule all the solemn types and figures which it really contains, and to furnish pretexts to infidels and irreligious people to scoff at all spirituality, and lead them to reject the word of God entirely, as incapable of being interpreted on any fixed or rational plan. The mischief done by this system is really incalculable. See the observations on chap. xxxvii.

NOTES ON CHAPTER XLI.

Verse 1. *Two full years*] *שְׁנֵי שָׁנִים שְׁלֵמִים* *shenatayim* *yamim*, two years of days, two complete solar revolutions, after the events mentioned in the preceding chapter.

2 And, behold, there came up out of the river, seven well favoured ^a kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, ^a rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, ^a that his spirit was troubled; and he sent and called for all ^a the magicians of Egypt, and all the ^a wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^a wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

The river] The NILE, the great source of the fertility of Egypt.

Verse 2. *There came up out of the river seven well-favoured kine*] This must certainly refer to the hippopotamus, or river horse, as the circumstances of coming up out of the river, and feeding in the field, characterize that animal alone. The hippopotamus is the well-known inhabitant of the Nile, and frequently, by night, comes out of the river to feed in fields, or in the sedge by the river side.

Verse 6. *Blasted with the east wind*] It has been very properly observed, that all the mischiefs done to corn or fruit by blasting, smutting, mildews, locusts, &c. are attributed to the east wind.—See Exod. x. 13. xiv. 21. Psal. lxxviii. 26. Ezek. xvii. 10. John iv. 8. In Egypt it is peculiarly destructive, because it comes through the parched deserts of Arabia, often destroying vast numbers of men and women. The destructive nature of the *simoom*, or *emoon*, is mentioned by almost all travellers. Mr. Bruce thus speaks of it in his travels in Egypt. On their way to Syene, Idris, their guide seeing one of these destroying blasts coming, cried out with a loud voice to the company, "Fall upon your faces, for here is the *simoom*!" "I saw," says Mr. B. "from the S. East a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of bluish upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground, with my head northward, when I felt the heat of its current plainly upon my face. We all lay flat upon the ground as if dead, till Idris told us it was blown over. The meteor, or purple haze which I saw, was indeed passed, but the light air that still blew, was of a heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it; nor was I free from an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, near two years afterward." Travels, vol. vi. p. 462. On another occasion, the whole company were made ill by the effects of one of these pestilential blasts, so that they had scarcely strength sufficient left to load their camels. Ib. p. 494. The action of this destructive wind is particularly referred to by the prophet Hosea, chap. xiii. 15. *Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up, he shall spoil the treasure of all pleasant fields.*

Verse 8. *Called for the magicians*] חֲרָטִים *charethumim*, the word here used may probably mean no more than interpreters of abstruse and difficult subjects; and especially of the Egyptian hieroglyphics, an art which is now entirely lost. It is most likely, that the term is Egyptian, and consequently its etymology must remain unknown to us. If Hebrew, Mr. Parkhurst's definition

11 And ^a we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, a Hebrew, ^a servant to the captain of the guard; and we told him, and he ^a interpreted to us our dreams; to each man, according to his dream, he did interpret.

13 And it came to pass, ^a as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they ^a brought ^a him hastily ^a out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: ^a and I have heard say of thee, *that* ^a thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, ^a *It is* not in me: ^a God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, ^a In my dream, behold, I stood upon the bank of the river.

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

may be as good as any, "חֲרָטִים *chareh*, a pen or instrument to write or draw with, and חֲרָטִים *lam*, to perfect or accomplish, those who were perfect in drawing their sacred, astrological, and hieroglyphical figures or characters, and by means of them pretended to extraordinary feats, among which was the interpretation of dreams. They seem to have been such persons as Josephus, (Ant. lib. ii. c. 9. s. 2.) calls "ἱερογλυφιστῆς, sacred scribes, or professors of sacred learning."

Wise men] חֲכָמִים *chakameyah*, the persons who, according to Porphyry, "addicted themselves to the worship of God and the study of wisdom, passing their whole life in the contemplation of divine things. Contemplation of the stars, self-purification, arithmetic, and geometry; and singing hymns in honour of their gods, was their continual employment."—See Dodd. It was probably among these that Pythagoras conversed, and from whom he borrowed that modest name by which he wished his countrymen to distinguish him: viz. φιλόσοφος, a philosopher, simply, a lover of wisdom.

Verse 9. *I do remember my faults*] It is not possible he could have forgotten the circumstance to which he here alludes: it was too intimately connected with all that was dear to him, to permit him ever to forget it.—But it was not convenient for him to remember this before; and probably he would not have remembered it now, had he not seen, that giving this information in such a case, was likely to serve his own interest. We are justified in thinking evil of this man, because of his scandalous neglect of a person who foretold the rescue of his life from imminent destruction, and who being unjustly confined, prayed to have his case fairly represented to the king, that justice might be done him; but this courtier, though then in the same circumstances himself, found it convenient to forget the poor friendless Hebrew slave.

Verse 14. *They brought him hastily out of the dungeon*] Pharaoh was in perplexity on account of his dreams; and when he heard of Joseph, he sent immediately to get him brought before him. He *shared* himself, having let his beard grow all the time he was in prison, he now trimmed it: the change of raiment was, no doubt, furnished out of the king's wardrobe; as Joseph, in his present circumstances, could not be supposed to have any changes of raiment.

Verse 16. *It is not in me, &c.*] בִּלְאֵדִי *biladi*, without, or independently of me; I am not essential to thy comfort, God himself has thee under his care, and he will send thee, or answer thee, peace; thou shalt have prosperity (שְׁלוֹם *shelom*), howsoever ominous thy dreams may appear. By this answer he not only conciliated the mind of the king, but led him to expect his help from that God, from whom alone all comfort, protection, and prosperity must proceed.

Verse 18. *Seven kine, fat-fleshed*] See on verse 2. And observe farther, that the seven fat and the seven lean kine

19 And, behold, seven other kine came up after them, poor, and very ill favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine, did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do.

26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

27 And the seven thin and ill favoured kine that came up after them, are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh: What God is about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

32 And, for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants,

^a Heb. came to the inward parts of them.—^b Or, small.—^c Ver. 9. Dan. 4. 7. 1 Sam. 2. 25. 26. Rev. 4. 1.—^d 2 Kings 8. 1.—^e Ver. 25.—^f Ver. 31.—^g Ver. 34. ^h Ch. 43. 13.—ⁱ Heb. heavy.

^a Num. 22. 19. Isai. 46. 10, 11.—^b Or, prepared of God.—^c Or, overseers. Prov. 6. 7, 8.—^d Ver. 43.—^e Heb. be not cut off.—^f Ch. 47. 15, 16.—^g Psa. 105. 15. Acts 7. 14.

coming out of the same river, plainly show, at once, the cause both of the plenty and the dearth. It is well known that there is scarcely any rain in Egypt; and that the country depends for its fertility, on the overflowing of the Nile; and that the fertility is in proportion to the duration and quantity of the overflow. We may therefore safely conclude, that the seven years of plenty were owing to an extraordinary overflowing of the Nile; and that the seven years of dearth were occasioned by a very partial, or total want of this essentially necessary inundation. Thus then, the two sorts of cattle, signifying years of plenty and want, might be said to come out of the same river, as the inundation was either complete, partial, or wholly restrained; see on ver. 31.

Verse 21. And when they had eaten them up, &c.] Nothing can more powerfully mark the excess and severity of the famine than creatures of the beeve kind eating each other, and yet without any effect; remaining as lean and as wretched as they were before. A sense of want increases the appetite and stimulates the digestive powers to unusual action; hence the concoction of the food becomes very rapid, and it is hurried through the intestines, before its nutritive particles can be sufficiently absorbed; and thus, though much is eaten, very little nourishment is derived from it. And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. A most nervous and physically correct description.

Verse 25. God hath showed Pharaoh what he is about to do.] Joseph thus shows the Egyptian king, that though the ordinary cause of plenty or want is the river Nile, yet its inundations are under the direction of God—the dreams are sent by him, not only to signify beforehand the plenty and want, but to show also, that all these circumstances, however fortuitous they may appear to man, are under the direction of an overruling Providence.

Verse 31. The plenty shall not be known in the land, by reason of that famine following.] As Egypt depends for its fertility on the flowing of the Nile, and this flowing is not always equal, there must be a point to which it must rise, to saturate the land sufficiently, in order to produce grain sufficient for the support of its inhabitants. Pliny, Hist. Nat. lib. 5. cap. 9. has given us a scale, by which the plenty and dearth may be ascertained; and from what I have been able to collect from modern travellers, this scale may be yet considered as perfectly correct. *Iustum incrementum est cubitorum xvi. Minores aquae non omnia rigant, amphiores delinunt tardius recedendo. His serendi tempora abeunt solo madente, nil non dant silicis. Utrumque reputat provincia. In xii. cubitis famem sentit. In xiii. etiamnum eaurit, xiv. cubitis hilaritatem afferunt, xv. securitatem, xvi.*

delicias. "The ordinary height of the inundations is sixteen cubits. When the waters are lower than this standard, they do not overflow the whole ground: when above this standard, they are two long in running off. In the first case the ground is not saturated; by the second, the waters are detained so long on the ground, that seed-time is lost. The province marks both. If it rise only twelve cubits, a famine is the consequence. Even at thirteen cubits, hunger prevails; fourteen cubits produces general rejoicing; fifteen, perfect security, and sixteen, all the luxuries of life."

When the Nile rises to eighteen cubits, it prevents the sowing of the land in due season, and as necessarily produces a famine, as when it does not overflow its banks.

Verse 33. A man discreet and wise.] As it is impossible that Joseph could have foreseen his own elevation, consequently he gave this advice without any reference to himself. The counsel, therefore, was either immediately inspired by God, or was dictated by policy, prudence, and sound sense.

Verse 34. Let him appoint officers] פקידים pekadim, visitors, overseers: translated by Ainsworth, bishops; see chap. xxxix. 1.

Take up a fifth part of the land.] What is still called the meery, or that part of the produce which is claimed by the king, by way of tax. It is probable, that in Joseph's time, it was not so much as a fifth part, most likely a tenth; but as this was an extraordinary occasion, and the earth brought forth by handfuls, ver. 47. the king would be justified in requiring a fifth, and from the great abundance, the people could pay this increased tax without feeling it to be oppressive.

Verse 35. Under the hand of Pharaoh.] To be completely at the disposal of the king.

Verse 37. The thing was good.] Pharaoh and his courtiers saw that the counsel was prudent, and should be carefully followed.

Verse 38. In whom the Spirit of God is] רוח אלהים ruach elohim, the identical words used chap. i. 2. and certainly must be understood here, as in the preceding place. If the Egyptians were idolaters, they acknowledged Joseph's God: and it is not to be supposed that they only became acquainted with him on this occasion. The knowledge of the true God was in Egypt long before; but it is very likely that though they acknowledged his influence with respect to Joseph, as they saw most clearly that he acted under an influence far beyond that of their magicians, for he interpreted dreams, which they could not; yet they might, notwithstanding, have their gods many, and their lords many, at this time: for we know that in religious matters, they were exceedingly corrupt afterward.

Can we find *such a one as this is*, a man ^a in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is none so discreet and wise as thou art*:

40 ^b Thou shalt be over my house, and according unto thy word shall all my people ^c be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have ^d set thee over all the land of Egypt.

42 And Pharaoh ^e took off his ring from his hand, and put it upon Joseph's hand, and ^f arrayed him in vestures of ^g fine linen, ^h and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; ⁱ and they cried before him, ^j Bow the knee: ^k and he made him ruler ^l over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pha-

^a Numb. 27. 18. Job 22. 6. Prov. 2. 6. Dan. 4. 8, 18. & 11, 14. & 3. 3. — b Psal. 135. 24. 1 Mac. 2. 52. — c Acts 7. 10. — Heb. he served, or him — d Dan. 6. 3. — e Exod. 3. 10. & 2. 2. — f Exod. 8. 15. — g Or, *fine* — h Dan. 5. 7. — i Exod. 6. 2. — j Or, *Tender father*. — k Ch. 45. 8.

Verse 40. *According unto thy word shall all my people be ruled*] Literally, *At thy mouth shall all my people kiss*—In the eastern countries it is customary to kiss any thing that comes from a superior, and this is done by way of testifying respect and submission. In this sense the words in the text are to be understood. All the people shall pay the profoundest respect and obedience to all thy orders and commands.

Only in the throne will I be greater than thou.] This, in one word, is a perfect description of a *prime minister*—Thou shalt have the sole management, under me, of all state affairs.

Verse 42. *And Pharaoh took off his ring—and put it upon Joseph's hand*] In this ring was probably set the king's *signet*, by which the royal instruments were sealed; and thus Joseph was constituted what we would call lord chancellor, or lord keeper of the privy seal.

Vestures of fine linen] *we sheeh*. Whether this means *linen* or *cotton* is not known. It seems to have been a term by which both were denominated: or it may be some other substance or cloth with which we are unacquainted. If the fine linen of Egypt was such as that which invests the bodies of the mummies, and these in general were persons of the first distinction, and consequently were enveloped in cloth of the finest quality, it was only *fine* comparatively speaking, Egypt being the only place at that time, where such cloth was manufactured. I have often examined the cloth about the bodies of the most splendidly ornamented mummies, and found it sackcloth when compared with the fine *Irish* linens. As this *sheeh* appears to have been a part of the royal clothing, it was probably both *scarce* and *costly*. By comparing, says Parkhurst, Exod. xxv. 4. xxvi. 1. with 2 Chron. ii. 14. and Exod. xxvi. 31. with 2 Chron. iii. 14. it appears, that *we bute*, cotton, is called *we sheeh*: and by comparing Exod. xxviii. 42. with Exod. xxix. 28. that *we bad*, linen, is also called *we sheeh*; so that *sheeh* seems a name expressive of either of these from their *cheerful vivid whiteness*.

Put a gold chain about his neck] This was not merely a *badge of office*. The *chain* might be intended to point out the *union*, which should subsist between all parts of the government—the king, his ministers, and the people; as also that *necessary dependence* which they had reciprocally on each other, as well as the *connection* which must be preserved between the different members of the body politic, and the laws and institutions by which they were to be governed. Its being of *gold*, might be intended to show the excellence, utility, and permanence of a government constituted on wise, just, and equal laws. We are justified in drawing such inferences as these; because, in ancient times, in all nations, every thing was made an *emblem* or *representation* of some spiritual or moral subject. It is strange that, probably without adverting to the reasons, the *chain of gold* worn about the neck, is, in different nations, an emblem of *civil authority*.

Verse 43. *He made him to ride in the second chariot*] That which usually followed the king's chariot in public ceremonies.

Bow the knee] *Abrech*, which we translate, *bow the knee*, and which might as well translate any thing else, is probably an *Egyptian* word, the signification of which is utterly unknown. If we could suppose it to be

raoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name ^a Zaphnath-paaneah; and he gave him to wife, Asenath, the daughter of Poti-pherah, ^b priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph was thirty years old when he ^c stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plentiful years, ^d the earth brought forth by handfuls.

48 And he gathered up all the food ^e of the seven years, which were in ^f the land of Egypt, and laid up the food, in the cities: the food of the field, which ^g was round about every city, laid he up in the same.

49 And Joseph gathered corn ^h as the sand of the sea, very much, until he left numbering: for *it was without number*.

^a Heb. *Abrech*—on Ch. 42. 6. & 45. 6. — b Acts 7. 18.—c Which is the Coptic name, *A remany of secrets*, or *The one to whom secrets are revealed*. — d Exod. 2. 18. 2 Sam. 8. 18. & 37. 22.—e 1 Sam. 15. 21. 1 Kings 12. 6. — f Dan. 1. 12.—g Ch. 22. 17. Judges 7. 12. 1 Sam. 13. 6. — h Psal. 78. 27.

a *Hebrew* word, it might be considered as compounded of *אב* *ab*, father, and *רַק* *rak*, tender: for Joseph might be denominated a *father*, because of his care over the people; and the *provision* he was making for their preservation; and *tender*, because of his youth. Or, it may be compounded of *אב* *ab*, father, and *בָּרַךְ* *barak*, blessing, the latter *ב* *both* being easily lost in the preceding one. And Joseph might have this epithet as well as the other, on account of the care he was taking to turn aside the heavy curse of the seven years of famine, by accumulating the *blessings* of the seven years of plenty. Besides, *father* seems to have been a name of office, and probably *father of the king*, or *father of Pharaoh*, might signify the same as the *king's minister* among us; see on chap. xiv. 8. But if it be an Egyptian word, it is vain to look for its signification in Hebrew.

Verse 44. *I am Pharaoh*] The same as if he had said, *I am the king*; for *Pharaoh* was the common title of the sovereigns of Egypt.

Verse 45. *Zaphnath-paaneah*] The meaning of this title is as little known as that of *abrech* in the preceding verse. Some translate it, *the revealer of secrets*; others, *the treasury of glorious comfort*. St. Jerom translates the whole verse in a most arbitrary manner. *Vertique nomen ejus et vocavit eum linguā Aegyptiaca Salutaris mundi.* "And he changed his name, and called him in the Egyptian language, *The Saviour of the world*." None of the other versions acknowledge this unprincipled gloss, and it is certainly worthy of no regard. All the etymologies hitherto given of this word, are, to say the least of them, *doubtful*. I believe it also to be an Egyptian epithet, designating the office to which he was now raised; and similar to our compound terms, *prime minister*, *lord chancellor*, *high treasurer*, *chief justice*, &c.

Asenath, the daughter of Poti-pherah.] There is no likelihood, that the *Poti-pherah* mentioned here is the same as the *Potiphar* who had purchased Joseph, and on the false accusation of his wife, cast him into prison. 1. The Scripture gives no intimation that they were one and the same person. 2. *Poti-pherah* had children, and *Potiphar* was a *eunuch*; see on chap. xxxvii. 36. for though eunuchs often kept women, there is no proof that they had any issue by them.

Priest of On] For the signification of the word *poti* *cohen* or *priest*, see on chap. xiv. 18. ON is rendered *Heliopolis*, (the city of the sun,) by the Septuagint: and it is very likely that this *Poti-pherah* was *intendant* of that *nome* or province, under Pharaoh.

Joseph went out over all the land] No doubt for the building of granaries, and appointing proper officers to receive the corn in every place, as Dr. Dodd has very properly conjectured.

Verse 46. *Joseph was thirty years old*] As he was *seventeen* years old when he was sold into Egypt, chap. xxxvii. 2. and was now *thirty*, he must have been *thirteen* years in slavery.

Stood before Pharaoh] This phrase always means admission to the immediate presence of the sovereign, and having the honour of his most unlimited confidence. Among the Asiatic princes, the privilege of coming *even to their seat*, of standing before them, &c. was granted only to the highest favourites.

Verse 47. *The earth brought forth by handfuls*] This probably refers to *rice*, as it grows in tufts; a great num-

CHAPTER XLII.

50 ¶ And unto Joseph were born two sons before the years of famine came, which Asepath, the daughter of Potipherah, a priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: for God said he, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt, to Joseph, for to buy corn; because that the famine was so sore in all lands.

Jacob sent his two sons to Egypt to buy corn, 1-3; but refused to permit Benjamin to go, 4. They arrive in Egypt, and bow themselves before Joseph, 5, 6. He treats them roughly, and calls them spies, 7-20. They defend themselves, and give an account of their family, 11-12. He appears unmoved, and puts them all in prison for three days, 13-17. On the third day he releases them on condition of their bringing Benjamin, 18-20. Being convicted by their consciences, they reproach themselves with their cruelty to their brother Joseph, and consider themselves under the displeasure of God, 21-22. Joseph is greatly affected—detains Simeon as a pledge for Benjamin, orders their sacks to be filled with corn, and the purchase money to be put in each man's sack, 23, 25. When one of them was going to give him as a provender, he discovered his money in the mouth of the sack, at which they were greatly alarmed, 26-28. They return to their father in Canaan, and relate what happened to them in their journey, 29-34. On emptying their sacks, each man's money is found in his sack's mouth, which causes alarm both to them and their father, 35. Jacob deprecates the loss of Joseph and Simeon, and refuses to let Benjamin go, though Reuben offers his two sons as pledges for his safety, 36-38.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and

1 Ch. 42. 20. & 43. 5.—Or, prince. Ver. 42. 2 Sam. 9. 12.—4 That is, forgetting. That is, fruitful.—Ch. 42. 22.—Or Sam. 105. 16. Acts 7. 11.

1 Ver. 20.—7 But, all wherein was.—Ch. 42. 6. & 47. 14.—8 Dent. 9. 25.—9 Acts 7. 12.—Ch. 42. 8. Sam. 105. 17. 1 Sam. 13. 1.—12 Ver. 28.—13 Acts 7. 11.—Ch. 41. 41.

her of stalks proceeding from the same seed. In those years we may reasonably suppose, the Nile rose sixteen cubits: see on ver. 31.

Verse 50. Two sons] Whom he called by names expressive of God's particular and bountiful Providence toward him. MANASSEH, מנשה *menashah*, signifies *forgetfulness*, from מנשח *nashach* to forget. And EPHRAIM, עפרים *ephraim*, *fruitfulness*, from פרה *parah*, to be fruitful; and he called his sons by these names, because God had enabled him to forget all his toil, disgrace, and affliction, and had made him fruitful in the very land in which he had suffered the greatest misfortune and indignities.

Verse 54. The seven years of dearth began to come] Owing, in Egypt, to the Nile not rising more than twelve or thirteen cubits; see on ver. 31. but there must have been other causes which affected other countries not immediately dependent on the Nile, though remotely with Egypt and Canaan.

The dearth was in all lands] All the countries dependent on the Nile. And it appears that a general drought had taken place, at least through all Egypt and Canaan; for, it is said, ver. 57. that the famine was sore in all lands; Egypt, and Canaan, and their respective dependencies.

Verse 56. When all the land of Egypt was famished] As Pharaoh, by the advice of Joseph, had exacted a fifth part of all the grain during the seven years of plenty, it is very likely that no more was left than what was merely necessary to supply the ordinary demand, both in the way of home consumption, and for the purpose of barter or sale to neighbouring countries.

Verse 56. Over all the face of the earth] The original פני כל הארץ *peney ha-arets*, should be translated, all the face of THAT LAND; viz. Egypt, as it is explained at the end of the verse.

Verse 57. All countries came into Egypt—to buy] As there had not been a sufficiency of rains, vapours, &c. to swell the Nile to effect a proper inundation in Egypt, the same cause would produce drought, and consequently, scarcity, in all the neighbouring countries: and this may be all that is intended in the text.

1. As the providence of God evidently led the butler and baker of Pharaoh, as well as the king himself, to dream the prophetic dreams mentioned in this and the preceding chapter; so his Spirit in Joseph led to the true interpretation of them. What a proof do all these things give us of a Providence that is so general as to extend its influence to every part; and so particular, as to notice, influence, and direct the most minute circumstances. Surely, God has his way every where; and all things serve his will.

2. Dreams have been, on one hand, superstitiously regarded; and on the other, sceptically disregarded. That

some are prophetic, there can be no doubt; that others are idle, none can hesitate to believe. Dreams may be divided into the six following kinds. 1. Those which are the mere nightly result of the mind's reflections and perplexities during the business of the day. 2. Those which spring from a diseased state of the body, occasioning startings, terrors, &c. 3. Those which spring from an impure state of the heart, repeating those acts or images of illicit pleasure, riot, and excess, which form the business of a profligate life. 4. Those which proceed from a diseased mind, occupied with schemes of pride, ambition, grandeur, &c. These, as forming the characteristic conduct of the life, are repeatedly reacted in the deep watches of the night, and strongly agitate the soul with illusive enjoyments and disappointments. 5. Those which come immediately from Satan, which instil thoughts and principles opposed to truth and righteousness, leaving strong impressions on the mind suited to its natural bent and turn, which, in the course of the day, by favouring circumstances, may be called into action. 6. Those which come from God, and which necessarily lead to him, whether prophetic of future good or evil; or impressing holy purposes, and heavenly resolutions. Whatever leads away from God, truth, and righteousness, must be from the source of evil: whatever leads to obedience, to God, and to acts of benevolence to man, must be from the source of goodness, and truth. Reader, there is often as much superstition in disregarding, as in attending to dreams: and he who fears God will escape it in both.

NOTES ON CHAPTER XLII.

Verse 1. Jacob saw that there was corn] That is, Jacob heard from the report of others, that there was plenty in Egypt. The operations of one sense, in Hebrew, are often put for those of another. Before agriculture was properly known and practised, famines were frequent: Canaan seems to have been peculiarly vexed by them; there was one in this land in the time of Abraham, chap. xii. 10. another in the days of Isaac, chap. xxvi. 1. and now a third in the time of Jacob: to this St. Stephen alludes, Acts vi. 11. there was great affliction; and our FATHERS found no sustenance.

Verse 6. Joseph was the governor] שר shallit, an intendant, a protector, from שר *shalat*, to be over as a protector; hence שר שילית *shillit*, shields, or arms for protection and defence, 2 Sam. viii. 7. and שר שילון *shillon*, power and authority, Eccles. viii. 4, 8. and hence the Arabic *salila* *salila* a lord, prince, or king, from *salila* *salila*, he obtained and exercised dominion, he ruled. Was it not from this very circumstance, Joseph being *shallit*, that all the Mohammedan governors of Egypt, &c. took the title of Sultan.

Bowed down themselves before him] Thus fulfilling the prophetic dream, chap. xxxvii. 7, 8. which they had

' bowed down themselves before him *with their faces* to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake ⁵ roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 (And Joseph knew his brethren, but they knew not him.)

9 And Joseph ⁵ remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye *are* come.

10 And they said unto him, Nay, my lord, but to buy food *are* thy servants come.

11 We *are* all one man's sons; we *are* true men, thy servants *are* no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye *are* come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one ¹ *is* not.

14 And Joseph said unto them, That *is* it that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: ⁵ By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be ¹ kept in prison, that your words may be proved, whether *there be any* truth in you; or else *by* the life of Pharaoh surely ye *are* spies.

[Ch. 37. 7.—⁵ Heb. *hard things with them*.—Ch. 37. 5, 9.—Ch. 37. 30. Lam. 5. 7. See Ch. 44. 30.—¹ See 1 Sam. 1. 20. & 17. 55. Judith 11. 7.—⁵ Heb. *bound*.—on Heb. gathered.—¹ Lev. 25. 43. Neh. 5. 15.—⁵ Ver. 24. Ch. 43. 5. & 44. 23.]

taken every precaution to render null and void. But there is neither might nor counsel against the Lord.

Verse 9. *Joseph remembered the dreams*] When he saw they were his own brethren, and saw them *bowing down themselves before him with their faces to the earth*, ver. 6.

Ye are spies] מרגלים *meraglim* *atem*, ye are footmen, tramps about, footpads, vagabonds, lying in wait for the property of others. Persons who, under the pretence of wishing to buy corn, desire only to find out whether the land be so defenceless that the *tribes* to which ye belong, (see ver. 11.) may attack it successfully, drive out the inhabitants, and settle in it yourselves; or having plundered it, retire to your deserts. This is a frequent custom among the Arabs to the present day. Thus Joseph spake *roughly* to them, merely to cover, for the time being, that warmth of affection which he felt toward them; and that being thus brought, apparently, into straits and dangerous circumstances, their consciences might be awakened, that they might reflect on and abhor their own wickedness.

Verse 11. *We are all one man's sons*] We do not belong to different tribes, and it is not likely that *one family* would make a hostile attempt upon a whole kingdom. This seems to be the very ground that Joseph took: viz. that they were persons belonging to different tribes. Against this particularly, they set up their defence, asserting in the most positive manner, that they all belonged to one family; and it is on the *proof* of this, that Joseph puts them, ver. 15. in obliging them to leave one as a hostage, and insisting on their bringing their remaining brother; so that he took exactly the same precautions to detect them, as if he had had no acquaintance with them, and had every reason to be suspicious.

Verse 13. *One is not*] An elliptical sentence—*one is not alive*.

Verse 15. *By the life of Pharaoh*] חַי פַּרְעֹה *chay Pharaoh*—*Pharaoh liveth*—as if he had said, as surely as the king of Egypt lives, so surely shall ye not go hence, unless your brother come hither—here therefore is no *oath*; it is just what they themselves make it in their report to their father, chap. xliii. 3. *the man did solemnly protest unto us*; and our translators should not have put it in the form of an oath, especially as the original not only will bear another version, but is absolutely repugnant to this.

Verse 18. *I fear God*] אֵלֹהִים יִירָא *elohim ani yore*, literally translated, the passage runs thus, *I also fear the gods*; but the emphatic (אֵלֹהִים) *ha* is probably added by Joseph, both here and in his conversation with Pharaoh, the more particularly to point out the eminence and perfection of the Supreme Being, as contradistinguished from the gods of Egypt. He seems to say to his brethren, *I am*

17 And he ⁵ put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; ⁵ for I fear God:

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But ⁵ bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, ⁵ We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; ⁵ therefore is this distress come upon us.

22 And Reuben answered them, saying, ⁵ Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is ¹ required.

23 And they knew not that Joseph understood them; for ⁵ he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and ⁵ thus did he unto them.

26 And they laden their asses with the corn, and departed thence.

27 And as ⁵ one of them opened his sack to

[p Job 35. 9. & Hos. 5. 15.—Prov. 21. 15. Matt. 7. 2.—Ch. 37. 32.—Ch. 4. 6. 1 Kings 2. 32. 2 Chron. 24. 22. Ps. 12. Luke 11. 20, 21.—⁵ Heb. *an interpreter was between them*.—¹ Matt. 5. 44. Rom. 12. 17, 30, 31.—⁵ See Ch. 43. 12.]

a worshipper of the true God, and ye have nothing to fear.

Verse 21. *We are verily guilty*] How finely are the office and influence of conscience exemplified in these words! It was about *twenty-two* years since they had sold their brother, and probably their conscience had been lulled asleep to the present hour. God combines and brings about those favourable circumstances, which produce *attention* and *reflection*, and give weight to the expostulations of conscience. How necessary to hear its voice in time, for *here*, it may be the instrument of salvation; but if not heard in this world, it must be heard in the next; and *there*, in association with the *unquenchable fire*, it will be the *never-dying worm*. Reader, has not *thy sin* as yet found thee out? Pray to God to take away the veil from thy heart, and to give thee that deep sense of guilt which shall oblige thee to flee for refuge to the hope which is set before thee in the Gospel of Christ.

Verse 23. *For he spake unto them by an interpreter*] Either there was a very great difference between the two languages as then spoken, or Joseph, to prevent all suspicion, might affect to be ignorant of both. We have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians, could understand each other in a general way; though there are also proofs, that there was a considerable difference between their dialects.

Verse 24. *Took—Simeon, and bound him before their eyes*] This was *retaliation*, if, as the rabbins suppose, it was Simeon who bound Joseph, and put him into the pit. A recollection of this circumstance must exceedingly deepen the sense he had of his guilt.

Verse 25. *Commanded to fill their sacks*] כִּסְּוֵם *koleyhem*, their vessels, probably large woollen bags, or baskets lined with leather, as Sir John Chardin says, are still in use through all Asia, and which are called *tambeltis*; they are covered with leather, the better to resist the wet, and to prevent dirt and sand from mixing with the grain; those vessels, of whatever sort, must have been different from those called *pe sak* in the 27th and following verses, which was probably only a small sack or bag, in which each had reserved a sufficiency of corn for his use during the journey; the larger vessels or bags, serving to hold the *what* they had brought, and their own packages. The reader will at once see, that the English word *sack* is plainly derived from the Hebrew.

Verse 26. *They laden their asses*] Amounting, no doubt, to several *scores*, if not *hundreds*; else they could not have brought a sufficiency of corn for the support of so large a family as that of Jacob.

Verse 27. *One of them opened his sack*] From ver. 35. we learn that each of the ten brethren, on emptying his

give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, it is even in my sack; and their heart *failed them*, and they were afraid, saying one to another, What *is* this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, *spake* roughly to us, and took us for spies of the country.

31 And we said unto him, *We are true men*: we are no spies;

32 *We be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, *Hereby shall I know that ye are true men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

z Heb. went forth.—y Ver. 7.—a Heb. with us heard things.—a Ver. 15, 19, 20. b Ch. 24. 10.—c See Ch. 42. 31.

sack when he returned, found his money in it: can we suppose that this was not discovered by them all before? It seems not: and the reason was probably this; the money was put in the *mouth* of the sack of *one* only; in the sacks of the others it was placed *at or near to the bottom*: hence only one discovered it on the road; the rest found it when they came to empty their sacks at their father's house.

In the *inn* *בית המלון* *ba-malon*, from *לון* *lan*, to lodge, stay, remain, &c. The place at which they stopped to bait or rest themselves and their asses. Our word *inn* gives us a false idea here—there were no such places of entertainment at that time in the desert over which they had to pass; nor are there any to the present day. Travellers generally endeavour to reach a *well*, where they fill their *girbabs*, or leather bottles, with fresh water, and having clogged their camels, asses, &c. permit them to crop any little verdure there may be in the place, keeping watch over them by turns. This is all we are to understand by the *malon*, or *inn*, in the text; for even *caravan-serais* were not then in use, which are generally no more than four *walls* perfectly exposed, the place being open at the top.

Verse 28. *Their heart failed them* *לִבָּם נִסְּתָה* *va-yetsa libbām*, *their heart went out*—this refers to that spasmodic affection which is felt in the breast at any sudden alarm or fright. Among the common people in our own country, we find an expression exactly similar—"My heart seemed to leap out at my mouth;" used on similar occasions.

What *is* this that God hath done unto us? Their guilty consciences, now thoroughly awakened, were in continual alarms; they felt that they deserved God's curse; and every occurrence served to confirm and increase their suspicions.

Verse 35. *As they emptied their sacks* See on ver. 27.

Verse 36. *All these things are against me* *כָּל אֵלֵינוּ חֲסִידָה* *Alī haū cullānah*; literally, *all these things are upon me*. Not badly translated by the Vulgate, *In me hæc omnia mala reciderunt*. "All these evils fall back upon me." They lie upon me as heavy loads, hastening my death; they are more than I can bear.

Verse 37. *Slay my two sons, if I bring him not to thee* What a strange proposal made by a son to his father, concerning his grandchildren! But they show the honesty and affection of Reuben's heart—he felt deeply for his father's distress, and was determined to risk and hazard every thing in order to relieve and comfort him. There is scarcely a transaction in which Reuben is concerned, that does not serve to set his character in an amiable point of view, except the single instance mentioned chap. xxxv. 22. and which, for the sake of decency and piety, we should wish to understand as the Targumists have explained it; see the notes.

Verse 38. *He is left alone* i. e. Benjamin is the only remaining son of Rachel: for he supposed Joseph, who was the other son, to be dead.

Ye shall bring down my gray hairs with sorrow, &c. Here he keeps up the idea of the oppressive burden mentioned on ver. 36. to which every occurrence was adding an additional weight; so that he felt it impossible to support it any longer.

The following observations of Dr. Dodd on this verse

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall *traffic* in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye *bereaved of my children*: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye *bring down* my gray hairs with sorrow to the grave.

d Ch. 42. 14.—e Ver. 12. & Ch. 37. 26. & 44. 28.—f Ver. 4. & Ch. 44. 29.—g Ch. 37. 26. & 44. 31.

are very appropriate and judicious. "Nothing can be more tender and picturesque than the words of the venerable patriarch. Full of affection for his beloved Rachel, he cannot think of parting with Benjamin, the only remaining pledge of that love, now Joseph, as he supposes, is no more: we seem to behold the gray-headed venerable father, pleading with his sons; the beloved Benjamin standing by his side: impatient sorrow in their countenances, and in his, all the bleeding anxiety of paternal love. It will be difficult, I believe, to find in any author, ancient or modern, a more exquisite picture."

1. THERE is one doctrine relative to the economy of divine Providence, little heeded among men: I mean the doctrine of *restitution*. When a man has done wrong to his neighbour, though on his repentance, and faith in our Lord Jesus, God forgives him his sin, yet he requires him to make *restitution* to the person injured, *if it lie in the compass of his power*. If he do not, God will take care to exact it in the course of his Providence. Such respect has he for the dictates of infinite justice, that nothing of this kind shall pass unnoticed. Several instances of this have already occurred in this history; and we shall see several more. No man should expect mercy at the hand of God, who, having wronged his neighbour, refuses, when he has it in his power, to make *restitution*. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he made not his neighbour amends for the injury he may have done him. The mercy of God, through the blood of the cross, can alone pardon his guilt; but no dishonest man can expect this; and he is a dishonest man who illegally holds the property of another in his hand. The unnatural brethren, who sold their brother into captivity, are now about to be captivated themselves; and the binder himself is bound in his turn; and though a kind Providence does not permit the evil to fall upon them, yet, while apprehending it, they feel all its reality; conscience supplying the lack of *prison, jailer, and bonds*.

2. The ways of Providence are often to us dark and perplexed, so that we are ready to imagine, that good can never result from what appears to us to be directly contrary to our interest; and we often are tempted to think, that those very providential dealings of God, which have for their object our present and eternal welfare, are rather proofs of his displeasure, or evidences of his vindictive judgments. *All these things are against me*, said poor desponding Jacob. Whereas, instead of being *against* him, all these things were *for* him; and by all these means, was the merciful God working for the preservation of himself and his family, and the fulfilment of his ancient promise, that the posterity of Abraham *should be as the stars of heaven for multitude*. How strange is it that our faith, after so many evidences of his goodness, should still be so weak; and that our opinion of him should be so imperfect, that we can never trust him but while he is under our own eye! If we see him producing good, we can believe that he is doing so, and this is all. If we believe not, he abides faithful; but our unbelief must make our own way extremely perplexing and difficult.

CHAPTER XLIII.

The business continuing, Jacob desires his sons to go again to Egypt and buy some food, 1, 2. *Joseph shows the necessity of Benjamin's accompanying them, without whom it would be useless to return to Egypt, 3-5. Jacob expostulates with him, 6. Judah replies, and offers to become surety for Benjamin, 7-10. Jacob, at last, consents, and desires them to take a present with them for the governor of Egypt, and double money, that which they had brought back in their sacks' mouth, and the price of the food they were now to bring; and having prayed for them, sends them away, 11-15. They arrive in Egypt and are brought to Joseph's house: to dine with him, at which they are greatly alarmed, 16-18. They speak to the steward of Joseph's house concerning the money returned in their sacks, 19-22. He gives them encouragement, 23, 24. Having made ready the present, they bring it to Joseph, when he comes home to dine, 25, 26. He speaks kindly to them, and inquires concerning their health, and that of their father, 27, 28. Joseph is greatly affected at seeing his brother Benjamin, 29-31. They dine with him, and are distinguished according to their seniority, but Benjamin receives marks of peculiar favour, 32-34.*

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food.

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee,

and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the mana present, a little balm, and a little honey; spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house: and they said, Because of the money that was returned in our sacks, at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we came indeed down at the first time to buy food:

h Ch. 41. 54, 57.—Heb. protesting protested.—i Ch. 42. 30. & 44. 23.—1 Heb. calling called us.—2 Heb. knowing could see.—3 Ch. 44. 32. Philon. 12. 19.—p Or, voice by this.—q Ch. 32. 30. Prov. 12. 16.—r Ch. 37. 25. Jer. 8. 25.

NOTES ON CHAP. XLIII.

Verse 3. *Send the lad with me*] As the original is not *yeled*, from which we have derived our word *lad*, but *naḏr*, it would have been better, had our translators rendered it by some other term, such as *the youth or the young man*, and thus the distinction in the Hebrew would have been better kept up. Benjamin was at this time at least twenty-four years of age, some think *thirty*, and had a family of his own. See ch. xvi. 21.

That we may live, and not die] An argument drawn from self-preservation, what some have termed the *first law of nature*. By your keeping Benjamin, we are prevented from going to Egypt—if we go not to Egypt, we shall get no corn—if we get no corn, we shall all perish by famine; and Benjamin himself, who otherwise might live, must, with thee, and the whole family, infallibly die.

Verse 9. *Let me bear the blame for ever*] כל ימי ימי *vechatali loca col ha-yamim*: then shall I sin, against thee all my days; and consequently be liable to punishment for violating my faith.

Verse 11. *Carry down the man a present*] From the very earliest times, presents were used as means of introduction to great men. This is particularly noticed by Solomon: *A man's gift maketh room for him; and bringeth him before great men*, Prov. xviii. 16. But what was the present brought to Joseph on this occasion? After all the labour of commentators, we are obliged to be contented with probabilities and conjecture. According to our translation the gifts were *balm, honey, spices, myrrh, nuts, and almonds*.

BALM מִשְׁחָה *misḥā*, is supposed to signify *resin* in general, or some kind of gum issuing from trees.

HONEY דְּבַשׁ *debash*, has been supposed to be the same as the *rob of grapes*, called in Egypt *dibs*; others think that honey, in the common sense of the term, is to be understood here.

SPICES נִיחֹיִם *niḥōim*, is supposed to mean gum storax, which might be very valuable, on account of its qualities as a perfume.

MYRRH מִרְיָה *miryā*, supposed by some to mean *stacte*, by others to signify an ointment made of myrrh.

NUTS אֲבִימִן *abimim*, by some rendered *pietachio nuts*,

those produced in Syria being the finest in the world; by others *dates*, others *walnuts*, others *pine-apples*, others the nuts of the *terebinth tree*.

ALMONDS אֲשֵׁדִים *shekedim*, correctly enough translated, and perhaps the only article in the collection, of which we know any thing with certainty. It is generally allowed that the land of Canaan produces the best almonds in the East; and on this account, they might be deemed a very acceptable present to the governor of Egypt. Those who wish to see this subject exhausted, must have recourse to the *Physica Sacra* of Scheuchzer.

Verse 12. *Double money*] What was returned in their sacks, and what was farther necessary to buy another load.

Verse 14. This verse may be literally translated thus: "And God, the All-sufficient, shall give you tender mercies before the man, and send to you your other brother, and Benjamin: and I, as I shall be childless, so I shall be childless." That is, I will submit to this privation, till God shall restore my children to me. It appears to me, that this verse is spoken prophetically, and that God at this time gave Jacob a supernatural evidence, that his children should be restored.

Verse 16. *Slay and make ready*] טָבַח טֹבַח *teboch, tebach*, *slay, or make a great slaughter*: let preparations be made for a great feast or entertainment. See a similar form of speech, Prov. ix. 2. 1 Sam. xxv. 11. and Gen. xxi. 54.

Verse 18. *And the men were afraid*] A guilty conscience needs no accuser. Every thing alarms them; they now feel that God is exacting retribution, and they know not what the degree shall be; or where it shall stop.

Fall upon us] הִתְגַּדֵּל עָלֵינוּ *hithgadel alainu*, roll himself upon us. A metaphor from wrestlers; when a man has overthrown his antagonist, he rolls himself upon him, in order to keep him down.

And our asses] Which they probably had in great number with them; and which, if captured, would have been a great loss to the family of Jacob, as such cattle must have constituted a principal part of its riches.

Verse 20. *O sir, we came indeed—to buy food*] There is a frankness now in the conduct of Joseph's brethren,

21 And ^ait came to pass, when we came to the inn, that we opened our sacks, and, behold, *every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.*

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: ^bI had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and ^cgave them water, and they washed their feet; and he gave them asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^dbowed themselves to him to the earth.

27 And he asked them of *their* ^ewelfare, and said, ^f*Is your father well, the old man of whom ye spake? Is he yet alive?*

28 And they answered, Thy servant our father *is* in good health, *he is yet alive.* ^gAnd

they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, ^hhis mother's son, and said, *Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.*

30 And Joseph made haste; for ⁱhis bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^jwept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on ^kbread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that ^lis *an abomination unto the Egyptians.*

33 And they set before him, the first born according to his birthright, and the youngest according to his youth: and the men marvelled *one* at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess *was* ^mfive times so much as any of theirs. And they drank, and ⁿwere merry with him.

^a Ch. 42. 37, 38.—^b Heb. your money comes to me.—^c Ch. 43. 4. & 24. 32.—^d Ch. 37. 13.—^e Heb. peace. Ch. 37. 14.—^f Heb. in these peace to your father.—^g Ch. 42. 11, 12.

^h Ch. 37. 17, 18.—ⁱ Ch. 36. 17, 18.—^j Ch. 42. 13.—^k 1 Kings 2. 25.—^l Ch. 42. 34. n Ver. 25.—^m Ch. 46. 24. Exod. 8. 26.—ⁿ Ch. 46. 22.—^o Heb. drunk largely:—^p Hag. 1. 6. John 2. 10.

that did not exist before: they simply and honestly relate the whole circumstance of the money being found in their sacks on their return from their last journey. Afflictions from the hand of God, and under his direction, have a wonderful tendency to humble the soul. Did men know how gracious his designs are in sending such, no murmur would ever be heard against the dispensations of Divine Providence.

Verse 23. *And he said*] The address of the steward in this verse, plainly proves that the knowledge of the true God was in Egypt. It is probable that the steward himself was a Hebrew, and that Joseph had given him intimation of the whole affair; and though he was not at liberty to reveal it, yet he gives them assurances that the whole business would issue happily.

I had your money] *אני בא כספכם בא לאי; your money comes to me.* As I am the steward, the cash for the corn belongs to me. Ye have no reason to be apprehensive of any evil; the whole transaction is between myself and you; receive therefore the money as a present from the God of your father, no matter whose hands he makes use of to convey it. The conduct of the steward, as well as his words, had a great tendency to relieve and comfort their burdened minds.

Verse 27. *And he asked them of their welfare*] This verse may be thus translated:—"And he asked them concerning their prosperity: and he said, Is your father prosperous, the old man whom ye told me was alive! And they said, Thy servant our father prospers; he is yet alive."

Verse 29. *He lifted up his eyes, and saw his brother Benjamin*] They were probably introduced to him successively, and as Benjamin was the youngest, he would of course be introduced last.

God be gracious unto thee, my son.] A usual salutation in the east from the aged and superiors, to the younger and to inferiors; which, though very emphatic and expressive in ancient times, in the present day means no more than "I am your humble servant;" or, "I am exceedingly glad to see you;" words, which among us mean—just nothing. Even in David's time, they seem to have been, not only devoid of meaning, but to be used as a cloak for the basest and most treacherous designs. *They bless with their mouths, but they curse inwardly.* Hence Joab salutes Amasa, kisses him with apparent affection, and stabs him in the same moment! The case of Judas, betraying the Son of Man with a kiss, will not be forgotten.

Verse 32. *They set on for him by himself, &c.*] From the text it appears evident, that there were three tables, one for Joseph, one for the Egyptians, and one for the eleven brethren.

The Egyptians might not eat bread with the Hebrews] There might have been some political reason for this, with which we are unacquainted; but, independently of this, two may be assigned. 1. The Hebrews were shepherds, and Egypt had been almost ruined by hordes of lawless wandering banditti, under the name of *hyenas*, or *king-shepherds*, who had but a short time before this been

expelled from the land by Amasis, after they had held it in subjection for 259 years, according to *Manetho*, committing the most wanton cruelties. 2. The Hebrews sacrificed those animals which the Egyptians held sacred, and fed on their flesh. The Egyptians were in general very superstitious, and would have no social intercourse with people of any other nation: hence we are informed, that they would not even use the knife of a Greek, because they might have reason to suspect it had cut the flesh of some of those animals which they held sacred. Some are of opinion that the Egyptian idolatry, especially their worship of Apis under the figure of an ox, was posterior to the time of Joseph: ancient monuments are rather against this opinion; but it is impossible to decide either way. The clause in the Alexandrian Septuagint stands thus, *κατασκευασμένης ὅτις ἔστιν τοῖς Αἰγυπτίοις [καὶ τοῖς Ἰσραηλῆσιν]* "For [every shepherd] is an abomination to the Egyptians;" but this clause is probably borrowed from chap. xvi. 34. where it stands in the Hebrew, as well as in the Greek.

Verse 33. *The first-born according to his birthright*] This must greatly astonish these brethren to find themselves treated with so much ceremony, and at the same time with so much discernment of their respective ages.

Verse 34. *Benjamin's mess was five times so much as any of theirs*] Sir John Chardin observes, that "in Persia, Arabia, and the Indies, there are several houses where they place several plates in large salvers, and set one of these before each person, or before two or three, according to the magnificence of each house. The great men of the state are always served by themselves, in the feasts that are made for them; and with greater profusion, their part of each kind of provision being always double, treble, or a larger proportion of each kind of meat." The circumstance of Benjamin's having a mess five times as large as any of his brethren, shows the peculiar honour which Joseph designed to confer upon him. See several useful observations on this subject in *Harmer's Observ.* vol. ii. p. 101, &c. edit. 1693.

1. This scarcity in Canaan was not absolute; though they had no corn, they had honey, nuts, almonds, &c. In the midst of judgment, God remembers mercy. If there was scarcity in Canaan, there was plenty in Egypt; and though his Providence had denied one country corn, and accumulated it in the other, his bounty had placed in the former money enough to procure it from the latter. How true is the saying, "It is never ill with any, but it might be worse." Let us be deeply thankful to God that we have any thing, seeing we deserve no good at his hands.

2. If we examine our circumstances closely, and call to remembrance the dealings of God's Providence towards us, we shall find that we can sing much, both of mercy and of judgment. For one day of absolute unavoidable want, we shall find that we had three hundred and sixty-four, if not of fulness, yet of a competency. Famines, though rarely happening, are every where recorded; innumerable years of abundances are scarcely ever registered! such is the perverseness and ingratitude of man!

CHAPTER XLIV.

Joseph commands his steward to put his cup secretly in Benjamin's sack, 1, 2. The sons of Jacob depart with the corn they had purchased, 3. Joseph commands his steward to pursue them, and charge them with having stolen his cup, 4-6. The brethren excuse themselves, protest their innocence, and offer to submit to be *slaves* should the cup be found with any of them, 7-9. Search is made, and the cup is found in Benjamin's sack, 10-12. They are brought back, and submit themselves to Joseph, 13-16. He determines that Benjamin *alone*, with whom the cup was found, shall remain in captivity, 17. Judah, in a most affecting speech, pleads for Benjamin's enlargement, and offers himself to be a bondsman in his stead, 18-34.

AND he commanded "the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it, in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, "the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, "both let him die, and we also will be my lord's bondmen.

10 And he said, Now also let it be according unto your words: he, with whom it is found, shall be my servant: and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest,

and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they "rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they "fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly "divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, "we are my lord's servants, both we and he also with whom the cup is found.

17 And he said, "God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and "let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and "a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, "Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, "Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

a Heb him that was over his house.—b Or, makest trial.—c Ch. 42, 21.—d Ch. 31, 32.—e Ch. 37, 32, 33. Numb. 14, 8. 3 Sam. 1, 11.—f Ch. 37, 7.

g Or, make trial. Ver. 5.—h Ver. 9.—i Prov. 17, 15.—j Ch. 12, 26, 32. Exod. 28, 32.—k Ch. 37, 32.—l Gen. 42, 15, 21.—m Ch. 42, 3, 5.

NOTES ON CHAPTER XLIV.

Verse 2. Put my cup in the sack's mouth of the youngest. This stratagem seems to have been designed to bring Joseph's brethren into the highest state of perplexity and distress, that their deliverance by the discovery that Joseph was their brother, might have its highest effect.

Verse 5. Whereby he divineth. Divination by cups, has been from time immemorial prevalent among the Asiatics; and for want of knowing this, commentators have spent a profusion of learned labour upon these words, in order to reduce them to that kind of meaning, which would at once be consistent with the scope and design of the history, and save Joseph from the impeachment of sorcery and divination. I take the word *נחש* *nachash* here, in its general acceptance, to view attentively, to inquire. Now there has been in the east a tradition, the commencement of which is lost in immemorial time, that there was a cup, which had passed successively into the hands of different potentates, which possessed the strange property of representing in it the whole world, and all the things which were then doing in it. The cup is called *جام جمشید* *Jami Jemshēd*, the cup of Jemshēd, a very ancient king of Persia, whom late historians and poets have confounded with Bacchus, Solomon, Alexander the Great, &c. This cup, filled with the *ektir* of immortality, they say was discovered when digging to lay the foundations of Persepolis. The Persian poets are full of allusions to this cup, which, from its property of representing the whole world and its transactions, is styled by them *جام جهان نیا* *Jam جهان nima*; "the cup showing the universe," and to the intelligence received by means of it, they attribute the great prosperity of their ancient monarchs, as by it they understood all events, past, present, and to come. Many of the Mohammedan princes and governors affect still to have information of futurity by means of a cup. When Mr. Norden was at *Derri* in the farthest part of Egypt, in a very dangerous situation, an ill-natured and powerful Arab, in a threatening way told

one of their people whom they sent to him, that "He knew what sort of people they were, for he had consulted his cup, and found by it, that they were those of whom one of their prophets had said, that *Franks* (Europeans) would come in disguise, and passing every where, examine the state of the country, and afterward bring over a great number of other Franks, conquer the country, and exterminate all." By this we see that the tradition of the *divining cup* still exists, and in the very same country too, in which Joseph formerly ruled. Now though it is not at all likely that Joseph practiced any kind of divination, yet probably, according to the superstition of those times, (for I suppose the tradition to be even older than the time of Joseph) supernatural influence might be attributed to his cup; and as the whole transaction related here, was merely intended to deceive his brethren for a short time, he might as well affect divination by his cup, as he affected to believe they had stolen it. The steward therefore uses the word *נחש* *nachash*, in its proper meaning. Is not this it out of which my lord drinketh, and in which he inspecteth accurately? ver. 5. And hence Joseph says, ver. 15. Wot ye not, did ye not know, that such a person as I [having such a cup] would accurately and attentively look into it? As I consider this to be the true meaning, I shall not trouble the reader with other modes of interpretation.

Verse 16. What shall we say, &c.] No words can more strongly mark confusion and perturbation of mind.—They, no doubt, all thought that Benjamin had actually stolen the cup; and the probability of this guilt might be heightened by the circumstance of his having that very cup to drink out of at dinner: for as he had the most honourable mess, so it is likely, he had the most honourable cup to drink out of at the entertainment.

Verse 18. Thou art even as Pharaoh.] As wise, as powerful, and as much to be dreaded as he. In the Asiatic countries, the reigning monarch is always considered to be the pattern of all perfection, and the highest honour that can be conferred on any person, is to resemble him to the

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide, instead of the lad, a bondman to my lord; and let the lad go up with his brethren.

• Ch. 42. 1-2. Ch. 43. 18-19. Ch. 37. 32-33. Ch. 42. 35, 36. 1 Sam. 15. 1-4. Ch. 43. 1-4. Exod. 32. 32-33. Heb. And my father. Exod. 15. 8. Job 31. 28. Ps. 116.

monarch; as the monarch himself is likened, in the same complimentary way, to an angel of God—See 2 Sam. xiv. 17, 18. Judah is the chief speaker here, because it was in consequence of his becoming surety for Benjamin, that Jacob permitted him to accompany them to Egypt.—See chap. xliii. 9.

"Every man who reads," says Dr. Dodd, "to the close of this chapter, must confess that Judah acts here the part both of the affectionate brother, and of the dutiful son, who, rather than behold his father's misery in case of Benjamin's being left behind, submits to become a bondman in his stead: and indeed there is such an air of candour and generosity runs through the whole strain of this speech; the sentiments are so tender and affecting, the expressions so passionate, and flow so much from artless nature, that it is no wonder if they came home to Joseph's heart, and forced him to throw off the mask." "When one sees," says Dr. Jackson, "such passages related by men who affect no art, and who lived long after the parties who first uttered them, we cannot conceive how all particulars could be so naturally and fully recorded, unless they had been suggested by his Spirit, who gives mouths and speech unto men; who, being alike present to all successions, is able to communicate the secret thoughts of forefathers to their children, and put the very words of the deceased, never registered before, into the mouths or pens of their successors for many ages after; and that as exactly, and distinctly, as if they had been caught in characters of steel or brass as they issued out of their mouths. For it is plain, that every circumstance is here related with such natural specifications, as if Moses had heard them talk; and therefore could not have been thus represented to us, unless they had been written by his direction, who knows all things, as well fore-past, present, or to come."

To two such able and accurate testimonies I may be permitted to add my own. No paraphrase can heighten the effect of Judah's address to Joseph. To add, would be to diminish its excellence—to attempt to explain, would be to obscure its beauties—to clothe the ideas in other language than that of Judah, and his translators in our Bible, would ruin its energy, and destroy its influence. It is perhaps one of the most tender, affecting pieces of natural oratory ever spoken or penned: and we need not wonder to find that when Joseph heard it, he could not refrain himself, but wept aloud. His soul must have been inexpressible beyond what is common to human nature, had he not immediately yielded to a speech so delicately tender, and so powerfully impressive; and we cannot but deplore the unnatural and unscientific division of the narrative in our common Bibles, which obliges us to have recourse to another chapter, in order to witness the effects which this speech produced on the heart of Joseph.

NOTES ON CHAPTER XLV.

Verse 1. Joseph could not refrain himself. The word *perem kithaphot* is very emphatic; it signifies to force.

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34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

CHAPTER XLV.

Joseph, deeply affected with the speech of Judah, could no longer conceal himself, but discovers himself to his brethren, 1-4. Excuses their conduct towards him, and attributes the whole to the providence of God, 5-8. Orders them to hasten to Canaan, and bring up their father and their own families, &c. because there were five years of the famine yet to come, 9-13. He embraces and converses with all his brethren, 14, 15. Pharaoh hearing that Joseph's brethren were come to Egypt, and that Joseph had desired them to return to Canaan and bring back their families, not only confirms the order, but promises them the best part of the land of Egypt to dwell in; and provides them carriages to transport themselves and their households, 16-20. Joseph provides them with wagons according to the commandment of Pharaoh, and having given them various presents, sends them away with suitable advice, 21-24. They depart, arrive in Canaan, and announce the glad tidings to their father, who for a time believes not, but being assured of the truth of their relation, is greatly comforted, and resolves to visit Egypt, 25-28.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

2. & 119. 143.—w Heb. gave forth his voice in weeping. Numb. 14. 1.—x Acs 7. 15.—y Or, terrified. Job 4. 6. & 32. 15. Matt. 14. 26. Mark 6. 50.—z Ch. 37. 28.

one's self—to do something against nature—to do violence to one's self. Joseph could no longer constrain himself to act a feigned part—all the brother and the son rose up in him at once, and overpowered all his resolution; he felt for his father—he realized his disappointment and agony, and he felt for his brethren, "now at his feet submissive in distress,"—and, that he might give free and full scope to his feelings, and the most ample play to the workings of his affectionate heart, he ordered all his attendants to go out, while he made himself known to his brethren. "The beauties of this chapter," says Dr. Dodd, "are so striking, that it would be an indignity to the reader's judgment to point them out; all who can read and feel, must be sensible of them, as there is, perhaps, nothing in sacred or profane history more highly wrought up, more interesting, or affecting."

Verse 2. The Egyptians and the house of Pharaoh heard.] It seems strange that Joseph should have wept so loud, that his cries should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! "But this," says Sir John Chardin, "is exactly the genius of the people of Asia—their sentiments of joy or grief are properly transports, and their transports are unguarded, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family bursts into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Sometimes they cease all at once, and then begin as suddenly, with a greater shrillness and loudness than one could easily imagine." This circumstance, Sir John brings to illustrate the verse in question. See Harmer, vol. iii. p. 17. But the house of Pharaoh may certainly signify Pharaoh's servants, or any of the members of his household, such as those whom Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean, that the report was brought to Pharaoh's house.—See ver. 16.

Verse 3. I am Joseph.] Mr. Pope supposes, that the discovery of Ulysses to his son Telemachus, bears some resemblance to Joseph's discovery of himself to his brethren. The passage may be seen in Homer, *Odys. l. xvi. ver. 186—218.*

A few lines from Cowper's translation, will show much of the spirit of the original, and also a considerable analogy between the two scenes.

"I am thy father, for whose sake thou lead'st
A life of woe, by violence oppress'd.
So saying, he kiss'd his son, while from his cheeks
Tears trickled, tears till then perform'd restraint."
—Then tears Telemachus
His arms around his father's neck, and wept
Fangs of soft sorrow, not to be suppress'd,
Said: both—
So they their cheeks with big round drops of woe
Bewatering stood."—See the note on ver. 1.

I forbear to quote Pope's translation, because it bears little or no resemblance to the original—it seems rather to be forged for the parallel he had in view.

5 Now therefore ^abe not grieved, ^bnor angry with yourselves, that ye sold me hither: ^cfor God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which, *there shall* neither be earing nor harvest.

7 And God sent me before you ^dto preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me ^ea father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And ^fthou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* ^gmy mouth that speaketh unto you.

13 And ye shall tell my father of all my glory

in Egypt, and of all that ye have seen; and ye shall haste and ^hbring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that, his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it ⁱpleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts and go, get you into the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ^jthe fat of the land.

19 Now thou art commanded, this do ye; take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also ^kregard not your stuff; for the good of all the land of Egypt is yours.

21 ¶ And the children of Israel did so: and Joseph gave them wagons, according to the ^lcommandment of Pharaoh, and gave them provision for the way.

22 To all of them, he gave each man, changes

^a Gen. 40. 2. ^b Gen. 2. 7. ^c Heb. neither let there be anger in your eyes. ^d Ch. 22. 25. ^e Gen. 12. 16. ^f Heb. 9. 2. ^g Heb. 16. 10. ^h Heb. 11. 34. ⁱ Heb. to put for you a reward. ^j Ch. 41. 26. ^k Judg. 17. 10. ^l Job 20. 16. ^m Ch. 47. 1. ⁿ Ch. 42. 28.

^h Acts 7. 14. ⁱ Heb. was good in the eyes of Pharaoh. ^j Ch. 41. 27. ^k Ch. 22. 25. ^l Num. 18. 12. ^m Heb. let not your eyes spare, &c. ⁿ Heb. mouth. ^o Num. 3. 16.

Verse 5. *Be not grieved, nor angry with yourselves*] This discovers a truly noble mind—he not only forgives and forgets, but he wishes even those who had wronged him to forget the injury they had done, that they might not suffer distress on the account, and with deep piety he attributes the whole to the Providence of God; for, says he, God did send me before you to preserve life. On every word here a strong emphasis may be laid. It is not you, but God—it is not you that sold me, but God who sent me—Egypt and Canaan must both have perished, had not a merciful provision been made—you were to come down hither, and God sent me before you—death must have been the consequence of this famine, had not God sent me here to preserve life.

Verse 6. *There shall neither be earing nor harvest*] *Earing* has been supposed to mean collecting the ears of corn; which would confound it with *harvest*: the word, however, means *ploughing*, or *seed-time*, from the Anglo-Saxon *earian*, *erian*, probably from *aro*, to plough—and plainly means, that there should be no seed-time, and consequently no harvest; and why? Because there should be a total want of rain, in other countries, and the Nile should not rise above twelve cubits in Egypt; see on chap. xli. 31. But the expression here must be qualified a little, as we find from chap. xlvii. 19. that the Egyptians came to Joseph to buy seed; and it is probable, that even during this famine they sowed some of the ground, particularly on the borders of the river, from which a crop, though not an abundant one, might be produced. The passage, however, in the above chapter, may refer to the last year of the famine, when they came to procure seed for the ensuing year.

Verse 8. *He hath made me a father to Pharaoh*] It has already been conjectured, that *father* was a name of office in Egypt, and that *father of Pharaoh* might, among them, signify the same as *prime minister*, or the *king's minister* does among us. Calmet has remarked, that among the Phœnicians, Persians, Arabians, and Romans, the title of *father* was given to certain officers of state. The Roman emperors gave the name of *father* to the prefects of the prætorium, as appears by the letters of Constantine to Ablavius. The califfs gave the same name to their *prime ministers*. In Judges xvii. 10. Micah says to the young Levite, *Dwell with me, and be unto me a father and a priest*. And Diodorus Siculus remarks, that the *teachers and counsellors* of the kings of Egypt were chosen out of the *priesthood*.

Verse 10. *Thou shalt dwell in the land of Goshen*] Probably this district had been allotted to Joseph by the king of Egypt, else we can scarcely think he could have promised it so positively, without first obtaining Pharaoh's consent. Goshen was the most easterly province of Lower Egypt, not far from the Arabian gulf, lying next to Canaan; for Jacob went directly thither when he came

into Egypt, from which it is about fourscore miles distant, though *Hebron* was distant from the Egyptian capital about three hundred miles. At Goshen Jacob staid till Joseph visited him, chap. xli. 28. It is also called the *Land of Rameses*, chap. xlvii. 11. from a city of that name which was the metropolis of the country. Josephus, Antiq. l. ii. c. 4. makes *Heliopolis*, the city of Joseph's father-in-law, the place of the Israelites' residence. As *גשן* *goshen*, signifies *rain* in Hebrew, St. Jerom, and some others, have supposed that *גשן* *Goshen*, comes from the same root, and that the land in question was called thus, because it had rain, which was not the case with Egypt in general: and as it was on the confines of the Arabian gulf, it is very probable that it was watered from heaven; and it might be owing to this circumstance, that it was peculiarly fertile, for it is stated to be the best of the land of Egypt.—See chap. xlvii. 6, 11. See also Calmet and Dodd.

Verse 12. *That it is my mouth that speaketh unto you*] The Targum of Jonathan ben Uzziel, renders the place thus—“Your eyes see, and the eyes of my brother Benjamin, that it is my own mouth that speaketh with you, in the language of the house of the sanctuary.” Undoubtedly Joseph laid considerable stress on his speaking with them in the Hebrew tongue, without the assistance of an interpreter, as in the case mentioned chap. xlii. 23.

Verse 14. *He fell upon his brother Benjamin's neck*] Among the Asiatics, *kissing the beard, the neck, and the shoulders*, is in use to the present day; and probably *falling on the neck*, signifies no more than *kissing the neck or shoulder*.

Verse 20. *Regard not your stuff*] Literally, *let not your eyes spare your instruments or vessels* *כלים* *kalecem*, a general term, in which may be included household furniture, agricultural utensils, or implements of any description. They were not to delay, nor encumber themselves with articles which could be readily found in Egypt; and were not worth so long a carriage.

Verse 21. *Joseph gave them wagons*] *גלגלות* *galgaloth*, from *גלגל* *galal*, which though not used as a verb in the Hebrew Bible, evidently means to turn round, roll round, be circular, &c. and hence very properly applied to *wheel carriages*. It appears from this, that such vehicles were very early in use, and that the road from Egypt to Canaan must have been very open, and much frequented, also such carriages could not have passed by it.

Verse 22. *Changes of raiment*] It is a common custom with all the Asiatic sovereigns to give both garments and money to ambassadors and persons of distinction, whom they particularly wish to honour. Hence they keep in their wardrobes several hundred changes of raiment, ready made up, for presents of this kind. That such were given by way of reward and honour, see Judges xiv. 12, 19. Rev. vi. 11. and vii. 9, 14.

of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

— Ch. 41. 14.—a Heb. carrying.— Job 22. 24. Ps. 135. 1. Luke 24. 11, 41.

Verse 23. *Meat for their father by the way* [מִן הַמֶּלֶךְ, from the king, to prepare, provide, &c. Hence, prepared meat; some made-up dish, delicacies, confectionaries, &c. As the word is used 2 Chron. xvi. 14. for aromatic preparations, it may be restrained in its meaning to something of that kind here. In Asiatic countries they have several curious methods of preserving flesh by pickling, by which it may be kept for any length of time, sweet and wholesome. Some delicacy similar to the savoury food which Isaac loved, may be here intended; and this was sent to Jacob in consideration of his age, and to testify the respect of his son. Of other kinds of meat he could need none, as he had large herds, and could kill a lamb, kid, sheep, or goat, whenever he pleased.

Verse 24. *See that ye fall not out by the way* [This prudent caution was given by Joseph, to prevent his brethren from accusing each other for having sold him; and to prevent them from envying Benjamin, for the superior favour shown him by his brother. It is strange, but so it is, that children of the same parents are apt to envy each other, fall out, and contend; and therefore the exhortation in this verse must be always seasonable in a large family.

Verse 26. *Jacob's heart fainted* [Probably the good news so overpowered him, as to cast him into a swoon. He believed them not—he thought it was too good news to be true; and though it occasioned his swooning, yet on his recovery, he could not fully credit it. See a similar case, Luke xxiv. 41.

Verse 27. *When he saw the wagons—the spirit of Jacob revived* [The wagons were additional evidences of the truth of what he had heard from his sons: and the consequence was that he was restored to fresh vigour—he seemed as if he had gained new life—וַיִּחְיֶה וַיִּשְׂמַח, and he lived—revivit, says the Vulgate, he lived afresh. The Septuagint translate the original word by ἀνέστη, which signifies the blowing and stirring up almost extinguished embers, that had been buried under the ashes, which word St. Paul uses 2 Tim. i. 6. for stirring up the gift of God. The passage at once shows us the debilitated state of the venerable patriarch, and the wonderful effect the news of Joseph's preservation and glory had upon his mind.

Verse 28. *It is enough—Joseph my son is alive.* It was not the state of dignity, to which Joseph had arisen, that particularly affected Jacob; it was the consideration that he was still alive. It was this that caused him to exclaim וַיִּרָא! "much! multiplied! my son is yet alive! I will go and see him before I die." None can realize this scene—the words, the circumstances, all refer to indescribable feelings.

1. In Joseph's conduct to his brethren there are several things for which it is difficult to account. It is strange, knowing how much his father loved him, that he never took an opportunity, many of which must have offered, to acquaint him that he was alive; and that self-interest did not dictate the propriety of this to him, is, at first view, surprising; as his father would undoubtedly have paid his ransom, and restored him to liberty; but a little reflection will show that prudence dictated secrecy. His brethren, jealous and envious in the extreme, would soon have found out other methods of destroying his life, had they again got him into their power. Therefore, for his personal safety, he chose rather to be a bond-slave in Egypt, than to risk his life by returning home. On this ground

28 And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

CHAPTER XLVI.

Jacob begins his journey to Egypt, comes to Beersheba, and offers sacrifices to God. 1. God appears to him in a vision, gives him gracious promises, and assures him of his protection, 2-4. He proceeds with his family and their cattle on his journey toward Egypt, 5-7. A genealogical enumeration of the seventy persons who went down to Egypt, 8, &c. The posterity of Jacob by Leah, Reuben and his sons, 9. Simeon and his sons, 10. Levi and his sons, 11. Judah and his sons, 12. Joseph and his sons, 13. And Zebulun and his sons, 14. All the posterity of Jacob by Leah, thirty and three. The posterity of Jacob by Zilpah, sixteen. God and his sons, 15. Asher and his sons, 16. All the posterity of Jacob by Zilpah, sixteen. The posterity of Jacob by Rachel, Joseph and his sons, 17, 18. Benjamin and his sons, 19. All the posterity of Jacob by Rachel, fourteen. The posterity of Jacob by Bilhah, Dan and his sons, 20. Naphtali and his sons, 21. All the posterity of Jacob by Bilhah, seven. 22. All the immediate descendants of Jacob by his four wives, themselves and all, 23. And all the descendants of the house of Jacob, seventy souls, 24. Judah is sent before, to inform Joseph of his father's coming, 25. Joseph goes to Goshen to meet Jacob, 26. Their affecting interview, 27. Joseph proposes to remove to Pharaoh, and inform him of the arrival of his family, 28, and of their occupation, his servants of cattle, 29. Instructs them what to say when called before Pharaoh, and questioned by him; that they might be permitted to dwell unmolested in the land of Goshen, 30.

AND Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

— Heb. Ate.—q Ch. 22. 31, 32 & 23. 10.— Ch. 25. 24, 25 & 26. 12 & 31. 42.

it is evident, that he could not, with any safety, have discovered the place of his residence.

2. His carriage to his brethren, previous to his making himself known, appears inexhaustibly *harsh*, if not *vindictive*: but when the men are considered, it will appear sufficiently evident, that no other means would have been adequate to awaken their torpid consciences, and bring them to a due sense of their guilt. A desperate disease requires a desperate remedy. The event justified all that he did, and God appears to have been the director of the whole.

3. His conduct in requiring Benjamin to be, as it were, torn away from the bleeding heart of an aged desolate father, in whose affection he himself had long lived, is the most difficult to be satisfactorily accounted for. Unless the spirit of prophecy had assured him that this experiment would terminate in the most favourable manner, his conduct in making it, cannot be well vindicated. To such prophetic intimation this conduct has been attributed by learned men; and we may say that this consideration, if it does not untie the knot, it at least cuts it. Perhaps it is best to say, that in all these things Joseph acted as directed by a Providence, under the influence of which he might have been led to do many things, which he had not previously designed. The issue proves that the hand of God's wisdom and goodness, directed, regulated, and governed every circumstance; and the result was, glory to God in the highest, and on earth peace and good will among men.

4. This chapter, which contains the unravelling of the plot, and wonderfully illustrates the mysteries of these particular providences, is one of the most interesting in the whole account; the speech of Joseph to his brethren, ver. 1-13. is inferior only to that of Judah in the preceding chapter. He saw that his brethren were confounded at his presence—that they were struck with his present power—and that they keenly remembered, and deeply deplored, their own guilt. It was absolutely necessary to comfort them, lest their heart should have been overwhelmed with over-much sorrow. How delicate and finely wrought is the apology he makes for them! the whole heart of the pious and affectionate brother is at once seen in it—art is confounded, and swallowed up by nature—"Be not grieved, nor angry with yourselves—it was not you that sent me hither, but God." What he says also concerning his father, shows the warmest feelings of a benevolent, pious, and filial heart. Indeed the whole chapter is a masterpiece of composition; and it is the more impressive, because it is evidently a simple relation of facts just as they occurred: for no attempt is made to heighten the effect, by rhetorical colouring, or philosophical reflections; it is all simple, sheer nature, from beginning to end. It is a history that has no fellow, crowded with incidents as probable as they are true; where every passion is called into action, where every one acts up to his own character, and where nothing is out of time, or extravagant in degree. Had not the history of Joseph formed a part of the Sacred Scriptures, it would have been published in all the living languages of man, and read throughout the universe: but it contains the things of God, and to all such, the carnal mind is enemy.

NOTES ON CHAPTER XLVI.

Verse 1. *And came to Beersheba* [This place appears to be mentioned not only because it was the way from Hebron, where Jacob resided, to Egypt whither he was going, but because it was a consecrated place—a place where God had appeared to Abraham, chap. xxi. 23. and to Isaac,

2 And God spake unto Israel * in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the ^d God of thy father: fear not to go down into Egypt; for I will there * make of thee a great nation:

4 ⁱ I will go down with thee into Egypt, and I will also surely * bring thee up *again*: and ^j Joseph shall put his hand upon thine eyes.

5 ¶ And ^k Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^l which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ^m Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And ⁿ these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: * Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And * the sons of Simeon; ^p Jemuel, and Jamin, and Ohad, and ^q Jachin, and ^r Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of ^s Levi; * Gershon, Kohath, and Merari.

^a Ch. 18. 1. Job 23. 14. 15.—^b Ch. 28. 12.—^c Ch. 12. 2. Dent. 32. 5.—^d Ch. 28. 15. & 22.—^e Ch. 15. 16. & 20. 13, 24, 25. Exod. 6. 2.—^f Ch. 31. 1.—^g 1 Chron. 7. 15.—^h Ch. 45. 19.—ⁱ Dent. 32. 5. Job. 24. 4. Ps. 105. 23. 1st. 32. 4.—^j Exod. 1. 1. & 6. 16. & Numb. 26. 5. 1 Chron. 6. 1.—^k Exod. 6. 15. 1 Chron. 4. 24.—^l Or, *Nemuel*.—^m Or, *Jarib*.

chap. xxvi. 23. and where Jacob is encouraged to expect a manifestation of the same goodness: he chooses therefore to begin his journey with a visit to *God's house*; and as he was going into a strange land, he feels it right to *renew his covenant* with God by *sacrifice*. There is an old proverb which applies strongly to this case: "Prayers and provender never hinder any man's journey." He who would travel safely, must take God with him.

Verse 3. *Fear not to go down into Egypt*]. It appears that there had been some doubts in the patriarch's mind relative to the propriety of this journey; he found, from the confession of his own sons, how little they were to be trusted. But every doubt is dispelled by this divine manifestation. 1. He may go down confidently, no evil shall befall him. 2. Even in Egypt the covenant shall be fulfilled—God will make of him *there* a great nation. 3. God himself will accompany him on his journey, be with him in the strange land, and even bring his bones back to rest with those of his fathers. 4. He shall see Joseph, and this same beloved son shall be with him in his last hours, and do the last kind office for him: *Joseph shall put his hands upon thine eyes*. It is not likely that Jacob would have at all attempted to go down to Egypt, had he not received these assurances from God; and it is very likely, that he offered his sacrifice merely to obtain this information. It was now a time of famine in Egypt, and God had forbidden his father Isaac to go down to Egypt when there was a famine there, chap. xxvi. 1.—3. besides, he well knew the prophecy delivered to his grandfather Abraham, that his seed should be *afflicted* in Egypt, chap. xv. ver. 13, 14. and he also knew that Canaan, not Egypt, was to be the inheritance of his family, chap. xii., &c. on all these accounts, it was necessary to have the most explicit directions from God, before he should take such a journey.

Verse 7. *All his seed brought he with him into Egypt*.] When Jacob went down into Egypt, he was in the *one hundred and thirty-seventh* year of his age; *two hundred and fifteen* years after the promise was made to Abraham, chap. xii. 4. in the year of the world 2298, and before Christ 1706.

Verse 8. *These are the names of the children of Israel*]. It may be necessary to observe here, *First*, that several of these names are expressed differently elsewhere; *Jemuel* for *Nemuel*, *Jachin* for *Jarib*, *Gershon* for *Gershom*, &c. compare Numb. xxvi. 12. 1 Chron. iv. 24. But it is no uncommon case for the same person to have different names, or the same name to be differently pronounced, see chap. 25. 15. *Secondly*, that it is probable that some names in this list are brought in by *prolepsis* or *anticipation*, as the persons were born (probably) during the *seventeen* years which Jacob sojourned in Egypt, see ver. 12. *Thirdly*, that the families of some are entered more at large than others, because of their peculiar respectability, as in the

12 And the sons of * Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but * Er and Onan died in the land of Canaan. And * the sons of Pharez were Hezron and Hamul.

13 * And the sons of Issachar; Tola, and * Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad; * Ziphion, and Haggi, Shuni, and * Ezbon, Eri, and * Arodi, and Areli.

17 * And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 * These *are* the sons of Zilpah, * whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, * Jacob's wife; Joseph, and Benjamin.

20 * And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah ⁱ priest of On bare unto him.

21 * And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman,

^a Or, *Zarah*. 1 Chron. 4. 24.—^b 1 Chron. 6. 1, 16.—^c Or, *Gershom*.—^d 1 Chron. 2. 2. & 4. 21.—^e Ch. 31. 2. 7.—^f Ch. 31. 2. 7.—^g 1 Chron. 7. 1.—^h Or, *Phuah*, and *Jashub*.—ⁱ Numb. 26. 15. & *Asenath*.—^j Or, *Dinah*.—^k Or, *Aradi*.—^l 1 Chron. 7. 30.—^m Ch. 33. 10.—ⁿ Ch. 23. 24.—^o Ch. 44. 27.—^p Ch. 41. 26.—^q Or, *prince*.—^r 1 Chron. 7. 6. & 8. 1.

case of Judah, Joseph, and Benjamin; but see the tables under ver. 20.

Verse 12. *The sons of Pharez were Hezron and Hamul*.] It is not likely that Pharez was more than *ten* years of age when he came into Egypt, and if so, he could not have had children; therefore it is necessary to consider *Hezron* and *Hamul* as being born during the *seventeen* years that Jacob sojourned in Egypt, see on ver. 8. and it appears necessary, for several reasons, to take these *seventeen* years into the account, as it is very probable that what is called the *going down into Egypt*, includes the *seventeen* years which Jacob spent there.

Verse 20. *Unto Joseph—were born Manasseh and Ephraim*]. There is a remarkable addition here in the Septuagint, which must be noticed; *Μανασση, ους ειπικεν αυτου η παλαια η Ευρα, τον Μαχιρ. Μαχρι δε ιγνιστην τον Γαλααδ. Υιου δε Εφραϊμ αυτου του Μανασση Σουταλααμ, και Τυαμ. Υιου δε Σουταλααμ Ελιρ. These were the sons of Manasseh whom his Syrian concubine bore unto him, Machir; and Machir begot Galaad. The sons of Ephraim, Manasseh's brother, were Sutalaam and Tyam; and the sons of Sutalaam, Edem. These add five persons to the list, and make out the number given by Stephen, Acts vii. 14. which it seems he had taken from the text of the Septuagint, unless we could suppose that the text of Stephen had been *altered* to make it correspond to the Septuagint, of which there is not the slightest evidence from ancient MSS. or versions. The addition in the Septuagint is not found in either the Hebrew or the Samaritan at present; and some suppose that it was taken either from Numb. xxvi. 29, 30. or 1 Chron. vii. 14—20. but in none of these places does the addition appear as it stands in the Septuagint; though some of the names are found interspersed. Various means have been proposed to find the *seventy* persons in the text, and to reconcile the Hebrew with the Septuagint and the New Testament.*

A table given by *Scheuchzer* extracted from the *Memoires de Trevoux* gives the following general view.

The twelve sons of JACOB with their children and grandchildren.

Reuben and his four sons	5
Simeon and his six sons	7
Levi and his three sons	4
Judah and his seven sons and grandsons	16
Issachar and his four sons	5
Zebulun and his three sons	4
Total sons of Jacob and Leah	59
Gad and his seven sons	7
Asher and his seven sons and grandsons	14
Total sons of Jacob and Zilpah	28
Joseph and his two sons	2
Benjamin and his ten sons	11
Total sons of Jacob and Rachel	14
Dan and his son	1
Naphtali and his four sons	5
Total sons of Jacob and Bilhah	7
Total sons of Jacob and his four wives	79

• Ehi, and Rosh, = Muppim, and • Huppim, and
Ard.

23 These *are* the sons of Rachel, which were born to Jacob : all the souls *were* fourteen.

24 * And the sons of Naphtali; Jazeel, and Gunj, and Jezer, and Shillem.

25 - These *are* the sons of Bilhah, * which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 : All the souls that came with Jacob into Egypt, which came out of his "loins, besides Jacob's sons' wives, all the souls *were* three-score and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: * all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, ^v to direct his face unto Goshen; and they came ^x into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen.

and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, " Now let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, *I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for ^b their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33. And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?

34 That ye shall say, Thy servants' ^a trade hath been about cattle ^a from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd is ^a an abomination unto the Egyptians.

1 Numb. 25. 33. *Adram*.—a Numb. 25. 33. *Shupham*. 1 Chron. 7. 12. *Shuphim*.
m *Shupham*. Numb. 25. 33.—o 1 Chron. 7. 12.—p Or, *Shupham*. Numb. 25. 33.—q 1 Chron.
7. 12.—r Ch. 30. 5, 7.—s Ch. 22. 22.—t Exod. 1. 5.—u Heb. *Aik*. Ch. 25. 11.

v Deut. 10. 32. See Acts 7. 14.—w Ch. 31. 21.—x Ch. 47. 1.—y So Ch. 45. 14.
z So Luke 2. 29, 30.—a Ch. 47. 1.—b Heb. *they are men of cattle*—c Ch. 47. 2, 3.
d Ver. 32.—e Ch. 30. 35. & 34. 5. & 37. 12.—f Ch. 43. 32. Ex. 8. 28.

To harmonize this with the *Septuagint* and *St. Stephen*, *Acts* vii. 14. to the number *sixty-six*, (all the souls that came out of Jacob's loins, ver. 26.) add *nine* of the patriarchs' wives, Judah's wife being already dead in Canaan, chap. xxxviii. 12. Benjamin being supposed to be as yet unmarried, and the wife of Joseph being already in Egypt, is out of the case, the number will amount to *seventy-five*, which is that found in the *Acts*. *Universal History*.

Dr. Hale's method is more simple, and I think, more satisfactory. "Moses states that all the souls that came with Jacob into Egypt, *which issued from his loins*, (except his sons' wives) were *sixty-six* souls, Gen. xlv. 26. and this number is thus collected :

<i>Jacob's</i> children, eleven sons and one daughter	12
<i>Reuben's</i> son	4
<i>Simeon's</i> sons	6
<i>Levi's</i> sons	8
<i>Judah's</i> three sons and two grandsons	5
<i>Isaac's</i> sons	2
<i>Zabulon's</i> sons	4
<i>Gad's</i> sons	7
<i>Asher's</i> four sons, one daughter, and two grandsons	7
<i>Dan's</i> son	1
<i>Nephthali's</i> sons	4
<i>Benjamin's</i> sons	10

Total 66

"If to these *sixty-six* children, and grand-children, and great-grandchildren, we add *Jacob* himself, *Joseph* and his *two sons*, the amount is *seventy*, the whole amount of *Jacob's* family which settled in Egypt.

"In this statement the wives of Jacob's sons, who formed part of the household, are omitted; but they amounted to *nine*; for of the *twelve* wives of the *twelve* sons of Jacob, Judah's wife was dead, chap. xxxvii. 12. and Simeon's also, as we may collect from his youngest son *Shail* by a Canaanitess, ver. 10. and Joseph's wife was already in Egypt. These *nine* wives, therefore, added to the *sixty-six*, give *seventy-five* souls, the whole amount of Jacob's household that went down with him to Egypt: critically corresponding with the statement in the New Testament, that "Joseph sent for his father *Jacob* and *all his kindred*, amounting to *seventy-five* souls." The expression *all his kindred*, including the wives which were Joseph's kindred not only by *affinity*, but also by *consanguinity*; being probably of the families of *Esoau*, *Ishmael*, or *Keturah*. Thus does the New Testament furnish an admirable comment on the Old."—*Analysis*, vol. ii. p. 159.

It is necessary to observe that this statement, which appears, on the whole, the most consistent, supposes that Judah was married when about *fourteen* years of age, his son *Er* at the same age, *Pharez* at the same, *Asher* and his fourth son *Beriah* under *twenty*, *Benjamin* about *fifteen*, and *Joseph's* sons and grandsons about *twenty*. But this is not improbable; as the children of Israel must all have married at a very early age, to have produced in about *two hundred and fifteen* years, no less than *six hundred thousand* persons above *twenty* years old, besides women and children. See *Exod. xii. 37. Numb. i. 3.* and see the note on ver. 8.

Verse 28. *He sent Judah before him unto Joseph*] Judah was certainly a man of sense, and also an eloquent man; and of him Joseph must have had a very favourable

opinion from the speech he delivered before him, chap. xlv. 18, &c. he was therefore chosen as the most proper person to go before, and announce Jacob's arrival to his son Joseph.

To direct his face unto Goshen] The land of Goshen seems to have been different from Goshen itself; probably Goshen was the city after which the land was called. The land of Goshen is the same, according to the Septuagint, as the land of Rameses, and Goshen itself the same as Hieropolis, Ἡρώων πόλις, *Heroön-polis*, the city of Heroes, a name by which it went in the days of the Septuagint; and which it still retained in the time of Josephus; for he makes use of the same term in speaking of this place. The Arabic calls this place بلادي سدير *baladi Sadeera*, the region of Sadyr. It appears that Judah was sent to invite Joseph to meet his father at Goshen: so the Septuagint understood it.

Verse 29. *And Joseph made ready his chariot* סִרְבָּתוֹ *mercaboto*. In chap. xli. 43. we have the first mention of a chariot; and if the translation be correct, it is a proof that the arts were not in a rude state in Egypt even at this early time. When we find *wagons* used to transport goods from place to place, we need not wonder that these suggested the idea of forming *chariots*, for carrying persons, and especially those of high rank and authority. *Necessity* produces arts; and *arts* and *science* produce not only an increase of the *conveniences* but also of the *refinements* and *luxuries* of life. It is possible, however, that a *chariot* is not intended here; for as the word סִרְבָּתוֹ *mercabot*, which we, and most of the ancient versions translate chariot, comes from רָכַב *raceb*, *he rode*, perhaps saddling his horse may be all that is intended. In this way, it was understood by the Arabic translator, who renders the place thus: *يوسف دابته يوسف dabbataho*: "And Joseph saddled his beast." But it is more likely to signify a chariot, as the verb רָכַב *raceb*, which signifies to *bind*, *tie*, or *yoke*, is used; and not רָכַשׁ *chabash*, which signifies to *saddle*.

Fell on his neck] See chap. xlv. 14.

Verse 30. *Now let me die, since I have seen thy face*] Perhaps old Simeon had this place in view, when, seeing the Salvation of Israel, he said *Lord, now lettest thou thy servant depart in peace, &c.* Luke iii. 29.

Verse 34. *Thy servants' trade hath been about cattle*
It appears that *Goshen*, called also *Ramesses* and *Heroopolis*, was both fruitful and pleasant, and therefore Joseph wished to fix his family in that part of Egypt. Hence he advises them to tell Pharaoh that their trade had been in *cattle* from their youth; and because every shepherd is an abomination to the Egyptians, hence he concluded, that there would be less difficulty to get them a quiet settlement in *Goshen*, as they would then be separated from the Egyptians, and consequently have the free use of all their religious customs. This scheme succeeded, and the consequence was the preservation both of their religion and their lives; though some of their posterity did afterward corrupt themselves, see *Ezek. xx. 8. Amos v. 26*. As it is well known that the Egyptians had *cattle* and *flocks* themselves, and that Pharaoh even requested that some of Joseph's brethren should be *made rulers over his cattle*, how could it be said, as in *ver. 34. Every shepherd is an*

CHAPTER XLVII.

Joseph informs Pharaoh that his father and brethren are arrived in Goshen, 1. He presents five of his brethren before the king, 2, who questions them concerning their occupation; they inform him that they are shepherds, and request permission to dwell in the land of Goshen, 3, 4. Pharaoh consents, and desires that some of the most active of them should be made rulers over his cattle, 5, 6. Joseph presents his father to Pharaoh, 7, who questions him concerning his age, 8, to which Jacob replies an affecting answer, and kisses Pharaoh, 9, 10. Joseph places his father and family in the land of Ramesses, (Rameses), and furnishes them with provisions, 11, 12. The famine prevailing in the land, the Egyptians deliver up all their money to Joseph to get food, 13-15. The next year, they bring their cattle, 16, 17. The third year, they have no more, and sell themselves to Joseph, 18-20. The fourth year, Joseph gives a royal grant to them from Pharaoh, 21. The people receive seed to sow the land, on condition that they shall give a fifth part of the produce to the king, 22-24. The people agree, and Joseph makes it a law all over Egypt, 25, 26. The Israelites multiply exceedingly, 27. Jacob having lived seventy years in Goshen, and being one hundred and thirty-seven years old, 28, makes Joseph swear not to bury him in Egypt, but to carry him to Canaan, 29, 30. Joseph promises, and confirms it with an oath, 31.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

a Ch. 46. 31.—b Ch. 45. 10. & 46. 23.—c Acts 7. 18.—d Ch. 46. 33.—e Ch. 46. 34.

abomination unto the Egyptians! Three reasons may be assigned for this. 1. Shepherds and feeders of cattle were usually a sort of lawless freebooting banditti, frequently making inroads on villages, &c. carrying off cattle, and whatever spoils they could find. This might probably have been the case formerly; for it is well known it has often been the case since. On this account, such persons must have been universally detested. 2. They must have abhorred shepherds, if Manetho's account of the hy-casos, or king-shepherds, can be credited. Hordes of marauders under this name, from Arabia, Syria, and Ethiopia, whose chief occupation, like the Bedouin Arabs of the present day, was to keep flocks, made a powerful irruption into Egypt, which they subdued and ruled with great tyranny for 269 years. Now, though they had been expelled from that land some considerable time before this, yet their name, and all persons of a similar occupation, were execrated by the Egyptians, on account of the depredations and long continued ravages they had committed in the country. 3. The last, and probably the best reason why the Egyptians abhorred such shepherds as the Israelites were, was, they sacrificed those very animals, the ox particularly, and the sheep, which the Egyptians held sacred. Hence the Roman historian Tacitus, speaking of the Jews, says—"Censo AREITE velut in contumeliam AMMONIA; Boe quoque immolatur, quem Egyptii Apim colunt."—"They sacrifice the ram, in order to insult Jupiter Ammon; and they sacrifice the ox, which the Egyptians worship under the name of Apis." Though some contend, that this idolatry was not as yet established in Egypt, and that the king-shepherds were either after the time of Joseph, or that Manetho by them intends the Israelites themselves; yet, as the arguments by which these conjectures are supported, are not sufficient to overthrow those which are brought for the support of the contrary opinions, and as there was evidently an established religion and priesthood in Egypt before Joseph's time; for we find the priests had a certain portion of the land of Egypt, which was held so sacred, that Joseph did not attempt to buy it in the time of the famine, when he bought all the land which belonged to the people, ch. xlvii. 20-22. And as that established priesthood was in all likelihood idolatrous, and as the worship of Apis, under the form of an ox, was one of the most ancient forms of worship in Egypt, we may rest tolerably certain, that it was chiefly on this account, that the shepherds, or those who fed on and sacrificed these objects of their worship, were an abomination to the Egyptians. *Culnet* has entered into this subject at large, and to his notes I must refer those readers who wish for farther information.

On the principal subject of this chapter, the going down of Jacob and his family into Egypt, Bishop Warburton, in his Divine Legation of Moses, makes the following judicious reflections. "The promise God made to Abraham, to give his posterity the land of Canaan, could not be performed till that family was grown strong enough to take and keep possession of it. In the mean time, therefore, they were necessitated to reside among idolaters, and to reside unmixed; but whoever examines their history, will see that the Israelites had ever a violent propensity to join themselves to Gentile nations, and practise their manners. God, therefore, in his infinite wisdom, brought them into Egypt, and kept them there during this period, the only place where they could remain for so long a time safe and unconfounded with the natives, the ancient Egyptians being, by numerous institutions, forbidden all fellowship

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4 (They said moreover unto Pharaoh,) For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and

(Ch. 15. 13. Deut. 26. 5.—g Ch. 46. 1. Acts 7. 11.—h Ch. 46. 34.—i Ch. 26. 18.—k Ver. 4.

with strangers; and bearing, besides, a particular aversion to the profession of the Israelites, who were shepherds. Thus the natural dispositions of the Israelites, which in Egypt occasioned their superstitious, and in consequence, the necessity of a burdensome ritual, would, in any other country, have absorbed them into Gentilism, and confounded them with idolaters. From the Israelites going into Egypt, arises a new occasion to adore the footsteps of Eternal Wisdom, in his dispensations to his chosen people."

NOTES ON CHAPTER XLVII.

Verse 2. *He took some of his brethren*] There is something very strange in the original: literally translated, it signifies "from the end, or extremity, *rupo miketsek*, of his brethren, he took five men." This has been understood six different ways. 1. Joseph took five of his brethren that came first to hand—at random, without design or choice. 2. Joseph took five of the meanest looking of his brethren to present before Pharaoh, fearing, if he had taken the rightliest, that Pharaoh should detain them for his service, and their religion and morals might be corrupted. 3. Joseph took five of the best made and finest looking of his brethren, and presented them before Pharaoh, wishing to impress his mind with a favourable opinion of the family which he had just now brought into Egypt, and to do himself honour. 4. Joseph took five of the youngest of his brethren. 5. He took five of the eldest of his brethren. 6. He took five from the extremity or end of his brethren; i. e. some of the eldest, and some of the youngest, viz. Reuben, Simeon, Levi, Issachar, and Benjamin. *Rab. Salomon*.—It is certain that, in Judges xviii. 2. the word may be understood as implying dignity, valour, excellence, and pre-eminence. *And the children of Dan sat of their family five men*—*mispo miketsetam*, not from their coats, but of the most eminent or excellent they had; and it is probable, that they might have had their eye on what Joseph did here, when they made their choice—choosing the same number, five, and of their principal men, as did Joseph, because the mission was important—to go and search out the land.—But the word may be understood simply as signifying some. Out of the whole of his brethren he took only five men, &c.

Verse 6. *In the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell*] So it appears that the land of Goshen was the best of the land of Egypt.

Men of activity] *anshey chayil*, stout or robust men—such as were capable of bearing fatigue, and of rendering their authority respectable.

Rulers over my cattle] *mipso mikneh*, signifies not only cattle, but possession or property of any kind, though most usually cattle are intended; because, in ancient times, they constituted the principal part of a man's property. The word may be taken here in a more extensive sense, and the circumstances of the case seem obviously to require it. If every shepherd was an abomination to the Egyptians, however we may understand or qualify the expression, it is to be supposed that Pharaoh should desire that the brethren of his prime minister, of his chief favourite, should be employed in some of the very meanest offices in the land? We may therefore safely understand Pharaoh, as expressing his will, that the brethren of Joseph should be appointed as overseers and superintendents of his domestic concerns, while Joseph superintended those of the state.

Verse 7. *Jacob blessed Pharaoh*] Saluted him on his

set him before Pharaoh; and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, ¹ How old art thou?

9 And Jacob said unto Pharaoh, "The days of the years of my pilgrimage *are* a hundred and thirty years: ^a few and evil have the days of the years of my life been, and ^b have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

10 And Jacob ^c blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^d Rameses, ^e as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, ^f according to their families.

13 ¶ And *there was no bread in all the land; for the famine was very sore,* ^g so that the land of Egypt, and *all* the land of Canaan, *fainted by reason of the famine.*

14 ^h And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ⁱ why should we die in thy presence? for the money faileth.

¹ Heb. How many are the days of thy life?—^a Heb. 11. 9. 12. Ps. 12. 12.—^b Job 14. 1.—^c Ch. 36. 1. & 35. 10.—^d Ver. 1.—^e Exod. 1. 11. & 13. 7. ^f Ver. 2.

entrance with—*Peace be unto thee*, or some such expression of respect and good will. For the meaning of the term *to bless*, as applied to God and man, see on chap. ii. 3.

Verse 9. *The days of the years of my pilgrimage*] *meḡurati*, of my sojourning or wandering. Jacob had always lived a migratory or wandering life, in different parts of Canaan, Mesopotamia, and Egypt, scarcely ever at rest; and in the places where he lived longest, always exposed to the fatigues of the field and the desert. Our word *pilgrim* comes from the French *pelerin* and *pellegrin*, which are corrupted from the Latin *peregrinus*, an alien, stranger, or foreigner, from the adverb *peregrare*, abroad, not at home. The pilgrim was a person who took a journey, long, or short, on some religious account, submitting, during the time, to many hardships and privations. A more appropriate term could not be conceived, to express the life of Jacob, and the motive which induced him to live such a life. His journey to Padanaram, or Mesopotamia, excepted, the principal part of his journeys were properly pilgrimages, undertaken, in the course of God's providence, on a religious account.

Have not attained—to the life of my fathers] Jacob lived in the whole one hundred and forty-seven years; Isaac, his father, lived one hundred and eighty; and Abraham, his grandfather, one hundred and seventy-five. These were days of years, in comparison of the lives of the preceding patriarchs, some of whom lived nearly ten centuries!

Verse 14. *Gathered up all the money*] i. e. by selling corn out of the public stores to the people; and this he did till the money failed, ver. 15. till all the money was exchanged for corn, and brought into Pharaoh's treasury. Besides the *5th* part of the produce of the seven plentiful years, Joseph had bought additional corn, with Pharaoh's money, to lay up against the famine that was to prevail in the seven years of dearth; and it is very likely that this was sold out at the price for which it was bought, and the *5th* part, which belonged to Pharaoh, sold out at the same price. And as money at that time could not be plenty, the cash of the whole nation was thus exhausted, as far as that had circulated among the common people.

Verse 16. *Give me your cattle*] This was the wisest measure that could be adopted, both for the preservation of the people, and of the cattle also. As the people had not grain for their own sustenance, consequently they could have none for their cattle; hence the cattle were in the most imminent danger of starving, and the people also were in equal danger, as they must have divided a portion of that bought for themselves, with the cattle,

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he ¹ fed them with bread for all their cattle for that year.

18 When that year was ended, they ² came unto him the second year, and said ³ unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 (And as for the people, he removed them to cities, from one end of the borders of Egypt even to the other end thereof.)

22 Only the land of the ⁴ priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is seed for you*, and ye shall sow the land.

¹ Or, as a little child is nourished.—² Heb. according to the little ones, Ch. 50. 21.—³ Ch. 41. 50. Acts 7. 11.—⁴ Ch. 41. 56.—⁵ Ver. 19.—⁶ Heb. and them.—⁷ Exod. 7. 21.—⁸ Or, princes. Ch. 41. 45. 2 Sam. 8. 18.

which, for the sake of tillage, &c. they wished of course to preserve till the seven years' famine should end. The cattle being bought by Joseph, were supported at the royal expense, and very likely returned to the people at the end of the famine; for how else could they cultivate their ground, transport their merchandize, &c. &c.? For this part of Joseph's conduct, he certainly deserves high praise, and no censure.

Verse 18. *When that year was ended*] The sixth year of the famine, they came unto him the second year, which was the last or seventh year of the famine, in which it was necessary to sow the land, that there might be a crop the succeeding year; for Joseph, on whose prediction they relied, had foretold that the famine should continue only seven years; and consequently they expected the eighth year to be a fruitful year, provided the land was sowed, without which, though the inundation of the land by the Nile might amount to the sixteen requisite eubats, there could be no crop.

Verse 21. *And as for the people, he removed them to cities*] It is very likely that Joseph was influenced by no political motive in removing the people to the cities; but merely by a motive of humanity and prudence. As the corn was laid up in the cities, he found it more convenient to bring them to the place where they might be conveniently fed; each being within the reach of an easy distribution. Thus then the country, which could afford no sustenance, was abandoned for the time being, that the people might be fed in those places where the provision was deposited.

Verse 22. *The land of the priests bought he not*] From this verse it is natural to infer, that whatever the religion of Egypt was, it was established by law, and supported by the state. Hence when Joseph bought all the lands of the Egyptians for Pharaoh, he bought not the land of the priests, for that was a portion assigned them by Pharaoh; and they did eat, did live on that portion. This is the earliest account we have of an established religion, supported by the state.

Verse 23. *I have bought you this day, and your land for Pharaoh*] It fully appears that the kingdom of Egypt was, previous to the time of Joseph, a very limited monarchy. The king had his estates; the priests had their lands; and the common people their patrimony, independently of both. The land of Rameses, or Goshen, appears to have been the king's land, ver. 11. The priests had their lands, which they did not sell to Joseph, ver. 22, 26. and that the people had lands independent of the crown, is evident from the purchases Joseph made, ver. 19, 20. and we may conclude from those purchases,

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: ^b let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; ^c except the land of the ^d priests only, *which* became not Pharaoh's.

27 ¶ And Israel ^e dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and ^f grew, and multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so ^g the whole age of Jacob was an hundred forty and seven years.

29 And the time ^h drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, ⁱ put, I pray thee, thy hand under my thigh, and ^j deal kindly and truly with me; ^k bury me not, I pray thee, in Egypt:

30 But ^l I will lie with my fathers, and thou

shalt carry me out of Egypt, and ^m bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he swore unto him, And ⁿ Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

Joseph, hearing that his father was near death, took his two sons Ephraim and Manasse, and went to Goshen to visit him. 1. Jacob strengthens himself to receive them. 2. Gives Joseph an account of God's appearing to him at *Luz*, and repeating the promise. 3. 4. Adopts Ephraim and Manasse as his own sons. 5. 6. Mentions the death of Rachel at Ephraim. 7. He blesses Ephraim and Manasse, preferring the former, who was the younger, to his elder brother. 8-17. Joseph supposing his father had mistaken, in giving the right of pre-eminence to the younger, endeavours to correct him. 18. Jacob shows that he had done it *desigedly*, prophecies much good concerning both; but sets Ephraim the younger *before* Manasse. 19, 20. Jacob speaks of his death, and predicts the return of his posterity from Egypt. 21. And gives Joseph a portion above his brethren, which he had taken from the Amorites. 22.

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at ^p Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee

^b Ch. 23. 15.—^c Ver. 22.—^d Or, *prince*, Ver. 26.—^e Ver. 11.—^f Ch. 46. 2.—^g Heb. the days of the years of his life. See Ver. 2.—^h So Dent. 32. 14. 1 Kings 2. 1.

ⁱ Ch. 24. 2.—^j Ch. 24. 12.—^k So Ch. 25. 25.—^l Gen. 19. 37.—^m Ch. 46. 26. & 28. 5, 12.—ⁿ Ch. 46. 2. 1 Kings 1. 47. Heb. 11. 21.—^p Ch. 23. 15. 18. & 25. 2, 3. & 26.

that Pharaoh had no power to levy taxes upon his subjects, to increase his own revenue, until he had bought the original right which each individual had in his possessions. And when Joseph bought this for the king, he raised the crown an ample revenue, (though he restored the lands) by obliging each to pay *one-fifth* of the product to the king, ver. 24. And it is worthy of remark, that the people of Egypt well understood the distinction between *subjects* and *servants*; for when they came to sell their land, they offered to sell *themselves* also; and said, *buy us and our land, and we and our land will be servants to Pharaoh*, ver. 19.

Diodorus Siculus, lib. 1. gives the same account of the ancient constitution of Egypt. The land, says he, was divided into three parts: 1. One belonged to the *priests*, with which they provided all sacrifices, and maintained all the ministers of religion. 2. A second part was the *king's*, to support his court and family; and to supply expenses for wars, if they should happen. Hence there were no *taxes*, the king having so ample an estate. 3. The remainder of the land belonged to the *subjects*; who appear, from the accounts of Diodorus, to have been all soldiers, a kind of standing militia, liable, at the king's expense, to serve in all wars for the preservation of the state. This was a constitution something like the *British*: the government appears to have been *mixed*, and the monarchy properly *limited*, till Joseph, by buying the land of the people, made the king in some sort despotic. But it does not appear that any improper use was made of this, as in much later times, we find it still a comparatively limited monarchy.

Verse 26. *And Joseph made it a law* That the people should hold their land from the king, and give him a *fifth* part of the produce, as a yearly tax. Beyond this it appears the king had no farther demands. The whole of this conduct in Joseph has been as strongly *censured* by some, as *applauded* by others. It is natural for men to run into extremes in attacking or defending any position. Sober and judicious men will consider *what* Joseph did by *divine appointment*, as a prophet of God; and what he did merely as a *statesman*, from the circumstances of the case, the complexion of the times, and the character of the people over whom he presided. When this is dispassionately done, we shall see much reason to adore God, applaud the man, and perhaps, in some cases, censure the minister. Joseph is never held up to our view as an *unerring* prophet of God. He was an honoured instrument in the hands of God of saving two nations from utter ruin, and especially of preserving that family from which the *Messiah* was to spring; and of perpetuating the true religion among them. In this character he is represented in the sacred pages. His conduct, as the *prime minister* of Pharaoh, was powerfully indicative of a deep and consummate politician, who had high notions of prerogative, which led him to use every prudent mean to aggrandize his master; and at the same time to do what he judged *best on the whole*, for the people he governed.

Verse 29. *Put thy hand under my thigh*] See on chapter xxiv. 9.

Verse 30. *I will lie with my fathers*] As God had promised the land of Canaan to Abraham and his posterity, Jacob considered it as a consecrated place, under the particular superintendence and blessing of God: and as Sarah, Abraham, and Isaac, were interred near to Hebron, he, in all probability, wished to lie not only in the same place, but in the same grave: and it is not likely that he would have been solicitous about this, had he not considered that promised land as being a *type of the rest that remains for the people of God*: and a *pledge of the inheritance* among the saints in light.

Verse 31. *And Israel bowed himself upon the bed's head*] Jacob was now both old and feeble, and we may suppose him reclined on his couch when Joseph came, that he afterward sat up erect (see chap. xlviii. 2.) while conversing with his son, and receiving his oath and promise; and that, when this was finished, he *bowed himself on the bed's head*: exhausted with the conversation, he again reclined himself on his bed as before. This seems to be the simple meaning, which the text, unconnected with any religious system or prejudice, naturally proposes. But because *וַיִּשְׁתָּחוּ* *shatach*, signifies not only to *bow* but to *worship*, because acts of religious worship were performed by *bowing* or *prostration*: and because *מִיְתָה* *mitah*, a bed, by the change of the *points* only, becomes *matrah*, a staff, in which sense the Septuagint took it, translating the original words thus, καὶ προσεκύνησεν ἰσχυρὰ πρὸς τὸ κεφαλὴν τοῦ κλίνου αὐτοῦ, and Israel worshipped upon the top of his staff; which the writer of the Epistle to the Hebrews, chap. xi. 21, quotes *literatim*, therefore some have supposed that Jacob certainly had a carved image on the head or top of his staff, to which he paid a species of adoration; or that he bowed himself to the staff or sceptre of Joseph, thus fulfilling the prophetic import of his son's dreams! The sense of the *Hebrew text* is given above: if the reader prefer the sense of the *Septuagint*, and the Epistle to the Hebrews, the meaning is, that Jacob through feebleness supported himself with a staff; and that when he had got the requisite assurance from Joseph that his dead body should be carried to Canaan, leaning on his staff, he bowed his head in adoration to God, who had supported him all his life long, and hitherto fulfilled all his promises.

NOTES ON CHAPTER XLVIII.

Verse 1. *One told Joseph, Behold thy father is sick*] He was ill before, and Joseph knew it: but it appears that a messenger had been now despatched to inform Joseph that his father was apparently at the point of death.

Verse 2. *Israel strengthened himself and sat upon the bed*] He had been confined to his bed before, see chap. xlvii. 31. And now hearing that Joseph was come to see him, he made what efforts his little remaining strength would admit, to sit up in bed to receive his son. This verse proves that a *bed*, not a *staff*, is intended in the preceding chapter, ver. 31.

Verse 3. *God Almighty*] אֱלֹהֵי שָׁדַי *El Shaday*. The *Al-*

fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, ¹for an everlasting possession.

5 And now thy ²two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, ³are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, ⁴and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, ⁵Rachel died by me in the land of Canaan in the way, when yet ⁶there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same ⁷is Bethlehem.

8 And Israel beheld Joseph's sons, and said, ⁸Who are these?

9 And Joseph said unto his father, ⁹They are

b Ch. 17. 8.—c Ch. 41. 50. & 42. 20. Josh. 13. 7. & 14. 4.—d Ch. 35. 9, 10, 12.
e So Ch. 33. 5.

sufficient God, the outpourer and dispenser of mercies; see chap. xvii. 1. appeared to me at Luz, afterward called Beth-El; see chap. xxviii. 13. xxxv. 6, 9.

Verse 5. And now thy two sons, Ephraim and Manasseh are mine] I now adopt them into my own family, and they shall have their place among my twelve sons, and be treated in every respect as those, and have an equal interest in all the spiritual and temporal blessings of the covenant.

Verse 7. Rachel died by me, &c.] Rachel was the wife of Jacob's choice, and the object of his unvarying affection; he loved her in life: he loves her in death: many waters cannot quench love, neither can the floods drown it. A match of a man's own making, when guided by reason and religion, will necessarily be a happy one. When fathers and mothers make matches for their children, which are dictated by motives, not of affection, but merely of convenience, worldly gain, &c. &c. such matches are generally wretched. It is Leah in the place of Rachel to the end of the mortal story.

Verse 8. Who are these?] At ver. 10. it is said, that Jacob's eyes were dim for age, that he could not see; could not discern any object unless it were near him; therefore, though he saw Ephraim and Manasseh, yet he could not distinguish them till they were brought nigh to him.

Verse 11. I had not thought to see thy face] There is much delicacy and much tenderness in these expressions. He feels himself now amply recompensed for his long grief and trouble, on account of the supposed death of Joseph, in seeing not only himself, but his two sons, whom God by an especial act of favour is about to add to the number of his own. Thus we find, that as Reuben and Simeon were heads of two distinct tribes in Israel, so were Ephraim and Manasseh: because Jacob, in a sort of sacramental way, had adopted them with equal privileges with his own sons.

Verse 12. Joseph bowed himself with his face to the earth] This act of Joseph has been extravagantly extolled by Dr. Delaney and others. "When I consider him on his knees to God," says Dr. Delaney, I "regard him as a poor mortal in the discharge of his duty to his CREATOR. When I behold him bowing before Pharaoh, I consider him in the dutiful posture of a subject to his prince. But when I see him bending to the earth before a poor, old, blind, decrepid father, I behold him with admiration and delight. How doth that humiliation exalt him!"—Stuff! insufferable! So then, it is a wondrous condescension in a young man, who in the course of God's providence, with scarcely any efforts of his own, was raised to affluence and worldly grandeur, to show respect to his father! And that respect was the more gratuitous and condescending, because that father was poor, old, blind, and decrepid! The maxim of this most insolent rhodomontade is, that "a child who has risen to affluence, is not obliged to reverence his parents when reduced in their circumstances, and brought down by the weight of years and infirmities to the sides of the grave; and should they acknowledge and reverence them, it would be a mark of singular goodness, and be highly meritorious." Should positions of this kind pass without execration? I trow not. By the law of God and nature, Joseph was as much bound to pay his dying father this filial respect, as he was to reverence his king, or worship his God. As to myself, I must freely confess that I see nothing peculiarly amiable in this part of Joseph's conduct: he simply acquitted him-

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my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now ¹the eyes of Israel were ²dim for age, so that he could not see.) And he brought them near unto him; and ³he kissed them, and embraced them.

11 And Israel said unto Joseph, ⁴I had not thought to see thy face: and lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's

f Ch. 27. 4.—g Ch. 27. 1.—h Heb. Accury: Isai. 6. 10. & 59. 1.—i Ch. 27. 27.
k Ch. 45. 26.

self of a duty which God, nature, decency, and common sense, imperiously demanded him, and all such in his circumstances, to discharge. To the present day, children in the East, next to God, pay the deepest reverence to their parents. Besides, before whom was Joseph bowing? not merely his father, but a most eminent PATRIARCH; one highly distinguished by the Lord; and one of the three of whom the Supreme Being speaks in the most favourable and affectionate manner; the three who received and transmitted the true faith, and kept unbroken the divine covenant: I AM THE GOD OF ABRAHAM, the GOD OF ISAAC, and the GOD OF JACOB. He has never said, I am the God of JOSEPH. And if we compare the father and the son, as men, we shall find that the latter was exceeded by the former in almost endless degrees. Joseph owed his advancement and his eminence to what some would call good fortune, and what we know to have been the especial providence of God, working in his behalf, wholly independent of his own industry, &c. every event of that providence turning up in his favour. Jacob owed his own support and preservation, and the support and preservation of his numerous family, under God, to the continual exercise of the vast powers of a strong and vigorous mind, to which the providence of God seemed ever in opposition; because God chose to try to the uttermost the great gifts which he had bestowed. If, therefore, the most humble and abject inferior, should reverence dignity and eminence raised to no common height—so should Joseph bow down his face to the earth before JACOB.

Besides, Joseph in thus reverencing his father, only followed the custom of the Egyptians among whom he lived, who, according to Herodotus, (*Euterpe*, c. 80.) were particularly remarkable for the reverence they paid to old age. "For if a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always rise from their seats," and Mr. Savary observes, that the reverence mentioned by Herodotus, is yet paid to old age, on every occasion, in Egypt. In Mohammedan countries, the children sit as if dumb, in the presence of their parents, never attempting to speak, unless spoken to. Among the ancient Romans, it was considered a crime worthy of death, not to rise up in the presence of an aged person; and acting a contrary part, was deemed an awful mark of the deep degeneracy of the times. Thus the satirist:

Credebant hoc grande nefas, & morte plandum,
Si juvenis vetulo non surrecerat; et si
Bastato cuscumque puer. Juv. Sat. xlv. v. 54.

And had not men the hoary heads revered,
Or boys paid reverence when a man appeared,
Both must have died.—

Dryden.

Indeed, though Dr. Delaney is so much struck with what he thinks to be great and meritorious condescension and humility on the part of Joseph, yet we find the thing itself, the deepest reverence to parents and old age, practised by all the civilized nations in the world, not as a matter of meritorious courtesy, but as a point of rational and absolute duty.

Verse 14. Israel stretched out his right hand, &c.] Laying hands on the head was always used among the Jews in giving blessings, designating men to any office, and in the consecration of solemn sacrifices. This is the first time we find it mentioned; but we often read of it afterward. See Numb. xxvii. 18, 23. Deut. xxxiv. 9. Matt. xix. 13, 15. Acts vi. 6. 1 Tim. iv. 14. Jacob laid his right hand on the head of the younger, which we are

head, ¹ guiding his hands wittingly; for *Manasseh* was the first-born.

15 And ² he blessed Joseph, and said, God, ³ before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

16 The angel ⁴ which redeemed me from all evil, bless the lads; and let ⁵ my name be named on them, and the name of my fathers Abraham and Isaac; and let them ⁶ grow into a multitude, in the midst of the earth.

17 And when Joseph saw that his father ⁷ laid his right hand upon the head of Ephraim, it ⁸ displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so,

¹ Ver. 12.—² Heb. 11. 21.—³ Ch. 17. 1. & 24. 40.—⁴ Ch. 22. 15. & 31. 11, 12, 24. ⁵ Gen. 24. 26. & 131. 1.—⁶ *Angels*, 12. Acts 15. 12.—⁷ *Heb. as Jacob do increase*: See Num. 1. 46. & 26. 34, 37.—⁸ Ver. 14.

told he did *wittingly*, (well knowing what he was about) *for*, or *although* *Manasseh* was the first-born, knowing by the spirit of prophecy that Ephraim's posterity would be more powerful than that of Manasseh. It is observable how God from the beginning has preferred the younger to the elder, as *Abel* before *Cain*: *Shem* before *Japheth*: *Isaac* before *Ishmael*: *Jacob* before *Esau*: *Judah* and *Joseph* before *Reuben*: *Ephraim* before *Manasseh*: *Moses* before *Aaron*: and *David* before his brethren. This is to be resolved entirely into the wise and secret counsel of God, so far as it regards temporal blessings and national privileges, as the apostle tells us, Rom. ix. 11. see the notes on chap. xxv. 23. But this preference has no concern with God's conferring a greater measure of his love and approbation on one person more than another: for this we are assured can arise from nothing but men's moral characters; it is the determination of truth, that *with* God there is no respect of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him, Acts x. 34, 35. Compare Gen. iv. 7. with Heb. xi. 4. and you will see that this difference in moral character was the sole cause why God preferred *Abel* to *Cain*.—*Dodd*.

Verse 15. *He blessed Joseph*] The father first, and then the sons afterward. And this is an additional proof to what has been adduced under ver. 12. of Jacob's superiority: for the *less* is always blessed of the *greater*.

The God who fed me all my life long] *God* is now standing on the verge of eternity, and his faith strong in God. He sees his life to be a series of mercies: and as he had been affectionately attentive, provident, and kind to his most helpless child, so has God been unto him; he has fed him all his life long; he plainly perceives that he owes every morsel of food which he has received to the mere mercy and kindness of God.

Verse 16. *The angel which redeemed me from all evil*] *הַמַּלְאָכִים* *hamalak ha-gael*. The messenger, the Redeemer, or kinsman, for so *גֹּאֵל* *goel* signifies: for this term, in the law of Moses, is applied to that person whose right it is, from his being nearest *akin*, to redeem or purchase back a forfeited inheritance. But of whom does Jacob speak? We have often seen in the preceding chapters, an angel of God appearing to the patriarchs, see particularly chap. xvi. 7. and the note there; and we have full proof that this was no *created* angel, but the messenger of the Divine Counsel, the Lord Jesus Christ. Who then was the angel that redeemed Jacob, and whom he invoked to bless *Ephraim* and *Manasseh*? Is it not JESUS? He alone can be called *God*, the redeeming kinsman, for he alone took part of our flesh and blood, that the right of redemption might be his. And that the forfeited possession of the favour and image of God might be redeemed, brought back, and restored to all those who believe in his name. To have invoked any other angel or messenger in such a business, would have been impiety. Angels bless not: to God alone this prerogative belongs. With what confidence may a truly religious father use these words in behalf of his children: JESUS, the CHRIST, who hath redeemed me, bless the lads, redeem them also, and save them unto eternal life!

And let my name be named on them] "Let them be ever accounted as a part of my family. Let them be true *Israelites*, persons who shall prevail with God as I have done; and the name of *Abraham*, being partakers of his faith; and the name of *Isaac*, let them be as remarkable for submissive obedience as he was. Let the virtues of *Abraham*, *Isaac*, and *Jacob*, be accumulated in them, and invariably displayed by them!" These are the very words

my father: for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

20 And he blessed them that day, saying, "In thee shall *Israel* bless, saying, God make thee as *Ephraim* and as *Manasseh*: and he set *Ephraim* before *Manasseh*."

21 And *Israel* said unto *Joseph*, Behold, I die: but ¹ God shall be with you, and bring you again unto the land of your fathers.

22 Moreover ² I have given to thee one portion above thy brethren, which I took out of

¹ *Was evil in his eyes*. Ch. 22. 8.—² Ver. 14.—³ Num. 1. 23, 25. & 2. 19, 21. ⁴ Deut. 33. 17. Rev. 7. 6, 8.—⁵ *Heb. fulness*.—⁶ *So Ruth 4. 11, 12.—⁷ Ch. 23. 4. & 48. 24.—⁸ Josh. 24. 22. 1 Chron. 5. 2. John 4. 5.*

of adoption: and by the imposition of hands, the invocation of the Redeemer, and the solemn blessing pronounced, the adoption was completed. From this moment, *Ephraim* and *Manasseh* had the same rights and privileges as *Jacob's* sons; which, as the sons of *Joseph*, they could have never possessed.

And let them grow into a multitude.] *וַיִּגְדְּלָהֶם* *Ve-yigdu-la-hem*: Let them increase like fishes into a multitude. Fish are the most prolific of all animals; see the instances produced on chap. i. ver. 20. This prophetic blessing was verified in a most remarkable manner; see Num. xxvi. 34, 37. Deut. xxxiii. 17. Josh. xvii. 17. At one time the tribe of *Ephraim* amounted to 40,500 effective men; and that of *Manasseh* to 52,700, amounting in the whole to 93,200. See the notes on Num. i. 46. and xxvi. 2.

Verse 18. *Joseph said, Not so, my father*] *Joseph* supposed that his father had made a mistake in laying his right hand on the head of the youngest, because the right hand was considered as the most noble, and the instrument of conveying the highest dignities; and thus it has ever been considered among all nations, though the reason of it is not particularly obvious. Even in the heavens, the right hand of God is the place of the most exalted dignity. It has been very properly observed, that *Joseph* spoke here as he was moved by natural affection; and that *Jacob* acted as he was influenced by the Holy Spirit.

Verse 20. *In thee shall Israel bless*] That is, in future generations the *Israelites* shall take their form of wishing prosperity to any nation or family from the circumstance of the good which it shall be known that God has done to *Ephraim* and *Manasseh*. May God make thee as fruitful as *Ephraim*, and multiply thee as *Manasseh*! So to their daughters, when married, the Jewish women are accustomed to say, *God make thee as Sarah and Rebekah*! These forms are still in use.

Verse 21. *Behold, I die*] With what composure is this most awful word expressed! Surely of *Jacob* it might now be said, "He turns his sight undaunted on the tomb." For though it is not said that he was full of days, as were *Abraham* and *Isaac*, yet he is perfectly willing to bid adieu to earthly things, and lay his body in the grave. Could any person act as the patriarchs did in their last moments, who had no hopes of eternal life, no belief in the immortality of the soul? Impossible! With such a conviction of the being of God, with such proofs of his tenderness and regard, with such experience of his providential and miraculous interference in their behalf, could they suppose, that they were only creatures of a day; and that God had wasted so much care, attention, providence, grace, and goodness, on creatures, who were to be ultimately like the beasts that perish? The supposition that they could have no correct notion of the immortality of the soul, is as dishonourable to God as to themselves. But what shall we think of Christians who have formed this hypothesis into a system, to prove what? Why, that the patriarchs lived and died in the dark! That either the soul has no immortality, or that God has not thought proper to reveal it. Away with such an opinion! It cannot be said to merit serious refutation.

Verse 22. *Moreover, I have given to thee (Joseph) one portion*] *וְאֶחָד מִנְּךָ* *Shechem achad*, one *Shechem*, or one shoulder. We have already seen the transactions between *Jacob* and his family on one part, and *Shechem* and the sons of *Hamor* on the other; see chap. xxxiii. 18, 19. and chap. xxxiv. As he uses the word *Shechem* here, I think it likely, that he alludes to the purchase of the field or parcel of ground mentioned chap. xxxiii. 18, 19. It has been supposed that this parcel of ground which *Jacob*

the hand * of the Amorite with my sword and with my bow.

CHAPTER XLIX.

Jacob, about to die, calls his sons together that he may bless them, or give prophetic declarations concerning their posterity, 1, 2. Prophecy concerning Reuben, 3, 4; concerning Simeon and Levi, 5-7; concerning Judah, 8, 12; concerning Issachar, 13; concerning Zebulun, 14, 15; concerning Dan, 16-18; concerning Gad, 19; concerning Asher, 20; concerning Naphtali, 21, concerning Joseph, 22-26; concerning Benjamin, 27. Summary concerning the twelve tribes, 23. Jacob gives directions concerning his being buried in the cave of Machpelah, 28-32. Jacob dies 33.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may

a Ch. 15. 16. & 24. 25. Josh. 17. 14. &c.—b Deut. 33. 1. Amos 3. 7.—c Deut. 4. 30. Numb. 26. 14. Lev. 2. 2. & 25. & Jer. 23. 30. Dan. 2. 23, 25. Acts 2. 17. Heb. 1. 2.

bought from *Shechem*, had been taken from him by the Amorites; and that he afterward had recovered it *by his sword and by his bow*; i. e. *by force of arms*. Shechem appears to have fallen to the lot of Joseph's sons; see Josh. xvii. 1. and chap. xx. 7. and in our Lord's time there was a parcel of ground near to *Sychar*, or *Shechem*, which was still considered as that portion which Jacob gave to his son Joseph, John iv. 5. and on the whole it was probably the same that Jacob bought for a hundred pieces of money, chap. xxxi. 18, 19. But how could it be said that he took this out of the hand of the Amorite with his sword and his bow? we cannot tell. Many attempts have been made to explain this abstruse verse, but they have all hitherto been fruitless. Jacob's words were no doubt perfectly well understood by Joseph; and probably alluded to some transaction that is not now on record, and it is much better and safer for us to confess our ignorance, than to hazard conjecture after conjecture on a subject in which we are not interested, and of which we can know nothing certainly.

1. On filial respect to aged and destitute parents we have already had occasion to speak, see ver. 11. The duty of children to their parents only ceases when the parents are laid in their graves; and this duty is the next in order and importance to the duty we owe to God. No circumstances can alter its nature or lessen its importance; *Honour thy father and thy mother*, is the sovereign, everlasting command of God. While the relations of parent and child exist, this commandment will be in full force.

2. The *Redeeming Angel*, the *Messenger of the covenant*, in his preserving and saving influence, is invoked by dying Jacob, to be the protector and saviour of Ephraim and Manasseh, ver. 16. With what advantage and effect can a dying parent recommend the Lord Jesus to his children, who can testify with his last breath, that this Jesus has redeemed him from all evil? Reader, canst thou call Christ thy Redeemer? Hast thou, through him, recovered the forfeited inheritance? Or dost thou expect redemption from all evil, by any other means? Through him, and him alone, God will redeem thee from all thy sins; and as thou knowest not what a moment may bring forth, thou hast not a moment to lose. Thou hast sinned, and there is no name given under heaven among men, whereby thou canst be saved, but *Jesus Christ*. Acquaint thyself with him, and be at peace, and thereby good shall come unto thee.

3. We find that the patriarchs ever held the promised land in the most sacred point of view. It was *God's gift* to them; it was confirmed by a *covenant* that spoke of, and referred to, better things. We believe that this land typified the *rest* which remains for the people of God; and can we be indifferent to the excellence of this *rest*? A patriarch could not die in peace, however distant from this land, without an assurance that his bones should be laid in it. How can we live, how can we die comfortably, without the assurance that our lives are hid with Christ in God, and that we shall dwell in his presence for ever? There remains a rest for the people of God, and only for the people of God; for those alone who love, serve, reverence, and obey him, in his Son Jesus Christ, shall ever enjoy it.

NOTES ON CHAPTER XLIX.

Verse 1. *That which shall befall you in the last days* It is evident from this, and indeed from the whole complexion of these important prophecies, that the twelve sons of Jacob had very little concern in them personally considered; as they were to be fulfilled in the last days; i. e. in times remote from that period, and consequently to their posterity, and not to themselves, or to their immediate families. The whole of these prophetic declarations, from ver. 2. to ver. 27. inclusive, is delivered in strongly figurative language, and in the poetic form; which, in every translation, should be preserved as nearly as possible, rendering the version line for line with the original. This order I shall pursue in the succeeding

tell you *that* which shall befall you * in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and * hearken unto Israel your father.

3 ¶ Reuben, thou art * my first-born, my might, * and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, * thou * shalt not excel; because thou * wentest up to thy father's bed; then defiledst thou it: * he went up to my couch.

d Ps. 34. 11.—e Ch. 29. 32.—f Deut. 21. 17. Ps. 78. 51.—g Heb. do not thou excel. h 1 Chron. 5. 1.—i Ch. 23. 22. 1 Chron. 5. 1. Deut. 27. 30.—k Or, my couch is gone.

notes, always proposing the verse first, in as literal a translation as possible, line for line with the Hebrew, after the *hemistich* form, from which the sense will be the more clearly apprehended.

2. Come together and hear, O sons of Jacob! And hearken unto Israel your father.

Bishop Newton has justly observed, that Jacob had received a double blessing; *spiritual and temporal*: the promise of being progenitor of the Messiah, and the promise of the land of Canaan. The promised land he might divide among his children as he pleased; but the other must be confined to one of his sons; he therefore assigns to each son a portion in the land of Canaan, but limits the descent of the Blessed Seed to the tribe of Judah. Some have put themselves to a great deal of trouble and learned labour, to show, that it was a general opinion of the ancients, that the soul a short time previous to its departure from the body, becomes endued with a certain measure of the prophetic gift, or *fore-sight*: and that this was probably the case with Jacob. But it would be derogatory to the dignity of the prophecies delivered in this chapter, to suppose, that they came by any other means than *direct inspiration*, as to their main matter; though certain circumstances appear to be left to the patriarch himself, in which he might express his own feelings, both as a father and as a judge. This is strikingly evident. 1. In the case of Reuben, from whom he had received the grossest insult, however the passage relative to him may be understood, and 2. In the case of Joseph, the tenderly beloved son of his most beloved wife Rachel, in the prophecy concerning whom, he gives full vent to all the tender and affectionate emotions, which, as a father and a husband, do him endless credit.

3. Reuben, my first-born art thou! My might, and the prime of my strength, Excelling in eminence, and excelling in power: 4. Pouring out like the waters—thou shalt not excel: For thou wentest up to the bed of thy father,— Then thou didst defile— to my couch he went up!

Verse 3. Reuben, as the *first-born*, had a right to a double portion of all that the father had, see Deut. xxii. 17.

The eminence or dignity mentioned here, may refer to the *priesthood*; the power, to the *regal government or kingdom*. In this sense it has been understood by all the ancient Targumists; the Targum of Onkelos paraphrases it thus: "Thou shouldst have received three portions, the birthright, the priesthood, and the kingdom;" and to this the Targums of Jonathan ben Uzziel and Jerusalem add, "but because thou hast sinned, the birthright is given to Joseph, the kingdom to Judah, and priesthood to Levi." That the birthright was given to the sons of Joseph, we have the fullest proof from 1 Chron. v. 1.

Verse 4. *Pouring out like waters* This is an obscure sentence, because unfinished: It evidently relates to the defilement of his father's couch, and the word *mas pachaz*, here translated *pouring out*, and in our version, *unstable*, has a bad meaning in other places of the Scripture, being applied to *dissolute, debauched, and licentious* conduct; see Judg. ix. 4. Zeph. iii. 4. Jer. xxiii. 14. 32. xxix. 23.

Thou shalt not excel This tribe never rose to any eminence in Israel: was not so numerous by one-third, as either Judah, Joseph, or Dan, when Moses took the sum of them in the wilderness, Numb. i. 21. and was among the first that was carried into captivity, 1 Chron. v. 26.

Then thou didst defile Another unfinished sentence, similar to the former, and upon the same subject, passing over a transaction covertly, which delicacy forbade Jacob to enlarge on.—For the crime of Reuben, see the notes on chap. xxxv. 22.

5. Simeon and Levi, brethren; They have accomplished their fraudulent purpose. 6. Into their secret counsel my soul did not come; In their confederacy my honour was not united. For in their anger they slew a man (they slew a noble) And in their pleasure they murdered a prince. 7. Cursed was their anger, for it was fierce! And their awesome wrath, for it was insatiable! I will divide them out in Jacob, And I will disperse them in Israel.

5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 O my soul, come not thot into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

1 Ch. 22. 33. 34.—m Prov. 13. 2.—q Or, their swords are weapons of violence.
e Ch. 34. 25.—p Prov. 15. 15.—q Psa. 35. 5. Eph. 5. 11.—r Psa. 16. 9. & 20. 12 & 57.

Verse 5. *Simeon and Levi are brethren*] Not only springing from the same parents; but they have the same kind of disposition, *headstrong, deceitful, vindictive, and cruel.*

They have accomplished, &c.] Our margin has it, *Their swords are weapons of violence*, i. e. Their swords, which they should have used in defence of their persons, or the honourable protection of their families, they have employed in the base and dastardly murder of an innocent unoffending people.

The Septuagint gives a different turn to this line from our translation, and confirms the translation given above; *ἐνταῦθα ὁμοῦντες ἐξήσαντες αὐτοὺς. They have accomplished the iniquity of their purpose*; with which the Samaritan version agrees. In the Samaritan text we read *323 cabu, they have accomplished*, instead of the Hebrew *לוי עלי, weapons or instruments*, which reading most critics prefer: and as to *מכרתם macarothem* translated above, *their fraudulent purposes*, and which our translation, on almost no authority, renders *their habitations*, it must either come from the Ethiopic *מכר macar*, he counselled, devised stratagems, &c. see Castet, or from the Arabic *مكارا macara*, he deceived, practised deceit, plotted, &c. which is nearly of the same import. This gives not only a consistent, but evidently the true sense.

Verse 6. *Into their secret council, &c.*] Jacob here exculpates himself from all participation in the guilt of Simeon and Levi in the murder of the Shechemites.—He most solemnly declares that he knew nothing of the confederacy by which it was executed; nor of the secret council in which it was plotted.

If it should be said that the words *תבא תבא, and thou teachest*, should be translated in the future tense, or in the imperative, as in our translation, I shall not contend, though it is well known that the preter is often used for the future in Hebrew, and vice versa. Taken thus, the words mark the strong detestation which this holy man's soul felt for the villany of his sons. "My soul shall not come into their secret council—My honour shall not be united to their confederacy."

For in their anger they slew a man, *שם Ish*, a noble, an honourable man, viz. Shechem.

And in their pleasure.—This marks the highest degree of wickedness and settled malice—they were delighted with their deed. A similar spirit, Saul of Tarsus possessed, previous to his conversion; speaking of the martyrdom of St. Stephen, St. Luke says, Acts viii. 1. *Σαῦλος, ὁ ὁμοθυμαδὸν τὸν ἀντιπάλῳ στέλλει. And Saul was gladly consenting to his death.* He was, with the others, highly delighted with it: and thus the prediction of our Lord was fulfilled, John xvi. 1. *Yea, the time cometh, that whosoever killeth you, will think that he doeth God service.* And it is represented as the highest pitch of profligacy and wickedness, not only to sin, but to delight in it; see Rom. i. 32. As the original word *רצון relson*, signifies, in general, *pleasure, benevolence, delight, &c.* it should neither be translated *self-will*, nor *willfulness*, as some have done, but simply as above; and the reasons appear sufficiently obvious.—*They murdered a prince, Hamor, the father of Shechem*; instead of *ויר שור, which we have translated a wall*, and others an ox; I read *ויר sar*, a prince, which makes a consistent sense; see Kennicott's first Dissertation, p. 56, &c.—As there is no evidence whatever, that Simeon and Levi either dug down a wall, or houghed the oxen, as some have translated the passage, see the margin: on the contrary, the text, chap. xxxv. 28, 29, proves that they had taken for their own use, the sheep, oxen, asses, all their wealth, their wives, and their little ones.

Verse 7. *Cursed was their anger*] The first motions of their violence were savage—and their excessive or overflowing wrath, *מאד aberat*, for it was inflexible; neither the supplications of the males, nor the entreaties, tears, cries, and shrieks of the helpless females, could deter them from their murderous purpose, for this, ver. 5. they are said to have accomplished.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee.

8.—a Ch. 34. 25.—d Or, houghed oxen.—e Josh. 12. 1. & 21. 5, 6, 7. 1 Chron. 4. 24, 25.
v Ch. 29. 35. Deut. 32. 7.—w Psa. 13. 40.—x Ch. 27. 29. 1 Chron. 5. 2.

I will divide them out, אֶחָלֶקֶם achalekam, I will make them into lots, giving a portion of them to one tribe, and a portion to another—but they shall never attain to any political consequence. This appears to have been literally fulfilled. Levi had no inheritance except forty-eight cities, scattered through different parts of the land of Canaan; and as to the tribe of Simeon, it is generally believed among the Jews, that they became schoolmasters to the other tribes; and when they entered Canaan, they had only a small portion, a few towns and villages in the worst part of Judah's lot, Josh. xix. 1. which afterward finding too little, they formed different colonies in districts which they conquered from the Idumeans and Amalekites, 1 Chron. iv. 39, &c. Thus these two tribes were not only separated from each other, but even divided from themselves, according to this prediction of Jacob.

8. Judah! thou! Thy brethren shall praise thee.

Thy hand in the neck of thine enemies.

The sons of thy father shall bow themselves to thee.

9. A lion's whelp is Judah:

From the prey, my son, thou hast ascended.

He couched, lying down like a strong lion.

And like a lioness; who shall arouse him?

10. From Judah the sceptre shall not depart,

Nor a teacher from his offspring,

Until that Shiloh shall come,

And to him shall be assembled the people.

11. Binding his colt to the vine,

And to the choicest vine, the foals of his ass.

He washed his garments in wine,

His clothes in the blood of the grape.

12. With wine shall his eyes be red,

And his teeth shall be white with milk.

Verse 8. *Thy brethren shall praise thee*] As the name Judah signifies praise, Jacob takes occasion from its meaning to show that this tribe should be so eminent and glorious, that the rest of the tribes should praise it; that is, that they should acknowledge its pre-eminence and superior dignity; as in its privileges, it should be distinguished beyond all the others. On the prophecy relative to Judah, Dr. Hales has several judicious remarks, and has left very little to be further desired on the subject. Every reader will be glad to meet with them here.

"The prophecy begins with his name JUDAH, signifying the praise of the Lord, which was given to him at his birth by his mother Leah, chap. xxix. 35. It then describes the warlike character of this tribe, to which, by the divine appointment, was assigned the first lot of the promised land, which was conquered accordingly by the pious and heroic Caleb; the first who laid hands on the necks of his enemies, and routed and subdued them, Josh. xiv. 11. xv. 1. Judg. i. 1, 2. and led the way for their total subjugation under David; who in allusion to this prediction, praises God, and says, Thou hast given me the necks of mine enemies, that I might destroy them that hate me, Psalm viii. 40. In the different stages of its strength, this tribe is compared to a lion's whelp, to a full-grown lion, and to a nursing lioness, the fiercest of all. Hence a lion was the standard of Judah; compare Numb. ii. 3. Ezek. i. 10. The city of David, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17. was called Ariel, the lion of God, Isa. xxix. 1. And our Lord himself, his most illustrious descendant, The Lion of the tribe of Judah, Rev. v. 5.

The duration of the power of this famous tribe is next determined.—"The sceptre of dominion," as it is understood, Esth. viii. 4. Isa. xiv. 5, &c. or its civil government, was not to cease or depart from Judah, until the birth or coming of SHILOH, signifying the Apostle, as Christ is styled, Heb. iii. 1. nor was the native lawgiver, or expounder of the law, teacher, or scribe, intimating their ecclesiastical polity, to cease, until Shiloh should have a congregation of people, or religious followers, attached to him. And how accurately was this fulfilled in both these respects!

I. Shortly before the birth of Christ, a decree was issued by Augustus Cesar, that all the land of Judea and Galilee should be enrolled: or a registry of persons taken, in which Christ was included; Luke ii. 1—7. whence Julian, the apostate, unwittingly objected to his title of CHRIST or KING, that "he was born a subject of Cesar!" About eleven years after, Judea was made a Roman prov-

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall hurt him up?

11. Ezek. 21. 27. Dan. 8. 25. Matt. 21. 9. Luke 1. 32. 33.—1. 2. 2. 2. 11. 10. & 12. 1. 4. 4. 6. 7. 22. 23. & 55. 4. 5. 2. 60. 1. 3. 4. 5. Hag. 2. 7. Luke 2. 30. 31. 32.

ince, attached to Syria on the depol and banishment of Archelaus, the son of Herod the Great, for maladministration, and an assessment of property, or taring, was carried into effect by Cyrenius, then governor of Syria, the same, who before, as the emperor's procurator, had made the enrolment, Luke ii. 2. Acts v. 37. and thenceforth Judea was governed by a Roman deputy; and the judicial power of life and death taken away from the Jews, John xviii. 31.

2. Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70. At which time the Gospel had been preached through the known world by the apostles, "his witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth," Matt. xxiv. 14. Acts ii. 8. Rom. x. 18. And a vast congregation of Christians then formed, both among Jews and Gentiles.

Our Lord's triumphant entry into Jerusalem, before his crucifixion, "riding on an ass, even a colt, the foal of an ass;" which, by his direction, his disciples brought to him for this purpose:—"Go into the village over against you, and presently ye shall find an ass tied, and a colt with her, loose them and bring them to me." Matt. xxi. 2-5. remarkably fulfilling the prophecy of Zechariah, ix. 9. is no less a fulfilment of this prophecy of Shiloh, "binding or tying his foal to the vine, even his ass's colt to the choice vine." In ancient times, to ride upon white asses, or ass colts, was the privilege of persons of high rank, princes, judges, and prophets, Judg. v. 10. x. 4. Num. xxii. 22. And, as the children of Israel were symbolized by the vine, Psal. lxxx. 8. Hos. x. 1. and the men of Judah, by "a (choice) vine of Sorek," in the original, both here and in the beautiful allegory of Isaiah, v. 1-7, adopted by Jeremiah ii. 21. and by our Lord, Matt. xxi. 31. who styled himself the true vine, John xv. 1. so, the union of both these images, signified our Lord's assumption, as the promised Shiloh, of the dignity of the king of the Jews; not in a temporal, but in a spiritual sense, as he declared to Pilate, John xviii. 36. as a prelude to his second coming in glory, "to restore again the kingdom to Israel," Matt. xxiii. 34. Acts i. 6.

The vengeance to be then inflicted on all the enemies of his church, or congregation of faithful Christians, is expressed by the symbolical imagery of "washing his garments in wine, and his clothes in the blood of grapes;" which, to understand literally, would be incongruous, and unusual any where; while it aptly represents his garments crimsoned in the blood of his foes, and their immense slaughter; an imagery frequently adopted in the prophetic scriptures, see Isa. lxiii. 1. lxviii. 1-6. Rev. xxii. 12. and vi. 2. xix. 11-15. xiv. 20.

The strength and wholeness of Shiloh's doctrine are next represented, by having "his eyes red with wine, and his teeth white with milk." And thus the evangelical prophet, in similar strains, invites the world to embrace the gospel.

He every one that thirsteth, come to the waters,
and he that hath no money, come buy and eat:
Yea, come buy wine and milk,
Without money and without price. Isa. lv. 1.

On the last day of the feast of tabernacles, it was customary among the Jews, for the people to bring water from the fountain of Siloah, or Siloam, which they poured on the altar, singing the words of Isaiah xii. 3. With joy shall ye draw water from the fountain of salvation, which the Targum interprets, With joy shall ye receive a new doctrine from the ELLECT of the JUST ones; and the feast itself was also called Hosanna, Save, we beseech thee. And Isaiah has also described the apostasy of the Jews from their tutelar God IMMANUEL, under the corresponding imagery of their "rejecting the gently flowing waters of Siloah," Isa. viii. 6-8.

Hence our Lord, on the last day of the feast, significantly invited the Jews to come unto him, as the true and living fountain of waters, Jer. ii. 13. "If any thirst, let him come to me and drink," John vii. 37. He also compared his doctrine to new wine, which required to be put into new bottles, made of skins, strong enough to contain it, Matt. ix. 17. while the Gospel is repeatedly represented as affording milk for babes, or the first principles of the oracles of God for novices in the faith; as well as strong meat (and strong wine) for masters in Christ, or adepts, Matt. xxiii. 11. Heb. v. 12-14.

10 * The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11. Ezek. 21. 27. Dan. 8. 25. Matt. 21. 9. Luke 1. 32. 33.—1. 2. 2. 2. 11. 10. & 12. 1. 4. 4. 6. 7. 22. 23. & 55. 4. 5. 2. 60. 1. 3. 4. 5. Hag. 2. 7. Luke 2. 30. 31. 32.

And our Lord's most significant miracle was wrought at this fountain, when he gave sight to a man of forty years old, blind from his birth, by sending him, after he had anointed his eyes with moistened clay, to wash in the pool of Siloam, which is the Greek pronunciation of the Hebrew שִׁלּוֹחַ Siloah, or Siloh, Isa. viii. 6. where the Septuagint version reads Σιλωάμ; signifying, according to the evangelist, ἀποσταλμένος, sent forth, and consequently derived from שָׁלַח shalach, to send, John ix. 7. Our Lord thus assuming to himself his two leading titles of MESSIAH, signifying, anointed, and SHILOH, sent forth, or delegated from God; as he had done before at the opening of his mission. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me forth (ἀποσταλμένος) to heal the broken-hearted," &c. Luke iv. 18.

And in the course of it he declared, I was not sent forth, (ἀποσταλμένος) but unto the lost sheep of the house of Israel, Matt. xv. 24. by a twofold reference to his character in Jacob's prophecy of SHILOH and SHEPHERD OF ISRAEL, Gen. xlix. 10-24. "This is life eternal, to know thee the only true God; and Jesus Christ whom thou sentest forth," (ἀποσταλμένος) to instruct and save mankind, John xvii. 3. and he thus distinguishes his own superior mission, from his commission to his apostles, "As the FATHER hath sent me, ἀποσταλμένος ἡμεῖς, so I send you," ἀποστέλλω υμᾶς, John xx. 21. Whence St. Paul expressly styles "Jesus Christ the Apostle (ὁ ἀποστόλος) and high priest of our profession," Heb. iii. 1. and by an elaborate argument, shows the superiority of his mission above that of Moses; and of his priesthood above that of Aaron, in the sequel of the epistle. His priesthood was foretold by David to be a royal priesthood, after the order of Melchisedek, Psalm cx. 4. but where shall we find his mission or apostleship foretold, except in Jacob's prophecy of Shiloh? which was evidently so understood by Moses when God offered to send him as his ambassador to Pharaoh, and he declined at first the arduous mission, O my Lord, send, I pray thee, by the hand of Him whom thou wilt send, or by the promised Shiloh, Exod. iii. 10. iv. 13. by whom in his last blessing to the Israelites, parallel to that of Jacob, he prayed that "God would bring back Judah to his people," from captivity, Deut. xxxiii. 7.

Here then we find the true meaning and derivation of the much-disputed term Shiloh in this prophecy of Jacob, which is fortunately preserved by the Vulgate, rendering qui mittendus est; he that is to be sent; and also by a rabbinical comment on Deut. xxii. 5. "If you keep this precept, you hasten the coming of the Messiah, who is called SENT."

This important prophecy concerning Judah intimates: 1. The warlike character and conquests of this tribe. 2. The cessation of their civil and religious polity at the first coming of Shiloh. 3. His meek and lowly inauguration at that time, as spiritual king of the Jews; riding on an ass like the ancient judges and prophets. 4. His second coming as a warrior to trample on all his foes: And 5. To save and instruct his faithful people."—Hale's analysis, vol. ii. p. 167, &c.

Verse 10. From Judah the sceptre shall not depart] The Jews have a quibble on the word שֵׁבֶט shebet, which we translate sceptre; they say it signifies a staff or rod, and that the meaning of it is, that "afflictions shall not depart from the Jews till the Messiah comes;" that they are still under afflictions, and therefore the Messiah is not come. This is a miserable shift to save a lost cause. Their chief Targumist, Onkelos, understood and translated the word nearly as we do, and the same meaning is adopted by the Jerusalem Targum, and by all the ancient versions, the Arabic excepted, which has كَازِيب kazeeb, a rod; but in a very ancient MS. of the Pentateuch in my own possession, the word שֵׁבֶט shebet is used, which signifies a tribe. Judah shall continue a distinct tribe till the Messiah shall come: and it did so; and after his coming, it was confounded with the others, so that all distinction has been ever since lost.

Nor a teacher from his offspring.—I am sufficiently aware that the literal meaning of the original מִבְּנֵי יִשְׂרָאֵל mi beyn ragelain, is from between his feet; and I am as fully satisfied that it should never be so translated;—from between the feet, and out of the thigh, simply mean progeny, natural offspring; for reasons, which surely need not be mentioned. The Targum of Jonathan ben Uzziel, and the Jerusalem Targum, apply the whole of this prophecy

11 ¹ Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His ² eyes shall be red with wine, and his teeth white with milk.

13 ³ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

14 ⁴ Issachar is a strong ass couching down between two burdens:

[1 Kings 15. 22.—g Prov. 28. 26.—b Deut. 33. 18, 19. Josh. 18. 10, 11.—1 Sam. 10. 9. k Deut. 33. 22. Judg. 18. 1, 2.]

in a variety of very minute particulars, to the *Messiah*; and give no kind of countenance to the fictions of the modern Jews.

13. At the haven of the seas shall Zebulun dwell,
And he shall be a haven for ships.
And his border shall extend unto Zidon.

Verse 13. Zebulun's lot or portion in the division of the promised land, extended from the Mediterranean sea on the west, to the lake of Gennesareth on the east; see his division, Josh. xix. 10, &c. The Targum of J. ben Uzziel paraphrases the passage thus: "Zebulun shall be on the coasts of the sea, and he shall rule over the havens; he shall subdue the provinces of the sea with his ships; and his border shall extend unto Zidon."

14. Issachar is a strong ass
Couching between two burthens.
15. And he saw the resting-place, that it was good,
And the land that it was pleasant;
And he inclined his shoulder to the load,
And became a servant unto tribes.

Verse 14. Issachar is a strong ass] *חמור חזק* *chamor geram* is properly a strong-limbed ass,—couching between two burthens; bearing patiently, as most understand it, the fatigues of agriculture, and submitting to exorbitant taxes, rather than exert themselves to drive out the old inhabitants.

The two burthens literally mean the two sacks or panniers, one on each side of the animal's body, and couching down between these, refers to the well-known propensity of the ass, whenever wearied or overloaded, to lie down even with its burthen on its back.

Verse 15. He saw the rest] The inland portion that was assigned to him between the other tribes; he inclined his shoulder to the load. The Chaldee paraphrast gives this a widely different turn to that given it by most commentators. "He saw his portion that it was good, and the land that it was fruitful; and he shall subdue the provinces of the people, and drive out their inhabitants, and those who are left shall be his servants and his tributaries." Grotius understands it nearly in the same way. The *pullantim* which is generally attributed to this tribe, certainly does not agree with the view in which they are exhibited in Scripture. In the song of Deborah, this tribe is praised for the powerful assistance which it then afforded, Judg. v. 15. And in 1 Chron. vii. 1—5, they are expressly said to have been valiant men of might in all their families, and in all their generations; i. e. through every period of their history. It appears they were a laborious, hardy, valiant tribe, patient in labour, and invincible in war; bearing both these burdens with great constancy whenever it was necessary. When Tola of this tribe judged Israel, the land had rest twenty-three years, Judg. x. 1.

16. Dan shall judge his people
As one of the tribes of Israel.
17. Dan shall be a serpent on the way,
A cerastes upon the track,
Biting the heels of the horse,
And his rider shall fall backward.

Verse 16. Dan shall judge] Dan, whose name signifies judgment, was the eldest of Jacob's sons by Bilhah, Rachel's maid; and he is here promised an equal rule with those tribes that sprang from either *Leah* or *Rachel*, the legal wives of Jacob.

Some Jewish and some Christian writers understand this prophecy of Samson, who sprang from this tribe, and judged, or as the word might be translated, avenged the people of Israel, twenty years; see Judg. xiii. 2. xv. 20.

Verse 17. Dan shall be a serpent] The original word is *serp* *nachash*, and we have seen on chap. iii. that this has a great variety of significations. It is probable that a serpent is here intended; but of what kind we know not—yet as the principal reference in the text is to *guile*, *cunning*, &c. the same creature may be intended as in chap. iii.

A cerastes in the track] The word *serp* *shephiphon*, which is nowhere else to be found in the Bible, is thus translated by the *Vulgate*, and *Bochart* approves of the translation. The *cerastes* has its name from two little horns upon its head, and is remarkable for the property

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¹ Dan shall judge his people, as one of the tribes of Israel.

17 ¹ Dan shall be a serpent by the way, = an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 ¹ I have waited for thy salvation, O Lord.

19 ¹ Gad, a troop shall overcome him: but he shall overcome at the last.

[Judg. 18. 27.—m Hab. an arrow-shaft.—n Ps. 25. 5. & 119. 168, 174. Lam. 3. 5. o Deut. 33. 30. 1 Chron. 5. 18.]

here ascribed to the *shephiphon*. The word *serp* *orach*, which we translate *path*, signifies the *track*, or *rut* made in the ground by the wheel of a cart, wagon, &c. And the description that *Nicander* gives of this serpent in his *Theriaca*, perfectly agrees with what is here said of the *shephiphon*:

Ἡ δὲ ἀντροχὴν ποιεῖ τὸν ὄχλον ἀνὰ ὁδόν.—v. 292.
It lies under the sand; or in some cart-rut by the way.

It is intimated that this tribe should gain the principal part of its conquests more by *cunning* and *stratagem*, than by *valour*; and this is seen particularly in their conquests of *Laish*, Judges xviii. and even in some of the transactions of *Samson*, such as burning the corn of the *Philistines*, and at last pulling down their temple, and destroying three thousand at one time; see Judg. xvi. 26—36.

18. For thy salvation have I waited, O Lord!

This is a remarkable ejaculation, and seems to stand perfectly unconnected with all that went before and all that follows. Though it is probable that certain prophetic views, which Jacob now had, and which he does not explain, gave rise to it: and by this he at once expressed both his *faith* and *hope* in God. Both Jewish and Christian commentators have endeavoured to find out the connexion in which these words existed in the mind of the patriarch. The Targum of Jonathan expresses the whole thus: "When Jacob saw Gideon the son of Joash, and Samson the son of Manoah, which were to be saviours to a future age; he said, I do not wait for the salvation of Gideon, I do not expect the salvation of Samson, because their salvation is a temporal salvation; but I wait for, and expect thy salvation, O Lord, because thy salvation is eternal." And the Jerusalem Targum much to the same purpose. "Our father Jacob said; Wait not, my soul, for the redemption of Gideon the son of Joash, which is temporal, nor the redemption of Samson which is a created salvation, but for the salvation which thou hast said by thy word should come to thy people, the children of Israel, my soul waits for this thy salvation." Indeed these Targums understand almost the whole of these prophecies of the *Messiah*, and especially what is said about *Judah*; every word of which they refer to Him. Thus the *ancient Jews* convict the *moderns* of both false interpretations and vain expectations. As the tribe of Dan was the first that appears to have been seduced from the true worship of God, see Judg. xvii. 30. some have thought that Jacob refers particularly to this; and sees the end of the general apostasy only in the redemption by Jesus Christ: considering the *nachash* above as the *seducer*; and the *Messiah*, the promised seed.

19. Gad, an army shall attack him,
And he shall attack in return.

This is one of the most obscure prophecies in the whole chapter; and no two interpreters agree in the translation of the original words, which exhibit a most singular *offiteration*:

גוד יתקדו נגדו Gad gaidh regudnu;
קקב יהוה יתקדו Vehn yagad alah.

The prophecy seems to refer generally to the frequent disturbances to which this tribe should be exposed, and their hostile, warlike disposition, that would always lead them to repel every aggression. It is likely that the prophecy had an especial fulfilment, when this tribe, in conjunction with that of Reuben and the half tribe of Manasseh, got a great victory over the Hagarites, taking captive one hundred thousand men, two thousand asses, fifty thousand camels, and two hundred and fifty thousand sheep: see 1 Chron. v. 18—22. Dr. Durel and others translate the last word *serp* *akab*, rear—"He shall invade their rear;" which contains almost no meaning, as it only seems to state, that though the army that invaded Gad should be successful, yet the *Gadites* would harass their rear as they returned; but this could never be a subject of sufficient consequence for a prophecy. The word *serp* *akab* is fre-

20 ¶² Out of Asher his bread *shall be fat*, and he shall yield royal dainties.

21 ¶¹ Naphtali is a hind let loose: he giveth goodly words.

22 ¶¹ Joseph is a fruitful bough, *even a fruitful bough by a well; whose*^d branches run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the

b Deut. 33. 24. Josh. 19. 24.—d Deut. 33. 23.—e Heb. daughters.—f Ch. 37. 4. 24. 25. & 38. 28. & 42. 32. f. m. 118. 13.—g Job 39. 30. f. m. 37. 15.—g f. m. 132. 2, 5.

quently used as a *particle*, signifying in consequence, because of, on account of. After the *Gadites* had obtained the victory above mentioned, they continued to possess the land of their enemies till they were carried away captive. The Chaldee paraphrasts apply this to the *Gadites* going armed over Jordan before their brethren, discomfiting their enemies, and returning back with much spoil. See Josh. iv. 12, 13. and xxii. 1, 2, 8.

20. From Asher his bread shall be fat,
And he shall produce royal dainties.

This refers to the great fertility of the lot that fell to Asher, and which appears to have corresponded with the name, which signifies *happy, or blessed*, and whose great prosperity Moses describes in this figurative way—"Let Asher be blessed with children, let him be acceptable to his brethren, and let him disp his foot in oil," Deut. xxxiii. 24.

21. Naphtali is a spreading oak,
Producing beautiful branches.

This is *Bochart's* translation; and perhaps no man, who understands the genius of the Hebrew language, will attempt to dispute its propriety; it is as *literal* as it is correct. Our own translation scarcely gives any sense. The fruitfulness of this tribe, in children, may be here intended; from his four sons, *Jahzeel, Guni, Jesor, and Shillel*, which he took down into Egypt, ch. xli. 24. in the course of two hundred and fifteen years, there sprung of effective men 53,400; but, as great increase in this way was not an uncommon case in the descendants of Jacob, this may refer particularly to the *fruitfulness of their soil*, and the especial providential care and blessing of the Almighty; to which, indeed, Moses seems particularly to refer, Deut. xxxiii. 23.—*O Naphtali, satisfied with favour, and full with the blessing of the Lord*. So that he may be represented under the notion of a *tree planted in a rich soil*, growing to a prodigious size, extending its numerous branches in all directions, and becoming a *shade for men and cattle*, and a harbour for the *fowls of heaven*.

22. The son of a fruitful (vine) is Joseph;
The son of a fruitful (vine) by the fountain;
The daughters (branches) shoot over the wall;
They sorely afflicted him, and contended with him;
The chief archers had him in hatred.
23. But his bow remained in strength,
And the arms of his hands were made strong
By the hand of the Mighty One of Jacob.
24. By the name of the Shepherd, the Rock of Israel,
By the God of thy father, for he helped thee,
And God All-sufficient, he blessed thee.
25. The blessing of the heavens from above,
And the blessings lying in the deep beneath;
The blessings of the breasts and of the womb.
26. The blessings of thy father have prevailed
Over the blessing of the eternal mountains,
And the desirable things of the everlasting hills.
There shall be on the head of Joseph,
And on his crown who was separated from his brethren.

Verse 22. *The son of a fruitful vine*] This appears to me to refer to Jacob himself, who was blessed with such a numerous posterity, that in two hundred and fifteen years after this his own descendants amounted to upward of 600,000 effective men; and the figures here are intended to point out the continual growth and increase of his posterity. *Jacob was a fruitful tree*, planted by a fountain, which, because it was good, would yield good fruit; and because it was planted near a fountain, from being continually watered, would be perpetually fruitful. The same is used and applied to Jacob, Deut. xxxiii. 28. *The fountain of Jacob shall be upon a land of corn, and wine, and oil, &c.*

The daughters—בנות *benoth*, put here for branches—shoot over, or run upon the wall] Alluding probably to the case of the vine, which requires to be supported by a wall, trees, &c. Some commentators have understood this literally, and have applied it to the Egyptian women, who were so struck with the beauty of Joseph, as to get upon walls, the tops of houses, &c. to see him as he passed by. This is agreeable to the view taken of the subject by the *Kordan*. See the notes on ch. xxxix. 7.

Verse 23. *The chief archers*—בלי חרב *badley chalsim*, the masters of arrows, Joseph's brethren, who either used

hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown

h Ch. 45. 11. & 47. 12. & 50. 21.—i f. m. 80. 1.—k f. m. 38. 16.—l Ch. 38. 13, 21. & 35. 2. & 43. 22.—m Ch. 17. 1. & 35. 11.—n Deut. 33. 13.—o Deut. 33. 15. Hab. 3. 6.—p Deut. 33. 16.

such weapons, while feeding their flocks in the deserts, for the protection of themselves and cattle, or for the purpose of hunting, and probably excelled in archery. It may, however, refer to the bitter speeches and harsh words that they spoke to and of him: for they hated him, and could not speak peaceably to him, ch. xxxvii. 4. Thus they sorely afflicted him, and were incessantly scolding or finding fault.

Verse 24. *But his bow remained in strength*] The more he was persecuted, either by his brethren, or in Egypt, the more resplendent his uprightness and virtues shone; and the arms—his extended power and influence—of his hands, plans, designs, and particular operations of his prudence, judgment, discretion, &c. were all rendered successful by the hand, the powerful succour and protection, of the *Mighty One of Jacob*—that God who blessed and prospered all the counsels and plans of Jacob; and protected and increased him also, when he was in a strange land, and often under the power of those who sought opportunities to oppress and defraud him.

By the name of the Shepherd, the Rock of Israel] *Jehovah* and *El-Elohey Israel*, see chap. xxxiii. 20. This appears to me to refer to the subject of the xxxiii. chapter, where Jacob wrestled with God, had God's name revealed to him, and his own name changed from *Jacob* to *Israel*; in consequence of which he builded an altar, which he dedicated to God, who had appeared to him under the name of *Elohey-Israel*, the strong God of Israel; which circumstance led him to use the term *Rock*, which, as an emblem of power and strength, is frequently given to God in the Sacred Writings, and which may here refer to the stone which Jacob set up, and which was called *Beth-el*, see ch. xviii. 18, 19. It is very probable that the word *Shepherd* is intended to apply to our blessed Lord, who is the Shepherd of Israel, the good Shepherd, John x. 11—17. and who, beyond all controversy, was the person with whom Jacob wrestled.—See the notes on ch. xvi. 7. and xxxii. 24.

Verse 25. *The God of thy father*] How frequently God is called the *God of Jacob*, none needs be told, who reads the Bible.

God All-sufficient] Instead of *אל שדי* *El Shaday*, THE Almighty, or *All-sufficient*, I read *אל שדי* *El Shaday*, God All-sufficient, which is the reading of the Samaritan, Septuagint, Syriac, and Coptic, and of three reputable MSS. in the collections of Kennicott and De Rossi. The copies used by those ancient versions had evidently *אל* *El*, God, in the text, and not *אל שדי*, a mistake produced in later times. On the word *אל שדי* *El Shaday*, see the note on chap. xvi. 1.

The blessings of the heavens from above] A generally pure, clear, serene sky, frequently dropping down fertilizing showers, and dews, so as to make a very fruitful soil and salubrious atmosphere.

Blessings lying in the deep beneath] Whatever riches could be gained from the sea or rivers, from mines and minerals, in the bowels of the earth, and from abundant springs in different parts of his inheritance. Our translation of this line is excessively obscure.

Blessing of the deep that lieth under] What is it that lies under the deep?—By connecting *בִּרְכַּת* *bircoth*, blessings, with *רִמְנוֹת* *rimnot*, lying, all ambiguity is avoided, and the text speaks a plain and consistent sense.

The blessings of the breasts and of the womb] A numerous offspring, and an abundance of cattle. The progeny of Joseph, by Ephraim and Manasseh, amounted at the first census, or enumeration, Num. i. to 75,900 men, which exceeded the sum of any one tribe; Judah, the greatest of the others, amounting to no more than 74,600. Indeed, Ephraim and Manasseh had multiplied so greatly in the days of Joshua, that a common lot was not sufficient for them. See their complaint, Josh. xvii. 14.

Verse 26. *The blessings of thy father, &c.*] The blessings which thy father now prays for and pronounces, are neither temporal nor transitory—they shall exceed in

of the head of him that was separate from his brethren.

27 ¶ Benjamin shall *ravin as a wolf*: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpe-

q. Judg. 20, 21, 25. Eccl. 22, 26, 27, or Numb. 23, 24. Esther 8, 11. Eccl. 29, 10. Psal. 14, 1, 7, or Ch. 13, 15, & 25, 8.

their duration the eternal mountains, and in their value and spiritual nature all the conveniences, comforts, and delicacies, which the everlasting hills can produce. They shall last when the heavens and the earth are no more, and shall extend throughout eternity. They are the blessings which shall be communicated to the world by means of the Messiah.

The Jerusalem Targum paraphrases the place thus: "The blessings of this father shall be added unto the blessings wherewith thy fathers Abraham and Isaac, who are likened to mountains, have blessed thee; and they shall exceed the blessings of the four mothers, Sarah, Rebekah, Rachel, and Leah, who are likened to the hills: all these blessings shall be a crown of magnificence on the head of Joseph, and on the crown of the head of him who was a prince and governor in the land of Egypt."

27. Benjamin is a ravenous wolf:
In the morning he shall devour the prey,
And in the evening he shall divide the spoil.

This tribe is very fully compared to a ravenous wolf, because of the rude courage and ferocity which they have invariably displayed, particularly in their war with the other tribes, in which they killed more men than the whole of their own numbers amounted to.

"This last tribe," says Dr. Hales, "is compared to a wolf, for its ferocious and martial disposition, such as was evinced by their contests with the other tribes, in which, after two victories, they were almost exterminated." Judg. xix. 20. Its union with the tribe of Judah seems to be intimated in their joint conquest, expressed nearly in the same terms—"Judah went up from the prey"—"Benjamin devoured the prey." Moses, in his parallel prophecy, Deut. xxxiii. 12, confirms this, by signifying that the sanctuary should be fixed in his lot, and that he should continue as long as the existence of the temple itself.

The beloved of the Lord shall dwell with him in safety,
And shall cover him all the day long;
And shall dwell between his shoulders. Deut. xxxiii. 18.

In the morning, &c.] These expressions have been variously understood. The sense given above, is that in which the principal interpreters agree; but Houbigant protests against the prophecy signifying the continuance of this tribe, as the words, "in the morning devouring the prey," and "in the evening dividing the spoil," are supposed to imply; because, he observes, "that after the return from the Babylonish captivity, this tribe is no more mentioned." But this may be accounted for from the circumstance of its being associated with that of Judah, see 1 Kings xii. 21—24, after which it is scarcely ever mentioned but in that union. Being thus absorbed in the tribe of Judah, it continued from the morning till the evening of the Jewish dispensation, and consequently till the Lion of the tribe of Judah was seen in the wilderness of Israel.

In the morning, according to Mr. Ainsworth, "signifies the first times: for Ehud of Benjamin was the second judge that saved the Israelites from the hands of the Moabites, Judges iii. 15, &c. Saul of Benjamin was the first king of Israel: he and his son were great warriors, making a prey of many enemies, 1 Sam. xi. 6, 7, 11. xiv. 13, 15, 47, 48. And the evening, the latter times; for Mordecai and Esther of Benjamin delivered the Jews from a great destruction, and slew their enemies, Esth. viii. 7, 9, 11. ix. 5, 6, 15, 16."

Verse 28. Every one according to his blessing] That is, guided by the unerring spirit of prophecy, Jacob now foretold to each of his sons all the important events which should take place during their successive generations, and the predominant characteristic of each tribe; and, at the same time, made some comparatively obscure references to the advent of the Messiah, and the redemption of the world by him.

Verse 29. Bury me with my fathers, &c.] From this it appears, that the cave at Machpelah was a common

lah, (which is before Mamre, in the land of Canaan,) which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that is therein, was from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

1 Ch. 47, 30. 2 Sam. 19, 31. or Ch. 50, 12. or Ch. 35, 14. or Ch. 22, 28, & 25, 8. or Ch. 35, 23. or Ver. 29.

burying-place for Hebrews of distinction; and, indeed, the first public burying-place mentioned in history. From ver. 31. we find that Abraham, Sarah, Isaac, Rebekah, and Leah, had been already deposited there, and among them Jacob wished to have his bones laid; and he left his dying charge with his children to bury him in this place, and this they conscientiously performed.—See ch. l. 13.

Verse 33. He gathered up his feet into the bed] It is very probable, that while delivering these prophetic blessings, Jacob sat upon the side of his bed, leaning upon his staff; and having finished, he lifted up his feet into the bed, stretched himself upon it, and expired!

And was gathered unto his people] The testimony that this place bears to the immortality of the soul, and to its existence separate from the body, should not be lightly regarded. In the same moment in which Jacob is said to have gathered up his feet into the bed, and to have expired, it is added, and was gathered unto his people. It is certain that his body was not then gathered to his people, nor till seven weeks after; and it is not likely that a circumstance, so distant in point both of time and place, would have been thus anticipated, and associated with facts that took place in that moment. I cannot help, therefore, considering this an additional evidence for the immortality of the soul; and that it was intended by the Holy Spirit to convey this grand and consolatory sentiment, that when a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect. See the notes on chap. xxv. 8.

1. It has been conjectured, (see note, on ch. xxxvii. 9.) that the eleven stars that bowed down to Joseph might probably refer to the Signs of the Zodiac, which were very anciently known in Egypt, and are supposed to have had their origin in Chaldea. On this supposition, Joseph's eleven brethren answered to eleven of these signs, and himself to the twelfth. General Vallancey, well known for his curious antiquarian researches, has endeavoured, in his Collectanea de Rebus Hibernicis, vol. vi. part ii. p. 343, to trace out the analogy between the twelve sons of Jacob and the twelve signs of the Zodiac, which Dr. Hales, (Analysis, vol. ii. p. 165.) has altered a little, and placed it in a form in which it becomes more generally applicable. As this scheme is curious, many readers, who may not have the opportunity of consulting the above works, will be pleased to find it here. That there is an allusion to the twelve signs of the Zodiac, and probably to their ancient asterisms, or characters by which they were distinguished, may be readily credited; but how far the peculiar characteristics of the sons of Jacob were expressed by the animals in the Zodiac, is a widely different question.

1. Reuben—"Unstable (rather pouring out) as waters"—the sign Aquarius, represented as a man pouring out waters from an urn.
2. Simeon and Levi—"The united brethren"—the sign Gemini, or the Twins.
3. Judah—"The strong lion"—the sign Leo.
4. Asher—"His bread shall be fat"—the sign Virgo, or the Virgin, generally represented as holding a full ear of corn.
5. Issachar—"A strong ass," or ox, both used in husbandry—the sign Taurus, or the Bull.
6. 7. Dan—"A serpent biting the horse's heels"—Scorpio, the Scorpion. On the celestial sphere, the Scorpion is actually represented as biting the heel of the horse of the archer Sagittarius: and Chole, "his claws," originally occupied the space of Libra.
8. Joseph—"His bow remained in strength"—the sign Sagittarius, the archer, or bow-man, commonly represented, even on the Asiatic Zodiacs, with his bow bent, and the arrow drawn up to the head—the bow in full strength.
9. Naphtali—by a play on his name, נפתלי (aleph, the Ram, the sign Aries, according to the rabbins. See Buxtorf's Rab. Lex.

CHAPTER L.

Joseph towards the death of his father, and commands the physicians to embalm him, 1, 2. The Egyptians mourn for him seventy days, 3. Joseph begs permission from Pharaoh to accompany his father's corpse to Canaan, 4, 5. Pharaoh consents, 6. Pharaoh's domestics and elders, the rulers of Egypt, Joseph and his brethren, with chariots, horses, &c. form the funeral procession, 7-9. They come to the *thriving-fair of Atad*, and mourn there seven days, 10. The Canaanites call the place *Abel-Misraim*, 11. They bury Jacob in the cave of *Machpelah*, 12, 13. Joseph returns to Egypt, 14. His brethren, fearing his displeasure, send messengers to him to entreat his forgiveness of past wrongs, 15-17. They follow and prostrate themselves before him, and offer to be his servants, 18. Joseph receives them affectionately, and assures them and theirs of his care and protection, 19-21. Joseph and his brethren dwell in Egypt, and he sees the third generation of his children, 22, 23. Being about to die, he proposes the return of the children of Israel from Egypt, 24, and causes them to swear that they will carry his bones to Canaan, 25. Joseph dies, aged one hundred and ten years, is embalmed and put in a coffin in Egypt, 26.

AND Joseph *fell upon his father's face, and A *wept upon him, and kissed him.

a. Ch. 44. 4-5 2 Kings 13. 14-15. Ver. 28. 2 Chron. 16. 14. Matt. 23. 13. Mark 14. 8. & 16. 1. Luke 24. 1. John 12. 7. & 13. 26, 30.

10. *Zabulun*—"A haven for ships"—denoted by *Cancer*, the *Crab*.

11. *Gad*—"A troop or army"—reversed,—*Dag*, a *fish*—the sign *Pisces*.

12. *Benjamin*—"A ravening wolf"—*Capricorn*, which on the Egyptian sphere was represented by a *goat*, led by *Pan*, with a *wolf's* head.

What likelihood the reader may see in all this, I cannot pretend to say; but that the *twelve signs* of the Zodiac were even at that time known in Egypt and Chaldea; and that the *twelve sons* of Jacob were likened to them in the prophetic dream already referred to, there can be little room to doubt.

2. We have now seen the life of Jacob brought to a close: and have carefully traced it through all its various fortunes, as the facts presented themselves in the preceding chapters. Isaac his father was what might be properly called a *good man*; but in strength of mind, he appears to have fallen far short of his father Abraham, and his son Jacob. Having left the management of his domestic concerns to Rebekah his wife, who was an artful and comparatively irreligious woman, the education of his sons was either neglected or perverted. The unhappy influence which the precepts and example of this mother had on the mind of her son, we have seen and deplored. Through the mercy of God, Jacob outlived the *shady* part of his own character; and his last days were his brightest and his best. He had many troubles and difficulties in life, under which an inferior mind must have necessarily sunk; but being a worker together with the providence of God, his difficulties only served in general to whet his invention, and draw out the immense resources of his own mind. He had to do with an avaricious, procrastinating relative, as destitute of *humanity* as he was of *justice*. Let this plead something in his excuse. He certainly did *outwit* his father-in-law, and yet probably had no more than the just recompense of his long and faithful services, in the successful issue of all his devices. From the time in which God favoured him with that wonderful manifestation of his power and grace at *Peniel*, chap. xxxii. he became a *new man*. He had frequent discoveries of God *before*, to comfort and to encourage him in journeys, secular affairs, &c. but none in which the *heart-changing* power of divine grace was so abundantly revealed. Happy he whose last days are his best! We can scarcely conceive a scene more noble or dignified, than that exhibited at the death-bed of Jacob. This great man was now *one hundred and forty-seven* years of age: though his body, by the waste of time, was greatly enfeebled, yet, with a mind in perfect vigour, and a hope full of immortality, he calls his numerous family together, all of them in their utmost state of prosperity, and gives them his last counsels, and his dying blessing. His declarations show that the secret of the Lord was with him; and that his candle shone bright upon his tabernacle. Having finished his work, with perfect possession of all his faculties, and being determined that while he was able to *help himself*, none should be called in to assist; which was one of the grand characteristics of his life, he, with that dignity which became a great man, and a man of God, stretched himself upon his bed, and rather appears to have *conquered* death than to have *suffered* it. Who, seeing the end of this illustrious patriarch, can help exclaiming, There is none like the God of Jeshurun! Let Jacob's God be my God! Let me die the death of the righteous, and let my last end be like his! Reader, God is still the *same*: and though he may not make thee as *great* as was Jacob, yet he is ready to make thee as *good*, and whatever thy past life may have been, to crown thee with loving kindness and tender mercies, that thy end also may be *peace*.

NOTES ON CHAPTER L.

Verse 1. *Joseph fell on his father's face.* Though this act appears to be suspended, by the unnatural division of this Vol. I.—23

2 And Joseph commanded his servants the physicians to *embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed:) and the Egyptians *mourned *for him threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph spake unto *the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 *My father made me swear, saying, Lo, I die: in my grave *which I have digged for me

d Heb. wept.—e Numb. 20. 28. Deut. 34. 8.—f Esther 4. 2.—g Ch. 47. 29.—h 2 Chron. 16. 14. Jer. 22. 16. Matt. 27. 20.

verse from the preceding chapter, yet we may rest assured that it was the *immediate* consequence of Jacob's death.

Verse 2. *The physicians* רופים *rophiim*, the *healers*, those whose business it was to *heal* or restore the body from sickness by the administration of proper *medicines*; and when death took place, to *heal* or preserve it from dissolution, by *embalming*; and thus give it a sort of *immortality* or *everlasting duration*. The original word ער חנאל, which we translate to *embalm*, has undoubtedly the same meaning with the Arabic حنات *hanata*, which also signifies to *embalm*, or to preserve from putrefaction, by the application of spices, &c. and hence حنات *hantat*, an *embalmer*. The word is used to express the *reddening* of leather; and probably the ideal meaning may be something analogous to our *tanning*, which consists in *removing the moisture*, and *closing up the pores*, so as to render them impervious to wet. This probably is the grand principle in embalming, and whatever effects this, will preserve *flesh* as perfectly as *skin*. Who can doubt that a human *muscle* undergoing the same process of *tanning* as the *hide* of an *ox*, would not become equally *incorruptible*. I have seen a part of the muscle of the human thigh, that having come into contact with some *tanning* matter, either in the coffin or in the grave, was in a state of perfect *soundness*, when the rest of the body had been long reduced to earth; and it exhibited the appearance of a thick piece of *well-tanned leather*.

In the art of embalming, the Egyptians excelled all nations in the world; with them it was a *common practice*. Instances of the perfection to which they carried this art, may be seen by the numerous *mummies*, as they are called, which are found in different European cabinets, and which have been all brought from *Egypt*. This people not only embalmed *men* and *women*, and thus kept the bodies of their beloved relatives from the empire of corruption, but they embalmed useful *animals* also. I have seen the body of the *Ibis* thus preserved; and though the work had been done for *some thousands of years*, the *very feathers* were in complete preservation, and the *colour* of the plumage discernible. The account of this curious process, the articles used, and the manner of applying them, I subjoin from *Herodotus* and *Diodorus Siculus*, as also the manner of their mournings and funeral solemnities, which are highly illustrative of the subjects in this chapter.

When any man of quality dies, says Herodotus, all the *women* of that family besmeer their heads and faces with dirt; then, leaving the body at home, they go lamenting up and down the city with all their relations; their apparel being girt about them, and their breasts left naked. On the other hand, the *men*, having likewise their clothes girt about them, beat themselves. These things being done, they carry the dead body to be *embalmed*; for which there are certain persons appointed who profess this *art*. These, when the body is brought to them, show to those that bring it certain models of dead persons in wood, according to any of which the deceased may be painted. One of these they say is accurately made like to one, whom, in such a matter, I do not think lawful to name: τὸν οὐκ ὀρίων ποιεῖσθαι τὸ οὐρανὸν ἐν τὴν τοῦτον ἀνθρώπου οὐρανῶν (probably *Ossiris*, one of the principal gods of Egypt, is here intended,) then they show a *second*, inferior to it, and of an easier price: and next a *third*, cheaper than the former, and of a very small value; which being seen, they ask them after which model the deceased shall be represented? when they have agreed upon the *price*, they depart; and those with whom the dead corpse is left, proceed to *embalm* it after the following manner: first of all, they with a crooked iron draw the brain out of the head through the nostrils, next with a sharp *Ethiopic stone*, they cut up that part of the *abdomen* called the *tila*, and that way draw out all the bowels, which having cleaned and washed with palm-wine, they again rinse and wash

in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father:

with wine perfumed with pounded odours; then filling up the belly with pure *myrrh* and *cassia*, grossly powdered, and all other odours except *frankincense*, they sew it up again. Having so done, they salt it up close with *nitre* *seventy days*: for longer they may not salt it. After this number of days are over, they wash the corpse again, and then roll it up with fine linen, all besmeared with a sort of *gum*, commonly used by the Egyptians instead of glue.

Then is the body restored to its relations, who prepare a wooden coffin for it, in the shape and likeness of a man, and then put the embalmed body into it, and thus enclosed, place it in a repository in the house, setting it upright against the wall. After this manner, they with great expense, preserve their dead; whereas those, who to avoid too great a charge, desire a *mediocrity*, thus *embalm* them; they neither cut the belly, nor pluck out the entrails, but fill it with clysters of oil of *cedar* injected up the anus, and then salt it the aforesaid number of days. On the last of these they press out the *cedar* clyster by the same way they had injected it, which has such virtue and efficacy, that it brings out along with it the bowels wasted, and the nitre consumes the flesh, leaving only the skin and bones; having thus done, they restore the dead body to the relations, doing nothing more. The *third* way of *embalming* is for those of yet meaner circumstances: they with lotions wash the belly, then dry it up with salt for *seventy* days, and afterward deliver it to be carried away. Nevertheless, beautiful women and ladies of quality, were not delivered to be embalmed till three or four days after they had been dead; for which Herodotus assigns a sufficient reason, however degrading to human nature: *τοὺς δὲ γυναῖκες οὐκ αὐτοὺς ἐνθάδε, ἀλλὰ μὴ τοῖς ἐν τοῖς ἱεροῖς ἀνθρώποις τὰς γυναῖκας ἀναδύναμις ὑπὲρ τὴν φύσιν μισθωμένοι πάλαι παρόντες γυναῖκας κατακίοναι διὰ τὸν σμῆνος.* *Ea de causa facientes, says he, ne cum femine inter Salinarii concubant. Deprehensum enim quendam aiunt coeuntem cum recenti cadavere muliebri, delatumque ab ejusdem artificis socio.* [The original should not be put into a plainer language: the abomination to which it refers being too gross.] "But if any stranger or Egyptian was either killed by a crocodile, or drowned in the river, the city where he was cast up was to *embalm* and bury him honourably in the sacred monuments, whom no one, no, not a relation or friend, but the priests of the Nile only, might touch, because they buried one who was something more than a dead man." Herod. Euterpe, p. 120. edit. Gale.

Diodorus Siculus relates the funeral ceremonies of the Egyptians more distinctly and clearly, and with some very remarkable additional circumstances. "When any one among the Egyptians dies," says he, "all his relations and friends, putting dirt upon their heads, go lamenting about the city, till such time as the body shall be buried: in the mean time they abstain from baths and wine, and all kinds of delicate meats, neither do they, during that time, wear any costly apparel. The manner of their burial is *threefold*: one very costly, a second sort less chargeable, and a third very mean. In the first, they say, there is spent a talent of silver; in the second, twenty *mina*; but in the last, there is very little expense. Those who have the care of ordering the body, are such as have been taught that art by their ancestors. These, showing each kind of burial, ask them after what manner they will have the body prepared; when they have agreed upon the manner, they deliver the body to such as are usually appointed for this office. First, he who has the name of *scribe*, laying it upon the ground, marks about the flank on the left side, how much is to be cut away; then he who is called *παράσχιςτος*, *paraschistes*, the *cutler* or *dissector*, with an *Ethiopic stone*, cuts away as much of the flesh as the law commands, and presently runs away as fast as he can: those who are present pursuing him, cast stones at him, and curse him, hereby turning all the execrations which they imagine due to his office, upon him. For whosoever offers violence, wounds, or does any kind of injury to a body of the same nature with himself, they think him worthy of hatred; but those who are called *ταφιστῆς*, *tarichestæ*, the *embalmers*, they esteem worthy of honour and respect: for they are familiar with their priests, and go into the temples as holy men, without any prohibition. As soon as they come to embalm the dissected body, one of them thrusts his hand through the wound into the *abdomen*, and draws forth all the bowels, but the heart and kidneys, which another washes and cleanses with wine, made of palms and aromatic odours. Lastly, having washed the body, they anoint it with oil of cedar

and other things for about thirty days, and afterward with *myrrh*, *cinnamon*, and about such like matters: which have not only a power to preserve it a long time, but also give it a sweet smell, after which they deliver it to the kindred in such a manner, that every member remains whole and entire, and no part of it changed, but the beauty and shape of the face seem just as they were before: and the person may be known, even the eyebrows and eyelids remaining as they were at first. By this means many of the Egyptians, keeping the dead bodies of their ancestors in magnificent houses, so perfectly see the true visage and countenance of those that died many ages before they themselves were born, that in viewing the proportions of every one of them, and the lineaments of their faces, they take as much delight as if they were still living among them. Moreover, the friends and nearest relations of the deceased, for the greater pomp of the solemnity, acquaint the judges and the rest of their friends with the time prefixed for the funeral or day of sepulture, declaring that such a one (calling the dead by his name) is such a day to pass the lake, at which time above forty judges appear, and sit together in a semicircle, in a place prepared on the hither side of the lake, where a ship provided beforehand by such as have the care of the business, is haled up to the shore, and steered by a pilot, whom the Egyptians, in their language, called *Charon*. Hence they say, *Orpheus* upon seeing this ceremony, while he was in Egypt, invented the fable of hell, partly imitating therein the people of Egypt, and partly adding somewhat of his own. The ship being thus brought to the lake-side before the coffin is put on board, every one is at liberty by the law to accuse the dead of what he thinks him guilty. If any one proves he was a bad man, the judges give sentence, that the body shall be deprived of sepulture; but in case the informer be convicted of false accusation, then he is severely punished. If no accuser appear, or the information prove false, then all the kindred of the deceased leave off mourning, and begin to set forth his praises, yet say nothing of his birth, (as the custom is among the *Greeks*) because the Egyptians all think themselves equally noble; but they recount how the deceased was educated from his youth, and brought up to man's estate, exalting his *piety* towards the gods, and justice towards men, his *chastity* and other virtues wherein he excelled: and lastly pray and call upon the infernal deities (*τοὺς κατὰ βόθρ.* the gods below) to receive him into the society of the just. The common people take this from the others, and consequently all is said in his praise by a loud shout, setting likewise forth his virtues in the highest strains of commendation, as one that is to live for ever with the infernal gods. Then those that have tombs of their own, inter the corpse in places appointed for that purpose, and they that have none, rear up the body in its coffin against some strong wall of their house. But such as are denied sepulture on account of some crime or debt, are laid up at home *without coffins*; yet when it shall afterward happen, that any of their posterity grows rich, he commonly pays off the deceased person's debts, and gets his crimes absolved, and so buries him honourably: for the Egyptians are wont to boast of their parents and ancestors that were honourably buried. It is a custom likewise among them to *pay* the dead bodies of their parents to their creditors, but then those that do not redeem them fall under the greatest disgrace imaginable, and are denied burial themselves at their deaths." Diod. Sic. Biblioth. lib. i. cap. 91—93. edit. Bp. Pont. See also the *Nekrokedion*, or art of *embalming*, by Greenhill, 4to. p. 241. who endeavoured in vain to recommend and restore the art. But he could not give his countrymen Egyptian manners; for a dead carcass is to the British an object of horror; and scarcely any except a surgeon or an undertaker, cares to touch it.

Verse 3. *Forty days*] The body, it appears, required this number of days to complete the process of embalming: afterward it lay in *natron* thirty days more, making in the whole seventy days, according to the preceding accounts; during which the mourning was continued. So the Egyptians mourned for Jacob three score and ten days, i. e. the whole time in which the spices and nitre were applied to the dead body.

Verse 4. *Speak, I pray you, in the ears of Pharaoh*] But why did not Joseph apply himself? Because he was now in his mourning habits, and could not lay them off till his father was interred, and in such, some must appear in the presence of the eastern monarchs. See *Euth. iv. 2*.

Verse 7. *The elders of his house*] Persons who, by reason of their age, had acquired much experience; and

and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt;

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called *Abel-mizraim*, which is beyond Jordan.

1 Sam. 1. 17. Acts 9. 2.—1 Sam. 11. 13. Job 2. 12.—That is, the mourning of the Egyptians.

who on this account were deemed the best qualified to conduct the affairs of the king's household. Similar to these were the eallopman *aldermen*, or *aldermen*, among our Saxon ancestors, who were *senators* and *peers* of the realm.

The funeral procession of Jacob must have been truly grand. *Joseph, his brethren, and their descendants, the servants of Pharaoh, the elders of his house, and all the elders*, all the principal men of the land of Egypt, with *chariots and horsemen*, must have appeared a very great company indeed. We have seen *Loth*, for their greater honour, buried at the public expense; and all the male branches of the royal family, as well as the most eminent men of the nation, join in the funeral procession, as in the case of the late *Lord Nelson*; but what was all this in comparison of the funeral solemnity now before us? Here is no conqueror—no mighty man of valour—no person of proud descent.—Here was only a plain man, who had dwelt almost all his life long in tents, without any other subjects than his cattle; and whose kingdom was not of this world. Behold this man honoured by a national mourning and by a national funeral! It may be said indeed, that "all this was done out of respect to Joseph." Be it so: why was Joseph thus respected? Was it because he had conquered nations—had made his sword drunk with blood—had triumphed over the enemies of Egypt? NO! but because he had saved men alive—because he was the king's faithful servant, the rich man's counsellor, and the poor man's friend. He was a national blessing, and the nation mourns in his affliction, and unites to do him honour.

Verse 10. *The threshing floor of Atad*] As *yon atad*, signifies a *bramble* or *thorn*, it has been understood by the Arabic, not as a man's name, but as the name of a place, but all the other versions and the Targums consider it as the name of a man. Threshing floors were always in the field, in the open air; and *Atad* was probably what we would call a *great farmer*, or chief of some *clan* or *tribe* in that place. Jerom supposed the place to have been about *two leagues from Jericho*, but we have no certain information on this point. The funeral procession stopped here, probably as affording *pasturage* to their cattle, while they observed the *seven days mourning* which terminated the funeral solemnities; after which, nothing remained, but the interment of the corpse. The mourning of the ancient Hebrews was usually of seven days continuance, Numb. xix. 19. Eccles. xxii. 12. 1 Sam. xxxi. 13. though on certain occasions, it was extended to thirty days. Numb. xx. 29. Deut. xxi. 13. xxxiv. 8. but never longer. The seventy days mourning mentioned above, was that of the Egyptians, and was rendered necessary by the long process of *embalming*, which obliged them to keep the body out of the grave for seventy days, as we learn both from *Herodotus* and *Diodorus*. Seven days, by the order of God, a man was to mourn for his dead; because, during that time he was considered as *unclean*: but when those were finished, he was to purify himself, and consider the mourning as ended, Numb. xix. 11, 19. Thus God gave seven days, in some cases thirty, to mourn in: man, ever in his own estimation wiser than the word of God, has added *eleven whole months* to the term, which nature itself pronounces to be absurd, because it is incapable of supporting grief for such a time, and this mourning is now, except in the first seven, or thirty days, a mere solemn ill-conducted farce; a *grave mimicry*, a vain show, that convicts itself of its own hypocrisy. Who will rise up on the side of God and common sense,

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, (which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite,) before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren,

in Ch. 43. 26, 28. Acts 7. 14.—n Ch. 52. 16.—o Job 15. 21, 22.—p Heb. charged.

and restore becoming sorrow on the death of a relative, to decency of garb and moderation in its continuance? Suppose the near relatives of the deceased were to be allowed seven days of seclusion from society, for the purposes of meditating on death and eternity, and after this, to appear in a mourning habit for thirty days, every important end would be accomplished, and hypocrisy, the too common attendant of man, be banished, especially from that part of his life, in which deep sincerity is not less becoming, than in the most solemn act of his religious intercourse with God.

In a kind of politico-religious institution, formed by his present majesty Ferdinand IV. king of Naples and the Sicilies, I find the following rational institute relative to this point. "There shall be no mournings among you but only on the death of a father, mother, husband, or wife. To render to these the last duties of affection, children, wives, and husbands only shall be permitted to wear a sign or emblem of grief; a man may wear a *crape* tied round his right arm: a woman, a *black handkerchief* around her neck: and this in both cases, for only two months at the most."—Is there a purpose which religion, reason, or decency can demand, that would not be answered by such external mourning as this? Only such relatives as the above, brothers and sisters being included, can mourn: all others make only a part of the dumb hypocritical show.

Verse 12. *And his sons did unto him*] This and the thirteenth verse have been supposed by Mr. Locke and others, to belong to the conclusion of the preceding chapter, in which connexion, they certainly read more consistently than they do here.

Verse 15. *Saw that their father was dead*] This at once argues both a *sense of guilt* in their own consciences, and a *want of confidence* in their brother. They might have supposed that hitherto he had forbore to punish them, merely on their father's account, but now that he was dead, and Joseph having them completely in his power, they imagined that he would take vengeance on them for their former conduct toward him.

Thus conscience records criminality, and by giving birth to continual fears and doubtfulness, destroys all peace of mind, security, and confidence. On this subject an elegant poet has spoken with his usual point and discernment.

*Example quodcumque malo committit, ipse
Duplicit auctor. Prime est huius vitio, quod in
Iudice, nemo nocens absolvitur, improba quomodo
Gratia fallaci Prætoris vicerit urna.*

Juv. Sat. xli. l. 8.

Happily metaphrased by Mr. Dryden:

*He that commits a fault shall quickly find
The pressing guilt he heavy on his mind.
Though bribe or favour shall avert his doom,
Pronounces him guiltless, and elude the laws:
None quite himself; his own impartial thought
Will damn, and conscience will record the fault.
This, first, the wicked feels—*

We have seen this, in the preceding history, often exemplified in the case of Joseph's brethren.

Verse 16. *Thy father did command*] Whether he did or not, we cannot tell; some think they had feigned this story—but that is not so likely: Jacob might have had suspicions too, and might have thought that the best way to prevent evil, was to humble themselves before their brother, and get a fresh assurance of his forgiveness.

Verse 17. *The servants of the God of thy father*] These words were wonderfully well chosen; and spoken at once, in the most forcible manner, both to Joseph's *piety* and to his *filial affection*. No wonder then, that he wept, when they spoke to him.

and their sin; * for they did unto thee evil; and now we pray thee, forgive the trespass of the servants of * the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, * Fear not: * for am I in the place of God?

20 * But as for you, ye thought evil against me; but * God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not: * I will nourish you, and your little ones. And he comforted them, and spake * kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his

father's house: and Joseph lived a hundred and ten years.

23 And Joseph saw Ephraim's children * of the third generation: * the children also of Machir, the son of Manasseh, * were * brought up upon Joseph's knees.

24 ¶ And Joseph said unto his brethren, I die: and God * will surely visit you, and bring you out of this land, unto the land * which he sware to Abraham, to Isaac, and to Jacob.

25 And * Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, being a hundred and ten years old: and they * embalmed him, and he was put in a coffin in Egypt.

r Prov. 23. 13.—Ch. 49. 25.—Ch. 37. 7, 10.—Ch. 45. 5.—y Deut. 32. 25. Job 34. 29. Rom. 12. 19. Heb. 10. 30. 2 Kings 5. 7.—w Psal. 56. 5. Isai. 10. 7.—x Ch. 45. 5, 7. Acts 2. 13, 14, 15.—y Ch. 47. 12. Matt. 5. 44.

s Heb. to their hearts. Ch. 34. 8.—a Job 42. 16.—b Num. 32. 59.—c Ch. 29. 8. d Heb. borne.—e Ch. 15. 14. & 46. 4. & 48. 21. Exod. 3. 16, 17. Heb. 11. 22.—(Ch. 15. 14. & 29. 3. & 36. 12. & 46. 4.—g Exod. 13. 49. Josh. 24. 32. Acts 7. 16.—h Ver. 2.

Verse 19. *Am I in the place of God?* These words may be understood either as a question, or an affirmative proposition. How should I take any farther notice of your transgression? I have passed it by; the matter lies now between God and you. Or, In the order of divine Providence, I am now in God's place: he has furnished me with means, and made me a distributor of his bounty; I will therefore not only nourish you, but also your little ones, ver. 21. and therefore, he spake comfortably unto them, as in chap. xlv. 8. telling them, that he attributed the whole business to the particular providence of God, rather than to any ill will or malice in them; and that, in permitting him to be brought into Egypt, God had graciously saved their lives, the life of their father, the lives of the people of Canaan, and of the Egyptians: as therefore God had honoured him by making him vicegerent in the dispensations of his especial bounty toward so many people, it was impossible he should be displeased with the means by which this was brought about.

Verse 22. *Joseph dwelt in Egypt*] Continued in Egypt after his return from Canaan, till his death, he, and his father's house, all the descendants of Israel, till the Exodus or departure under the direction of Moses and Aaron, which was one hundred and forty-four years after.

Verse 23. *Were brought up upon Joseph's knees.*] They were educated by him, or under his direction: his sons, and their children continuing to acknowledge him as patriarch, or head of the family, as long as he lived.

Verse 24. *Joseph said—I die*] i. e. I am dying, and God will surely visit you, he will yet again give you, in the time when it shall be essentially necessary, the most signal proof of his unbounded love toward the seed of Jacob.

And bring you out of this land] Though ye have here every thing that can render life comfortable, yet this is not the typical land, the land given by covenant, the land which represents the rest that remains for the people of God.

Verse 25. *Ye shall carry up my bones*] That I may finally rest with my ancestors in the land which God gave to Abraham, to Isaac, and to Jacob; and which is a pledge as it is a type of the kingdom of heaven. Thus says the author of the epistle to the Hebrews, chap. xi. "By FAITH, Joseph when he died (ἐλάττωσεν, when dying) made mention of the departure (ἐξόδου, of the Exodus) of the children of Israel; and gave commandment concerning his bones." From this it is evident, that Joseph considered all these things as typical; and by this very commandment, expressed his faith in the immortality of the soul, and the general resurrection of the dead. This oath, by which Joseph then bound his brethren, their posterity considered as binding on themselves; and Moses took care, when he departed from Egypt, to carry up Joseph's body with him, Exod. xiii. 19. which was afterward buried in Shechem (Josh. xxiv. 32.) the very portion which Jacob had purchased from the Amorites, and which he gave to his son Joseph, Gen. xlviii. 22. Acts vii. 16.

Verse 26. *Joseph died, being a hundred and ten years old*] בן מאה ועשר שנים *ben meah yesser shanim*; literally, the son of a hundred and ten years. Here the period of time he lived, is personified; all the years of which it was composed, being represented as a nurse or father, feeding, nourishing, and supporting him to the end. This figure, which is termed by rhetoricians *prosopoeia*, is very frequent in Scripture; and by this, virtues, vices, forms, attributes, and qualities, with every part of inanimate nature, are represented as endued with reason and speech, and performing all the actions of intelligent beings.

They embalmed him] See on ver. 2. The same precautions were taken to preserve his body as to preserve that of his father Jacob: and this was particularly necessary in his case, because his body was to be carried to Canaan, an hundred and forty-four years after; which, as Eusebius observes, was the duration of the Israelites' bondage, after the death of Joseph.

And he was put in a coffin in Egypt.] On this subject I shall subjoin some useful remarks from *Harmer's Observations*, which several have borrowed without acknowledgment. I quote my own edition of this work, vol. iii. p. 69, &c. Lond. 1808.

"There were some methods of honouring the dead, which demand our attention: the being put in a coffin has been, in particular, considered as a mark of distinction.

"With us, the poorest people have their coffins: if the relations cannot afford them, the parish is at the expense. In the east, on the contrary, they are not always made use of, even in our times. The ancient Jews probably buried their dead in the same manner: neither was the body of our Lord put in a coffin; nor that of Elisha, whose bones were touched by the corpse that was let down a little after, into his sepulchre, 2 Kings xiii. 21. That coffins were anciently made use of in Egypt all agree; and antique coffins of stone, and of sycamore wood, are still to be seen in that country, not to mention those said to be made of a sort of pasteboard, formed by folding and glueing cloth together, a great number of times, which were curiously plastered, and then painted with hieroglyphics.

"As it was an ancient Egyptian custom, and was not used in the neighbouring countries, on these accounts, the sacred historian was doubtless led to observe of Joseph, that he was not only embalmed, but was also put in a coffin, both being practices almost peculiar to the Egyptians.

"Bishop Patrick, on this passage takes notice of the Egyptian coffins of sycamore wood and pasteboard, but he does not mention the contrary usage of the neighbouring countries, which was requisite, in order fully to illustrate the place: but even this, perhaps, would not have conveyed the whole thought of the sacred author.

"Mr. Maillard conjectures, that all were not inclosed in coffins, which were laid in the Egyptian repositories of the dead; but that it was an honour appropriated to persons of distinction; for after having given an account of several niches which are found in those chambers of death, he adds: 'But it must not be imagined, that the bodies deposited in these gloomy apartments were all inclosed in chests, and placed in niches. The greater part were simply embalmed, and swathed; after which, they laid them one by the side of the other, without any ceremony. Some were even put into these tombs without any embalming at all; or with such a slight one, that there remains nothing of them in the linen in which they were wrapped, but the bones; and these half rotten. It is probable, that each considerable family had one of these burial-places to themselves: that the niches were designed for the bodies of the heads of the family; and that those of their domestics and slaves had no other care taken of them, than merely laying them in the ground after being slightly embalmed, and sometimes even without that: which was probably all that was done to heads of families of less distinction.' Lett. 7. p. 291. The same author gives an account of a mode of burial anciently practised in that country, which has been but recently discovered: it consisted in placing the bodies, after they were swathed up, on a layer of charcoal, and covering them with a mat, under a bed of sand seven or eight feet deep.

"Hence it seems evident that *coffins* were not *universally* used in Egypt, and were only used for persons of eminence and distinction. It is also reasonable to believe, that in times so remote as those of Joseph, they might have been much less common than afterward, and that consequently, Joseph's being put in a coffin in Egypt, might be mentioned with a design to express the *great honours* the Egyptians did him in death, as well as in life; being treated after the most sumptuous manner, *embalmed*, and put into a coffin."

It is no objection to this account, that the widow of Nain's son is represented as carried forth to be buried, in a *coffin*, or *bier*; for the present inhabitants of the Levant, who are well known to lay their dead in the earth *uninclosed*, carry them frequently out to burial in a kind of *coffin*, which is not deposited in the grave, the body being *taken out of it*, and placed in the grave in a reclining posture. It is probable, therefore, that the coffins used at Nain, were of the same kind, being intended for no other purpose but to carry the body to the place of interment, the body itself being buried without them. See RUSSELL'S *Hist. of Aleppo*, vol. i. p. 306, &c.

It is very probable, that the chief difference was not in being *with*, or *without* a coffin; but in the *expensiveness* of the coffin itself; some of the Egyptian coffins being made of granite, and covered all over with hieroglyphics, the cutting of which must have been done at a prodigious expense, both of time and money, the stone being so hard, that we have no tools by which we can make any impression on it. Two of these are now in the British Museum, that appear to have belonged to some of the *nobles of Egypt*. They are dug out of the solid stone, and adorned with almost innumerable hieroglyphics. One of these, vulgarly called Alexander's tomb, is ten feet three inches and a quarter long; ten inches thick in the sides: breadth at top five feet three inches and a half: breadth at bottom four feet two inches and a half: and three feet ten in depth. In such an one I suppose the body of Joseph was deposited: and such an one could not have been made and transported to Canaan at an expense that any private individual could bear. It was with incredible labour and at an extraordinary expense, that the coffin in question was removed the distance of but a few miles from the ship that brought it from Egypt, to its present residence in the British Museum. Judge then, at what an expense such a coffin must have been digged, engraved, and transported over the desert from Egypt to Canaan, a distance of three hundred miles! We need not be surprised to hear of carriages, and horsemen, a very great company, when such a coffin was to be carried so far, with a suitable company to attend it.

Joseph's life was the *shortest* of all the patriarchs; for which Bishop Patrick gives a sound *physical* reason—he was the son of his father's *old age*. It appears from Archbishop Usher's Chronology, that Joseph governed Egypt under four kings: *Mephramuthosis*, *Thmosis*, *Amenophis*, and *Orus*. His government, we know, lasted *eighty years*: for when he stood before Pharaoh, he was *thirty years* of age, chap. xli. 46. and he died when he was *one hundred and ten*, from which subtract *thirty*, and there remain *four score*.

On the *character and conduct* of Joseph, many remarks have already been made in the preceding notes. On the subject of his *piety* there can be but one opinion. It was truly exemplary, and certainly was tried in cases, in which *few instances* occur of *persevering fidelity*. His high sense of the holiness of God, the strong claims of justice, and the rights of hospitality and gratitude, led him in the instance of the solicitations of his master's wife, to act a part which, though absolutely just and proper, can never be sufficiently praised. Heathen authors boast of some persons of such singular constancy; but the intelligent reader will recollect, that these relations stand in general in their *fabulous histories*, and are destitute of those characteristics which truth essentially requires; such I mean as the story of *Hippolytus* and *Phædra*; *Bellerophon* and *Antea* or *Sthenobæa*; *Peleus* and *Aetylea*, and others of this complexion, which appear to be marred pictures, taken from this highly finished original, which the inspired writer has fairly drawn from life.

His *fidelity* to his master is not less evident; and God's approbation of his conduct is strongly marked; for he caused whatsoever he did to prosper, whether a slave in the house of his master, a prisoner in the dungeon, or a prime minister by the throne; which is a full proof that his ways pleased him, and this is more clearly seen in the providential deliverances by which he was favoured.

On the *political conduct* of Joseph, there are conflicting opinions. On the one hand it is asserted, that "he found the Egyptians a *free people*, and that he availed himself of

a most afflicting providence of God, to reduce them all into a *state of slavery*, destroyed their political consequence, and made their king despotic." In all these respects, his political measures have been strongly vindicated, not only as being directed by God, but as being *obviously* the best, every thing considered, for the safety, honour, and welfare of his sovereign and the kingdom. It is true, he bought the lands of the people for the king; but he *farmed* them to the original occupiers again, at the moderate and fixed crown rent of *one fifth part* of the produce. "Thus did he provide for the *liberty and independence of the people*, while he strengthened the *authority of the king* by making him sole proprietor of the lands. And to secure the people from farther exaction, Joseph made it a law over all the land of Egypt, that Pharaoh (i. e. the king) should have only the fifth part: which law subsisted to the time of *Moses*, chap. xlvii. 21—26. By this wise regulation," continues Dr. Hales, "the people had four-fifths of the produce of the lands for their own use, and were exempted from any farther taxes, the king being bound to support his civil and military establishment out of the crown rents." By the original constitution of Egypt established by *Menes*, and *Thoth* or *Hermes*, his prime minister, the lands were divided into *three portions*, between the *king*, the *priests*, and the *military*, each party being bound to support its respective establishment by the *produce*. See the quotation from Diodorus Siculus, in the note on chap. xlvii. 23. It is certain, therefore, that the constitution of Egypt was considerably altered by Joseph, and there can be no doubt, that much additional power was, by this alteration, vested in the hands of the king; but as we do not find that any improper use was made of this power, we may rest assured that it was so *qualified and restricted* by wholesome *regulations*, though they are not here particularized, as completely to prevent all *abuse* of the regal power, and all tyrannical usurpation of popular rights. That the people were nothing but slaves, to the *king*, the *military*, and the *priests*, before, appears from the account given by Diodorus; each of the three estates probably allowing them a certain portion of land for their own use, while cultivating the rest for the use and emolument of their masters. Matters however became more *regular* under the administration of Joseph; and it is, perhaps, not too much to say, that previous to this, Egypt was without a fixed regular constitution, and that it was not the least of the blessings that it owed to the wisdom and prudence of Joseph, that he reduced it to a *regular form of government*, giving the people such an interest in the safety of the state, as was well calculated to ensure their exertions to defend the nation, and render the *constitution* fixed and permanent.

It is well known that *Justin*, one of the Roman historians, has made particular, and indeed honourable mention of *Joseph's* administration in Egypt, in the account he gives of Jewish affairs, lib. xxxvi. chap. 2. How the relation may have stood in *Trogus Pompeius*, from whose voluminous work in forty-four books or volumes, Justin abridged his history, we cannot tell, as the work of Trogus is irrecoverably lost; but it is evident, that the account was taken in the main from the Mosaic history, and it is written with as much candour as can be expected from a *prejudiced and unprincipled heathen*.

Minimus atale inter fratres Joseph fuit, &c. "Joseph was the youngest of his brethren: who being envious of his excellent endowments, stole him, and privately sold him to a company of foreign merchants, by whom he was carried into Egypt, where having diligently cultivated *magic arts*, he became, in a short time, a prime favourite with the king himself. For he was the most sagacious of men, in explaining prodigies; and he was the first who constructed the science of *interpreting dreams*. Nor was there any thing relative to laws, human or divine, with which he seemed unacquainted; for he predicted a failure of the crops many years before it took place; and the inhabitants of Egypt must have been famished, had not the king, through his counsel, made an edict to preserve the fruits for several years. And his experiments were so powerful, that the responses appear to have been given not by man, but by God." *Tantique experimenta, ejus fuerunt, ut non ab homine, sed a Deo, responsa dari viderentur.* I believe Justin refers here, in the word *experimenta*, to his figment of *magical incantations, eliciting oracular answers*. Others have translated the words: "So excellent were his *regulations*, that they seemed rather to be *oracular responses*, not given by man, but by God."

I have already compared Joseph with his father Jacob, see chap. xlviii. 12. and shall make no apology for having given the latter a most decided superiority. Joseph was great; but his greatness came through the interposition of

especial providences. Jacob was great, *mentally* and *practically* great, under the *ordinary* workings of Providence; and towards the close of his life, not less distinguished for piety toward God, than his son Joseph was, in the holiest period of his life.

Thus terminates the Book of GENESIS, the most ancient record in the world; including the history of two grand subjects, CREATION, and PROVIDENCE; of each of which it gives a summary, but astonishingly minute and detailed account. From this book, almost all the ancient philosophers, astronomers, chronologists, and historians, have taken their respective data: and all the modern improvements and accurate discoveries in different arts and sciences, have only served to confirm the facts detailed by Moses, and to show that all the ancient writers on these subjects have approached to, or receded from TRUTH and the *phenomena of nature*, in the exact proportion as they have followed the *Mosaic history*. In this book the CREATIVE POWER and ENERGY of God are first introduced to the reader's notice; and the mind is overwhelmed with those grand creative acts by which the *universe* was brought into being. When this account is completed, and the introduction of SIN, and its awful consequences in the destruction of the earth by a *flood*, noticed, then, the Almighty Creator is next introduced as the RESTORER and PRESERVER of the world; and thus the history of *Providence* commences—a history, in which the mind of man is alternately delighted and confounded, with the infinitely varied plans of *wisdom* and *mercy*, in preserving the human species, counteracting the evil propensities of men and devils, by means of *gracious influences* conveyed through *religious institutions*, planting and watering the seeds of truth and righteousness, which himself had sowed in the hearts of men; and leading forward and maturing the grand purposes of his *grace* and *goodness*, in the final salvation of the *human race*.

After giving a minutely detailed account, and yet in a very short compass, of the *peopling the earth*, ascertaining and settling the bounds of the different nations of mankind, the sacred writer proceeds with the history of *one family* only; but he chooses that one, through which, as from an ever-during fountain, the streams of justice, grace, goodness, wisdom, and truth, should emanate. Here we see a pure well of living water, springing up unto eternal life, restrained, it is true, in its *particular* influence to one people, till, in the fulness of time, the fountain should be opened in the house of David, for sin and for uncleanness in *general*, and the earth filled with the knowledge and salvation of God: thus by means of one family, as extensive a view of the economy of providence and grace is afforded, as it is possible for the human mind to comprehend.

In this *epitome*, how wonderful do the workings of Providence appear! An astonishing concatenated train of *stupendous* and *minute* events is laid before us; and every transaction is so distinctly marked, as every where to exhibit the *finger*, the *hand*, or the *arm* of God! But did God lavish his providential cares and attention on this one family, exclusive of the rest of his intelligent offspring? No: For the same superintendence, providential direction, and influence, would be equally seen in all the concerns of human life, in the preservation of individuals, the rise and fall of kingdoms and states, and in all the mighty revolutions, *natural*, *moral*, and *political*, in the universe, were God, as in the preceding instances, to give us the *detailed* history; but what was done in the family of Abraham, was done in behalf of the whole human race. This specimen is intended to show us, that *God does work*, and that against him, and the operations of his hand, no *might*, no *counsel*, no *cunning* of men or devils can prevail—that he who walks uprightly, walks securely; and that all things work together for good to them who love God. That none is so *ignorant*, *low*, or *lost*, that God cannot *instruct*, *raise up*, and *save*. In a word he shows himself by this history to be the *invariable friend of mankind*—that he embraces every opportunity to do them good—and, speaking after the manner of men—that he rejoices in the frequent recurrence of such opportunities: that every man, considering the subject, may be led to love him, in behalf of all his fellows, BEHOLD NOW HE LOVETH THEM!

On the character of MOSES, as a HISTORIAN and PHILOSOPHER, (for in his *legislative* character he does not yet appear,) much might be said, did the nature of this work admit. But as *brevity* has been every where studied, and minute details rarely admitted, and only where absolutely necessary, the candid reader will excuse any deficiencies of this kind which he may have already noticed.

Of the *accuracy* and *impartiality* of Moses as a *historian*, many examples are given in the course of the notes, with

such observations and reflections as the subjects themselves suggested: and the succeeding books will afford many opportunities for farther remarks on these topics.

The character of MOSES, as a *philosopher* and *chronologist*, has undergone the severest scrutiny. A class of philosophers, professedly infidels, have assailed the Mosaic account of the formation of the universe, and that of the general deluge, with such repeated attacks, as sufficiently proved, that, in their apprehension, the pillars of their system must be shaken into ruin, if those accounts could not be proved to be false. *Traditions*, supporting different accounts from those in the sacred history, have been borrowed from the most barbarous, as well as the most civilized nations, in order to bear on this argument. These, backed by various geologic observations, made in extensive travels, experiments on the formation of different *strata* or beds of earth, either by inundations or volcanic eruptions, have been all condensed into one apparently strong but strange argument, intended to overthrow the Mosaic account of the creation. The argument may be stated thus: "The account given by Moses of the time when God commenced his creative acts, is *too recent*; for, according to his Genesis, *six thousand* years have not yet elapsed since the formation of the universe; whereas a variety of phenomena prove that the earth itself must have existed, if not from eternity, yet, at least *fourteen*, if not *twenty thousand* years." This I call a *strange* argument; because it is well known, that all the ancient nations in the world, the *Jews* excepted, have, to secure their honour and respectability, assigned to themselves a *duration* of the most improbable length; and have multiplied *months*, *weeks*, and even *days*, into *years*, in order to support their pretensions to the most remote antiquity. The *millions* of years which have been assumed by the *Chinese* and the *Hindooes*, have been ridiculed for their manifest absurdity, even by those philosophers who have brought the *contrary charge* against the Mosaic account! So notorious are the pretensions to remote ancestry, and remote eras in every *false* and *fabricated system*, of family pedigree, and national antiquity, as to produce doubt at the very first view of their subjects, and to cause the impartial inquirer after truth, to take every step with the extreme of caution, knowing that in going over such accounts, he every where treads on a kind of enchanted ground.

When, in the midst of these, a writer is found, who, without saying a word of the systems of other nations, professes to give a simple account of the creation and peopling of the earth, and to show the very conspicuous part that his own people acted among the various nations of the world, and who assigns to the earth and to its inhabitants a duration comparatively but as of *yesterday*, he comes forward with such a variety of claims to be heard, read, and considered, as no other writer can pretend to. And as he departs from the universal custom of all writers on similar subjects, in assigning a comparatively recent date, not only to his own nation, but to the universe itself, he must have been actuated by motives essentially *different* from those which have governed all other ancient historians and chronologists.

The generally acknowledged extravagance and absurdity of all the chronological systems of ancient times, the great simplicity and harmony of that of Moses, its facts evidently borrowed by others, though disgraced by the fables they have intermixed with them, and the very late invention of arts and sciences, all tend to prove, at the very first view, that the Mosaic account, which assigns the shortest duration to the earth, is the most ancient and the most likely to be true. But all this reasoning has been supposed to be annihilated, by an argument brought against the Mosaic account of the creation, by Mr. Patrick Brydone, F. R. S. drawn from the evidence of different eruptions of Mount Etna. The reader may find this in his "Tour through Sicily and Malta," letter vii. where, speaking of his acquaintance with the *Canonic Recupero*, at Catania, who was then employed on writing a natural history of Mount Etna, he says: "Near to a vault which is now *thirty* feet below ground, and has probably been a burying-place, there is a draw-well, where there are several strata of *lapas*, (i. e. the liquid matter formed of stones, &c. which is discharged from the mountain in its eruptions) with earth to a considerable thickness over each stratum. *Recupero* has made use of this as an argument to prove the great antiquity of the eruptions of this mountain. For if it requires *two thousand* years and upwards to form but a scanty soil on the surface of a *lava*, there must have been more than that space of time between each of the eruptions which have formed these strata. But what shall we say of a pit they sunk near to *Jaci*, of a great depth? They pierced through *seven* distinct *lapas*, one under the other, the surfaces of which were parallel, and most of them covered with a

thick bed of rich earth. Now, says he, the eruption which formed the lowest of these lavas, if we may be allowed to reason from analogy, must have flowed from the mountain at least *fourteen thousand years ago!* *Recupero* tells me, he is exceedingly embarrassed by these discoveries, in writing the history of the mountain.—That *Moses* hangs like a dead weight upon him, and blunts all his zeal for inquiry; for that *he really has not the conscience to make his mountain so young as that prophet makes the world.*

"The bishop, who is strenuously orthodox—for it is an excellent see—has already warned him to be upon his guard; and not to pretend to be a better natural historian than *Moses*; nor to presume to urge any thing that may in the smallest degree be deemed contradictory to his sacred authority."

Though Mr. Brydson produces this as a sneer against revelation, bishops, and orthodoxy, yet the sequel will prove that it was good advice, and that the bishop was much better instructed than either *Recupero* or *Brydson*; and that it would have been much to their credit, had they taken his advice.

I have given, however, this argument at length, and even in the insidious dress of Mr. Brydson, whose faith in Divine Revelation appears to have been upon a par with that of *Signior Recupero*, both being builded nearly on the same foundation, to show from the answer, how slight the strongest arguments are, produced from insulated facts by prejudice and partiality, when brought to the test of sober, candid, philosophical investigation, aided by an increased knowledge of the phenomena of nature. "In answer to this argument," says bishop Watson, (*Letters to Gibbon*) "it might be urged—that the time necessary for converting lavas into fertile fields, must be very different, according to the different consistencies of the lavas, and their different situations with respect to elevation and depression, or their being exposed to winds, rains, and other circumstances; as for instance, the quantity of ashes deposited over them after they had cooled, &c. &c. just as the time in which heaps of iron slag, which resembles lava, are covered with verdure, is different at different furnaces, according to the nature of the slag and situation of the furnace: and something of this kind is deducible from the account of the canon (*Recupero*) himself, since the *crevices* in the strata are often full of rich good soil, and have pretty large trees growing upon them. But should not all this be thought sufficient to remove the objection, I will produce the canon *an analogy* in opposition to his analogy, and which is grounded on more certain facts.

"*Etna* and *Vesuvius* resemble each other in the causes which produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation: or if there be any slight difference in this respect, it is probably not greater than what subsists between different lavas of the same mountain. This being admitted, which no philosopher will deny, the canon's (*Recupero's*) analogy will prove just nothing at all, if we can produce an instance of *seven* different lavas, with *interferent strata of vegetable earth*, which have flowed from mount *Vesuvius* within the space, not of *fourteen thousand*, but of somewhat less than *one thousand seven hundred years*; for then, according to our analogy, a stratum of lava may be covered with vegetable soil in about two hundred and fifty years, instead of requiring two thousand for that purpose.

"The eruption of *Vesuvius*, which destroyed *Herculaneum* and *Pompeii*, is rendered still more famous by the death of *Pliny*, recorded by his nephew, in his letter to *Tacitus*: this event happened A. D. 79. but we are informed by unquestionable authority (*Remarks on the nature of the soil of Naples and its vicinity*, by Sir William Hamilton, *Philos. Transact.* vol. lxi. p. 7.) that the matter which covers the ancient town of *Herculaneum*, is not the produce of one eruption only, for there are evident marks that the matter of *six* eruptions has taken its course over that which lies immediately over the town, and was the cause of its destruction. These strata are either of lava, or burnt matter with veins of good soil between them." "You perceive," says the bishop, "with what ease a little attention and increase of knowledge, may remove a great difficulty; but had we been able to say nothing in explanation of this phenomenon, we should not have acted a very rational part, in making our ignorance the foundation of our infidelity, or suffering a minute philosopher to rob us of our religion." In this, as well as in all other cases, the foundation stands sure, being deeply and legibly impressed with God's seal.

The Mosaic account of the universality of the deluge, has been tried by the most rigid tests also, and the result

has been, in the view of every candid person, highly creditable to the sacred historian. Every appearance in nature, in the structure and composition of the surface and different strata of the earth, has borne an unequivocal and decided testimony to the truth of the book of *Genesis*: so that at present, there is, on this subject, scarcely any material difference of opinion among the most profound philosophers, and most accurate geologists.

On the *geology* and *astronomy* of the book of *Genesis*, much has been written both by the enemies and friends of revelation: but as *Moses* has said but very little on these subjects, and nothing in a systematic way, it is unfair to invent a system, pretendedly collected out of his words, and thus make him accountable for what he never wrote. There are systems of this kind, the preconceived fictions of their authors, for which they have sought support and credit by tortured meanings extracted from a few *Hebrew roots*; and then dignified them with the title of *The Mosaic system of the Universe*. This has afforded infidelity a handle which it has been careful to turn to its own advantage. On the first chapter of *Genesis* I have given a general view of the solar system, without pretending that I had found it there: I have also ventured to apply the comparatively recent doctrine of *caloric* to the Mosaic account of the creation of *light*, previous to the formation of the sun, and have supported it with such arguments as appeared to me to render it at least probable; but I have not pledged *Moses* to any of my explanations, being fully convinced, that it was necessarily foreign from his design to enter into philosophic details of any kind, as it was his grand object, as has been already remarked, to give a history of CREATION and PROVIDENCE in the most abridged form of which it was capable. And who, in so few words ever spoke so much? By *creation* I mean the production of every being, animate and inanimate, material and intellectual. And by *Providence*, not only the preservation and government of all beings, but also the various and extraordinary provisions made by divine justice and mercy for the comfort and final salvation of man. These subjects I have endeavoured to trace out through every chapter of this most important book, and to exhibit them in such a manner as appeared to me the best calculated to promote glory to God in the highest; and upon earth PEACE, AND GOOD WILL AMONG MEN.

Observations on the Jewish manner of dividing and reading the law and the prophets.

The ancient Jews divided the whole law of *Moses* into *fifty-four* sections, which they read in their synagogues, in the course of the *fifty-two* sabbaths in the year, joining *two* of the shortest twice together, that the whole might be finished in one year's space; but in their *intercalated* years, in which they added a month, they had *fifty-four* sabbaths, and then they had a section for each sabbath; and it was to meet the exigency of the *intercalated* years, that they divided the law into *fifty-four* sections at first. When *Antiochus Epiphanes* forbade the Jews on pain of death to read their law, they divided the *prophets* into the same number of sections, and read them in their synagogues in place of the law: and when, under the *Asmoneans*, they recovered their liberty, and with it the free exercise of their religion, though the reading of the law was resumed, they continued the use of the *prophetic sections*, reading them conjointly with those in the law. To this first division and mode of reading the law, there is a reference, *Acts xv. 21.* For *Moses of old time, hath, in every city, them that preach him, being read in the synagogues every sabbath day.* To the second division and conjoint reading of the law and the prophets, we also find a reference, *Acts xiii. 15.* And after the reading of the law, and the prophets, the rulers of the synagogue sent unto them, saying, &c. And that the prophets were read in this way, in our Lord's time, we have a proof, *Luke iv. 16.* &c. where, going into the synagogue to read on the sabbath day, as was his custom, there was delivered unto him the book of the prophet *Isaiah*—and it appears that the *prophetic section*, for that sabbath, was taken from the sixty-first chapter of his prophecies.

Of these sections the book of *Genesis* contains twelve: The first, called *bereshith*, begins chap. i. ver. 1. and ends chap. vi. ver. 8.

The second, called *noah*, begins chap. vi. ver. 9. and ends with chap. xi.

The third, called *lac lea*, begins chap. xii. and ends with chap. xviii.

The fourth, called *satyira*, begins chap. xviii. and ends with chap. xxii.

The fifth, called *chayey Sarah*, begins chap. xxiii. and ends chap. xxv. ver. 18.

The **SIXTH**, called *toledoth*, begins chap. xiv. ver. 19. and ends chap. xxviii. ver. 9.

The **SEVENTH**, called *vayeloa*, begins chap. xxviii. ver. 10. and ends ch. xxxii. ver. 3.

The **EIGHTH**, called *vaiyishlach*, begins chap. xxxii. ver. 4. and ends with chap. xxxvi.

The **NINTH**, called *vaiyishet*, begins chap. xxxvii. and ends with chap. xl.

The **TENTH**, called *mikkela*, begins chap. xli. and ends with chap. xlv. ver. 17.

The **ELEVENTH**, called *vaiyiggash*, begins chap. xlv. ver. 18. and ends chap. xlvii. ver. 27.

The **TWELFTH**, called *vayechi*, begins chap. xlvii. ver. 28. and ends with chap. l.

These sections have their *technical* names, from the words with which they commence; and are marked in the Hebrew Bibles with three *pe's*, which are an abbreviation for *parashah*, a *section* or *division*; and sometimes with three *samech's*, which are an abbreviation for the word *sefer*, or *sidrah*, an *order*, a full and absolute division. The former are generally called *parashioth*, *distinctions*, *divisions*, *sections*—the latter *siderim*, *orders*, *arrangements*; as it is supposed, that the sense is more full and complete in *these*, than in the *parashioth*.

MASORETIC Notes on the Book of GENESIS.

At the end of all the books in the Hebrew Bible, the *Masoretes* have affixed certain *notes*, ascertaining the *number* of *greater* and *smaller sections*, *chapters*, *verses*, and *letters*. These they deemed of the greatest importance, in order to preserve the integrity of their law, and the purity of their prophets. And to this end, they not only numbered every verse, word, and letter, but even went so far as to ascertain how often *each letter* of the *alphabet* occurred in the *whole Bible*! Thus sacredly did they watch over their records in order to prevent every species of corruption. To some, this has appeared trifling; others have seen it in a different point of view, and have given due applause to that pious *zeal* and *industry*, which

have been exerted in so many tedious and vexatious researches, in order to preserve the integrity and honour of the *LAW* or *God*.

The *sum* of all the *VERSES* in *Bereshith* (Genesis) is 1534. And the memorial sign of this sum is *aleph* \aleph signifying 1000; *final caph* \aleph 500; *lamed* \aleph 30, and *daleth* \aleph 4 = 1534.

The *middle* verse of Genesis is the fortieth of chap. xxvii. *By thy sword shalt thou live*.

The *PARASHIOTH*, or greater sections, are twelve. The symbol of which is the word *ze*, *THIS*, Exod. iii. 15. *And THIS is my memorial to all generations*. Where *zain* \aleph stands for 7, and *heth* \aleph for 5 = 12.

The *SIDERIM*, or *orders*, (see above) are forty-three. The symbol of which is the word *gam*. Gen. xxvii. 33. *YEA* (\aleph gam) *and he shall be blessed*. Where *gimel* \aleph stands for 3, and *mem* \aleph 40 = 43.

The *PERAKIM*, or modern division of chapters, are fifty; the symbol of which is *leca*, Isa. xxxiii. 2. *We have waited FOR THEE*. Where *lamed* \aleph stands for 30, and *caph* \aleph for 20 = 50.

The *open sections* are 43.—The *close sections* 48. total 91. The numerical sign of which is *tsi*, GET THEM OUT, Exod. xi. 8. where *tsaddi* \aleph stands for 90, and *aleph* \aleph for 1 = 91.

The *number* of letters is about 52740; but this last is more a matter of conjecture and *computation* than of *certainty*; and on it no dependence can safely be placed, it being a mere multiplication by *twelve*, the number of sections, of 4395, the known number of letters in the last or *twelfth* section of the book: on this subject see Buxtorf's *Tiberias*, p. 181.

All these notes, with some others of minor importance, the reader may find in most editions of the *Masoretic Hebrew Bibles*, especially in those of *Bomberg* and *Buxtorf*, as also in the editions which have flowed from them, particularly in those of *Van der Hooght*, *Simons*, &c. Some of the unpointed Hebrew Bibles have these notes also inserted.

END OF THE NOTES ON GENESIS.

A CHRONOLOGICAL TABLE

OF THE PRINCIPAL

TRANSACTIONS RELATED IN THE BOOK OF GENESIS,

ACCORDING TO THE COMPUTATION OF ARCHBISHOP USHER, WHICH IS CHIEFLY FOLLOWED IN THE PRECEDING NOTES;

SHOWING IN WHAT YEAR OF THE WORLD, AND WHAT YEAR BEFORE CHRIST, EACH EVENT HAPPENED.

The reader will observe from the chronological notes in the *margin* of the preceding work, that in a few instances I have departed from the Usherian computation, for which he will find my reasons in the notes.

This table I have considerably enlarged, by inserting the *Edomitic kings and dukes*, and a few other transactions of profane history, contemporary with the facts mentioned by Moses, by which the reader will have a synopsis, or general view, of all the transactions of the first 2400 years of the world, which stand upon any authentic records.

The *first* year of the world, answering to the 710th year of the Julian Period, and supposed to be 4004 before the vulgar era of the birth of Christ.

A. M.		B. C.	A. M.		B. C.
1	First day's work: Creation of the heavens and earth; of light, with the distinction of day and night, Gen. i. 1-5.	4004	1656	Noah sends out a raven, viii. 7.	2348
	Second day: Creation of the firmament, and separation of the superior and inferior waters, i. 6-8.			Seven days after, he sends out a dove which returns the same day—after seven days he sends out the dove a second time, which returns no more, viii. 8-12.	
	Third day: The earth is drained, the seas, lakes, &c. formed; trees, plants, and vegetables in general, produced, i. 9-13.		1657	Noah, his family, &c. leave the ark. He offers sacrifices to God, viii. and ix.	2347
	Fourth day: The sun, moon, planets, and stars produced, i. 14-19.		1658	Birth of Arphaxad, son of Shem, xi. 10. 11.	2346
	Fifth day: All kinds of fowls and fishes created, i. 20-23.		1663	— of Salah, son of Arphaxad, xi. 12.	2311
	Sixth day: Beasts, wild and tame, reptiles, insects, and man, i. 24-28.		1723	— of Eber, son of Salah, xi. 14.	2281
	Seventh day: Set apart and hallowed to be a Sabbath, or day of rest for ever, ii. 2, 3.		1757	— of Peleg, son of Eber, xi. 16.	2247
	Tenth day: The first woman sins, leads her husband into the transgression, is called Eve, iii. 1-20. They are both expelled from Paradise, iii. 22-24.		1771	Building of the tower of Babel, xi. 1-9.	
	<i>N. B. This opinion, though rendered respectable by great names, is very doubtful, and should be received with very great caution. I think it wholly inadmissible; and though I insert it as the generally received opinion, yet judge it best to form no guesses, and indulge no conjectures on such an obscure point.</i>			About this time, Babylon was built by the command of Nimrod.	2233
9	Cain and Abel born, iv. 1, 2.	4002	1787	Birth of Reu, son of Peleg, xi. 18.	2217
129	Abel killed by his brother Cain, iv. 8.	3875	1816	Commencement of the regal government of Egypt, from Mizraim, son of Ham. Egypt continued an independent kingdom from this time to the reign of Cambyases, king of Persia, which was a period of 1663 years, according to Constantinus Manasses.	2188
130	Birth of Seth, iv. 15.	3874			
235	Enos, son of Seth, born, iv. 26. Hence followed the distinction between the descendants of Cain and those of Seth; the former being called <i>sons of men</i> , the latter <i>sons of God</i> , vi. 1-4.	3769	1819	Birth of Serug, son of Reu, xi. 20.	2185
325	Birth of Cainan, son of Enos, v. 9.	3679	1849	— of Nahor, son of Serug, xi. 22.	2155
365	— of Mahalaleel, son of Cainan, v. 12.	3609	1878	— of Terah, son of Nahor, xi. 25.	2126
460	— of Jared, son of Mahalaleel, v. 13.	3544	1915	About this time, Agileus founds the kingdom of Sicyon, according to Eusebius.	2069
622	— of Enoch, son of Jared, v. 18.	3382	1948	Birth of Nahor and Haran, sons of Terah, xi. 26.	2036
687	— of Methuselah, son of Enoch, v. 21.	3317	1966	Peleg dies, aged 339 years, xi. 19.	2008
874	— of Lamech, son of Methuselah, v. 23.	3130	1997	Nahor dies, aged 148 years, xi. 25.	2007
936	Death of Adam, aged 930 years, v. 5.	3074	2006	Noah dies, aged 950 years, 390 years after the flood, xi. 32.	1996
967	Enoch is translated in the 365th year of his age, v. 24.	3017	2008	Birth of Abram, son of Terah, xi. 26.	1996
1042	Seth dies, aged 912 years, v. 8.	2902	2018	— of Sarai, wife of Abram.	1986
1056	Birth of Noah, son of Lamech, v. 29.	2848	2026	Reu dies, xi. 31.	1978
1149	Enos dies, aged 905 years, v. 11.	2834	2049	Serug dies, xi. 33.	1955
1235	Cainan dies, aged 910 years, v. 14.	2799	2079	Chedorlaomer, king of Elam, subdues the kings of the <i>Pentapolis</i> , Sodom, Gomorrah, &c. to whom they continued in subjection for 12 years, xiv. 4.	1925
1300	Mahalaleel dies, aged 895 years, v. 17.	2714	2083	The calling of Abram out of UR of the Chaldees, where the family had been addicted to idolatry, Josh. xxiv. 2. He comes to Haran in Mesopotamia, with Lot his nephew, Sarai his wife, and his father Terah, who dies at Haran, aged 905 years, xi. 31, 32.	1921
1423	Jared dies, aged 962 years, v. 20.	2593		Abram comes to Canaan, when 75 years of age, Gen. xi. 4. From this period, the 430 years of the sojourning of the Israelites, mentioned Exod. xii. 40, 41, is generally dated.	
1536	God commissions Noah to preach repentance to the guilty world, and to announce the deluge. He commands him also to build an ark for the safety of himself and his family. This commission was given 120 years before the flood came, 1 Pet. iii. 10. 2 Pet. ii. 5. Gen. vi. 17.	2468	2084	Abram goes into Egypt because of the famine, xii. 10, causes Sarai to pass for his sister. Pharaoh (<i>Aphis</i>) takes her to his house, but soon restores her, finding her to be Abram's wife, v. 14-20.	1920
	Birth of Japheth, son of Noah, v. 31. compared with x. 21.	2448	2086	Abram and Lot, having returned to the land of Canaan, separate: Lot goes to Sodom, and Abram to the valley of Mamre, near to Hebron, xiii.	1918
1538	— of Shem.	2446	2090	The kings of the <i>Pentapolis</i> revolt from Chedorlaomer, xiv. 4.	1914
1580	— of Ham.	2444	2091	Chedorlaomer and his allies make war with the kings of the <i>Pentapolis</i> : Lot is taken captive; Abram and his allies pursue Chedorlaomer, defeat him and the confederate kings, deliver Lot and the other captives, and is blessed by Melchisedek, king of Salem, xiv.	1913
1651	Death of Lamech, aged 777 years, v. 31.	2333	2093	God promises Abram a numerous posterity, xv. 1.	1911
1656	— of Methuselah, aged 969 years, v. 27.	2348		About this time, Bela, the first king of the Edomites, began to reign, xxxvi. 32.	
	The general DELUGE, vii.		2094	Sarai gives her maid Hagar to Abram, xvi. 2.	1910
	Noah, his family, and the animals to be preserved, enter the ark, the 17th day of the second month of this year, vii. 11. The rain commences and continues 40 days and nights, and the waters continue without decreasing, 150 days: they afterward begin to abate, and the ark rests on mount Ararat, viii. 4.			Of her, Ishmael is born, xvi. 15. Abram being then 86 years old.	

CHRONOLOGY TO GENESIS.

A. M.		B. C.	A. M.		B. C.
3096	Arphaxad dies 403 years after the birth of Salah, xl. 13.	1908		pursues him; after seven days he comes up with him at the mountains of Galeed; they make a covenant, and gather a heap of stones, and set up a pillar as a memorial of the transaction, xxii.	
3107	God makes a covenant with Abram—gives him the promise of a son—changes his name into Abraham, and Sarai's into Sarah—and enjoins circumcision, xvi. 1, 5, 6, &c. Abraham entertains three angels, on their way to destroy Sodom, &c. xviii. He intercedes for the inhabitants, but as ten righteous persons could not be found in those cities, they are destroyed, xix. 23. Lot is delivered, and for his sake, Zoar is preserved, v. 19, &c.	1897	3265	Jacob wrestles with an angel, and has his name changed to that of Israel, xxxii. 24—29.	1729
	Abraham retires to Beer-sheba—afterward sojourns at Gerar. Abimelech, king of Gerar, takes Sarah in order to make her his wife, but is obliged to restore her, xi.			Esaú meets Jacob, xxxiii. 6.	
3108	Isaac is born, xxi. 2, 3.	1896		Jacob arrives in Canaan, and settles among the Shechemites, xxxiii. 18.	
	Moad, and Ben-ammi, sons of Lot, born, xix. 36.		3266	Benjamin born, and Rachel dies immediately after his birth, xxiv. 18.	1728
3110	Abraham sends away Ishmael, xxi. 13, 14.	1894		Dinah defiled by Shechem, and the subsequent murder of the Shechemites by Simeon and Levi, xxxiv.	
3118	Abimelech and Phicol his chief captain make an agreement with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, xx. 22, &c.	1886	3276	Joseph, aged seventeen years, falling under the displeasure of his brothers, they conspire to take away his life, but afterward change their minds, and sell him for a slave to some Ishmaelite merchants: who bring him to Egypt, and sell him to Potiphar, xxxvii.	1728
3126	Salah dies 403 years after the birth of Eber, xl. 15.	1878	3278	Pharez and Zarah, the twin sons of Judah, born about this time, xxxviii. 27—30.	1726
3135	About this time, Jobab, the second king of the Edomites, began to reign, xxxvi. 33.	1869	3285	Joseph, through the false accusation of his mistress, is cast into prison, where about two years after, he interprets the dreams of the chief butler and the chief baker, xxxix. 21.	1719
3141	Abraham is called to sacrifice his son Isaac, xxii.	1863	3286	Isaac dies, aged 188 years, xxv. 28.	1718
3145	Sarah dies, aged 127 years, xliii. 1.	1859	3289	Joseph interprets the two prophetic dreams of Pharaoh, xli.	1715
3148	Abraham sends Eliezer to Mesopotamia to get a wife for his son Isaac, xxiv.	1856		Commencement of the seven years of plenty.	
3154	About this time Abraham marries Keturah, xxv. 1.	1850	3290	About this time was born Manasseh, Joseph's first-born.	1714
3158	Shem, son of Noah, dies 500 years after the birth of Arphaxad, xl. 11.	1846	3292	About this time was born Ephraim, Joseph's second son.	1712
3168	Birth of Jacob and Esaú, Isaac their father being 60 years of age, xv. 22, &c.	1836	3296	Commencement of the seven years of famine.	1708
3177	About this time, Husham the third king of the Edomites began to reign, xxxvi. 34.	1827	3297	Jacob sends his sons to Egypt to buy corn, xlii. 1, &c.	1707
3263	Abraham dies, aged 175 years, xxi. 7, 8.	1821	3298	He sends them a second time, and with them his son Benjamin, xlii. 11.	1706
3187	Eber dies 430 years after the birth of Peleg, xl. 17.	1817		Joseph makes himself known to his brethren: sends for his father, and allots him and his household the land of Goshen to dwell in; Jacob being then 130 years old, xlv. xvi.	
3200	God appears to Isaac, and gives him glorious promises, xxvi. 4. He stays at Gerar during the famine, xxvi. 6.	1804	3300	Joseph sells corn to the Egyptians, and brings all the money in Egypt into the king's treasury, xlvii. 14.	1704
3206	Esaú marries two Canaanitish women, xxvi. 34.	1796	3301	He buys all the cattle, xlvii. 16.	1703
3219	About this time, Hadad, the fourth king of the Edomites, began to reign, xxxvi. 35.	1785	3302	All the Egyptians give themselves up to be Pharaoh's servants, in order to get corn to preserve their lives, and sow their ground, xlvii. 18, &c.	1702
	<i>Deluge of Ogyges, in Greece, 1090 years before the first Olympiad.</i>		3303	The seven years of famine ended.	1701
3225	Jacob, by subtlety, obtains Esaú's blessing, xxvii. He goes to Haran, and engages to serve Laban seven years for Rachel, xxvii. 1, 3.	1779		About this time Saul, the sixth king of the Edomites, began to reign, xxxvi. 37.	
	Esaú marries Mahalath, the daughter of Ishmael, xxviii. 9.		3315	Jacob having blessed his sons, and the sons of Joseph, Ephraim, and Manasseh, dies, aged 147 years. He is embalmed, carried into Canaan, and buried in the cave of Machpelah, xlix. 1.	1699
3231	Ishmael dies, aged 137 years, xxv. 17.	1773	3345	About this time Baal-hanan, the seventh king of the Edomites, began to reign, xxxvi. 38.	1659
3232	Jacob espouses Rachel seven years after his engagement with Laban: Leah is put in the place of her sister; but, seven days after, he receives Rachel, xxix.	1772	3369	Joseph dies, aged 110, 1. having governed Egypt fourscore years.	1635
3233	Reuben is born, xlix. 22.	1771	3387	About this time, Hadar or Hadad, the eighth and last king of the Edomites, began to reign, xli. 39.	1617
3234	Simeon is born, xlix. 33.	1770	3429	About this time, the regal government of the Edomites is abolished, and the first aristocracy of dukes begins, xxxvi. 15, 16.	1578
3235	Levi is born, xlix. 34.	1769	3471	About this time, the second aristocracy of Edomitic dukes begins, xxxvi. 40—43.	1533
3236	Judah is born, xlix. 35.	1768	3474	Caleb, the son of Jephunneh, born forty years before he was sent by Moses to spy out the land of Canaan.	1539
3237	Dan is born, xli. 5, 6.	1767	3494	Ramesses Miamun died in the 67th year of his reign, under whom, and his son Amenophis, who succeeded him, the children of Israel endured the cruel bondage and oppression mentioned in Exod. ch. i.	1519
3239	Naphtali is born, xxx. 7, 8.	1765			
3240	Gad is born, xxx. 10, 11.	1764			
3242	Asher is born, xxx. 12, 13.	1762			
	<i>Eusebius begins to reign over the Chaldeans 294 years before the Arabs reigned in that country, (Julius Africanus.) Usher supposes him to have been the same with Belus, who was afterward worshipped by the Chaldeans.</i>				
3247	Issachar is born, xxx. 17, 18.	1757			
3249	Zebulon is born, xxx. 19, 20.	1755			
3250	Dinah is born, xxx. 21.	1754			
3259	Joseph is born, xxx. 23, 24.	1745			
3261	About this time, Samlah, the fifth king of the Edomites, began to reign, xxxvi. 36.	1743			
3265	Jacob and his family, unknown to Laban, set out for Canaan: Laban hearing of his departure,	1739			

PREFACE

TO THE

BOOK OF EXODUS.

THE name by which this book is generally distinguished, is borrowed from the *Septuagint*, in which it is called *ἔξοδος*, *Exodus*, the *going out* or *departure*; and by the *Codex Alexandrinus*, *ἔξοδος ἀποσκευῆς*, the *departure from Egypt*, because the departure of the Israelites from Egypt is the most remarkable fact mentioned in the whole book. In the Hebrew Bibles it is called *מִצְוֵת רַחֵם* *va-ellen shemoth*, *these are the names*, which are the words with which it commences. It contains a history of the transactions of 148 years, beginning at the death of Joseph, where the book of Genesis ends, and coming down to the erection of the tabernacle in the wilderness, at the foot of Mount Sinai.

In this book Moses details the causes and motives of the persecution raised up against the Israelites in Egypt—the orders given by Pharaoh to destroy all the Hebrew *male* children, and the prevention of the execution of those orders, through the *humanity* and *piety* of the midwives appointed to deliver the Hebrew women. The marriage of Amram and Jochebed is next related—the birth of Moses—the manner in which he was exposed on the river Nile, and in which he was discovered by the daughter of Pharaoh—his being providentially put under the care of his own mother to be nursed, and educated as the son of the Egyptian princess—how, when forty years of age, he left the court, visited and defended his brethren—the danger to which he was in consequence exposed—his flight to Arabia—his contract with Jethro, priest of Midian, whose daughter Zipporah he afterward espoused. While employed in keeping the flocks of his father-in-law, God appeared to him in a burning bush, and commissioned him to go and deliver his countrymen from the oppression under which they groaned. Having given him the most positive assurances of protection, and power to work miracles, and having associated with him his brother Aaron, he sent them first to the Israelites, to declare the purpose of Jehovah, and afterward to Pharaoh, to require him in the name of the Most High, to set the Israelites at liberty. Pharaoh, far from submitting, made their yoke more grievous; and Moses, on a second interview, to convince him by whose authority he made the demand, wrought a miracle before him and his courtiers. This being in a certain way *imitated* by Pharaoh's magicians, he hardened his heart, and refused to let the people go, till God, by ten extraordinary plagues, convinced him of his omnipotence, and obliged him to consent to dismiss a people, over whose persons and properties he had claimed and exercised a right founded only on the most tyrannical principles. The plagues by which God afflicted the whole land of Egypt, Goshen excepted, where the Israelites dwelt, were the following:

1. He turned all the waters of Egypt into blood.
2. He caused innumerable *frogs* to come over the whole land.
3. He afflicted both man and beast with immense *swarms* of *vermin*.
4. Afterward with a multitude of *different* kinds of *insects*.
5. He sent a grievous *pestilence* among their cattle.
6. Smote both man and beast with *biles*.
7. Destroyed their crops with grievous storms of *hail*, accompanied with the most terrible *thunder* and *lightning*.
8. Desolated the whole land by innumerable swarms of *locusts*.
9. He spread a *palpable darkness* all over Egypt: And, 10. In one night, *slew* all the *first-born*, both of man and beast, through the whole of the Egyptian territories. What proved the miraculous nature of all these plagues most particularly, was, 1st. Their coming exactly according to the prediction, and at the command of Moses and Aaron. 2dly. Their extending only to the Egyptians, and leaving the land of Goshen, the Israelites, their cattle and substance, entirely untouched.

After relating all these things in detail, with their attendant circumstances, Moses describes the institution, reason, and celebration of the *passover*—the preparation of the Israelites for their departure—their leaving Goshen, and beginning their journey to the promised land, by the way of *Rameses*, *Succoth*, and *Etham*. How Pharaoh, repenting of the permission he had given them to depart, began to pursue them with an immense army of horse and foot, overtook them at their encampment at *Baal-zephon*, on the borders of the Red sea.—Their destruction appearing then to be inevitable, Moses further relates, that having called earnestly upon God, and stretched his rod over the waters—they became divided, and the Israelites entered into the bed of the sea, and passed over to the opposite shore! Pharaoh and his host madly pursuing in the same track, the rear of their army being fairly entered by the time the last of the Israelites had made good their landing on the opposite coast, Moses stretching his rod again over the waters, they returned to their former channel, and overwhelmed the Egyptian army, so that every soul perished!

Moses next gives a circumstantial account of the different encampments of the Israelites in the wilderness, during the space of nearly forty years—the *miracles* wrought in their behalf—the chief of which were the pillar of cloud by day, and the pillar of fire by night, to direct and protect them in the wilderness—the bringing water out of a rock for them and their cattle—feeding them with manna from heaven, bringing innumerable flocks of quails to their camp, giving them a complete victory over the Amalekites, at the intercession of Moses, and particularly God's astonishing manifestation of himself on mount Sinai, when he delivered to Moses an epitome of his whole law, in what was called the *TEN WORDS*, or *TEN COMMANDMENTS*.

Moses proceeds to give a circumstantial detail of the different *laws*, *statutes*, and *ordinances* which he received from God, and particularly the giving of the *Ten Commandments* on mount Sinai, and the awful display of the Divine Majesty on that solemn occasion: the formation of the *ARK*, holy *table* and *candlestick*; the *TABERNACLE*, with its furniture, covering, courts, &c. the *brazen altar*, *golden altar*, *brazen laver*, *anointing oil*, *perfume*, *sacerdotal garments*, for Aaron and his sons, and the artificers employed on the work of the tabernacle, &c. He then gives an account of Israel's idolatry in the matter of the *golden calf*, made under the direction of Aaron; God's displeasure, and the death of the principal idolaters; the erection and consecration of the tabernacle, and its being filled and encompassed with the Divine glory, with the order and manner of their marches by direction of the miraculous pillar, with which the book concludes.

THE
SECOND BOOK OF MOSES,
—CALLED—
E X O D U S.

Year before the common Year of Christ, 1708.—Julian Period, 2008.—Cycle of the Sun, 7.—Dominical Letter, F.—Cycle of the Moon, 2.—Indiction, 15.—Creation from Earth or September, 2302.

CHAPTER I.

The names and number of the children of Israel that went down into Egypt, 1—5. Joseph and all his brethren of that generation die, 6. The great increase of their posterity, 7. The cruel policy of the king of Egypt to destroy them, 8—11. They increase greatly, notwithstanding their affliction, 12. Account of their hard bondage, 13, 14. Pharaoh's command to the Hebrew midwives to kill all the male children, 15, 16. The midwives disobey the king's commandment, and on being questioned, vindicate themselves, 17—19. God is pleased with their conduct, blesses them, and increases the people, 20, 21. Pharaoh gives a general command to the Egyptians to drown all the male children of the Hebrews, 22.

NOW * these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

- 2 Reuben, Simeon, Levi, and Judah,
- 3 Issachar, Zebulun, and Benjamin,
- 4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the ^b loins of Jacob were ^c seventy souls: for Joseph was in Egypt already.

a Gen. 46. 8. Ch. 6. 14.—b Heb. thigh.—c Gen. 46. 26, 27. Ver. 20. Deut. 10. 22.—d Gen. 50. 26. Acts 7. 15.—e Gen. 46. 8. Deut. 26. 5. Ps. 103. 24. Acts 7. 17.—f Acts 7. 18.

NOTES ON CHAPTER I.

Verse 1. *These are the names*] Though this book is a continuation of the book of Genesis, with which probably it was in former times conjoined, Moses thought it necessary to introduce it with an account of the names and number of the family of Jacob when they came to Egypt, to show, that though they were then very few, yet in a short time, under the especial blessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled.—See the notes on Gen. xlii.

Verse 6. *Joseph died, and all his brethren*] That is, Joseph had now been some time dead, as also all his brethren; and all the Egyptians, who had known Jacob and his twelve sons: and this is a sort of reason why the important services performed by Joseph were forgotten.

Verse 7. *The children of Israel were fruitful*] ^{וַיִּרְבּוּ} *irabu*, a general term, signifying that they were like healthy trees, bringing forth an abundance of fruit.

And increased] ^{וַיִּשְׁרְצוּ} *yishretsu*, they increased like fishes, as the original word implies.—See Gen. i. 20, and the note there.

Abundantly] ^{וַיִּרְבּוּ} *yirebu*, they multiplied: this is a separate term, and should not have been used as an adverb by our translators.

And waxed exceeding mighty] ^{וַיִּגְדַּלְמוּ} *yigdalimu* be-mood mood, and they became strong beyond measure—*superlatively, superlatively*—so that the land (Goshen) was filled with them. This astonishing increase was, under the providence of God, chiefly owing to two causes; 1. The Hebrew women were exceedingly fruitful, suffered very little in parturition, and probably often brought forth twins. 2. There appears to have been no premature deaths among them. Thus in about two hundred and fifteen years they were multiplied to upwards of 600,000, independently of old men, women, and children.

Verse 8. *There arose up a new king*] Who this was, it is difficult to say. It was probably *Rameses Miamun*, or his son *Amenophis*, who succeeded him in the government of Egypt, about A. M. 2400, before Christ 1604.

Which knew not Joseph] The verb ^{יָדָע} *yadda*, which we translate to know, often signifies to acknowledge or approve, see Judges ii. 10. Ps. i. 6. xxxi. 7. Hos. ii. 8. and Amos iii. 2. The Greek verbs ^{γινώσκω} *ginosko*, and ^{οἶδα} *oida*, are used precisely in the same sense in the New Testament, see Matt. xvi. 12. and 1 John iii. 1. We may therefore understand by the new king's not knowing Joseph, his disapproving of that system of government which Joseph had established, as well as his haughtily refusing to acknow-

6 And ^a Joseph died, and all his brethren, and all that generation. A. M. 2400. B. C. 1604.

7 * And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there ^b arose up a new king over Egypt, which knew not Joseph. A. M. 2400. B. C. 1604.

9 And he said unto his people, Behold, ^c the people of the children of Israel are more and mightier than we:

10 ^d Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters ^e to afflict them with their burdens.

a Ps. 105. 26.—b Ps. 10. 2 & 83. 3, 4.—c Job 5. 13. Ps. 105. 23. Prov. 16. 25 & 21. 20. Acts 7. 19.—d Gen. 15. 13. Ch. 3. 7. Deut. 28. 6.—e Ch. 2. 11. & 2. 4, 5. Ps. 81. 6.

ledge the obligations under which the whole land of Egypt was laid to this eminent prime minister of one of his predecessors.

Verse 9. *He said unto his people*] He probably summoned a council of his nobles and elders to consider the subject; and the result was, to persecute and destroy them, as is afterward stated.

Verse 10. *They join also unto our enemies*] It has been conjectured, that Pharaoh had probably his eye on the oppressions which Egypt had suffered under the shepherd kings, who for a long series of years had, according to Manetho, governed the land with extreme cruelty. As the Israelites were of the same occupation, viz. *shepherds*, the jealous, cruel king found it easy to attribute to them the same motives; taking it for granted, that they were only waiting for a favourable opportunity to join the enemies of Egypt, and so overrun the whole land.

Verse 11. *Set over them task-masters*] ^{סָרְסִי} *sarsiy* *missim*, chiefs or princes of burdens, works, or tribute—*overseers of the works*, Sept. *overseers of the works*. The persons who appointed them their work, and exacted the performance of it. The work itself being oppressive, and the manner in which it was exacted still more so, there is some room to think that they not only worked them unmercifully, but also obliged them to pay an exorbitant tribute at the same time.

Treasure cities] ^{עָרֵי מִסְכָּנוֹת} *arey miscenoth*, store cities—*public granaries*. Calmet supposes this to be the name of a city, and translates the verse thus: "They built cities, viz. Misceonoth, Pithom, and Rameses." *Pithom* is supposed to be that which Herodotus calls *Patumos*. *Rameses*, or rather *Rameses*, for it is the same Hebrew word as in Gen. xlvii. 11. and should be written the same way here as there, is supposed to have been the capital of the land of Goshen, mentioned in the book of Genesis by anticipation; for it was probably not erected till after the days of Joseph, when the Israelites were brought under that severe oppression described in the book of Exodus. The Septuagint add here, ^{καὶ τὰς ἐν τῇ Ἡλιούπολιν} *and ON*, which is *Heliopolis*: i. e. the city of the Sun. The same reading is found also in the Coptic version.

Some writers suppose, that, besides these cities, the Israelites builded the *Pyramids*. If this conjecture be well-founded, perhaps they are intended in the word ^{מִסְכָּנוֹת} *misceonoth*, which from ^{מָסַן} *masan*, to lay up in store, might be intended to signify places where Pharaoh laid up his treasures; and from their structure, they appear to have been designed for something of this kind. If the history

And they built for Pharaoh, treasure cities, Pithom and Raamses.

12 * But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they * made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphras, and the name of the other Puah:

m Gen. 47. 11.—a Heb. And as they afflicted them, so they multiplied, &c.—b Ch. 22. & 6. 9. Numb. 30. 15. Acts 7. 19, 34.

of the pyramids be not found in the book of Exodus, it is nowhere else extant; their origin, if not alluded to here, being lost in their very remote antiquity. Diodorus Siculus, who has given the best traditions he could find relative to them, says, that there was no agreement either among the inhabitants, or the historians, concerning the building of the pyramids. Bib. Hist. lib. 1. cap. lxiv.

Josephus expressly says, that one part of the oppression suffered by the Israelites in Egypt, was occasioned by building pyramids.—See on ver. 14.

In the book of Genesis, and in this book, the word *Pharaoh* frequently occurs, which, though many suppose to be a proper name, peculiar to one person, and by this supposition confound the acts of several Egyptian kings; yet it is to be understood only as a name of office.

It may be necessary to observe, that all the Egyptian kings, whatever their own name was, took the surname of *Pharaoh* when they came to the throne; a name, which in its general acceptation, signified the same as *king* or *monarch*; but in its literal meaning, as Bochart has amply proved, it signifies a *crocodile*, which being a sacred animal among the Egyptians, the word might be added to their kings, in order to procure them the greater reverence and respect.

Verse 12. *But the more they afflicted them*] The margin has pretty nearly preserved the import of the original—*And as they afflicted them, so they multiplied, and so they grew*. That is, in proportion to their afflictions was their prosperity; and had their sufferings been greater, their increase would have been more abundant.

Verse 13. *To serve with rigour*] בעֲפֹרָה *be-pheret*, with cruelty, great oppression, being ferocious with them. The word *feret* is supposed by some to be derived from the Hebrew, as well as the Latin *ferox*, from which we more immediately bring our English term. This kind of cruelty to slaves, and ferociousness, unfeelingness, and hard-heartedness, were particularly forbidden to the children of Israel. See Levit. xiv. 43, 46. where the same word is used—*thou shalt not rule over him with rigour, but shalt fear thy God*.

Verse 14. *They made their lives bitter*] So that they became weary of life through the severity of their servitude.

With hard bondage] בעֲבֹדָה *be-ebodah kashah*, with grievous servitude. This was the general character of their life in Egypt; it was a life of the most painful servitude, oppressive enough in itself, but made much more so, by the cruel manner of their treatment, while performing their tasks.

In mortar and in brick] First in digging the clay, kneading and preparing it, and secondly, forming it into bricks, drying them in the sun, &c.

Services in the field] Carrying these materials to the places where they were to be formed into buildings, and serving the builders, while employed in those public works. Josephus says the Egyptians contrived a variety of ways to afflict the Israelites: for they enjoined them, says he, to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its overrunning its own banks: they set them also to build pyramids, *πυραμίδας τε ποταμῶν δαμνύειν*, and wore them out, and forced them to learn all sorts of mechanic arts, and to accustom themselves to hard labour.—Antiq. lib. ii. cap. ix. sect. 1. Philo bears nearly the same testimony, p. 86. Edit. Mangey.

Verse 15. *Hebrew midwives*] Shiphras and Puah, which are here mentioned, were probably certain chiefs, under whom all the rest acted, and by whom they were instructed in the obstetric art. *Aben Ezra* supposes, there could not have been fewer than five hundred midwives

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not * as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And * the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

20 * Therefore God dealt well with the mid-

p Ps. 81. 6.—r Prov. 16. 6.—s Dan. 3. 16, 18. & 6. 13. Acts 5. 19.—t See Job. 2. 4. & 2 Sam. 17. 19, 20.—u Prov. 11. 18. Eccles. 8. 12. Isai. 3. 10. Heb. 6. 10.

among the Hebrew women at this time; but that very few were requisite, see proved on ver. 19.

Verse 16. *Upon the stools*] על הכסא *al ha-abenayim*. This is a difficult word, and occurs nowhere else in the Hebrew Bible, but in Jer. xviii. 3. where we translate it the *potter's wheels*. As אבן *aben*, signifies a *stone*, the *abenayim* has been supposed to signify a *stone trough*, in which they received and washed the infant as soon as born. Jarchi, in his book of *Hebrew roots*, gives a very different interpretation of it; he derives it from בן *ben*, a *son*; or בנים *banim*, *children*: his words must not be literally translated; but this is the sense—"When ye do the office of a midwife to the Hebrew women, and ye see that the birth is broken forth, if it be a son, then ye shall kill him." Jonathan ben Uzziel gives us a curious reason for the command given by Pharaoh to the Egyptian women—"Pharaoh slept, and saw in his sleep a balance, and behold the whole land of Egypt stood in one scale, and a lamb in the other; and the scale in which the lamb was outweighed that in which was the land of Egypt. Immediately he sent and called all the chief magicians, and told them his dream. And *James and Jambres*, (see 2 Tim. iii. 8.) who were chief of the magicians, opened their mouths and said to Pharaoh, A child is shortly to be born in the congregation of the Israelites, whose hand shall destroy the whole land of Egypt." Therefore Pharaoh spake to the midwives, &c.

Verse 17. *The midwives feared God*] Because they knew that God had forbidden murder of every kind: for though the law was not yet given, Exod. xx. 13. being Hebrews, they must have known that God had from the beginning declared, *Whosoever sheddeth man's blood, by man shall his blood be shed*, Gen. ix. 6. Therefore they saved the male children of all to whose assistance they were called. See ver. 19.

Verse 19. *The Hebrew women are not as the Egyptian women*] This is a simple statement of what general experience knows to be a fact, viz. that women, who, during the whole of their pregnancy, are accustomed to hard labour, especially in the open air, have comparatively little pain in parturition. At this time the whole Hebrew nation, men and women, were in a state of slavery, and were obliged to work in mortar and brick, and all manner of service in the field, ver. 14. and this at once accounts for the ease and speediness of their travail. With the strictest truth the midwives might say, the *Hebrew women are not as the Egyptian women*: the latter fare delicately, are not inured to labour, and are kept shut up at home; therefore they have hard, difficult, and dangerous labours: but the Hebrew women are lively, רוחניות *rochneyoth*, are strong, hale, and vigorous, and therefore are delivered ere the midwives come in unto them. In such cases, we may naturally conclude, that the midwives were very seldom even sent for. And this is probably the reason why we find but two mentioned; as in such a state of society, there could be but very little employment for persons of that profession, as a mother, an aunt, or any female acquaintance or neighbour, could readily afford all the assistance necessary in such cases. Commentators, pressed with imaginary difficulties, have sought for examples of easy parturition in Ethiopia, Persia, and India, as parallels to the case before us; but they might have spared themselves the trouble, because the case is common in all parts of the globe where the women labour hard, and especially in the open air. I have known several instances of the kind myself, among the labouring poor. I shall mention one: I saw a poor woman in the open field at hard labour—she staid away in the afternoon; but she returned the next morning to her work, with her infant child, having in the interim been safely delivered! She continued at her daily work, having apparently suffered no inconvenience!

wives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

v See 1 Sam. 2. 35. 2 Sam. 7. 11, 12, 27, 29. 1 Kings 2. 21. & 11. 38. Ps. 127. 1.

I have entered more particularly into this subject, because, through want of proper information (perhaps from a worse motive) certain persons have spoken very unguardedly against this inspired record—"The Hebrew midwives told palpable lies, and God commends them for it: thus we may do evil that good may come of it, and sanctify the means by the end." Now, I contend that there was neither *lie direct*, nor even *prevarication* in the case. The midwives *boldly state to Pharaoh a fact*, (had it not been so, he had a thousand means of ascertaining the truth) and they state it in such a way, as to bring conviction to his mind, on the subject of his oppressive cruelty on the one hand, and the mercy of Jehovah on the other. As if they had said, "The very oppression, under which, through thy cruelty, the Israelites groan, their God has turned to their advantage: they are not only fruitful, but they bring forth with comparatively no trouble; we have scarcely any employment among them." Here then is a *fact*, boldly announced in the face of danger: and we see that God was pleased with this frankness of the midwives, and he blessed them for it.

Verse 20. *Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty*] This shows an especial providence and blessing of God; for though in all cases where females are kept to hard labour, they have comparatively easy and safe travail; yet in a state of slavery, the increase is generally very small; as the children die for want of proper nursing, the women, through their labour, being obliged to neglect their offspring; so that in the slave countries, the stock is obliged to be recruited by foreign imports; yet, in the case above, it was not so; there was not one barren among their tribes; and even their women, though constantly obliged to perform their daily tasks, were neither rendered unfruitful by it, nor taken off by premature deaths, through the violence and continuance of their labour, when even in the delicate situation mentioned above.

Verse 21. *He made them houses*] Dr. Shuckford thinks that there is something wrong both in the punctuation and translation of this place, and reads the passage thus, adding the 21st to the 20th verse. "And they multiplied and waxed mighty; and this happened (וַיַּעֲשֶׂה) because the midwives feared God: and he (Pharaoh) made להם *lahem*, (masc.) them (the Israelites) houses; and commanded all his people, saying, Every son that is born," &c. The doctor supposes that previous to this time the Israelites had no fixed dwellings, but lived in tents, and therefore had a better opportunity of concealing their children: but now Pharaoh built them houses, and obliged them to dwell in them, and caused the Egyptians to watch over them, that all the male children might be destroyed, which could not have been easily effected had the Israelites continued to live in their usual scattered manner in tents. That the houses in question were not made for the midwives, but for the Israelites in general, the Hebrew text seems pretty plainly to indicate: for the pronoun להם *lahem*, to them, is the masculine gender: had the midwives been meant, the feminine pronoun להן *lahen*, would have been used. Others contend, that by making them houses, not only the midwives are intended, but also that the words mark an increase of their families, and that the objection taken from the masculine pronoun is of no weight, because these pronouns are often interchanged; see 1 Kings xxii. 17. where להם *lahem* is written, and in the parallel place, 2 Chron. xviii. 6. להן *lahen* is used. So בהם *bahem*, in 1 Chron. x. 7. is written בהן *bahen*, 1 Sam. xxxi. 7. and in several other places. There is no doubt that God did bless the midwives; his approbation of their conduct is strictly marked; and there can be no doubt of his prospering the Israelites; for it is particularly said that the people multiplied and waxed very mighty. But the words most probably refer to the Israelites, whose houses or families, were built up by an extraordinary increase of children, notwithstanding the cruel policy of the Egyptian king. Vain is the counsel of man, when opposed to the determinations of God! All the means used for the destruction of this people, became in his hand instruments of their prosperity and increase. How true is the saying, if God be for us, who can be against us?

Verse 22. *Ye shall cast into the river*] As the Nile, which is here intended, was a sacred river among the Egyptians, is it not likely that Pharaoh intended the young

22 ¶ And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

v Acts 7. 19. Ch. 7. 19-21. Rev. 12. 4-6.

Hebrews as an offering to his god, having two objects in view, 1. To increase the fertility of the country by thus procuring, as he might suppose, a proper and sufficient annual inundation; and 2. To prevent an increase of population among the Israelites, and in process of time procure their entire extermination?

It is conjectured, with a great show of probability, that the edict, mentioned in this verse, was not made till after the birth of Aaron; and that it was revoked soon after the birth of Moses; as, if it had subsisted in its rigour, during the eighty-six years, which elapsed between this and the deliverance of the Israelites, it is not at all likely that their males would have amounted to six hundred thousand, and those all effective men.

In the General Preface to this work, reference has been made to ORIGEN'S method of interpreting the Scriptures, and some specimens promised. On the plain account of a simple matter of fact, related in the preceding chapter, this very eminent man, in his 2d homily on Exodus, imposes an interpretation, of which the following is the substance.

Pharaoh king of Egypt, represents the devil;—the male and female children of the Hebrews, represent the animal and rational faculties of the soul. Pharaoh, the devil, wishes to destroy all the males, i. e. the seeds of rationality and spiritual science, through which the soul tends to, and seeks heavenly things; but he wishes to preserve the females alive, i. e. all those animal propensities of man, through which he becomes carnal and devilish. Hence, says he, when you see a man living in luxury, banquetings, pleasures, and sensual gratifications; know, that there the king of Egypt has slain all the males, and preserved all the females alive. The midwives represent the Old and New Testaments; the one is called *Sophora*, which signifies a sparrow, and means that sort of instruction, by which the soul is led to soar aloft, and contemplate heavenly things. The other is called *Phua*, which signifies ruddy or bashful, and points out the Gospel, which is ruddy with the blood of Christ, spreading the doctrine of his passion over the earth. By these, as midwives, the souls that are born into the church are healed; for the reading of the Scriptures corrects and heals what is amiss in the mind. Pharaoh, the devil, wishes to corrupt those midwives, that all the males, the spiritual propensities, may be destroyed; and this he endeavours to do, by bringing in heresies and corrupt opinions. But the foundation of God standeth sure. The midwives feared God, therefore he builded them houses. If this be taken literally, it has little or no meaning, and is of no importance; but it points out, that the midwives, the law and the Gospel, by teaching the fear of God, build the houses of the church, and fill the whole earth with houses of prayer. Therefore these midwives, because they feared God, and taught the fear of God, did not fulfil the command of the king of Egypt—they did not kill the males: and I dare confidently affirm, that they did not preserve the females alive; for they do not teach vicious doctrines in the church, nor preach up luxury, nor foster sin, which are what Pharaoh wishes, in keeping the females alive; for by these virtues alone is cultivated and nourished. By Pharaoh's daughter, I suppose the church to be intended, which is gathered from among the Gentiles: and although she has an impious and iniquitous father, yet the prophet says unto her, *Hearken, O daughter, and consider, incline thine ear; forge, also thine own people, and thy father's house, so shall the king greatly desire thy beauty*. Psal. xiv. 10. 11. This, therefore, is she who comes to the waters to bathe, i. e. to the baptismal font, that she may be washed from the sins which she has contracted in her father's house. Immediately she receives bowels of commiseration, and pities the infant—That is, the church, coming from among the Gentiles, finds Moses, the law, lying in the pool, cast out, and exposed by his own people, in an ark of bulrushes daubed over with pitch, deformed and obscured by the carnal and absurd glosses of the Jews, who are ignorant of its spiritual sense; and while it continues with them, is as a helpless and destitute infant; but as soon as it enters the doors of the Christian church, it becomes strong and vigorous; and thus Moses, the law, grows up, and becomes, through means of the Christian church, more respectable even in the eyes of the Jews themselves, ac-

CHAPTER II.

Amram and Jochebed marry, 1. Moses is born, and is hid by his mother three months, 2. Is exposed in an ark of bulrushes on the river Nile, and watched by his sister, 3, 4. He is found by the daughter of Pharaoh, who commits him to the care of his own mother, and has him educated as her own son, 5-9. When grown up he is brought to Pharaoh's daughter, who receives him as her own child, and calls him Moses, 10. Finding an Egyptian smiting an Hebrew, he kills the Egyptian, and hides him in the sand, 11, 12. Reproves two Hebrews that were contending together, one of whose charges him with killing the Egyptian, 13, 14. Pharaoh hearing of the death of the Egyptian, sought to slay Moses, who being alarmed, escapes to the land of Midian, 15. Meets with the seven daughters of Ruel priest of Midian, who came to water their flocks, and assists them, 16, 17. On their return they inform their father Ruel, who invites Moses to his house, 18-20. Moses dwells with him, and receives Zipporah his daughter to wife, 21. She bears him a son, whom he calls Gershom, 22. The children of Israel, grievously oppressed in Egypt, cry for deliverance, 23. God remembers his covenant with Abraham, Isaac, and Jacob, and hears their prayer, 24, 25.

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son:

x Ch. 6. 20. Numb. 26. 59. 1 Chron. 23. 14.

cording to his own prophecy—I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21. Thus taught by the Christian church, the *synagogus* forsakes idolatry; for when it sees the *Gentiles* worshipping the true God, it is ashamed of its idols, and worships them no more. In like manner, though we have had Pharaoh for our father, though the prince of this world has begotten us by wicked works, yet when we come unto the waters of baptism, we take unto us *Moses*, the law of God, in its true and spiritual meaning; what is low or weak in it, we leave; what is strong and perfect, we take and place in the royal palace of our heart. Then we have *Moses* grown up; we no longer consider the law as *little or mean*—all is magnificent, excellent, elegant—for all is spiritually understood. Let us beseech the Lord Jesus Christ, that he may reveal himself to us more and more, and show us how great and sublime *Moses* is; for he, by his Holy Spirit, reveals these things to whomsoever he will. To him be glory and dominion for ever and ever! Amen.

Neither the praise of piety, nor the merit of ingenuity, can be denied to this eminent man, in such interpretations as these. But who, at the same time, does not see, that if such a mode of exposition were to be allowed, the trumpet could no longer give a certain sound. Every passage and fact might then be obliged to say something, any thing, every thing, or nothing, according to the fancy, peculiar creed, or caprice of the interpreter.

I have given this large specimen from one of the ancients, merely to save the *moderns*; from whose works on the sacred writings, I could produce many specimens, equally singular, and more absurd. Reader, it is possible to trifle with the testimonies of God, and all the while speak serious things; but if all be not done according to the pattern shown in the mount, much evil may be produced, and many stumbling-blocks thrown in the way of others, which may turn them totally out of the way of understanding; and then what a dreadful account must such interpreters have to give to that God, who has pronounced a curse, not only on those who take away from his word, but also on those who add to it.

NOTES ON CHAPTER II.

Verse 1. *There went a man*] AMRAM, son of Kohath, son of Levi, chap. vi. 16-20. *A daughter of Levi*—JOCHEBED, sister to Kohath, and consequently both the wife and aunt of her husband Amram, chap. vi. 20. Numb. xvi. 19. Such marriages were at this time lawful, though they were afterward forbidden, Lev. xviii. 12. But it is possible that *daughter of Levi*, means no more than a descendant of that family; and that probably Amram and Jochebed were only *cousin-germans*. As a new law was to be given, and a new priesthood formed, God chose a *religious family*, out of which the *law-giver* and the *high priest*, were both to spring.

Verse 2. *Bare a son*] This certainly was not her first child, for Aaron was *four score and three* years old, when Moses was but *four score*, see chap. vii. 7. And there was a sister, probably Miriam, who was elder than either, see below, ver. 4. and see Numb. xxvi. 59. Miriam and Aaron had, no doubt, been both born before the decree was passed for the destruction of the Hebrew male children, mentioned in the preceding chapter.

Goodly child] The text simply says, *וְיָלַד לוֹ בֶּן טוֹב* *he*, that he was good, which signifies that he was not only a perfect well-formed child, but that he was very *beautiful*: hence the Septuagint translate the place *καλὸν καὶ ἄριστον*, *seeing him to be beautiful*—which St. Stephen interprets, *καλὸν καὶ ἄριστον*, *he was comely to God, or divinely beautiful*. This very circumstance was wisely ordained by the kind providence of God, to be one means

and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the

y Acts 7. 20. Hebr. 11. 23.—4 Ch. 16. 20. Numb. 26. 59.—a Acts 7. 21.

of his preservation. Scarcely any thing interests the heart more, than the sight of a lovely babe in distress. His beauty would induce even his parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own son, which in all likelihood she would not have done, had he been only an ordinary child.

Verse 3. *An ark of bulrushes*] *תֵּבַת בִּלְבָשִׁים* *tebath gomé*, a small boat or basket, made of the Egyptian reed called *papyrus*, so famous in all antiquity. This plant grows on the banks of the Nile, and in marshy grounds; the stalk rises to the height of six or seven cubits above the water, is triangular, and terminates in a crown of small filaments, resembling hair, which the ancients used to compare to a thyrus. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk, serving them for food, and the woody part to build vessels with; which vessels frequently appear on engraved stones and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and by tying them together, gave their vessels the necessary figure and solidity. The vessels of bulrushes or papyrus, says Dr. Shaw, were no other than large fabrics of the same kind with that of *Moses*, Exod. ii. 3. which, from the late introduction of plank and stronger materials, are now laid aside. Thus Pliney, lib. vi. chap. 16. takes notice of the *Naves papyraceas armamentaque Nili*, "Ships made of papyrus and the equipments of the Nile;" and lib. xiii. chap. 11. he observes, *Ex ipsa quidem papyro navigia texunt*—"Of the papyrus itself they construct sailing vessels." Herodotus and Diodorus have recorded the same fact, and among the poets, *Lucan*, lib. iv. ver. 136. *Conseritur bibula Memphis cymba papyro*—"The Memphian or Egyptian boat is constructed from the soaking papyrus." The epithet *bibula* is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name *תֵּבַת גֹּמֶה*, which signifies to *soak*, to *drink up*. See *Parkhurst* sub voce.

She laid it in the flags] Not willing to trust it in the stream, for fear of a disaster; and probably choosing the place to which the Egyptian princess was accustomed to come, for the purposes specified in the note on the following verse.

Verse 5. *And the daughter of Pharaoh*] Josephus calls her *Thermuthis*, and says, that "the ark was borne along by the current, and that she sent one that could swim after it—that she was struck with the figure and uncommon beauty of the child: that she inquired for a nurse—but that he having refused the breasts of several, his sister, proposing to bring a Hebrew nurse, his own mother was procured." But all this is in Josephus's manner, as well as the long circumstantial dream, that he gives to Amram concerning the future greatness of Moses, which cannot be considered in any other light than that of a *fable*, and not even a cunningly devised one.

To wash herself at the river] Whether the daughter of Pharaoh went to bathe in the river through motives of pleasure, health, or religion: or whether she bathed at all, the text does not specify. It is merely stated by the sacred writer, that she went down to the river to wash; for the word *herself*, is not in the original. Mr. Harmer, *Observat.* vol. iii. p. 529. is of opinion that the time referred to above, was that in which the Nile begins to rise; and as the dancing girls in Egypt are accustomed now to plunge themselves into the river at its rising, by which act they testify their gratitude for the inestimable blessing of its inundations, so it might have been formerly; and that Pharaoh's daughter was now coming down to the river on a similar account.—I see no likelihood in all this.

child: and, behold, the babe wept. And she had compassion on him, and said, *This is one of the Hebrews' children.*

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went, and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

b Acts 7. 21.—That is, drawn out.—d Acts 7. 29, 34. Hebr. 11. 24, 25, 26.

If she washed herself at all, it *might* have been a religious ablution, and yet extended no farther than to the *hands and face*: for the word *רחצתה* *rachats*, to wash, is repeatedly used in the Pentateuch to signify religious ablutions of different kinds. Jonathan in his Targum says, that God had smitten all Egypt with ulcers, and that the daughter of Pharaoh came to wash in the river in order to find relief; and that as soon as she touched the ark where Moses was, and her ulcers were healed. This is all fable. I believe there was no *bathing* in the case, but simply what the text states, *washing*, not of her person, but of her clothes, which was an employment that even kings' daughters did not think beneath them in those primitive times. Homer, *Odys. vi.* represents *Nausicaa*, daughter of *Alcinous*, king of the *Phæacians*, in company with her maidens, employed at the sea side, in washing her own clothes, and those of her *five* brothers! While thus employed they find *Ulysses* just driven ashore, after having been shipwrecked; utterly helpless, naked, and destitute of every necessary of life. The whole scene is so perfectly like that before us, that they appear to me to be almost parallels. I shall subjoin a few lines. The princess having piled her clothes on a carriage drawn by several mules, and driven to the place of washing, commences her work, which the poet describes thus:

ταὶ δ' αὖτ' ἀπὸ χειρὸς
ἔκρυπτον ἑλκυστὶ καὶ ἑσθροῖον μέλαν ὕδρ.
Σταίβοι δ' ὀδύροισι βῆσι πρὸς ἀφροίρουσαι.
Αὐτὰρ ἔπει πλύναντι τε, καὶ ἔπειν τε ρυτὰ πύκτα,
ἔξινε πύκτα καὶ ὕδρ' ἄλκι, καὶ ἡλίσσεται
ἀνιγγῶς ποτὶ χερσὶν ἀποκλύουσι βάλαντα.

ODYSSEY. lib. vi. ver. 90.

"Light'ning the carriage next, they bore in hand;
The garments down to the unskilful wave,
And thrust them, heaped into the pool, their task
Despatching brisk, and with an equal ease.
When all were purified, and neither spot
Could be perceived, or blamish more, they spread
The raiment orderly along the beach,
Where dashing tides had cleans'd the pebbles most."

Cooper.

When this task was finished, we find the Phæacian princess and her ladies (*Κούρη δ' ἐκ βαλάνοιο—ἀμφιπολοῖσιν ἅλλαν*) employed in *amusing* themselves upon the beach, till the garments they had washed should be *dry*, and fit to be folded up, that they might reload their carriage and return.

In the text of Moses, the Egyptian princess, accompanied with her *maids* *ἡμεῖς* *naidotcyah*, comes down to the river, not to bathe herself; for this is not intimated, but merely to *wash*, *רחצתה* *lirchats*: at the time in which the ark is perceived, we may suppose that she and her companions had finished their task, and like the daughter of *Alcinous* and her maidens, were amusing themselves, *walking along by the river's side*, as the others did by *toasting a ball*, *ἐπὶ τῇ ῥῆσιν*, when they as suddenly and as unexpectedly discovered *Moses adrift* on the flood, as *Nausicaa* and her companions discovered *Ulysses*, just escaped naked from shipwreck. In both the histories, that of the poet, and this of the prophet, both the strangers, the shipwrecked Greek, and the almost drowned Hebrew, were rescued by the princesses, nourished and preserved alive! Were it lawful to suppose that Homer had ever seen the Hebrew story, it would be reasonable to conclude that he had made it the basis of the 6th book of the *Odyssey*.

Verse 6. *She had compassion on him*] The sight of a beautiful babe in distress, could not fail to make the impression here mentioned; see on ver. 2. It has already been conjectured, that the cruel edict of the Egyptian king did not continue long in force; see chap. i. 22. And it will not appear unreasonable to suppose, that the circumstances related here might have brought about its abolition. The daughter of Pharaoh, struck with the distressed state

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name *Moses*: and she said, *Because I drew him out of the water.*

11 ¶ And it came to pass in those days, ^{A. M. 2433. B. C. 1571.} when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he *slew* the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove toge-

c Ch. i. 11.—d Acts 7. 24.—g Acts 7. 25.

of the Hebrew children, from what she had seen in the case of Moses, would probably implore her father to abolish this sanguinary edict.

Verse 7. *Shall I go and call—a nurse?*] Had not the different circumstances marked here, been placed under the superintendence of an especial Providence, there is no human probability that they could have had such a happy issue. The parents had done every thing to save their child, that piety, affection, and prudence could dictate, and having done so, they left the event to God. *By faith*, says the apostle, Heb. xi. 23. *Moses was hid, when he was born, three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.* Because of the king's commandment they were obliged to make use of the most prudent caution to save the child's life; and their faith in God enabled them to risk their own safety; for they were not afraid of the king's commandment—they feared God, and they had no other fear.

Verse 10. *And he became her son*] From this time of his being brought home by his nurse, his education commenced, and he was learned in all the wisdom of the *Egyptians*, Acts vii. 22. who, in the knowledge of nature, probably exceeded all the nations then on the face of the earth.

And she called his name] *מֹשֶׁה* *mashah*, because *מִן הַמַּיִם* *min ha-mayim*, out of the waters, *מִן הַמַּיִם* *mashitha*, have I drawn him. *מֹשֶׁה* *mashah* signifies to draw out, and *mashah* is the person drawn out: the word is used in the same sense, Paul. xviii. 17, and 2 Sam. xxii. 17. What name he had from his parents we know not; but whatever it might be, it was ever after lost in the name given to him by the princess of Egypt. Abul Farjuius says that Tharmuthis delivered him to the wise men, *Janees* and *Ambrées*, to be instructed in wisdom.

Verse 11. *When Moses was grown*] Being full forty years of age, as St. Stephen says, Acts vii. 28. it came into his heart to visit his brethren—i. e. he was excited to it by a divine inspiration—and seeing one of them suffer wrong—by an Egyptian smiting him; probably one of the *task-masters*—he avenged him and smote, slew the Egyptian; supposing that God, who had given him commission, had given also his brethren to understand, that they were to be delivered by his hand, see Acts vii. 23—25. Probably the Egyptian killed the Hebrew, and therefore on the *Noahic precept*, Moses was justified in killing him: and he was authorized so to do, by the commission which he had received from God, as all succeeding events amply prove. Previous to the mission of Moses to deliver the Israelites, Josephus says, the Ethiopians having made an irruption into Egypt, and subdued a great part of it, a divine oracle advised them to employ Moses the Hebrew. On this, the king of Egypt made him general of the Egyptian forces; with these he attacked the Ethiopians, defeated and drove them back into their own land, and forced them to take refuge in the city of *Saba*, where he besieged them. That Tharbis, daughter of the Ethiopian king, seeing him, fell desperately in love with him, and promised to give up the city to him, on condition that he would take her to wife, to which Moses agreed, and the city was put into the hands of the Egyptians. Jos. Ant. lib. ii. chap. 9. St. Stephen probably alluded to something of this kind, when he said *Moses was mighty in deeds as well as words.*

Verse 13. *Two men of the Hebrews strove together*] How strange, that in the very place where they were suffering a heavy persecution, because they were Hebrews, that the very persons themselves, who suffered it, should be found persecuting each other! It has been often seen, that in those times in which the ungodly oppressed the church of Christ, its own members have been separated from each

ther: and he said to him that did the wrong, Wherefore amitest thou thy fellow?

14 And he said, "Who made thee a prince and a judge over us; intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 ¶ Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel, their father, he said, How is it that ye are come so soon to-day?

a Gen. 7. 22. 23.—Heb. a man, a prince. Gen. 12. 8.—Act 7. 20. Heb. 11. 27. 1 Gen. 34. 11. & 29. 2.—Ch. 3. 1.—Or, prince, as Gen. 41. 43.—Gen. 24. 11. & 28. 10. 1 Sam. 9. 11.—Gen. 29. 10.—Numb. 10. 29. Called also Jethro or Jether, Ch. 2. 1. & 4. 14. & 15. 1. &c.—Gen. 31. 54. & 43. 25.—Ch. 4. 25. & 18. 2.

other, by disputes concerning comparatively unessential points of doctrine and discipline; in consequence of which, both they and the truth have become an easy prey to those whose desire was to waste the heritage of the Lord. The Targum of Jonathan says that the two persons who strove were *Dathan* and *Abiram*.

Verse 14. *And Moses feared*] He saw that the Israelites were not as yet prepared to leave their bondage; and that though God had called him to be their leader, yet his providence had not yet sufficiently opened the way; and had he staid in Egypt he must have endangered his life. Prudence therefore dictated an escape for the present to the land of Midian.

Verse 15. *Pharaoh sought to slay Moses—but Moses fled from the face of Pharaoh*] How can this be reconciled with Heb. xi. 27. *By faith he (Moses) forsook Egypt, not fearing the wrath of the king?*—Very easily: the apostle speaks not of this forsaking of Egypt, but of his and the Israelites final departure from it; and of the bold and courageous manner in which Moses treated Pharaoh and the Egyptians, disregarding his threatenings, and the multitudes of them that pursued after the people, whom, in the name and strength of God, he led, in the face of their enemies out of Egypt.

Dwelt in the land of Midian] A country generally supposed to have been in Arabia Petrea, on the eastern coast of the Red sea, not far from mount Sinai. This place is still called by the Arabs, the *Land of Midian*, or the *Land of Jethro*. *Abul Farajius* calls it the *land of the Arabs*. It is supposed that the Midianites derived their origin from Midian, the fourth son of Abraham by Keturah, thus; Abraham, Zimran, Jokshan, Medan and Midian, Raguel, Jethro; see Gen. xxv. 1. But Calmet contends, that if Jethro had been of the family of Abraham, either by *Jokshan* or *Midian*, Aaron and Miriam could not have reproached Moses with marrying a *Cushite*, Zipporah, the daughter of Reuel. He thinks therefore that the Midianites were of the progeny of *Cush*, the son of *Ham*; see Gen. x. 6.

Verse 16. *The priest of Midian*] Or *prince*, or both: for the original, *koohen* has both meanings. See it explained at large, Gen. xv. 19. The transaction here very nearly resembles that mentioned in Gen. xxix. concerning *Jacob* and *Rachel*; see the notes there.

Verse 17. *The shepherds—drove them*] The verb *yegareshum*, being in the masculine gender, seems to imply that the shepherds drove away the flocks of Reuel's daughters, and not the daughters themselves. The fact seems to be, that as the daughters of Reuel filled the troughs, and brought their flocks to drink, the shepherds drove those away, and profiting by the young women's labour, watered their own cattle. Moses resisted this insolence, and assisted them to water their flocks; in consequence of which, they were enabled to return much sooner than they were wont to do, ver. 18.

Verse 18. *Reuel their father*] In Numb. x. 29. this person is called *Raguel*; but the Hebrew is the same in both places. The reason of this difference is, that the *y* *ain* in *reuel* is sometimes used merely as a *vowel*, sometimes as a *g*, *ug*, and *gn*, and this is occasioned by the difficulty of the sound, which scarcely any European organs can enunciate. As pronounced by the Arabs, it strongly resembles the first effort made by the throat in *gargling*, or as *Meinasti* says, *est vox viruli matrem vocantis*, it is like the

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

That is, a stranger here.—a Ch. 18. 3.—Act 7. 29. Hebr. 11. 13. 14.—w Ch. 7. 7. Act 7. 30.—Numb. 20. 15. Dent. 92. 7. Psa. 12. 6.—Gen. 18. 20. Ch. 3. 9. & 22. 33. 37. Dent. 94. 15. James 5. 4.—a Ch. 6. 5.—Ch. 6. 5. Psa. 105. 8, 42. & 105. 43.—b Gen. 15. 14. & 46. 4.

sound made by a calf in seeking its dam. *Raguel* is the worst method of pronouncing it; *Re-u-el*, the first syllable strongly accented, is nearer to the true sound. A proper uniformity in pronouncing the same word wherever it may occur, either in the Old or New Testament, is greatly to be desired. The person in question appears to have several names. Here he is called *Reuel*; in Numb. x. 29. *Raguel*; in Exod. iii. 1. *Jethro*; in Judg. iv. 11. *Hobab*, and in Judg. i. 16. he is called *Keyni*, which in the 4th chap. we translate *Kenite*. Some suppose that *Re-u-el* was father to *Hobab*, who was also called *Jethro*. This is the most likely; see the note on chap. iii. 1.

Verse 20. *That he may eat bread*] That he may be entertained, and receive refreshment to proceed on his journey. *Bread*, among the Hebrews, was used to signify all kinds of food, commonly used for the support of man's life.

Verse 21. *Zipporah his daughter*] *Abul Farajius* calls her "*Saphura the black*, daughter of *Reuel* the Midianite, the son of *Dedan*, the son of *Abraham* by his wife *Keturah*." The Targum calls her the granddaughter of *Reuel*. It appears that Moses obtained *Zipporah*, something in the same way that *Jacob* obtained *Rachel*; namely, for the performance of certain services; probably keeping of sheep, see chap. iii. 1.

Verse 22. *Called his name Gershom*] Literally a stranger—the reason of which Moses immediately adds—for *I have been an alien in a strange land*.

The *Vulgate*, the *Septuagint*, as it stands in the *Complutensian Polyglott*, and in several MSS. the *Syriac*, the *Coptic*, and the *Arabic*, add the following words to this verse, *And the name of the second he called Eliezer; for the God of my father has been my help, and delivered me from the hand of Pharaoh*. These words are found in chap. xviii. but they are certainly necessary here, for it is very likely that these two sons were born within a short space of each other; for in chap. iv. 20. it is said, *Moses took his wife and his sons*, by which it is plain, that he had both *Gershom* and *Eliezer* at that time. *Houbigant* introduces this addition in his Latin version, and contends that this is its most proper place. Notwithstanding the authority of the above versions, the clause is found in no copy printed, or MS. of the Hebrew text.

Verse 23. *In process of time the king of Egypt died*] According to St. Stephen (Acts vii. 30. compared with Exod. vii. 7.) the death of the Egyptian king happened about forty years after the escape of *Moses* to Midian. The Hebrew words *ויהי ביום ההוא* *ba-yamim ha-rabbim ha-hem*, which we translate, *And it came to pass in process of time*, signify, *And it was in many days from these*, that the king, &c. It has already been remarked, that *Archbishop Usher* supposes this king to have been *Rameses Mamun*, who was succeeded by his son *Amenophis*, who was drowned in the Red sea, when pursuing the Israelites: but *Abul Farajius* says it was *Amun-fathis*, (*Amenophis*) he who made the cruel edict against the Hebrew children.

Some suppose that *Moses* wrote the book of *Job* during the time he sojourned in Midian, and also the book of *Genesis*.

Sighed by reason of the bondage] For the nature of their bondage, see on chap. i. 14.

Verse 24. *God remembered his covenant*] God's covenant is God's engagement—he had promised to *Abra-*

25 And God ^alooked upon the children of Israel, and God ^dhad respect unto them.^c

CHAPTER III.

Moses, keeping the flock of Jethro, at Mount Horeb, 1, the angel of the Lord appears to him in a burning bush, 2. Astonished at the sight, he turns aside to examine it, 3, when God speaks to him out of the fire, and declares himself to be the God of Abraham, Isaac, and Jacob, 4-6; announces his purpose of delivering the Israelites from their oppression, and of bringing them into the promised land, 7-9; commissions him to go to Pharaoh, and to be leader of the children of Israel from Egypt, 10. Moses excuses himself, 11; and God, to encourage him, promises him his protection, 12. Moses doubts whether the Israelites will credit him, 13, and God reveals to him his Name, and informs him what he is to say to the people, 14-17, and instructs him and the elders of Israel, to apply unto Pharaoh for permission to go three days' journey into the wilderness to sacrifice unto the Lord, 18; foretells the obstinacy of the Egyptian king, and the miracles which he himself should work in the sight of the Egyptians, 19, 20; and promises, that on the departure of the Israelites, the Egyptians should be induced to furnish them with all necessaries for their journey, 21, 22.

A. M. 2513.
B. C. 1491.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Mi-

^a Ch. 2. 8. 1 Sam. i. 11. 2 Sam. 16. 12. Luke i. 25.—^d Heb. *harem*.—^c Ch. 2. 7. 1 Ch. 2. 16.

ham, to Isaac, and to Jacob, to give their posterity a land flowing with milk and honey, &c. They are now under the most oppressive bondage, and this was the most proper time for God to show them his mercy and power in fulfilling his promise. This is all that is meant by God's remembering his covenant, for it was now that he began to give it its effect.

Verse 25. *And God had respect unto them* וַיִּשְׁמַח אֱלֹהִים וַיִּשְׁמַח אֱלֹהִים—God knew them, i. e. he approved of them, and therefore it is said that their cry came up before God, and he heard their groaning. The word וַיִּשְׁמַח, to know, in the Hebrew Bible, as well as γινώσκω in the Greek Testament, are frequently used in the sense of approving; and because God knew, had respect for, and approved of them, therefore he was determined to deliver them. For וַיִּשְׁמַח אֱלֹהִים, GOD, in the last clause of this verse, Houbigant reads וַיִּשְׁמַח אֱלֹהִים, upon them: which is countenanced by the *Vulgate*, *Septuagint*, *Chaldee*, *Coptic*, and *Arabic*, and appears to have been the original reading. The difference in the original, consists of the interchange of two letters, the *yod* and *heth*. Our translators insert *unto them*, in order to make up that sense, which this various reading gives without trouble.

THE farther we proceed in the Sacred Writings, the more the history both of the *grace* and *providence* of God opens to our view. He ever cares for his creatures, and is mindful of his promise. The very means made use of to destroy his work, are, in his hands, the instruments of its accomplishment. Pharaoh orders the male children of the Hebrews to be thrown into the river—Moses, who was thus exposed, is found by his own daughter, brought up as her own son; and from his Egyptian education, becomes much better qualified for the great work to which God had called him; and his being obliged to leave Egypt, was undoubtedly a powerful means to wean his heart from a land in which he had at his command all the advantages and luxuries of life. His sojourning also in a strange land, where he was obliged to earn his bread by a very painful employment, fitted him for the perilous journey he was obliged to take in the wilderness, and enabled him to bear the better the privations to which he was in consequence exposed.

The *bondages* of the Israelites was also wisely permitted, that they might with less reluctance leave a country where they had suffered the greatest oppression and indignities. Had they not suffered severely, previous to their departure, there is much reason to believe, that no inducements could have been sufficient to have prevailed on them to leave it. And yet their leaving it was of infinite consequence, in the order both of grace and providence, as it was indispensably necessary that they should be a people separated from all the rest of the world, that they might see the promises of God fulfilled under their own eyes, and thus have the fullest persuasion that their law was divine, their prophets inspired by the Most High, and that the Messiah came according to the prophecies before delivered concerning him.

From the example of Pharaoh's daughter, (see note ver. 4.) and the seven daughters of Jethro, (ver. 16.) we learn that in the days of primitive simplicity, and in this respect the best days, the children, particularly the daughters of persons in the highest ranks in life, were employed in the most laborious offices. Kings' daughters performed the office of the *laundresses* to their own families: and the daughters of princes tended and watered the flocks. We have seen similar instances in the case of *Rebekah* and *Rachel*; and we cannot be too pointed in calling the attention of modern delicate females, who are not only above serving their own parents and family, but even their own selves: the consequence of which is, they have neither vigour nor health; their growth, for want of

dian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

^a Ch. 28. 5. 1 Kings 19. 8.—^d Deut. 22. 26. Job. 42. 8. Acts 7. 26.—1 Pet. 111. 2. Acts 7. 31.—^c Deut. 22. 26.

healthy exercise, is generally cramped, their natural powers are prematurely developed, and their whole course is rather an apology for living, than a state of effective life. Many of these live not out half their days, and their offspring, when they have any, is more feeble than themselves; so that the race of man, where such preposterous conduct is followed, and where it is not followed? is in a state of gradual deterioration. Parents, who wish to fulfil the intention of God and nature, will doubtless see it their duty to bring up their children on a different plan. A worse than the present can scarcely be found out.

Afflictions, under the direction of God's providence, and the influences of his grace, are often the means of leading men to pray to, and acknowledge God, who in the time of their prosperity, hardened their necks from his fear. When the Israelites were sorely oppressed, they began to pray. If the cry of oppression had not been among them, probably the cry for mercy had not been heard. Though afflictions, considered in themselves, can neither atone for sin, nor improve the moral state of the soul, yet God often uses them as means to bring sinners to himself, and to quicken those, who, having already escaped the pollutions of the world, were falling again under the influence of an earthly mind. Of many millions besides David, it may truly be said, before they were afflicted, they went astray.

NOTES ON CHAPTER III.

Verse 1. *Jethro his father-in-law*] Concerning *Jethro*, see the note on chap. ii. 18. Learned men are not agreed on the signification of the word *choten*, which we translate *father-in-law*, and which in Genesis xix. 14. we translate *son-in-law*. It seems to be a general term for a relative by marriage, and the connexion only in which it stands, can determine its precise meaning. It is very possible that *Reuel* was now dead, it being forty years since Moses came to Midian; that Jethro was his son, and had succeeded him in his office of prince and priest of Midian; that Zipporah was the sister of Jethro, and that consequently the word *choten*, should be translated *brother-in-law* in this place, as we learn from Gen. xxxiv. 9. Deut. vii. 3. Josh. xxiii. 12, and other places, that it simply signifies to contract affinity by marriage. If this conjecture be right, we may well suppose that *Reuel* being dead, Moses was continued by his brother-in-law Jethro in the same employment he had under his father.

Mountain of God] Sometimes named *Horeb*, at other times *Sinai*. The mountain itself had two peaks, one was called *Horeb*, the other *Sinai*. *Horeb* was probably the primitive name of the mountain, which was afterward called the *mountain of God*, because God appeared upon it to Moses; and mount *Sinai*, *vro* from *roo senah*, a bush, because it was in a bush, or bramble, in a flame of fire, that this appearance was made.

Verse 2. *The angel of the Lord*] Not a created angel certainly; for he is called *mrer Jehovah*, ver. 4, &c. and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. Yet he is an angel, *malac*, a messenger, in whom was the name of God, chap. xxiii. 21. and in whom dwelt all the fulness of the Godhead bodily, Col. ii. 9. and who, in all these primitive times, was the messenger of the covenant, Mal. iii. 1. And who was this but Jesus, the Leader, Redeemer, and Saviour of mankind?—See the note on Gen. xvi. 7.

A flame of fire out of the midst of the bush] Fire was not only among the Hebrews, but also among many other ancient nations, a very significant emblem of the Deity. God accompanied the Israelites in all their journeyings through the wilderness as a pillar of fire by night; and probably a fire or flame in the Holy of Holies, between the Cherubim, was the general symbol of his presence: and traditions of these things, which must have

5 And he said, Draw not nigh hither: 'put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their taskmasters; for I know their sorrows;

1. Ch. 12. 12. Job. 5. 13. Acts 7. 35.—1 Gen. 26. 12. Ver. 15. Ch. 4. 5. Matt. 22. 32. Mark 12. 32. Luke 20. 32. Acts 7. 35.—2 So 1 Kings 19. 13. Job. 6. 1. 5. Nah. 9. 9. Ps. 106. 44. Acts 7. 34.—3 Ch. 2. 29. 24.—4 Ch. 1. 11.—5 Gen. 12. 21. Ch. 2. 25.

been current in the East, have probably given birth, not only to the pretty general opinion that God appears in the likeness of fire, but to the whole of the *Zoroastrian system of fire worship*. It has been reported of Zoroaster, or *Zaradusht*, that having retired to a mountain for the study of wisdom, and the benefit of solitude, the whole mountain was one day enveloped with flame, out of the midst of which he came without receiving any injury; on which he offered sacrifices to God, who, he was persuaded, had then appeared to him. M. Anquetil du Perron gives much curious information on this subject in his *Zend Avesta*. The modern Parsees call fire the offspring of Ormuzd, and worship it with a vast variety of ceremonies.

Among the fragments attributed to Eschylus, and collected by Stanley, in his invaluable edition of this poet, p. 647. col. 1. we find the following beautiful verses:

Χρῆστι θεῶν τινος τοῦ θεοῦ, καὶ μὴ θεοῦ;
Ὅποιον αὐτὸν ὁμοῖον ἀνέστηναι.
Οὐκ οἶσθα δ' αὐτὸν ποτὶ μὲν ὡς νεφθαίρη;
Ἀλλ' αὐτὸν ὁρᾷ ποτὶ δ' ὕμῳ, ποτὶ δ' ὑποφῶς.

"Distinguish God from mortal men; and do not suppose that any thing fleshly is like unto him. Thou knowest him not: sometimes indeed he appears as a *formless* and *impetuous fire*—sometimes as *water*—sometimes as *thick darkness*."—The poet proceeds:

Τίτλημι δ' ὅρα, καὶ γυνῆ, καὶ παῖδας;
Βούβας ἐλκόμενος, κούρην ὑπὸς κνήφῃ.
Ὅταν ἐπιβλέψῃ γυγῶν ὁρᾷ δόκτον.

"The mountains, the earth, the deep and extensive sea, and the summits of the highest mountains, tremble, whenever the terrible eye of the Supreme Lord looks down upon them."

These are very remarkable fragments, and seem all to be collected from traditions relative to the different manifestations of God to the Israelites in Egypt, and in the wilderness. Moses wished to see God, but he could behold nothing but an *indescribable glory*; nothing like *mortals*, nothing like a *human body*, appeared at any time to his eye, or to those of the Israelites. "Ye saw no manner of similitude," said Moses, "on the day that the Lord spake unto you in Horeb, out of the midst of the *fire*." Deut. iv. 15. But sometimes the divine power and justice were manifested by the *indescribable, formless, impetuous, consuming flame*—at other times he appeared by the *water* which he brought out of the flinty rock—and in the *thick darkness* on Horeb, when the *fiery law* proceeded from his right hand, then the earth quaked and the mountain trembled: and when his terrible eye looked out upon the Egyptians, through the pillar of cloud and fire, their chariot-wheels were struck off, and confusion and dismay were spread through all the hosts of Pharaoh, Exod. xiv. 24, 25.

And the bush was not consumed] 1. An emblem of the state of Israel in its various distresses and persecutions; it was in the fire of adversity, but was not consumed. 2. An emblem also of the state of the church of God in the wilderness, in persecutions often—in the midst of its enemies—in the region of the shadow of death—yet not consumed. 3. An emblem also of the state of every follower of Christ—cast down, but not forsaken—grievously tempted, but not destroyed—walking through the fire, but still unconsumed! Why are all these preserved in the midst of those things which have a natural tendency to destroy them? Because God is in the midst of them—it was this that preserved the bush from destruction—and it was this that preserved the Israelites—and it is this, and this alone, that preserves the church, and holds the soul of every genuine believer in the spiritual life. He in whose heart Christ dwells not by faith, will soon be consumed by the world, the flesh, and the devil.

Verse 5. Put off thy shoes] It is likely, that from this circumstance, all the eastern nations have agreed to perform all the acts of their religious worship *barefooted*. All the Mohammedans, Brahmans, and Parsees, do so still. The Jews were remarked for this in the time of Juvenal:

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land 'unto a good land and a large, unto a land 'flowing with milk and honey; unto the place of 'the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, 'the cry of the children of Israel is come unto me; and I have also seen the 'oppression wherewith the Egyptians oppress them.

q Gen. 11. 5, 7. & 12. 21. & 20. 24.—r Ch. 6. 6, 8. & 12. 51.—s Deut. 1. 36. & 2. 7, 8, 9. 1 Ver. 17. Ch. 13. 6. & 20. 3. Num. 13. 37. Deut. 26. 9, 15. Jer. 11. 6. & 32. 32. Ezek. 22. 6.—u Gen. 15. 13.—v Ch. 2. 11, 13, 14, 32.

hence he speaks of their performing their sacred rites *barefooted*: Sat. vi. v. 158.

Observat ubi festa sacra pedes nudi bibant reges.

The ancient Greeks did the same: Jamblicus, in the life of Pythagoras, tells us, that this was one of his maxims—*ἀποκαταίρει τοὺς καὶ περὶ αὐτοῦ—offer sacrifice, and worship, with your shoes off*. And Solinus asserts, that no person was permitted to enter into the temple of Diana, in Crete, till he had taken off his shoes. "*Edem Numinis (Diana) præterquam nudus vestigio nullus licito ingreditur*." Tertullian observes, *de jejuniis*, that in a time of drought, the worshippers of Jupiter deprecated his wrath, and prayed for rain, walking barefooted. "Cum stupet coelum, et aet ætæ annus, nudipedalia denunciantur." It is probable that *נָעִלְמִים* *na'elim*, in the text, signifies *sandals*, translated by the Chaldees *נָעִלְמִים* *sandals*, and *נָעִלְמִים* *sandals*, see Gen. xiv. 23. which was the same as the Roman *solea*, a sole alone, strapped about the foot. As this sole must let in dust, gravel, and sand about the foot in travelling, and render it very uneasy, hence the custom of frequently washing the feet in those countries, where these sandals were worn. Pulling off the shoes was, therefore, an emblem of laying aside the pollutions contracted by walking in the way of sin. Let those who name the Lord Jesus Christ depart from iniquity. In our western countries, reverence is expressed by pulling off the hat; but how much more significant is the eastern custom!

The place whereon thou standest is holy ground] It was now particularly sanctified by the Divine Presence: but if we may credit Josephus, a general opinion had prevailed that God dwelt on that mountain; and hence the shepherds, considering it as sacred ground, did not dare to feed their flocks there. Moses, however, finding the soil to be rich, and the pasture good, boldly drove his flock thither to feed on it.—Antiq. b. II. c. xii. s. 1.

Verse 6. I am the God of thy father] Though the word *אֲנִי אֲבִי, father*, is here used in the singular, St. Stephen, quoting this place, Acts vii. 32. uses the plural, *οἱ θεοὶ τῶν πατέρων σου, the God of thy FATHERS*; and that this is the meaning the following words prove—The God of Abraham, the God of Isaac, and the God of Jacob. These were the fathers of Moses in a direct line. This reading is confirmed by the Samaritan and by the Coptic. ABRAHAM was the father of the *Ismaelites*, and with him was the covenant first made. ISAAC was the father of the *Edomites*, as well as of the *Israelites*, and with him was the covenant renewed. JACOB was the father of the twelve patriarchs, who were founders of the *Jewish* nation; and to him were the promises particularly confirmed. Hence we see, that the *Arabs* and *Turks* in general, who are descendants of *Ismael*; the *Edomites*, now absorbed among the Jews, see the note on Gen. xiv. 23. who are the descendants of *Esau*; and the *Jewish* people, whosoever scattered, who are the descendants of Jacob, are all heirs of the promises included in this primitive covenant; and their gathering in, with the fulness of the Gentiles, may be confidently expected.

And Moses hid his face] For similar acts, see the passages referred to in the margin. He was afraid to look—he was overawed by God's presence, and dazzled with the splendour of the appearance.

Verse 7. I have surely seen] *וַיֵּרָא מֹשֶׁה רֵאִילִי*, seeing, I have seen—I have not only seen the afflictions of this people, because I am omniscient; but I have considered their sorrows, and mine eye affects my heart.

Verse 8. And I am come down to deliver them] This is the very purpose for which I am now come down upon this mountain; and for which I manifest myself to thee.

Large land] Canaan, when compared with the small tract of Goshen, in which they were now situated, and where, we learn, from chap. i. 7. they were straitened for room, might be well called a *large land*; see a fine description of this land, Deut. viii. 7.

A land flowing with milk and honey] Excellent for

10 * Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, * Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, * Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *When I come* unto the children of Israel, and shall say

x Psa. 106. 26. Micah 6. 4.—y See Ch. 6. 12. 1 Sam. 18. 18. Isai. 6. 5, 8. Jer. 1. 6. z Gen. 31. 3. Deut. 31. 23. Josh. 1. 5. Rom. 8. 31.

pasturage, because abounding in the most wholesome herbage and flowers; and from the latter an abundance of wild honey was collected by the bees. Though cultivation is now almost entirely neglected in this land, because of the badness of the government, and the scantiness of the inhabitants, yet it is still good for *pasturage*, and yields an abundance of *honey*. The terms used in the text to express the fertility of this land, are commonly used by ancient authors on similar subjects. It is a metaphor taken from a *breast*, producing copious streams of milk. Homer calls Argos, *ούρυς αργεῖος*, *the breast of the country*, as affording *streams* of milk and honey. Il. ix. ver. 141. So Virgil,

Prima talis tellus, eadem nos ubere lacte
Accipiet. Æn. lib. iii. ver. 95.

"The land that first produced you, shall receive you again into its joyous bosom."

The poets feign that Bacchus, the fable of whom they have taken from the history of Moses, produced rivers of milk and honey, of water and wine;

Ποτὶ δὲ γαλακτὶ ποταμός,
Ποτὶ δὲ οἶνῳ, καὶ δὲ μέλισσῶν
Μέλισσῶν. Eurip. Bacch. line 5. ver. 8.

"The land flows with milk; it flows also with wine; it flows also with the nectar of bees (honey)." This seems to be a mere poetical copy from the Pentateuch, where the sameness of the metaphor, and the correspondence of the descriptions are obvious.

[Place of the Canaanites, &c.] See Gen. xv. 18, &c.

Verse 11. *Who am I, that I should bring?* He was so satisfied that this was beyond his power, and all the means that he possessed, that he is astonished that even God himself should appoint him to this work! Such indeed was the bondage of the children of Israel, and the power of the people by whom they were enslaved, that had not their deliverance come through supernatural means, their escape had been utterly impossible.

Verse 12. *Certainly I will be with thee*] This great event shall not be left to thy wisdom and to thy power—my counsel shall direct thee; and my power shall bring all these mighty things to pass.

And this shall be a token] Literally, *And this to thee for a sign*, i. e. this miraculous manifestation of the *burning bush*; shall be a proof that I have sent thee; or, my being with thee to encourage thy heart, strengthen thy hands, and enable thee to work miracles, shall be to thyself and to others, the evidence of thy divine mission.

Ye shall serve God on this mountain] This was not the sign, but God shows him that on their return from Egypt, they should take this mountain in their way, and should worship him in this place. There may be a prophetic allusion here to the giving of the law on mount Sinai. As Moses received his commands *here*, so likewise should the Israelites receive theirs in the same place. After all, the Divine Being seems to testify a partial predilection for this mountain. See the note on ver. 5.

Verse 13. *They shall say—What is his name?*] Does not this suppose that the Israelites had an idolatrous notion even of the Supreme Being? They had probably drunk deep into the Egyptian superstitions, and had gods many, and lords many; and Moses conjectured, that hearing of a supernatural deliverance, they would inquire who that God was, by whom it was to be effected. The reasons given here by the rabbins are too refined for the Israelites at this time. When God, say they, judgeth his creatures, he is called *אלוהים Elohim*. When he warreth against the wicked, he is called *מלחמא tebaath*; but when he sheweth mercy unto the world, he is called *יהוה Yehovah*. It is not likely that the Israelites had much knowledge of God or of his ways, at the time to which the sacred text refers; it is certain they had no *written word*—the book

unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, * I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

a Ch. 6. 5. John 8. 58. 2 Cor. 1. 20. Hebr. 12. 4. Rev. 3. 4.—b Psa. 136. 13. Hos. 12. 5.

of Genesis, if even written, (for some suppose it had been composed by Moses during his residence in Midian) had not yet been communicated to the people; and being so long without any revelation, and perhaps without even the form of divine worship, their minds being degraded by the state of bondage in which they had been so long held, and seeing and hearing little in religion, but the superstitions of those among whom they sojourned, they could have no distinct notion of the Divine Being. Moses himself might have been in doubt at first on this subject; and he seems to have been greatly on his guard against illusion: hence he asks a variety of questions, and endeavours, by all prudent means, to assure himself of the truth and certainty of the present appearance and commission. He well knew the power of the Egyptian magicians, and he could not tell from these first views, whether there might not have been some delusion in this case. God, therefore, gives him the fullest proof, not only for the satisfaction of the people to whom he was to be sent, but for his own full conviction, that it was the Supreme God who now spoke to him.

Verse 14. *I AM that I AM*] *אני הנה אהיה* EHYEH asher EHYEH. These words have been variously understood. The Vulgate translates—Ego sum qui sum, *I am who am*. The Septuagint—*Εγώ εἰμι ὁ ὢν*, *I am, he who exists*. The Syriac, the Persian, and the Chaldean, preserve the original words, without any gloss. The Arabic paraphrases them—*The Eternal, who passes not away*; which is the same interpretation given by *Abul Farajius*, who also preserves the original words, and gives the above as their interpretation. The Targum of Jonathan, and the Jerusalem Targum, paraphrase the words thus—*"He who spoke, and the world was—who spoke, and all things existed."* As the original words literally signify, *I will be what I will be*, some have supposed that God simply designed to inform Moses, that what he had been to his fathers, Abraham, Isaac, and Jacob, he would be to him and the Israelites, and that he would perform the promises he had made to his fathers, by giving their descendants the promised land. It is difficult to put a meaning on the words; they seem intended to point out the eternity and self-existence of God.—See the conclusion of this chapter, and on the word *Jehovah*, chap. xxxiv. 6. and 7.

Verse 15. *This is my name for ever*] The name here referred to is that which immediately precedes, *יהוה Yehovah Elohim*, which we translate the Lord God, the name by which God had been known from the creation of the world, (see Gen. ii. 4.) and the name by which he is known among the same people to the present day. Even the heathens knew this name of the true God; and hence out of our *יהוה Yehovah*, they formed their *Jao, Jove, and Jove*; so that the word has been literally fulfilled—*This is my memorial unto all generations*. See the note on the word *Elohim*, Gen. i. 1. As to be self-existent and eternal must be attributes of God for ever, does it not follow that *לעלם le-olam*, for ever, in the text, signifies eternity. "This is my name to eternity—and my memorial," *לדור לדור* *ledor dor*, "to all succeeding generations." While human generations continued, he should be called the God of Abraham, the God of Isaac, and the God of Jacob; but when time should be no more, he should be *Jehovah Elohim*. Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time should last. See Gen. xxi. 33. Diodorus Siculus says, that "among the Jews, Moses is reported to have received his laws from the God named *Jao*," i. e. *Jesu, Jove, or Jove*; for in all these ways the word *יהוה Yehovah*, may be pronounced: and in this way I have seen it on Egyptian monuments.—See Diod. lib. i. c. xiv.

16 Go, and 'gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, 'I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, 'I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And 'they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee,

^a Ch. 4. 22.—^d Gen. 50. 24. Ch. 2. 25 & 4. 31. Luke 1. 68.—^e Gen. 15. 14, 16. Ver. 8. f Ch. 4. 31.—^g Ch. 5. 1, 3.—^h Numb. 23. 2, 4, 15, 16.—ⁱ Ch. 5. 2 & 7. 4.—^k Or, *but by strong hand*.—^l Ch. 6. 6 & 7. 5 & 9. 15.—^m Ch. 7. 3 & 11. 9. Deut. 6. 22. Neh. 9. 10.

Verse 16. *Elders of Israel*] Though it is not likely the Hebrews were permitted to have any regular government at this time, yet there can be no doubt of their having such a government in the time of Joseph, and for some considerable time after; the elders of each tribe forming a kind of court of magistrates, by which all actions were tried, and legal decisions made, in the Israelitish community.

I have surely visited you] An exact fulfilment of the prediction of Joseph, Gen. 1. 24.—*God will surely visit you*—and in the same words too.

Verse 18. *They shall hearken to thy voice*] This assurance was necessary to encourage him in an enterprise so dangerous and important.

Three days' journey into the wilderness] Evidently intending mount Sinai, which is reputed to be about three days' journey, the shortest way, from the land of Goshen. In ancient times, distances were computed, by the time required to pass over them. Thus, instead of miles, furlongs, &c. it was said the distance from one place to another was so many days, so many hours journey; and it continues the same in all countries where there are no regular roads or highways.

Verse 19. *I am sure that the king of Egypt will not let you go, no, not by a mighty hand.*] When the facts detailed in this history have been considered in connexion with the assertion as it stands in our Bibles, the most palpable contradiction has appeared. That the king of Egypt did let them go, and that by a mighty hand, the book itself amply declares. We should therefore seek for another meaning of the original word *וְלֹא* *lo*, which generally means and not, has sometimes the meaning of *if not, unless, except, &c.* and in Beek's Bible, 1549, it is thus translated—*I am sure that the king of Egypt will not let you go, EXCEPT with a mighty hand.* This import of the negative particle, which is noticed by Noldius, *Heb. Part. p. 323.* was perfectly understood by the *Vulgata*, where it is translated *nisi, unless*; and the *Septuagint* in their *ισως*, which is of the same import, and so also the *Coptic*. The meaning, therefore, is very plain—The king of Egypt, who now profits much by your servitude, will not let you go till he sees my hand stretched out, and he and his nation be smitten with ten plagues. Hence God immediately adds, ver. 20. *I will stretch out my hand, and smite Egypt with all my wonders; and after that he will let you go.*

Verse 22. *Every woman shall borrow*] This is certainly not a very correct translation: the original word *וְשָׂא* *shaal*, signifies simply to ask, request, demand, require, inquire, &c. but it does not signify to borrow, in the proper sense of that word, though in a very few places of Scripture it is thus used. In this and the parallel place, ch. xii. 35, the word signifies to ask or demand, and not to borrow, which is a gross mistake, into which scarcely any of the versions, ancient or modern, have fallen, except our own. The *SEPTUAGINT* have *αἰτεῖν*, *she shall ask*; the *VULGATE* *postulabit*, *she shall demand*; the *SYRIAC*, *CHALDEE*, *SAMARITAN*, *SAMARITAN Version*, *COPTIC*, and *PERSIAN*, are the same as the *Hebrew*. The *European* versions are generally correct on this point; and our common English version is almost the sole transgressor: I say, the common version, which, copying the Bible published by Beek in 1549, gives us the exceptional term *borrow*, for the original *וְשָׂא* *shaal*, which in the *Geneva* Bible, and *Barker's* Bible of 1615, and some others, is rightly translated *ask*. God commanded the Israelites to ask or demand a certain recompense for

three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

22 ¶ But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.

¹ Ps. 105. 27. & 135. 9. Jer. 32. 30. Acts 7. 36. See Ch. 7. to Ch. 13.—^a Ch. 12. 31. Ch. 11. 3. & 12. 36. Ps. 105. 46. Prov. 16. 7.—^b Gen. 15. 14. Ch. 11. 2. & 12. 35, 36. Job 27. 17. Prov. 13. 22. Ezek. 38. 10.—^c Or, *Egypt*.

their past services, and he inclined the hearts of the Egyptians to give liberally; and this, far from being a matter of oppression, wrong, or even charity, was no more than a very partial recompense for the long and painful services, which we may say six hundred thousand Israelites had rendered to Egypt, during a considerable number of years. And there can be no doubt, that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors.

Our exceptionable translation of the original, has given some countenance to the desperate cause of infidelity: its abettors have exultingly said—"Moses represents the just God as ordering the Israelites to borrow the goods of the Egyptians under the pretence of returning them, whereas he intended that they should march off with the booty." Let these men know, that there was no borrowing in the case; and that if accounts were fairly balanced, Egypt would be found still in considerable arrears to Israel. Let it also be considered, that the Egyptians had never any right to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence, to the Israelites. What had Joseph for his important services? Nothing! He had neither district, nor city, nor lordship, in Egypt; nor did he reserve any to his children. All his services were gratuitous; and being animated with a better hope than any earthly possession could inspire, he desired that even his bones should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen, but they were not provided for in that place; for they brought their cattle, their goods, and all that they had, into Egypt. Gen. xlv. 1, 6. so that they had nothing but the bare land to feed on; and had built treasure-cities or fortresses, we know not how many; and two whole cities, *Pithom* and *Raamses*, besides: and for all these services they had no compensation whatever, but were, besides, cruelly abused, and obliged to witness, as the sum of their calamities, the daily murder of their male infants. These particulars considered, will infidelity ever dare to produce this case again, in support of its worthless pretensions?

Jewels of silver, &c.] The word *כֶּסֶף* *keley*, we have already seen, signifies vessels, instruments, weapons, &c. and may be very well translated by our English term articles or goods. The Israelites got both gold and silver, probably both in coin and in plate of different kinds: and such raiment as was necessary, for the journey which they were about to undertake.

Ye shall spoil the Egyptians] The verb *נָטַף* *nataf*, signifies not only to spoil, snatch away, but also to get away, to escape, to deliver, to regain, or recover. *סָרַף* *saraf*, signifies what is taken by rapine or violence—but this cannot be the meaning of the original word here, as the Israelites only asked, and the Egyptians, without fear, terror, or constraint, freely gave. It is worthy of remark, that the original word is used 1 Sam. xxx. 22, to signify the recovery of property that had been taken away by violence. "Then answered all the wicked men, and men of Belial, of those that went with David—Because they went not with us, we will not give them aught of the spoil, *וְלֹא מֵהָאֶשְׁלָל* *me-ha-shalal*; that we have recovered, *וְלֹא מֵהָאֶשְׁלָל* *me-ha-shalal*. In this sense we should understand the word here. The Israelites recovered a part of their property, their wages, of which they had been most unjustly deprived by the Egyptians.

In this chapter we have much curious and important information; but what is most interesting is the name by

CHAPTER IV.

Moses continuing to express his fear that the Israelites would not credit his divine mission, 1, God, to strengthen his faith, and to assure him that his countrymen would believe him, changed his rod into a serpent, and the serpent into a rod, 2-5; made his hand leprous, and afterward restored it, 6, 7, intimating that he had now endued him with power to work such miracles, and that the Israelites would believe; 8, and farther assured him that he should have power to turn the water into blood, 9. Moses excuses himself on the ground of his not being eloquent, 10, and God reproves him for his unbelief, and promises to give him supernatural assistance, 11, 12. Moses expressing his utter unwillingness to go on any account, God is angry, and then promises to give him his brother Aaron to be his spokesman, 13-16, and appoints him to be the instrument of working miracles, 17. Moses returns to his father-in-law Jethro, and requests liberty to visit his brethren in Egypt, and is permitted, 18. God appears to him in Midian, and assures him, that the Egyptians whose life were dear, 19. Moses, with his wife and children, set out on their journey to Egypt, 20. God instructs him what he shall say to Pharaoh, 21-23. He is in danger of losing his life, because he had not circumcised his son, 24. Zipporah immediately circumcising the child, Moses escapes unhurt, 25, 26. Aaron is commanded to go and meet his brother Moses; he goes and meets him at Horeb, 27. Moses informs him of the commission he had received from God, 28. They both go to their brethren, deliver their message, and work miracles, 29, 30. The people believe and adore God, 31.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

2 And the Lord said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he

¶ Ver. 17, 20-4. Ch. 19. 9.-4 Ch. 2. 15.-v Numb. 12. 10. 2 Kings 5. 27.

which God was pleased to make himself known to Moses and to the Israelites; a name by which the Supreme Being was afterward known among the wisest inhabitants of the earth. He who IS, and who WILL BE what he IS. This is a proper characteristic of the divine Being, who is, properly speaking, the only BEING, because he is independent and eternal; whereas all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to annihilation. When God therefore, announced himself to Moses by this name, he proclaimed his own eternity and immateriality; and the very name itself precluded the possibility of idolatry, because it was impossible for the mind, in considering it, to represent the Divine Being in any assignable shape; for who could represent BEING or EXISTENCE by any limited form? And who can have any idea of a form that is unlimited? Thus then we find, that the first discovery which God made of himself, was intended to show the people the simplicity and spirituality of his nature; that, while they considered him as BEING, and the cause of all BEING, they might be preserved from all idolatry for ever. The very name itself, is a proof of a divine revelation: for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by reasoning, for there were no premises on which it could be built, nor any analogies by which it could have been formed. We can as easily comprehend eternity as we can being, simply considered in and of itself; when nothing of assignable forms, colours, or qualities existed, besides its infinite and unlimitable SELF.

To this divine discovery, the ancient Greeks owed the inscription which they placed above the door of the temple of Apollo at Delphi: the whole of the inscription consisted in the simple monosyllable EI, THOU ART, the second person of the Greek substantive verb εἰμι, I am. On this inscription, Plutarch, one of the most intelligent of all the Gentile philosophers, made an express treatise, πρὸς τὸν Εἰ ἢ Διῶναι, having received the true interpretation in his travels in Egypt, whither he had gone for the express purpose of inquiring into their ancient learning; and where he had doubtless seen these words of God to Moses, in the Greek version of the Septuagint, which had been current among the Egyptians (for whose sake it was first made) about four hundred years previous to the death of Plutarch. This philosopher observes, that "this title is not only proper, but peculiar to God, because He alone is being: for mortals have no participation of true being, because that which begins and ends, and is continually changing, is never one nor the same, nor in the same state. The deity, on whose temple this word was inscribed, was called Apollo, Ἀπόλλων, from α, negative, and πολος, many, because God is ONE, his nature simple, his essence uncompounded." Hence, he informs us, the ancient mode of addressing God was—"Εἰ ἔν, Thou art one, οὐ γὰρ πολλὰ το ὄνομα ἱερίον, for many cannot be attributed to the divine nature:—καὶ οὐδὲ πρὸς τὸν οὐδὲν ἱερίον, οὐδὲ πρὸς τὸν οὐδὲν ἱερίον, οὐδὲ πρὸς τὸν οὐδὲν ἱερίον, in which there is neither first nor last, past nor future, old nor young: καὶ ἔτι οὐκ ἔστι τὸν οὐδὲν ἱερίον, but as being one, fills up in one NOW an eternal duration." And he concludes with observing, that "this word corresponds to certain others on the same temple, viz. ΓΝΩΣΙ ΣΑΥΤΩΝ,

cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

¶ Deut. 32. 39. Numb. 12. 13, 14. 2 Kings 5. 14. Matt. 2. 3.

Know Thyself; as if, under the name ΕΙ, THOU ART, the Deity designed to exhort men to venerate Him as eternally existing, οὐκ ἔστι διασπαστός, and to put them in mind of the frailty and mortality of their own nature."

What beautiful things have the ancient Greek philosophers stolen from the testimonies of God, to enrich their own works, without any kind of acknowledgement! And, strange perversity of man, these are the very things which we so highly applaud in the *heathen copies*, while we neglect or pass them by in the *divine originals*!

NOTES ON CHAPTER IV.

Verse 1. *They will not believe me*] As if he had said, Unless I be enabled to work miracles, and give them proof by extraordinary works, as well as by words, they will not believe that thou hast sent me.

Verse 2. *A rod*] *two matted a staff*, probably his shepherd's crook; see Levit. xxvii. 32. As it was made the instrument of working many miracles, it was afterward called the *rod of God*; see ver. 20.

Verse 3. *A serpent*] Of what sort we know not, as the word *nahash*, is a general name for serpents, and also means several other things, see Gen. iii. 1. but it was either of a kind that he had not seen before, or one that he knew to be dangerous; for it is said, *he fled from before it*. Some suppose the staff was changed into a crocodile, see on chap. vii. 7.

Verse 4. *He put forth his hand and caught it*] Considering the light in which Moses had viewed this serpent, it required considerable faith to induce him thus implicitly to obey the command of God; but he obeyed, and the noxious serpent became instantly the miraculous rod in his hand! Implicit faith and obedience conquer all difficulties: and he who believes in God, and obeys him in all things, has really nothing to fear.

Verse 5. *That they may believe*] This is an example of what is called an imperfect or unfinished speech; several of which occur in the Sacred Writings. It may be thus supplied, *Do this before them, that they may believe that the Lord—hath appeared unto thee*.

Verse 6. *His hand was leprous as snow*] That is, the leprosy spread itself over the whole body in thin white scales, and from this appearance it has its Greek name λεπρος, from λεπτω, a scale. Dr. Mead says, "I have seen a remarkable case of this in a countryman, whose whole body was so miserably seized with it, that his skin was shining as if covered with snow; and as the furfuraceous scales were daily rubbed off, the flesh appeared quick or raw underneath." The leprosy, at least among the Jews, was a most inveterate and contagious disorder; and deemed by them incurable. Among the heathens, it was considered as inflicted by their gods, and it was supposed that they alone could remove it. It is certain that a similar belief prevailed among the Israelites; hence, when the king of Syria sent his general, Naaman, to the king of Israel to cure him of his leprosy, that he rent his clothes, saying, *Am I God, to kill and make alive, that this man doth send unto me, to recover a man of his leprosy?* 2 Kings v. 7. This appears, therefore, to be the reason why God chose this sign; as the instantaneous infliction and removal of this disease were demonstrations, which all would allow, of the sovereign power of God. We need, therefore, seek for no other reasons for this miracle: the sole reason is sufficiently obvious.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray

thee, by the hand of him whom thou wilt send.

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

x Ch. 7. 12.—y Heb. shall be and shall be.—z Heb. a man of words.—a Heb. since yesterday, nor since the third day.—b Ch. 6. 12. Jer. 1. 6.—c Psa. 94. 2.—d Isai. 50. 1. Jer. 1. 8. Matt. 10. 12. Mark 16. 11. Luke 12. 11, 12. & 21. 14, 15.—e See Jonah 1. 2.

Verse 8. *If they will not believe—the voice of the first sign, &c.*] Probably intimating that some would be more difficult to be persuaded than others: some would yield to the evidence of the first miracle; others would hesitate till they had seen the second; and others would not believe, till they had seen the water of the Nile turned into blood, when poured upon the dry land; and Jer. 9.

Verse 10. *I am not eloquent!* וְאִנִּי אִישׁ דְּבָרִים *ish debartim, I am not a man of words*—a periphrasis, common in the Scriptures. So Job xi. 2. וְאִנִּי אִישׁ שֵׁטֶל *ish sheptayim, a man of lips*, signifies one that is talkative. Psal. cxl. 12. וְאִנִּי אִישׁ לֶשׁוֹן *ish lashon, a man of tongue*, signifies a prattler. But how could it be said that Moses was not eloquent, when St. Stephen asserts, Acts vii. 22. that he was mighty in words, as well as in deeds? There are three ways of solving this difficulty: 1. Moses might have had some natural infirmity of a late standing, which, at that time, rendered it impossible for him to speak readily, and which he afterward overcame; so that though he was not then a man of words, yet he might afterward have been mighty in words, as well as deeds. 2. It is possible he was not intimately acquainted with the Hebrew tongue, so as to speak clearly and distinctly in it. The first forty years of his life he had spent in Egypt, chiefly at court; and though it is very probable there was an affinity between the two languages, yet they certainly were not the same. The last forty he had spent in Midian, and it is not likely that the pure Hebrew tongue prevailed there, though it is probable that a dialect of it was there spoken. On these accounts, Moses might find it difficult to express himself with that readiness and persuasive flow of language, which he might deem essentially necessary on such a momentous occasion; as he would frequently be obliged to consult his memory for proper expressions, which would necessarily produce frequent hesitation, and general slowness of utterance, which he might think, would ill suit an ambassador of God. 3. Though Moses was slow of speech, yet when acting as the messenger of God, his word was with power; for at his command, the plagues came and the plagues were stayed: thus was he mighty in words, as well as in deeds: and this is probably the meaning of St. Stephen.

By the expression, *neither heretofore, nor since thou hast spoken unto thy servant*, he might possibly mean, that the natural inaptitude to speak readily, which he had felt, he continued to feel, even since God had begun to discover himself, for though he had wrought several miracles for him, yet he had not healed this infirmity: see on chap. vi. 12.

Verse 11. *Who hath made man's mouth, &c.*] Cannot he who formed the mouth, the whole organs of speech, and hath given the gift of speech also, cannot he give utterance? God can take away those gifts and restore them again. Do not provoke him: he who created the eye, the ear, and the mouth, hath also made the blind, the deaf, and the dumb.

Verse 12. *I will be with thy mouth.*] The Chaldee translates, *My WORD, metmri, shall be with thy mouth.* And Jonathan ben Uzziel paraphrases, *I and my WORD will be with the speech of thy mouth.* See on Gen. xv. 1. and Lev. xxv. 10.

Verse 13. *Send—by the hand of him whom thou wilt send.*] Many commentators, both ancient and modern, have thought that Moses prays here for the immediate mission of the Messiah: as if he had said, "Lord, thou has purposed to send this glorious person at some time or

other, I beseech thee send him now, for who can be sufficient to deliver and rule this people but himself alone." The Hebrew וְאִנִּי אִישׁ שֵׁטֶל *ishelach na beyad tishlach*, literally translated is, Send now (or I beseech thee) by the hand thou wilt send; which seems to intimate, Send a person more fit for the work than I am. So the Septuagint, *καταξιωματικὸν διὰ τὴν ἐργασίαν σου, ὃν ἀποστείλῃς, Elect another powerful person, whom thou wilt send.* It is right to find out the Messiah wherever he is mentioned in the Old Testament; but to press Scriptures into this service which have not an obvious tendency that way, is both improper and dangerous. I am firmly of opinion, that Moses had no reference to the Messiah when he spake these words.

Verse 14. *And the anger of the Lord was kindled against Moses*] Surely this would not have been the case, had he only in modesty, and from a deep sense of his own unfitness, desired that the Messiah should be preferred before him. But the whole connexion shows that this interpretation is unfounded.

Is not Aaron the Levite thy brother? Houbigant endeavours to prove from this, that Moses, in ver. 13. did pray for the immediate mission of the Messiah, and that God gives him here a reason why this could not be, because the Levitical priesthood was to precede the priesthood of our Lord. Is not Aaron the Levite, &c. Must not the ministry of Aaron be first established, before the other can take place? Why then ask for that which is contrary to the divine counsel? From the opinion of so great a critic as Houbigant, no man would wish to dissent, except through necessity: however, I must say, that it does appear to me, that his view of these verses is fanciful, and the arguments by which he supports it are insufficient to establish his point.

I know that he can speak well] יָדַעְתִּי כִּי דַבֵּר דָּבָר הָאֵל *yaddti ki dabber yedabber hu, I know that in speaking he will speak.* That is, he is apt to talk, and has a ready utterance.

He cometh forth to meet thee] He shall meet thee at my mount, (ver. 27.) shall rejoice in thy mission, and most heartily co-operate, with thee in all things. A necessary assurance, to prevent Moses from suspecting that Aaron, who was his elder brother, should envy his superior call and office.

Verse 15. *I will be with thy mouth and with his mouth*] Ye shall be both (in all things which I appoint you to do in this business) under the continual inspiration of the Most High.

Verse 16. *He shall be thy spokesman*] Literally, *He shall speak for thee* (or in thy stead) to the people.

He shall be to thee instead of a mouth] He shall convey every message to the people—and thou shalt be to him instead of God—thou shalt deliver to him what I communicate to thee.

Verse 17. *Thou shalt take this rod*] From the story of Moses' rod, the heathens have invented the fables of the Thyrsus of Bacchus, and the Caduceus of Mercury. Cicero reckons five Bacchuses, one of which, according to Orpheus, was born of the river Nile; but according to the common opinion, he was born on the banks of that river. Bacchus is expressly said to have been exposed on the river Nile, hence he is called Nilus, both by Diodorus and Macrobius; and in the hymns of Orpheus he is named *Myces*, because he was drawn out of the water. He is represented by the poets as being very beautiful, and an illustrious warrior; they report him to have overrun all Arabia with a numerous army both of men and

18 ¶ And Moses went and returned to Jethro, his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

a Heb. Jether.—c Ch. 2 15, 23. Matt. 2 20—p Ch. 17. 9. Numb. 20. 8, 9.—q Ch. 20.

women. He is said also to have been an eminent law-giver, and to have written his laws on two tables. He always carried in his hand the *thyrsus*, a rod wreathed with serpents, and by which he is reported to have wrought many miracles. Any person acquainted with the birth and exploits of the poetic Bacchus, will at once perceive them to be all borrowed from the life and acts of Moses, as recorded in the Pentateuch; and it would be losing time to show the parallel, by quoting passages from the book of Exodus.

The *caduceus*, or rod of Mercury, is well known in poetic fables. It is another copy of the rod of Moses. He also, is reported to have wrought a multitude of miracles by this rod; and particularly, he is said to kill and make alive, to send souls to the invisible world, and bring them back from thence. Homer represents Mercury taking his rod to work miracles, precisely in the same way as God commands Moses to take his.

Ερμης δὲ φυχὰς Κούληνιός ἐκκαλεῖτο
 Ἀνδρῶν μνηστῆρας· ἔτι δὲ ΠΑΘΩΝ μὲτα χερσίν
 Κλῆν, χρυσέην, τῇ τ' ὑπὸ δρῶν ὁμακτὴ δαλῦται,
 ἢν εὐδαίη, τοὺς δ' αὖτε καὶ νεκρῶντας ἐγείρει.

Odyss. lib. xiv. ver. 1.

Cyllenius Hermes now called forth the souls
 Of all the suitors; with his golden wand
 Of power, to send in balmy sleep whose eyes
 Softer he will, and open them again.

Couper.

Virgil copies Homer, but carries the parallel farther, tradition having probably furnished him with more particulars: but in both we may see a disguised copy of the Sacred History, from which indeed the Greek and Roman poets borrowed most of their beauties.

Tum virgam cepit: hac animas ille vocat orco
 Pallentes, alios sub tristicæ Tartara mittit.
 Dux somnos, adimisque, et lumina morte revo-
 cat. Ila fretus, agit ventem, et turbida tranat.

Æneid. lib. iv. ver. 242.

But first he grasps within his awful hand
 The mark of sovereign power, the magic wand;
 With this he draws the ghosts from hollow graves;
 With this he drives them down the Stygian waves;
 With this he sends in sleep the wakeful sight,
 And eyes, though clos'd in death, restore to light.
 Thus arm'd, the god begins his airy race,
 And drives the racking clouds along the liquid space.

Dryden.

Many other resemblances between the rod of the poets, and that of Moses, the learned reader will readily recollect. These specimens may be deemed sufficient.

Verse 18. Let me go, I pray thee, and return to my brethren.] Moses having received his commission from God, and directions how to execute it, returned to his father-in-law, and asked permission to visit his family and brethren in Egypt, without giving him any intimation of the great errand on which he was going. His keeping this secret, has been attributed to his singular modesty; but however true it might be, that Moses was a truly humble and modest man, yet his prudence alone was sufficient to have induced him to observe silence on this subject; as, if once imparted to the family of his father-in-law, the news might have reached Egypt before he could get thither; a general alarm among the Egyptians would, in all probability, have been the consequence, as fame would not fail to represent Moses as coming to stir up sedition and rebellion, and the whole nation would have been armed against them. It was therefore essentially necessary that the business should be kept secret.

In the Septuagint and Coptic the following addition is made to this verse, Μὲτα δὲ τὰς ἡμέρας τὰς πολλὰς ἔκτισεν, ἰσταίνοντες οὐ βασιλεὺς Αἰγυπτίου. After these many days, the king of Egypt died. This was probably an ancient gloss or side note, which, in process of time, crept into the text, as it appeared to throw light on the following verse.

Verse 19. In Midian.] This was a new revelation, and appears to have taken place after Moses returned to his father-in-law, previous to his departure for Egypt.

Verse 20. His wife and his sons.] Both Gershom and Eliezer, though the birth of the latter has not yet been mentioned in the Hebrew text; see the note on chap. ii. 22.

Set them upon an ass.] The Septuagint read the word in the plural, ἐπὶ τὰ ὑποζύγια, upon asses, as it certainly required more than one, to carry Zipporah, Gershom, and Eliezer.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 ¶ And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart that he shall not let the people go.

r Ch. 7. 3, 13. & 9. 13, 35. & 10. 1. & 14. 8. Deut. 2. 30. Josh. 11. 20. Isai. 63. 17. John 12. 40. Rom. 9. 13.

The rod of God.] The sign of sovereign power, by which he was to perform all his miracles: once the badge of his shepherd's office, and now that, by which he is to feed, rule, and protect his people Israel.

Verse 21. But I will harden his heart.] The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a theological point of view, all sober Christians will allow the truth of this proposition of St. Augustin, when the subject in question is a person, who has hardened his own heart by frequently resisting the grace and Spirit of God: Non obdurat Deus impatiendo multum, sed non impatiendo misericordiam. Epist. 194. ad Sixtum. "God does not harden men by infusing malice into them, but by not imparting mercy to them." And this other will be as readily credited. Non operatur Deus in homine ipsam duritiam cordis, sed indurare eum dicitur quem mollire noluerit, sic etiam exaccare quem illuminare noluerit, et repellere quem noluerit vocare. "God does not work this hardness of heart in man, but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call." It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb *pin chazak*, which we translate harden, literally signifies to strengthen, confirm, make bold or courageous: and is often used in the Sacred Writings to excite to duty, perseverance, &c. and is placed by the Jews at the end of most books in the Bible, as an exhortation to the reader to take courage, and proceed with his reading, and with the obedience it requires. It constitutes an essential part of the exhortation of God to Joshua, ch. i. 7. Only be thou strong, *pin pi rak chazak*. And of Joshua's dying exhortation to the people, chap. xxiii. 6. Be ye therefore very courageous, *ἔμπρη τε-chazaktem*, to keep and to do all that is written in the book of the law.

Now it would be very strange, in these places, to translate the word harden—Only be thou hard—Be ye therefore very hard—and yet if we use the word hardy, it would suit the sense and context perfectly well: Only be thou HARDY—Be ye therefore very HARDY. Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart hardy, bold, daring, presumptuous—for the same principle acting against God's order, is presumption; which, when acting according to it, is undaunted courage. It is true that the verb *נָפַק kashah* is used, chap. vii. 3. which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the Scriptures with care and attention, know well, that God is frequently represented in them as doing what he only permits to be done. So because a man has grieved his Spirit, and resisted his grace, he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, chap. ix. 34. and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn, that he was bold, haughty, and cruel; and God chose to permit these dispositions to have their full sway in his heart, without check or restraint from divine influence; the consequence was what God intended, he did not immediately comply with the requisition to let the people go: and this was done, that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles; and thus impress the hearts both of the Egyptians and Israelites, with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector; and thus their faith was strengthened. The Egyptians must see that their gods could do nothing against the God of Israel, and thus their

22 And thou shalt say unto Pharaoh, Thus saith the Lord, 'Israel is my son, 'even my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, 'I will slay thy son, even thy first-born.

24 ¶ And it came to pass by the way in the inn, that the Lord 'met him, and sought to 'kill him.

25 Then Zipporah took 'a sharp 'stone, and cut off the foreskin of her son, and 'cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

a Ver. 11. 1. Rom. 9. 4. 2 Cor. 6. 12.—d Jer. 31. 9. James 1. 12.—e Ch. 11. 5. & 12. 22.—f Num. 22. 22.—g Gen. 12. 16.—h Jer. 31. 2. 2.—i Gen. 12. 16.—k Heb. made it break.

dependence on them was necessarily shaken. These great ends could not have been answered, had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains every thing. Let it be observed, that there is nothing spoken here of the eternal state of the Egyptian king; nor does any thing in the whole of the subsequent account authorize us to believe, that God hardened his heart against the influences of his own grace, that he might occasion him so to sin, that his justice might consign him to hell. This would be such an act of flagrant injustice, as we could scarcely attribute to the worst of men. He who leads another into an offence, that he may have a fairer pretence to punish him for it; or brings him into such circumstances, that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy, should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation, millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of justice, consign them to endless perdition? Whatever may be pretended in behalf of such unequalled opinions, it must be evident to all who are not deeply prejudiced, that neither the justice nor the sovereignty of God can be magnified by them. See farther on chap. ix. 16.

Verse 22. *Israel is my son, even my first-born*] That is, the Hebrew people are unutterably dear to me.

Verse 23. *Let my son go, that he may serve me*] Which they could not do in Goshen, consistently with the policy and religious worship of the Egyptians: because the most essential part of an Israelite's worship consisted in sacrifice; and the animals which they offered to God were sacred among the Egyptians. Moses gives Pharaoh this reason, chap. viii. 26.

I will slay thy son, even thy first-born] Which, on Pharaoh's utter refusal to let the people go, was accordingly done; see chap. xii. 29.

Verse 24. *By the way in the inn*] See the note on Gen. xii. 27. The account in this and the two following verses is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may be thus paraphrased: "And I have said unto thee (Moses) send forth (רִשְׁוֹן שְׁלַח) my son, (Gershom, by circumcising him) that he may serve me, (which he cannot do till entered into the covenant by circumcision) but thou hast refused to send him forth, behold (therefore) I will slay thy son, thy first-born. And it came to pass by the way in the inn (when he was on his journey to Egypt) that Jehovah met him, and sought (threatened) to kill him (Gershom.) Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet, (Jehovah's, who probably appeared in a bodily shape; the Septuagint call him the angel of the Lord) and said unto him: a spouse by blood art thou unto me. Then he (Jehovah) ceased from him (Gershom.) Then she said, A spouse by blood art thou unto me, because of this circumcision." That is, I, who am an alien, have entered as fully into covenant with thee, by doing this act, as my son has, on whom this act has been performed.

The meaning of the whole passage seems to be this. Gershom or Eliezer, the son of Moses, for it does not appear which, had not been circumcised, though it would seem, that God had ordered the father to do it; but as he

27 ¶ And the Lord said to Aaron, Go into the wilderness 'to meet Moses. And he went, and met him in 'the mount of God, and kissed him.

28 And Moses 'told Aaron all the words of the Lord who had sent him, and all the 'signs which he had commanded him.

29 ¶ And Moses and Aaron 'went and gathered together all the elders of the children of Israel.

30 'And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

31 And the people 'believed: and when they heard that the Lord had 'visited the children of Israel, and that he 'had looked upon their affliction, then 'they bowed their heads and worshipped.

a Ver. 14.—b Ch. 2. 1.—c Ver. 15, 16.—d Ver. 2. 2.—e Ch. 2. 16.—f Ver. 14. Ch. 2. 12. Ver. 24. 2.—g Ch. 2. 16.—h Ch. 2. 25. & 2. 7.—i Gen. 24. 26. Ch. 12. 22. f Chron. 22. 20.

had neglected this, therefore Jehovah was about to have slain the child, because not in covenant with him by circumcision; and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case, and the danger to which her first-born was exposed, took a sharp stone, and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God, because of this circumcision. According to the law, Gen. xvii. 14. *the uncircumcised child was to be cut off from his people*, so that there should be no inheritance for that branch of the family in Israel. Moses, therefore, for neglecting to circumcise the child, exposed him, to this cutting off, and it was but barely prevented by the prompt obedience of Zipporah. As circumcision was the seal of that justification by faith, which comes through Christ, Moses, by neglecting it, gave a very bad example, and God was about to proceed against him with that severity which the law required.

The sharp stone, mentioned ver. 25, was probably a knife made of flint, for such were anciently used, even where knives of metal might be had, for every kind of operation about the human body, such as embowelling for the purpose of embalming, circumcision, &c. Ancient authors are full of proofs of these facts. See the note on Gen. 1. 2.

It is probable that Zipporah being alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons; see chap. xviii. 1, &c.

Verse 27. *The Lord said to Aaron*] See ver. 14. By some secret but powerful movement on Aaron's mind, or by some voice or angelic ministry, he was now directed to go and meet his brother Moses: and so correctly was the information given to both, that they arrived at the same time on the sacred mountain.

Verse 30. *Aaron spake all the words*] It is likely that Aaron was better acquainted with the Hebrew tongue than his brother, and on this account he became the spokesman; see on ver. 8.

Did the signs] Turned the rod into a serpent, made the hand leprous, and changed the water into blood. See on ver. 8 and 9.

Verse 31. *The people believed*] They credited the account given of the divine appointment of Moses and Aaron, to be their deliverers out of their bondage; the miracles wrought on the occasion confirming the testimony delivered by Aaron.

They bowed their heads and worshipped] See a similar act mentioned, and in the same words, Gen. xxiv. 26. The bowing the head, &c. here, may probably refer to the eastern custom of bowing the head down to the knees, then kneeling down and touching the earth with the forehead. This was a very painful posture, and the most humble in which the body could possibly be placed. Those who pretend to worship God, either by prayer or thanksgiving, and keep themselves during the performance of those solemn acts, in a state of perfect ease, either carelessly standing, or stupidly sitting, surely cannot have a due sense of the majesty of God, and their own sinfulness and unworthiness. Let the feelings of the body put the soul in remembrance of its sin against God. Let a man put himself in such a position (kneeling for instance) as it is generally acknowledged a criminal should assume, when coming to his sovereign and judge, to bewail his sins, and solicit forgiveness.

The Jewish custom, as we learn from Rabbi Maymon,

CHAPTER V.

Moses and Aaron open their commission to Pharaoh. 1. He insolently asks who Jehovah is, in whose name they require him to dismiss the people. 2. They explain. 3. He charges them with making the people dissatisfied, 4, 5; and commands the taskmasters to increase their work, and lessen their means of performing it, 6-8. The taskmasters do as commands, but refuse to give the people straw, to assist them in making brick, and yet require the fulfilment of their daily tasks as formerly, when furnished with all the necessary means, 9-13. The Israelites, failing to produce the ordinary quantity of brick, their own officers, set over them by the taskmasters, are cruelly beaten and beaten. 14. The officers complain to Pharaoh, 15, 16; but find no relief, 17, 18. The officers, finding their case desperate, bitterly reproach Moses and Aaron for bringing them into their present circumstances, 19-21. Moses retires, and lays the matter before the Lord, and pleads with him, 22, 23.

AND afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

1 Ch. 12. 2-3. 2 Kings 12. 25. Job 21. 16-18. Ch. 2. 12.

was to bend the body, so that every joint of the back-bone became incurvated, and the head was bent towards the knees, so that the body resembled a bow: and prostration implied laying the body flat upon the earth, the arms and legs extended to the uttermost, the mouth and forehead touching the ground. In Matt. viii. 2. the leper is said to worship our Lord, *κύριον αὐτοῦ*, but in Luke v. 12. he is said to have fallen on his face, *πρὸς τὸν ἑσπέρην*. These two accounts show, that he first kneeled down, probably putting his face down to his knees, and touching the earth with his forehead: and then prostrated himself, his legs and arms being both extended. See on Gen. xvii. 3.

THE backwardness of Moses to receive and execute the commission, to deliver the children of Israel, has something very instructive in it. He felt the importance of the charge, his own insufficiency, and the awful responsibility under which he should be laid, if he received it. Who then can blame him for *hesitating*? If he miscarried, and how difficult in such a case not to miscarry? he must account to a jealous God, whose justice required him to punish every delinquency. What should ministers of the Gospel feel on such subjects? Is not their charge more important, and more awful than that of Moses? How few consider this! It is *respectable*, it is *honourable* to be in the Gospel ministry, but who is sufficient to *guide* and *feed* the flock of God? If through the pastor's *unfitness* or *neglect*, any soul should go astray, or perish through want of proper spiritual nourishment, or through not getting his portion in *due season*: in what a dreadful state is the pastor! That soul, says God, shall die in his iniquities, but his blood will I require at the watchman's hands! Were these things duly considered by those who are candidates for the Gospel ministry, who could be found to undertake it? We should then, indeed, have the utmost occasion to pray the Lord of the harvest, *ἐκταλὲν*, to thrust our labourers into the harvest, as no one, duly considering those things, would go, unless thrust out by God himself. O ye ministers of the sanctuary, tremble for your own souls, and the souls of those committed to your care! and go not into this work, unless God go with you. Without his presence, unction, and approbation, ye can do nothing.

NOTES ON CHAPTER V.

Verse 1. *And afterward Moses and Aaron went*] This chapter is properly a continuation of the preceding, as the succeeding is a continuation of this; and to preserve the connexion of the facts, they should be read together.

How simply, and yet with what *authority*, does Moses deliver his message to the Egyptian king! Thus saith JEHOVAH, God of Israel, let my people go. It is well in this as in almost every other case, where *יהוה* Jehovah, occurs, to preserve the original word: our using the word Lord, is not sufficiently expressive, and often leaves the sense indistinct.

Verse 2. *Who is the Lord?*] Who is Jehovah, that I should obey his voice? What claims has he on me? I am under no obligation to him. Pharaoh spoke here under the common persuasion that every place and people had a tutelary deity; and he supposed that this Jehovah might be the tutelary deity of the Israelites, to whom he, as an Egyptian, could be under no kind of obligation. It is not judicious to bring this question as a proof that Pharaoh was an atheist: of this the text affords no evidence.

Verse 3. *Three days' journey*] The distance from Goshen to Simi; see chap. i. 18.

And sacrifice unto the Lord] Great stress is laid on this circumstance. God required sacrifices: no religious acts which they performed, could be acceptable to him without this. He had now showed them, that it was their indispensable duty thus to worship him; and that if they

3 And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to

Ch. 12. 2-3. Ch. 1. 11. Ch. 1. 7, 8. Ch. 1. 11.

did not, they might expect him to send the pestilence, some plague or death, proceeding immediately from himself, or the sword, extermination by the hands of an enemy. The original word *דבר* *deber*, from *דבר* *dabar*, to drive off, draw under, &c. which we translate pestilence, from the Latin *pestis*, the plague, signifies any kind of disease by which an extraordinary mortality is occasioned; and which appears from the circumstances of the case, to come immediately from God. The Israelites could not sacrifice in the land of Egypt, because the animals they were to offer to God were held sacred by the Egyptians; and they could not omit this duty, because it was essential to religion, even before the giving of the law. Thus we find, that divine justice required the life of the animal for the life of the transgressor; and the people were conscious, if this were not done, that God would consume them with the pestilence or the sword. From the foundation of the world, the true religion required sacrifice. Before, under and after the law, this was deemed essential to salvation. Under the Christian dispensation, Jesus is the Lamb of God that taketh away the sin of the world; and being still the Lamb newly slain before the throne, no man cometh unto the Father but by him.

"In this first application to Pharaoh, we observe," says Dr. Dodd, "that proper respectful submission, which is due from subjects to their sovereign. They represent to him the danger they should be in, by disobeying their God; but do not so much as hint at any punishment that would follow to Pharaoh."

Verse 4. *Wherefore do ye, Moses and Aaron*] He hints that the Hebrews are in a state of revolt, and charges Moses and Aaron as being ringleaders of the sedition. This unprincipled charge has been, in nearly similar circumstances, often repeated since. Men who have laboured to bring the mass of the common people from ignorance, irreligion, and general profligacy of manners, to an acquaintance with themselves and God, and to a proper knowledge of their duty to him and to each other, have been often branded as being disaffected to the state, and as movers of sedition among the people! See on ver. 17.

Ye—let the people *יפריעו* *yaphri'u*, from *יפרע* *yaphar*, to loose or disengage, which we translate to let, from the Anglo-Saxon *leccan*, *lettan*, to hinder. Ye hinder the people from working, *Get ye to your burdens*. "Let religion alone, and mind your work." The language not only of tyranny, but of the basest irreligion also.

Verse 5. *The people of the land now are many*] The sanguinary edict had, no doubt, been long before repealed, or they could not have multiplied so greatly.

Verse 6. *The taskmasters of the people, and their officers*] The taskmasters were Egyptians, (see on chap. i. 11.) the officers were Hebrews, see below, ver. 14. But it is probable that the taskmasters, chap. i. 11. which are called *שורשי מיסים* *sorey missim*—princes of the burdens or taxes, were different from those termed taskmasters here, as the words are different: *שורשי* *nogashim*, signifies exactors or oppressors, persons who exacted from them an unreasonable proportion either of labour or money.

Officers] *שוטרים* *shoterim*, those seem to have been an inferior sort of officers, who attended on superior officers, or magistrates, to execute their orders. They are supposed to have been something like our sheriffs.

Verse 7. *Straw to make brick*] There have been many conjectures concerning the use of straw in making bricks. Some suppose it was used merely for burning them: but this is unfounded. The eastern bricks are often made of clay and straw kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo, in his life of Moses, who says, describing the oppression of the Israelites in Egypt, that some were

make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 * Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet, not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the taskmasters hastened them, saying, Fulfill your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task, in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying,

* Heb. let the work be heavy upon the men.—† Heb. a matter of a day in his day. Ch. 6. 2.

obliged to work in clay for the formation of bricks, and others to gather straw for the same purpose, because straw is the bond by which the brick is held together.—*verbo non exen. servat.* PHIL. Oper. Edit. MANG. vol. II. p. 86. And Philo's account is confirmed by the most intelligent travellers. Dr. Shaw says, that the straw in the bricks still preserves its original colour, which is a proof that the bricks were never burnt. Some of these are still to be seen in the cabinets of the curious. From this we may see the reason of the complaint made to Pharaoh, ver. 16. the Egyptians refused to give the necessary portion of straw for kneading the bricks; and yet they required, that the full tale, or number of bricks, should be produced each day, as they did when all the necessary materials were brought to hand; so the people were obliged to go over all the cornfields, and pluck up the stubble, which they were obliged to substitute for straw. See ver. 12.

Verse 8. *And the tale of the bricks*] *Tals* signifies the number, from the Anglo-Saxon *tælan* to number, to count, &c.

For they be idle; therefore they cry—Let us go and sacrifice] Thus their desire to worship the true God in a proper manner, was attributed to their unwillingness to work; a reflection which the Egyptians (in principle) of the present day, cast on those, who, while they are fervent in spirit, serving the Lord, are not slothful in business, see below, ver. 17.

Ver. 14. *And the officers—see on ver. 6.—were beaten*] Probably *bastinadoed*; for this is the common punishment in Egypt to the present day, for minor offences. The manner of it is this: the culprit lies on his belly, his legs being turned up behind erect, and the executioner gives him so many blows on the soles of the feet with a stick. This is a very severe punishment, the sufferer not being able to walk for many weeks after, and some are lamed by it through the whole of their lives.

Verse 16. *The fault is in thine own people*] *men chalah*, the sin is in thy own people. 1st, Because they require impossibilities; and 2dly, Because they punish us for not doing what cannot be performed.

Verse 17. *Ye are idle—therefore ye say, Let us go and do sacrifice*] It is common for those who feel unconcerned about their own souls, to attribute the religious earnestness of others, who feel the importance of eternal things, to idleness, or a disregard of their secular concerns. Strange that they cannot see there is a medium! He who has commanded them to be *diligent in business*, has also commanded them to be *fervent in spirit, serving the Lord*. He whose diligence in business is not connected with a true religious fervour of spirit, is a lover of the world; and whatever form he may have, he has not the *power of godliness*; and therefore is completely out of the road to salvation.

Verse 19. *Did see that they were in evil case*] They

Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick; and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 * And they said unto them, The Lord look upon you, and judge; because ye have made our savour * to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; * neither hast thou delivered thy people at all.

v Heb. to stink. Gen. 28. 25. 1 Sam. 13. 4. & 22. 12. 2 Sam. 10. 4. 1 Chron. 19. 8. w Heb. delivering thou hast not delivered.

saw that they could neither expect justice nor mercy; that their deliverance was very doubtful, and their case almost hopeless.

Verse 21. *The Lord look upon you, and judge*] These were hasty and unkind expressions; but the afflicted must be allowed the privilege of complaining—it is all the solace that such sorrow can find; and if in such distress words are spoken which should not be justified, yet the considerate and benevolent will hear them with indulgence. God is merciful; and the stroke of this people was heavier even than their groaning.

Put a sword in their hand] Given them a pretence, which they had not before, to oppress us even unto death.

Verse 22. *And Moses returned unto the Lord*] This may imply, either that there was a particular place into which Moses ordinarily went to commune with Jehovah, or it may mean, that kind of turning of heart and affection to God, which every pious mind feels itself disposed to practise in any time or place. The old adage will apply here—"A praying heart never lacks a praying place."

Lord, wherefore hast thou so evil entreated this people?] It is certain, that in this address, Moses uses great plainness of speech. Whether the offspring of a testy impatience and undue familiarity, or of strong faith, which gave him more than ordinary access to the throne of his gracious Sovereign, it would be difficult to say. The latter appears to be the most probable, as we do not find, from the succeeding chapter, that God was displeased with his freedom; we may, therefore, suppose, that it was kept within due bounds, and that the principles and motives were all pure and good. However, it should be noted, that such freedom of speech with the Most High should never be used, but on very special occasions, and then only by his extraordinary messengers.

Verse 23. *He hath done evil to this people*] Their misery is increased, instead of being diminished.

Neither hast thou delivered thy people at all.] The marginal reading is both literal and correct—*And delivering, thou hast not delivered*—Thou hast begun the work, by giving us counsels and a commission, but thou hast not brought the people from under their bondage. Thou hast signified thy pleasure relative to their deliverance, but thou hast not brought them out of the hands of their enemies.

1. It is no certain proof of the displeasure of God, that a whole people, or an individual, may be found in a state of great oppression and distress; nor are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity.—Luther once observed, that if secular prosperity were to be considered as a criterion of the Divine approbation, then the Grand Turk must be the highest in the favour of God, as he was

CHAPTER VI.

God encourages Moses, and promises to show wonders upon Pharaoh, and to bring out his people with a strong hand, i. e. He confirms this promise by his essential name *JEHOVAH*, 2, 3. By the covenant he had made with their fathers, 4, & sends Moses with a fresh message to the Hebrews, full of the most gracious promises, and confirms the whole by appealing to the name in which his unchangeable existence is implied, 6-8. Moses delivers the message to the Israelites, but through signs of spirit they do not believe, 9. He receives a new commission to go to Pharaoh, 10, 11. He excuses himself on account of his condition of speech, 12. The Lord gives him and Aaron a charge both to Pharaoh, and to the children of Israel, 13. The genealogy of Reuben, 14; of Simeon, 15; of Levi, from whom descended Gershon, Kohath, and Merari, 16. The sons of Gershon, 17; of Kohath, 18; of Merari, 19. The marriage of Aaron and Jobabed, 20. The sons of Ishar and Uzziel, the brothers of Aaron, 21, 22. Marriage of Aaron and Elisabab, and the birth of their sons Nadab, Abihu, Eleazar, and Itamar, 23. The sons of Aaron, the nephews of Aaron, 24. The marriage of Eleazar to one of the daughters of Putiel, and the birth of Phinehas, 25. These genealogical accounts introduced for the sake of showing the line of descent of Moses and Aaron, 26, 27. A recapitulation of the commission delivered to Moses and Aaron, 28; and a repetition of the exhortation formerly made by Moses, 29.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and

x Ch. 2. 13-7 Ch. 11. 1. & 12. 31, 33, 36-40 Or, JEHOVAH.—Gen. 17. 1. & 28. 11. & 28. 2.

at that time the most prosperous sovereign on the earth. An observation of this kind, on a case so obvious, was really well calculated to repress hasty conclusions drawn from these external states, and to lay down a correct rule of judgment for all such occasions.

2. In all our addresses to God, we should ever remember, that we have *sinned* against him, and deserve nothing but punishment from his hand. We should, therefore, bow before him with the deepest humiliation of soul, and take that caution of the wise man—"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. v. 2. There is the more need to attend to this caution, because many ignorant, though well-meaning people, use very improper, not to say indecent freedoms, in their addresses to the Throne of Grace. With such proceedings, God cannot be well pleased; and he who has not a proper impression of the dignity and excellence of the Divine Nature, is not in such a disposition as is essentially necessary to feel, in order to receive help from God. He who knows he has sinned, and feels that he is less than the least of all God's mercies, will pray with the deepest humility, and even rejoice before God with trembling. A solemn awe of the Divine Majesty is not less requisite to successful praying, than faith in our Lord Jesus Christ. When we have such a commission as that of Moses, we may make use of his freedom of speech: but till then, the publican's prayer will best suit the generality of those who are even dignified by the name of Christian—LORD, be merciful to me, a sinner!

NOTES ON CHAPTER VI.

Verse 1. *With a strong hand* חֲזָקָה יָד *yad chazakah*, the same verb which we translate to *harden*: see on chap. iv. 21. The *strong hand* here means sovereign power, suddenly and forcibly applied. God purposed to manifest his sovereign power in the sight of Pharaoh and the Egyptians; in consequence of which, Pharaoh would manifest his power and authority, as sovereign of Egypt, in dismissing, and *thrusting out* the people. See chap. xii. 31-33.

Verse 2. *I am the LORD* It should be, *I am JEHOVAH*, and without this, the reason of what is said in the 3d verse, is not sufficiently obvious.

Verse 3. *By the name of God Almighty* אֵל־שַׁדַּי *El-Shadai*. God All-sufficient—God the dispenser or pourer out of gifts: see on Gen. xvii. 1.

But by my name JEHOVAH was I not known to them. This passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name *Jehovah* was in use long before the days of Abraham, see Gen. ii. 4. where the words אֱלֹהִים *Ellohim* *Jehovah* *Elohim* occur, as they do frequently afterward: and see Gen. xv. 2. where Abraham expressly addresses him by the name *Adonai JEHOVAH*; and see the 7th verse, where God reveals himself to Abram by this very name. And he said unto him, *I am JEHOVAH, that brought thee out of Ur of the Chaldees*—How then can it be said that by his name *JEHOVAH*, he was not known unto them? Several answers have been given to this question: the following are the chief. 1. The words should be read *interrogatively*, for the negative particle *lo*, *not*, has this power often in Hebrew. "I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name *Jehovah*, was I not also made known unto them?"

2. The name *JEHOVAH* was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written long after the name had come into common use, as a principal charac-

teristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears previously to this, it is by the figure called *prolepsis* or anticipation.

3. As the name *JEHOVAH* signifies *existence*, it may be understood in the text in question thus: "I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God *All-sufficient*, i. e. having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their *posterity*, they could not be fulfilled to those fathers; but now as *JEHOVAH*, I am about to give *existence* to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land."

4. The words may be considered as used *comparatively*: Though God did appear to those patriarchs as *JEHOVAH*, and they acknowledged him by this name; yet, it was but *comparatively known* unto them—they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

4. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

b Ch. 2. 14. Psa. 68. 4. & 82. 12. Job. 6. 17. Rev. 1. 4.—Gen. 15. 18. & 17. 4, 7. d Gen. 17. 8. & 28. 4.—Ch. 2. 24.

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4. The words may be considered as used *comparatively*: Though God did appear to those patriarchs as *JEHOVAH*, and they acknowledged him by this name; yet, it was but *comparatively known* unto them—they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience. I believe the simple meaning is this, That though from the beginning, the name *JEHOVAH* was known as one of the names of the Supreme Being, yet what it really implied they did not know. *El-Shadai*, אֵל־שַׁדַּי *God All-sufficient*, they knew well, by the continual provision he made for them, and the constant protection he afforded them: but the name *JEHOVAH* is particularly to be referred to the accomplishment of promises already made; to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the order of his providence sooner than here specified: this name, therefore, in its power and significance, was not known unto them: nor fully known unto their descendants, till the deliverance from Egypt, and the settlement in the promised land. It is surely possible for a man to bear the name of a certain office or dignity before he fulfils any of its functions. King, mayor, alderman, magistrate, constable, may be borne by the several persons to whom they legally belong, before any of the acts peculiar to those offices are performed. The king, acknowledged as such on his coronation, is known to be such by his legislative acts; the civil magistrate, by his distribution of justice, and issuing warrants for the apprehending of culprits; and the constable by executing those warrants. All these were known to have their respective names, but the exercise of their powers alone shows what is implied in being king, magistrate, and constable. The following is a case in point which fell within my own knowledge.

A case of dispute, between certain litigious neighbours, being heard in court before a weekly sitting of the magistrates, a woman, who came as an evidence in behalf of her bad neighbour, finding the magistrates inclining to give judgment against her mischievous companion, took her by the arm, and said, "Come away! I told you you would get neither law nor justice in this place." A magistrate, who was as much an honour to his function, as he was to human nature, immediately said, "Here constable! take that woman, and lodge her in bridewell, that she may know that there is some law and justice in this place."

Thus the worthy magistrate proved he had the power implied in the name, by executing the duties of his office. And God, who was known as *JEHOVAH*, the Being who makes and gives effect to promises, was known to the descendants of the twelve tribes to be *THAT JEHOVAH*, by giving effect and being to the promises which he had made to their fathers.

Verse 4. *I have also established my covenant* I have now fully purposed to give present effect to all my engagements with your fathers, in behalf of their posterity.

6 Wherefore say unto the children of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the Lord spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips.

13 And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers' houses: The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.

16 ¶ And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were a hundred and thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were a hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were a hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Sithri.

[Ver. 2, 3, 25—Ch. 3, 17, 27, 4. Deut. 28, 9. Ps. 81, 6 & 135, 11, 12—4 Ch. 12, 13, Deut. 7, 1. Chron. 17, 3. Heb. 1, 16—Deut. 4, 30 & 7, 6 & 11, 2 & 28, 13, 3. Sam. 7, 1. Ch. 17, 3. Ch. 22, 45, 46. Deut. 32, 12. Rev. 7, 1—Ch. 5, 4. Ps. 81, 6—on Heb. 17, 4 up my hand. See Gen. 14, 22. Deut. 32, 40. 4 Gen. 15, 12 & 26, 2 & 33, 12 & 35, 12—Ch. 5, 2.]

[Heb. *shortness, or straightness*—q Ver. 9—e Ver. 20. Ch. 4, 16. Jer. 1, 6—s Gen. 44, 5. 1 Chron. 5, 3—1 Chron. 4, 24. Gen. 46, 11. Numb. 3, 17. 1 Chron. 6, 1, 16—1 Chron. 6, 17, 6. 1 Chron. 6, 2, 16—1 Chron. 6, 19 & 23, 21—y Ch. 2, 1. Numb. 32, 52—s Numb. 16, 1. 1 Chron. 6, 37, 38—e Lev. 10, 4. Numb. 3, 2.]

Verse 6. Say unto the children of Israel, I am the Lord, and I will bring you out, &c.] This confirms the explanation given of ver. 3. which see.

Verse 7. [I will take you to me for a people, &c.] This was precisely the covenant that he had made with Abraham; see Gen. xvii. 7. and the notes there.

And ye shall know that I am the Lord (Jehovan) your God] By thus fulfilling my promises, ye shall know what is implied in my name. See on ver. 3.

But why should God take such a most stupid, refractory, and totally worthless people for his people? 1. Because he had promised to do so to their noble ancestors, Abraham, Isaac, Jacob, Joseph, Judah, &c. men worthy of all praise, because, in general, friends of God, devoted to his will, and to the good of mankind.

2. As Bishop Warburton properly observes, "that the extraordinary providence by which they were protected, might become the more visible and illustrious: for had they been endowed with the shining qualities of the more polished nations, the effects of that providence might have been ascribed to their own wisdom."

3. That God might show to all succeeding generations, that he delights to instruct the ignorant, help the weak, and save the lost: for if he bore long with Israel, showed them especial mercy, and graciously received them whenever they implored his protection, none need despair. God seems to have chosen the worst people in the universe, to give, by them, unto mankind, the highest and most expressive proofs, that he wills not the death of a sinner, but rather that he may turn from his iniquity and live.

Verse 8. [Which I did swear] נשאתי אף ידִי *nashati et yadi*, I have lifted up my hand. The usual mode of making an appeal to God, and hence considered to be a form of swearing. It is thus that Isai. lxiii. 8. is to be understood—The Lord hath sworn by his right hand, and by the arm of his strength.

Verse 9. But they hearkened not] Their bondage was become so extremely oppressive, that they had lost all hope of ever being redeemed from it. After this verse the Samaritan adds, Let us alone that we may serve the Egyptians; for it is better for us to serve the Egyptians, than that we should die in the wilderness. This appears to be borrowed from chap. xiv. 12.

Anguish of spirit] קֶלֶחַ רוּחַ *kelach ruach*, shortness of spirit or breath. The words signify that their labour was so continual, and their bondage so cruel and oppressive, that they had scarcely time to breathe.

Verse 12. Uncircumcised lips] The word לֵפֶי *lapi*, which we translate uncircumcised, seems to signify any thing exuberant or superfluous. Had not Moses been remarkable for his excellent beauty; I should have thought the passage might be rendered protuberant lips;

but as this sense cannot be admitted, for the above reason, the word must refer to some natural impediment in his speech; and probably means a want of distinct ready utterance, either occasioned by some defect in the organs of speech, or impaired knowledge of the Egyptian language, after an absence of forty years. See the note on chap. iv. 10.

Verse 14. These be the heads] ראשי *rashey*, the chiefs, or captains. The following genealogy was simply intended to show, that Moses and Aaron came in a direct line from Abraham; and to ascertain the time of Israel's deliverance. The whole account from this ver. to ver. 26. is a sort of parenthesis, and does not belong to the narration: and what follows from ver. 28. is a recapitulation of what was spoken in the preceding chapters.

Verse 16. The years of the life of Levi] "Bishop Patrick observes, that Levi is thought to have lived the longest of all Jacob's sons; none of whose ages are recorded in Scripture, but his and Joseph's, whom Levi survived twenty-seven years, though he was much the elder brother. Kohath, the second son of Levi, according to Archbishop Usher, was thirty years old when Jacob came into Egypt; and lived there one hundred and three years. He attained to nearly the same age with Levi, to one hundred and thirty-three years: and his son Amram, the father of Moses, lived to the same age with Levi. We may observe here, how the divine promise, Gen. xv. 16. of delivering the Israelites out of Egypt in the fourth generation was verified: for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob." Dodd.

Verse 20. His father's sister] דודתו *dodato*. The true meaning of this word is uncertain. Parkhurst observes, that דוד *dod* signifies an uncle in 1 Sam. x. 14. Lev. xxv. 14. and frequently elsewhere. It signifies also an uncle's son, a cousin-german, compare Jer. xxxii. 8. with ver. 12. where the Vulgate renders דודי *dodi*, by *patruelis mei*, my paternal cousin; and in Amos vi. 10. for דודו *dodo*, the Targum has קריתו *karitha*, his near relation. So Vulgate, *propinquus ejus*, his relative, and the Septuagint, οὗτος, those of their household. The best critics suppose, that Jochebed was the cousin-german of Amram, and not his aunt. See chap. ii. 1.

Bare him Aaron and Moses] The Samaritan, Septuagint, Syriac, and one Hebrew MS. add, And Miriam their sister. Some of the best critics suppose these words to have been originally in the Hebrew text.

Verse 21. Korah] Though he became a rebel against God and Moses, see Numb. xvi. 1, &c. yet Moses, in his great impartiality, inserts his name among those of his other progenitors.

Verse 22. Uzziel] He is called Aaron's uncle, Lev. x. 4.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

26 These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These are they which spake to Pharaoh, king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 ¶ And it came to pass, on the day when the Lord spake unto Moses in the land of Egypt,

29 That the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

The dignified mission of Moses and Aaron to Pharaoh—the one to be as God, the other as prophet of the Most High, 1, 2. The prediction that Pharaoh's heart should be hardened, that God might multiply his signs and wonders in Egypt, that the multitude might know he alone was the true God, 3-6. The age of Moses and Aaron, 7. God gives them directions how they should act before Pharaoh, 8, 9. Moses turns his rod into a serpent, 10. The magicians imitate this miracle, and Pharaoh's heart is hardened, 11-12. Moses is commanded to wait upon Pharaoh next morning, when he should come to the river, and threaten to turn the waters into blood, if he did not let the people go, 13-15. The waters in all the land of Egypt are turned into blood, 15, 20. The fish die, 21. The magicians imitate this, and Pharaoh's heart is again hardened, 22, 23. The Egyptians sorely distressed because of the bloody water, 24. This plague endures seven days, 25.

AND the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

b Ruth 4. 19, 20. 1 Chron. 2. 10. Matt. 1. 4.—c Lev. 10. 1. Num. 3. 2. & 26. 59. 1 Chron. 3. 1. & 27. 1.—d Num. 26. 11.—e Num. 26. 11. Josh. 24. 32.—f Ver. 13. g Ch. 7. 4. & 12. 17, 51. Num. 33. 1.—h Ch. 5. 1, 3. & 7. 10.—i Ver. 13. Ch. 22. 7. & 32. 1. Ps. 78. 20.—k Ver. 2.—l Ver. 2.—m Ver. 13. Ch. 4. 10.—n Ch. 4. 10. Jer. 1. 10.—o Ch. 4. 10.

Verse 23. *Elisheba* [The oath of the Lord. It is the same name as *Elizabeth*, so very common among Christians. She was of the royal tribe of Judah, and was sister to Naashon, one of the princes. See Num. ii. 3.

Eleazar] He succeeded to the high priesthood on the death of his father Aaron, Num. xx. 25, &c.

Verse 25. *Phinehas*] Of the celebrated act of this person, and the most honourable grant made to him and his posterity, see Num. xxv. 7-13.

Verse 26. *According to their armies* צבאותם *tsabotam*, their battalions, regularly arranged troops. As God had these particularly under his care and direction, he had the name of יהוה צבאות *Yehovah tsebaoth*, Lord of hosts, or armies.

"The plain and disinterested manner," says Dr. Dodd, "in which Moses speaks here of his relations; and the impartiality wherewith he inserts in the list of them such as were afterward severely punished by the Lord, are striking proofs of his modesty and sincerity. He inserts the genealogy of Reuben and Simeon, because they were of the same mother with Levi; and though he says nothing of himself, yet he relates particularly what concerns Aaron, ver. 23. who married into an honourable family, the sister of a prince of the tribe of Judah."

Verse 28. *And it came to pass*] Here the seventh chapter should commence, as there is a complete ending of the sixth with ver. 27. and the 30th verse of this chapter is intimately connected with the first verse of the succeeding.

The principal subjects in this chapter have been so amply considered in the notes, that little of importance remains to be done. On the nature of a covenant, (see ver. 4.) ample information may be obtained by referring to Gen. vi. 18. and xv. 9-18. which places the reader will do well to consult.

Supposing Moses to have really laboured under some defect in speech, we may consider it as wisely designed to be a sort of counterbalance to his other excellencies; at least this is an ordinary procedure of Divine Providence; personal accomplishments are counterbalanced by mental defects, and mental imperfections often, by personal accomplishments. Thus the head cannot say to the foot, I have no need of thee. And God does all this in great wisdom,

2 Thon shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments.

5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the Lord commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the Lord spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

d Ch. 4. 15.—e Ch. 4. 21.—f Ch. 11. 9.—g Ch. 4. 7.—h Ch. 10. 1. & 11. 9.—i Ch. 4. 1.—j Ver. 17. Ch. 4. 22. & 14. 4. 18. Ps. 118.—k Ver. 3. 20.—l Ver. 3. y Deut. 28. & 31. & 34. 7. Acts 7. 35, 36.—m Isai. 7. 11. John 2. 18. & 23. & 32. 1. Ch. 2. 17.—n Ver. 9.—o Ch. 4. 3.—p Gen. 41. 8.—q 2 Tim. 3. 8.—r Ver. 2. Ch. 2. 7, 18.

to hide pride from man, and that no flesh may glory in his presence. To be contented with our formation, endowments, and external circumstances, requires not only much submission to the providence of God, but also much of the mind of Christ. On the other hand, should we feel vanity because of some personal or mental accomplishment, we have only to take a view of our whole, to find sufficient cause of humiliation: and after all, the meek and gentle spirit only, is in the sight of God, of great price.

NOTES ON CHAPTER VII.

Verse 1. *I have made thee a god*] At thy word every plague shall come, and at thy command each shall be removed. Thus Moses must have appeared as a god to Pharaoh.

Shall be thy prophet] Shall receive the word from thy mouth, and communicate it to the Egyptian king, ver. 2.

Verse 3. *I will harden Pharaoh's heart*] I will permit his stubbornness and obstinacy still to remain, that I may have the greater opportunity to multiply my wonders in the land, that the Egyptians may know that I only am Jehovah, the self-existent God. See on chap. iv. 21.

Verse 5. *And bring out the children of Israel*] Pharaoh's obstinacy was either caused or permitted, in mercy to the Egyptians, that he and his magicians, being suffered to oppose Moses and Aaron to the uttermost of their power, the Israelites might be brought out of Egypt in so signal a manner, in spite of all the opposition of the Egyptians, their king, and their gods, that Jehovah might appear to be All-mighty and All-sufficient.

Verse 7. *Moses was fourscore years old*] He was forty years old when he went to Midian, and he had tarried forty years in Midian, see chap. ii. 11. and Acts vii. 30. And from this verse it appears that Aaron was three years older than Moses: and we have already seen that Miriam their sister was older than either, chap. ii. 4.

Verse 9. *Show a miracle for you* מופת *mopheth*, a miracle, signifies an effect produced in nature which is opposed to its laws, or such as its powers are inadequate to produce. As Moses and Aaron professed to have a divine mission, and to come to Pharaoh on the most extraordinary occasion, making a most singular and unprecedented demand; it was natural to suppose, if Pharaoh should stand

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall ¹loathe to drink of the water of the river.

19 ¶ And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and ²stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their ³pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

20 And Moses and Aaron did so, as the Lord commanded; and he ⁴lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the ⁵waters that *were* in the river were turned to blood.

p Ver. 18.—q Ch. 8, 5, 6, 10, & 9, 12, & 10, 13, 21, & 14, 27, 28.—r Heb. gathering of their waters.—s Ch. 17, 5.—t Ps. 78, 44, & 105, 29. Rev. 5, 2.

The *ninth*, the THICK DARKNESS, on the 10th day of Abib (April 30) now becomes the first month of the Jewish year, chap. x. 22. But see the note on chap. xii. 2.

The *tenth*, the SLAYING the FIRST-BORN, on the 15th of Abib, chap. xii. 29. But most of these dates are destitute of proof.

Verse 18. *The Egyptians shall loathe to drink of the water*. The force of this expression cannot be well felt, without taking into consideration the peculiar pleasantness, and great salubrity of the waters of the Nile. "The water of Egypt," says the Abbé Mascricr, "is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite, that they excite themselves to drink of it by eating *sall*. It is a common saying among them, that if Mohammed had drank of it, he would have besought God that he might never die, in order to have had this continual gratification. When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall have, at their return, in drinking of the waters of the Nile. There is no gratification to be compared to this: it surpasses, in their esteem, that of seeing their relations and families. All those who have tasted of this water, allow that they never met with the like in any other place. When a person drinks of it for the first time, he can scarcely be persuaded that it is not a water prepared by art; for it has something in it inexpressibly agreeable and pleasing to the taste; and it should have the same rank among *waters*, that *champaigne* has among *wines*. But its most valuable quality is, that it is exceedingly salutary. It never incommodes, let it be drunk in what quantity it may: this is so true, that it is no uncommon thing to see some persons drink three buckets of it in a day, without the least inconvenience! When I pass such enormities on the water of Egypt, it is right to observe, that I speak only of that of the Nile, which indeed is the only water drinkable, for their *well-water* is detestable and unwholesome. *Fountains* are so rare, that they are a kind of prodigy in that country; and as to *rain-water*, that is out of the question, as scarcely any falls in Egypt."

"A person," says Mr. Harmer, "who never before heard of the deliciousness of the Nile water, and of the large quantities which on that account are drunk of it, will, I am sure, find an energy in those words of Moses to Pharaoh—*The Egyptians shall loathe to drink of the water of the river*, which he never observed before. They will loathe to drink of that water which they used to prefer to all the waters of the universe; loathe to drink of that, for which they had been accustomed to long, and will rather choose to drink of well-water, which in their country is detestable!"—*Observations*, Vol. III. p. 564.

Verse 19. *That there may be blood—both in vessels of wood and in vessels of stone*. Not only the Nile itself was to be thus changed into blood in all its branches, and the canals issuing from it, but all the water of *lakes*, *ponds*, and *reservoirs*, was to undergo a similar change. And this was to extend even to the *water already brought into their houses for culinary and other domestic purposes*. As the water of the Nile is known to be very thick and muddy, and the Egyptians are obliged to filter it through pots of a kind of white earth, and sometimes through a paste made of almonds, Mr. Harmer supposes that the *vessels of wood and stone* mentioned above, may refer to the process of filtration, which no doubt has been practised among them from the remotest period. The meaning given above I think to be more natural.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians ⁶could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 ⁷And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ⁸as the Lord had said.

23 And Pharaoh turned and went into his house, ⁹neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; ¹⁰for they could not drink of the water of the river.

25 And ¹¹seven days were fulfilled, after that the Lord had smitten the river.

a Ver. 18.—v Ver. 11. Ch. 8, 7, 8. Wht. 17, 7.—w Prov. 26, 11. Eccl. 26, 11. Job. 5, 2, & 38, 24.—x Ver. 2.—y Ver. 15, 21.—z 2 Sam. 24, 13.

The *FIRST plague*—The *WATERS turned into blood*.

Verse 20. *All the waters—were turned to blood*. Not merely in appearance, but in reality; for these changed waters became corrupt and insalubrious, so that even the fish that were in the river died; and the smell became highly offensive, so that the waters could not be drunk, ver. 21.

Verse 22. *And the magicians—did so*. But if all the water in Egypt was turned into blood by Moses, where did the magicians get the water which they changed into blood? This question is answered in ver. 24. The Egyptians digged round about the river for water to drink, and it seems that the water obtained by this means was not bloody like that in the river: on *this* water, therefore, the magicians might operate. Again, though a general commission was given to Moses, not only to turn the waters of the (river) Nile into blood, but also those of their streams, rivers, ponds, and pools; yet it seems pretty clear, from ver. 20, that he did not proceed thus far, at least in the first instance; for it is there stated, that only the waters of the river were turned into blood. Afterward the plague doubtless became general. At the commencement, therefore, of this plague, the magicians might obtain other water to imitate the miracle; and it would not be difficult for them, by *juggling tricks*, or the *assistance of a familiar spirit*, (for we must not abandon the possibility of this use) to give it a bloody appearance, a fetid smell, and a bad taste. On either of these grounds, there is no contradiction in the Mosaic account, though some have been very studious to find one.

The plague of the bloody waters may be considered as a display of retributive justice against the Egyptians, for the murderous decree, which enacted, that all the male children of the Israelites should be drowned in *that* river, the waters of which, so necessary to their support and life, were now rendered not only insalubrious, but *deadly*, by being turned into blood. As it is well known that the Nile was a chief object of Egyptian idolatry, (see on ver. 15.) and that annually they sacrificed a *girl*, or as others say, both a *boy and girl*, to this river, in gratitude for the benefits received from it, (*Universal Hist.* Vol. I. p. 178. fol. edit.) God might have designed this plague as a punishment for such cruelty; and the contempt poured upon this object of their adoration, by turning its waters into blood, and rendering them fetid and corrupt, must have had a direct tendency to correct their idolatrous notions, and lead them to acknowledge the power and authority of the true God.

Verse 25. *And seven days were fulfilled*. So we learn, that this plague continued at least a whole week.

THE contention between Moses and Aaron and the magicians of Egypt, has become famous throughout the world. Tradition, in various countries, has preserved, not only the account, but also the names of the chief persons concerned in the opposition made by the Egyptians to these messengers of God. Though their names are not mentioned in the sacred text, yet tradition had preserved them in the *Jewish records*, from which St. Paul undoubtedly quotes, 2 Tim. iii. 8. where, speaking of the enemies of the Gospel, he compares them to *Jannes and Jambres, who withstood Moses*. That these names existed in the ancient Jewish records, their own writings show. In the *Targum* of Jonathan ben Uzziel on this place, they are called *וַיַּנְנִי יוֹנִי* *Jonie and Jambrie*; and in the Babylonian *Talmud* they are named *Joanne and Mambre*, and are represented as chiefs of the sorcerers of Egypt, and as having ridiculed Moses and Aaron for pretending to equal them in magical arts. And Rab. Tancum, in his *Commentary*, names them *Jonoe and Jombrus*. If we allow the read-

CHAPTER VIII.

The plague of frogs threatened, 1, 2. The extent of this plague, 3, 4. Aaron commanded to stretch out his hand, with the rod, over the river and waters of Egypt, in consequence of which the frogs came, 5, 6. The magicians imitate this miracle, 7. Pharaoh entreats Moses to remove the frogs, and promises to let the people go, 8. Moses promises that they shall be removed from every part of Egypt, the river excepted, 9-11. Moses prays to God, and the frogs die throughout the whole land of Egypt, 12-14. Pharaoh, finding himself reprieved, hardens his heart, 15. The plague of flies on man and beast, 16, 17. The magicians attempt to imitate this miracle, but in vain, 18. They confess it to be the finger of God, and yet Pharaoh hardens his heart again to him to command him to let the people go, and in case of disobedience he is threatened with swarms of flies, 19, 21. A promise made that the land of Goshen, where the Israelites dwelt, should be exempted from this plague, 22, 23. The flies are sent, 24. Pharaoh sends for Moses and Aaron, and offers to permit them to sacrifice in the land, 25. They refuse, and desire to go three days' journey into the wilderness, 26, 27. Pharaoh consents to let them go a little way, provided they would entreat the Lord to remove the flies, 28. Moses consents, prays to God, and the flies are removed, 30, 31. After which, Pharaoh yet hardens his heart, and refused to let the people go, 32.

AND the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith

a Ch. 8. 12, 18.—b Ch. 7. 16 & 8. 2

ings of the ancient editions of Pliny to be correct, he refers, in *Hist. Nat.* l. xxx. c. 2. to the same persons, the names being a little changed—*Est et alia magices factio a Mose et Janne et Jotape Judæis pendens, sed multis millibus annorum post Zoroastrem*. "There is also another faction of magicians, which took its origin from the Jews, Moses, Janne, and Jotape, many thousands of years after Zoroaster;" where he confounds Moses with the Egyptian magicians; for the heathens having no just notion of the power of God, attributed all miracles to the influence of magic. Pliny also calls the Egyptian magicians *Jews*: but this is not the only mistake in his history; and as he adds, *sed multis millibus annorum post Zoroastrem*, he is supposed by some to refer to the *Christians*, and particularly the *apostles*, who wrought many miracles, and whom he considers to be a magical sect derived from Moses and the Jews; because they were Jews by nation, and quoted Moses and the prophets, in proof of the truth of the doctrines of Christianity, and of the divine mission of Christ.

Numenius, a Pythagorean philosopher, mentioned by *Eusebius*, names these magicians *Janne* and *Jambres*, and mentions their opposition to Moses; and we have already seen, that there was a tradition among the Asiatics, that Pharaoh's daughter had Moses instructed by the wise men *Janne* and *Jambres*: see *Abul Faraj*, edit. Pocock, p. 26. Here then is a very remarkable fact, the principal circumstances of which, and the chief actors in them, have been preserved by a sort of universal tradition. See *Ainsworth*.

When all the circumstances of the preceding case are considered, it seems strange that God should enter into any contest with such persons as the Egyptian magicians; but a little reflection will show the absolute necessity of this. Mr. *Palmanesar*, who wrote the *account of the Jews*, in the first volume of the *Universal History*, gives the following judicious reasons for this:—"If it be asked," says he, "why God did suffer the Egyptian magicians to borrow power from the devil to invalidate, if possible, those miracles which his servant wrought by his divine power; the following reasons may be given for it: 1. It was necessary that these magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of magic or sorcery; for as the notion of such an extraordinary art was very rare, not only among the Egyptians, but all other nations; if they had not entered into this strenuous competition with him, and been at length overcome by him, both the Hebrews and the Egyptians would have been apt to have attributed all his miracles to his skill in magic, than to the divine power.

"Secondly. It was necessary, in order to confirm the faith of the wavering and desponding Israelites; by making them see the difference between Moses acting by the power of God, and the sorcerers by that of Satan.

"Thirdly. It was necessary, in order to preserve them afterward from being seduced by any false miracles from the true worship of God."

To these a fourth reason may be added: God permitted this in mercy to the Egyptians, that they might see that the gods in whom they trusted, were utterly incapable of saving them; that they could not undo or counteract one of the plagues sent on them by the power of Jehovah; the whole of their influence extending only to some superficial imitations of the genuine miracles wrought by Moses in the name of the true God. By these means, it is natural to conclude, that many of the Egyptians, and perhaps several of the servants of Pharaoh, were cured of their idolatry; though the king himself hardened his heart against the evidences which God brought before his eyes. Thus God is shown by his judgments: for in every operation of his hand, his design is to enlighten the minds of

the Lord, let my people go, * that they may serve me.

2 And if thou *refuse to let them go, behold, I will smite all thy borders with *frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy *kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the Lord spake unto Moses, say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the

c Rev. 16. 18.—d Ps. 105. 30.—e Or, dough.—f Ch. 7. 18

men, to bring them from false dependances to trust in himself alone; that being saved from error and sin, they may become wise, holy, and happy. When his judgments are abroad in the earth, the inhabitants learn righteousness.—See the note on chap. iv. 21.

NOTES ON CHAPTER VIII.

THE SECOND PLAGUE—FROGS.

Verse 1. *Let my people go*] God, in great mercy to Pharaoh and the Egyptians, gives them notice of the evils he intended to bring upon them, if they continued in their obstinacy. Having had, therefore, such warning, the evil might have been prevented by a timely humiliation and return to God.

Verse 2. *If thou refuse*] Nothing can be plainer, than that Pharaoh had it still in his power to have dismissed the people; and that his refusal was the mere effect of his own wilful obstinacy.

With frogs] תפוחים *tephuchim*. This word is of doubtful etymology: almost all interpreters, both ancient and modern, agree to render it as we do, though some mentioned by *Aben Ezra* think the *crocodile* is meant; but these can never weigh against the conjoint testimony of the ancient versions. *Parkhurst* derives the word from *tesaphar*, denoting the brisk action or motion of the light, and *yadd*, to feel, as they seem to feel or rejoice in the light, croaking all the summer months, yet hiding themselves in the winter. The Arabic name for this animal is very nearly the same with the Hebrew, *قرداء* *qardā*, where the letters are the same, the *re* being omitted. It is used as a quadrilateral root in the Arabic language, to signify *froggy*, or *containing frogs*, see *Goliuz*. But the true etymology seems to be given by *Bochart*, who says the word is compounded of *زيف* *zifa*, a bank, and *راد* *radā*, mud, because the frog delights in muddy or marshy places; and that from these two words, the noun *قرداء* *qardā*, is formed, the *re* being dropped. In the *Batrochomyomachia* of *Homer*, the frog has many of its epithets from this very circumstance; hence *Λατρυχάκις*, *delighting in the lake*; *Βροχολύτης*, *lying or engendering in the mud*; *Πηλινός* and *Πηλοβάς*, *belonging to the mud, walking in the mud*, &c. &c.

A frog is in itself a very harmless animal: but to most people, who use it not as an article of food, exceedingly loathsome. God, with equal ease, could have brought *crocodiles*, *bears*, *lions*, or *tigers*, to have punished these people and their impious king, instead of *frogs*, *lice*, *flies*, &c. But had he used any of those formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment; and the people would have been exasperated, without being humbled. In the present instance, he shows the greatness of his power, by making an animal, devoid of every evil quality, the means of a terrible affliction to his enemies. How easy is it, both to the justice and mercy of God, to destroy or save by means of the most despicable and insignificant of instruments! Though he is the Lord of hosts, he has no need of powerful armies, the ministry of angels, or the thunder-bolts of justice, to punish a sinner, or a sinful nation: the frog or the fly in his hands, is a sufficient instrument of vengeance.

Verse 3. *The river shall bring forth frogs abundantly*] The river Nile, which was an object of their adoration, was here one of the instruments of their punishment. The expression, *bring forth abundantly*, not only shows the vast numbers of those animals which should now infest the land, but it seems also to imply, that all the spawn or ova of those animals, which were already in the river and marshes, should be brought miraculously to a state of perfection. We may suppose, that the animals were already in an embryo existence, but

ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, 'Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.'

9 And Moses said unto Pharaoh, 'Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?'

10 And he said, 'To-morrow. And he said, Be it according to thy word: that thou mayest

know that there is none like unto the Lord our God.'

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh.

13 And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

16 ¶ And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust

¹ Ps. 73. 45 & 103. 20.—Ch. 5. 11. Wind. 17. 7.—Ch. 9. 28. & 10. 17. Numb. 22. 7. 1 Kings 13. 4. Acts 8. 24.—² Or, Have this honour over me, &c.—³ Or, against when.—⁴ Heb. to cut off.—⁵ Or, against to-morrow.

⁶ Ch. 9. 14, Deut. 32. 38. 2 Sam. 7. 22. 1 Chron. 17. 30. Psa. 68. 2. Isai. 41. 1. Jer. 18. 4. 7.—⁷ Ps. 30. 3. Ch. 9. 33. & 10. 13. & 22. 11. James 5. 15, 17, 18.—⁸ Eccl. 1. 11.—⁹ Ch. 7. 14.

multitudes of them would not have come to a state of perfection, had it not been for this miraculous interference. This supposition will appear the more natural, when it is considered that the Nile was remarkable for breeding frogs, and such other animals, as are principally engendered in such marshy places as must be left in the vicinity of the Nile, after its annual inundations.

Into thine ovens] In various parts of the east, instead of what we call ovens, they dig a hole in the ground, in which they insert a kind of earthen pot, which having sufficiently heated, they stick their cakes to the inside, and when baked, remove them, and supply their places with others, and so on. To find such places full of frogs, when they came to heat them in order to bake their bread, must be both disgusting and distressing in the extreme.

Verse 5. *Stretch forth thine hand—over the streams, over the rivers*] The streams and rivers here may refer to the grand divisions of the Nile in the lower Egypt, which were at least seven, and to the canals by which these were connected, as there were no other streams, &c. but what proceeded from this great river.

Verse 6. *The frogs came up, and covered the land of Egypt*] In some ancient writers, we have examples of a similar plague. The Abderites, according to Orosius, and the inhabitants of Pæonia and Dardania, according to Athenæus, were obliged to abandon their country, on account of the great numbers of frogs, by which their land was infested.

Verse 7. *The magicians did so*] A little juggling or dexterity of hand might have been quite sufficient for the imitation of this miracle, because frogs in abundance had already been produced and some of these kept in readiness, might have been brought forward by the magicians, as proofs of their pretended power, and equality in influence to Moses and Aaron.

Verse 9. *Glory over me*] אֶלֶי הִתְפַּאֵר הִתְפַּאֵר אֵלַי. These words have greatly puzzled commentators in general; and it is not easy to assign their true meaning. The Septuagint render the words thus, ταπεινωσέ με μοι, &c. appoint unto me when I shall pray, &c. The *constitue mihi quando* of the Vulgate is exactly the same; and in this sense almost all the versions understood this place. This countenances the conjectural emendation of Le Clerc, who, by the change of a single letter, reading אֶלֶי הִתְפַּאֵר, for אֶלֶי הִתְפַּאֵר, gives the same sense as that in the ancient versions. Houbigant, supposing a corruption in the original, amends the reading thus, אֶלֶי הִתְפַּאֵר אֶתְּךָ אֵלַי הִתְפַּאֵר אֵלַי—Dic mihi quo tempore, &c. 'Tell me when thou wishest me to pray for thee,' &c. which amounts to the same in sense, with that proposed by Le Clerc. Several of our English versions preserve the same meaning; so in the Saxon Heptateuch Leofette me anne an began; so in Becke's Bible 1549—'And Moses said unto Pharaoh, Appoint thou the time unto me.' This appears to be the genuine import of the words, and the sense taken in this way is strong and good. We may conceive Moses addressing Pharaoh in this way—'That thou mayest be persuaded that Jehovah alone is the inflicter of these plagues; appoint the time when thou wouldst have the present calamity removed, and I will pray unto God, and thou shalt plainly see, from his answer, that this is no casual affliction, and that in continuing to harden thy heart and resist, thou art sinning against God.' Nothing could be a fuller proof that this

plague was supernatural, than the circumstance of Pharaoh's being permitted to assign himself the time of its being removed, and its removal at the intercession of Moses, according to that appointment. And this is the very use made of it by Moses himself, ver. 10. when he says—Be it according to thy word: that thou mayest know that there is none like unto the Lord our God; and that, consequently, he might no longer trust in his magicians, or in his false gods.

Verse 14. *They gathered them together upon heaps*] The killing of the frogs was a mitigation of the punishment; but the leaving them to rot in the land, was a continual proof that such a plague had taken place, and that the displeasure of the Lord still continued.

The conjecture of Calmet is at least rational: he supposes that the plague of flies originated from the plague of frogs: that the former deposited their ova in the putrid masses, and that from these the innumerable swarms afterward mentioned were hatched. In vindication of this supposition, it may be observed, that God never works a miracle when the end can be accomplished by merely natural means: and in the operations of Divine Providence we always find, that the greatest number of effects possible, are accomplished by the fewest causes. As therefore the natural means for this fourth plague had been miraculously provided by the second, the Divine Being had a right to use the instruments which he had already prepared.

The third plague—lice.

Verse 16. *Smite the dust of the land, that it may become lice*] If the vermin commonly designed by this name be intended, it must have been a very dreadful and afflicting plague to the Egyptians, and especially to their priests, who were obliged to shave the hair off every part of their bodies, and to wear a single tunic, that no vermin of this kind might be permitted to harbour about them. See Herod. in Euterp. ch. xxxvii. p. 104. edit. Gale. Of the nature of these insects, it is not necessary to say much. The common louse is very prolific. In the space of twelve days a full-grown female lays one hundred eggs, from which, in the space of six days, about fifty males, and as many females, are produced. In eighteen days these young females are at their full growth, each of which may lay one hundred eggs, which will be all hatched in six days more. Thus in the course of six weeks, the parent female may see 5000 of its own descendants! So mightily does this scourge of indolence and filthiness increase!

But learned men are not agreed on the signification of the original word כִּנִּינִים *kininim*, which different copies of the Septuagint render *cinipis*, *cinixis*, and *cinixis*, gnats; and the Vulgate renders *scinphes*, which signifies the same.

Mr. Harmer supposes he has found out the true meaning in the word *tarrentes*, mentioned by *Vinisauf*, one of our ancient English writers; who, speaking of the expedition of king Richard I. to the Holy Land, says, that 'while the army were marching from Cayphas to Cesarea, they were greatly distressed every night by certain worms called *tarrentes*, which crept on the ground, and occasioned a very burning heat, by most painful punctures: for being armed with stings, they conveyed a poison, which quickly occasioned those who were wounded by them to swell; and was attended with the most acute pain.' All this is far-fetched. Bochart has endeavoured to prove, that the

of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice, throughout all the land of Egypt.

18 And the magicians did so with their enchantments, to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, *This is the finger of God:* and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

20 ¶ And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the Lord, Let my people go, that they may serve me.

(Psa. 105. 31.—a Ch. 7. 11.—v Luke 10. 18. Wile. 17. 7. 2 Tim. 3. 8, 9.—w 1 Sam. 6. 2, 3. Psa. 8. 3. Mat. 12. 28. Luke 11. 20.—x Ver. 15.—y Ch. 7. 15.—z Ver. 1.)

כִּינִים *kinnim* of the text may mean *lice* in the common acceptance of the term, and not *gnats*. 1. Because those in question sprang from the dust of the earth, and not from the *waters*. 2. Because they were both on men and cattle, which cannot be spoken of *gnats*. 3. Because their name comes from the radix כִּן *kun*, which signifies to *make firm, fix, establish*, which can never agree to *gnats, flies, &c.* which are ever changing their place, and are almost constantly on the wing. 4. Because כִּנָּה *kinnah*, is the term by which the Talmudists express the *louse, &c.* See his *Hierozoicon*, vol. II. c. xvii. col. 571. The circumstance of their being in man and in beast, agrees so well with the nature of the *acarus sanguisugus*, commonly called the tick, belonging to the seventh order of insects called *APTERA*, that I am ready to conclude this is the insect meant. This animal buries both its sucker and head equally in man or beast; and can with very great difficulty be extracted, before it is grown to its proper size, and filled with the blood and juices of the animal on which it preys. When fully grown, it has a glossy black oval body: not only horses, cows, and sheep, are infested with it, in certain countries, but even the common people, especially those who labour in the field, in woods, &c. I know no insect to which the Hebrew term so properly applies. This is the *fixed, established* insect, which will permit itself to be pulled in pieces rather than let go its hold; and this is literally כִּנָּה בְּחַיִּים *ba-adam uba-behe-mah, in man and in beast*, burying its trunk and head in the flesh of both. In woodland countries, I have seen many persons as well as cattle, grievously infested with these insects.

Verse 19. *The magicians did so* That is, they tried the utmost of their skill, either to produce these insects, or to remove this plague; but they could not—no juggling could avail here, because insects must be produced which would stick to and infect themselves in man and beast, which no kind of trick could possibly imitate; and to remove them, as some would translate the passage, was to their power equally impossible. If the magicians even acted by spiritual agents, we find from this case, that these agents had assigned limits, beyond which they could not go: for every agent in the universe is acting under the direction or control of the Almighty.

Verse 19. *This is the finger of God* That is, the power and skill of God are here evident. Probably, before this, the magicians supposed Moses and Aaron to be *conjurers*, like themselves; but now they are convinced, that no man could do these miracles which these holy men did, unless God were with him. God permits evil spirits to manifest themselves in a certain way, that men may see that there is a spiritual world, and be on their guard against seduction. He, at the same time, shows that all these agents are under his control, that men may have confidence in his goodness and power.

THE FOURTH PLAGUE—FLIES.

Verse 21. *Swarms of flies upon thee* It is not easy to ascertain the precise meaning of the original word כִּרְבָב *he-drab*: as the word comes from כִּר *drab*, he mingled, it may be supposed to express a multitude of various sorts of insects. And if the conjecture be admitted, that the putrid frogs became the occasion of this plague, different insects laying their eggs in the bodies of those dead animals, which would soon be hatched, (see on ver. 14.) then the supposition, that a multitude of different kinds of insects is meant, will seem the more probable. Though

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there: to the end thou mayest know that I am the Lord in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for

a Or, a mixture of noxious beasts. &c.—b Ch. 9. 4, 6, 26. & 10. 23. & 11. 6, 7. & 12. 13.—c Heb. a redemption.—d Or, by to-morrow.—e Psa. 78. 45. & 105. 31. Wile. 16. 2.—f Or, destroyed.

the plague of the locusts was miraculous, yet God both brought it and removed it by natural means. See chapter x. 13—18, 19.

Bochart, who has treated this subject with his usual learning and ability, follows the Septuagint, explaining the original by *κυνεσμία*, the *dog-fly*, which must be particularly hateful to the Egyptians, because they held dogs in the highest veneration; and worshipped *Anubis* under the form of a dog. In a case of this kind, the authority of the Septuagint is very high, as they translated the Pentateuch in the very place where these plagues happened. But as the Egyptians are well known to have paid religious veneration to all kinds of animals and monsters, hence the poet,

Omnigenumque decem monstra, et laterale Anubis,

I am inclined to favour the literal construction of the word; for as כִּרְבָב *ereb*, chap. xii. 38. expresses that *mixed multitude* of different kinds of people who accompanied the Israelites in their departure from Egypt: so here, the same term being used, it may have been designed to express a *multitude of different kinds of insects*, such as *flies, wasps, hornets, &c. &c.* The ancient Jewish interpreters suppose, that all kinds of *beasts and reptiles* are intended, such as *wolves, lions, bears, serpents, &c.* Mr. Bate thinks the *raven* is meant, because the original is so understood in other places; and thus he translates it in his literal version of the Pentateuch; but the meaning already given is the most likely. As to the objection against this opinion, drawn from ver. 31. *there remained not one*, it can have very little weight, when it is considered, that this may as well be spoken of *one* of any of the different kinds, as of an individual of one species.

Verse 22. *I will sever in that day* חִלְשֵׁי *hiplisht*, has been translated by some good critics, *I will miraculously separate*—so the *Vulgate, faciam mirabilem*—"I will do a marvellous thing." And the Septuagint, *καταστήσω*, *I will render illustrious* the land of Goshen in that day; and this he did, by exempting that land and its inhabitants, the Israelites, from the plagues, by which he afflicted the land of Egypt.

Verse 23. *And I will put a division* חֶדְוָה *peduth*, a redemption, between my people and thy people: God hereby showing, that he had redeemed them from those plagues to which he had abandoned the others.

Verse 24. *The land was corrupted* Every thing was spoiled, and many of the inhabitants destroyed; being probably stung to death by these venomous insects. This seems to be intimated by the Psalmist—"He sent divers sorts of flies among them, which devoured them," Psal. lxxviii. 45.

In ancient times, when political, domestic, and personal cleanliness was but little attended to, and of all different kinds permitted to corrupt in the streets, and breed vermin, flies multiplied exceedingly; so that we read in ancient authors of whole districts being laid waste by them; hence different people had deities, whose office it was to defend them against flies. Among these we may reckon *Baalzebub*, the fly-god of Ekron; *Hercules, muscarum abactor*, Hercules, the expeller of flies, of the Romans; the *Muagrus* of the *Eleans*, whom they invoked against pestilential swarms of flies: and hence *Jupiter*, the supreme god of the heathens, had the epithets of *Αερίπυγος*, and *Μυρτῆς*, because he was supposed to expel flies, and defend his worshippers against them.—See Dodd.

Verse 25. *Sacrifice to your God in the land* That is,

Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: I entreat for me.

g Gen. 43. 28. & 44. 34. Deut. 7. 25, 26. & 12. 21. & Ch. 2. 12.—Ch. 2. 12.

Ye shall not leave Egypt, but I shall cause your worship to be tolerated here.

Verse 26. *We shall sacrifice the abomination of the Egyptians*] That is, the animals which they hold sacred, and will not permit to be slain, are those which our customs require us to sacrifice to our God: and should we do this in Egypt, the people would rise in a mass, and stone us to death. Perhaps few people were more superstitious than the Egyptians. Almost every production of nature was an object of their religious worship: the sun, moon, planets, stars, the river Nile, animals of all sorts, from the human being to the monkey, dog, cat, and ibis, and even the onions and leeks which grew in their gardens. Jupiter was adored by them under the form of a ram; Apollo under the form of a crow; Bacchus under that of a goat; and Juno under that of a heifer. The reason why the Egyptians worshipped those animals, is given by Eusebius, viz. that when the giants made war on the gods, they were obliged to take refuge in Egypt, and assume the shapes, or disguise themselves under different kinds of animals, in order to escape. Jupiter hid himself in the body of a ram; Apollo in that of a crow; Bacchus in a goat; Diana in a cat; Juno in a white heifer; Venus in a fish; and Mercury in the bird ibis; all which is summed up by Ovid in the following lines:

*Quæque gregis fuit Jupiter—
Dellus in Corvo, proles Saturnia, Capre,
Pile æcor Phœbe, nimis Sciturus onocæ,
Plece Venus latuit, Cylleneus thidæ ælis.
Metam. l. v. fab. c. 1. 328.*

These animals, therefore, became sacred to our account of the deities, who, as the fable reports, had taken refuge in them. Others suppose, that the reason why the Egyptians would not sacrifice or kill those creatures, was their belief in the doctrine of the metempsychosis, or transmigration of souls; for they feared lest, in killing an animal, they should kill a relative or a friend. This doctrine is still held by the Hindoos.

Verse 27. *And sacrifice to the Lord, as he shall command us*] It is very likely, that neither Moses nor Aaron knew as yet in what manner God would be worshipped; and they expected to receive a direct revelation from him, relative to this subject, when they should come into the wilderness.

Verse 28. *I will let you go—only ye shall not go very far away*] Pharaoh relented, because the hand of God was heavy upon him; but he was not willing to give up his gain. The Israelites were very profitable to him; they were slaves of the state, and their hard labour was very productive; hence he professed a willingness, first to tolerate their religion in the land, (ver. 25.) or to permit them to go into the wilderness, so that they went not far away, and would soon return. How ready is foolish man, when the hand of God presses him sore, to compound with his Maker! He will consent to give up some sins, provided God will permit him to keep others.

Entreat for me.] Exactly similar to the case of Simon Magus, who, like Pharaoh, fearing the Divine judgments, begged an interest in the prayers of Peter, Acts viii. 24.

Verse 31. *The Lord did according to the word of Moses*] How powerful is prayer! God permits his servants to prescribe even the manner and time in which he shall work.

He removed the swarms] Probably by means of a strong wind, which swept them into the sea.

Verse 32. *Pharaoh hardened his heart at this time also*] See ver. 15. This hardening was the mere effect of his self-determining obstinacy. He preferred his gain to the will and command of Jehovah; and God made his obstinacy the means of showing forth his own power and providence, in a supereminent degree.

1. As every false religion proves there is a true one, as a copy, however marred or imperfect, shows that there

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

k Ver. 8. Ch. 2. 22. l Kings 12. 6.—l Ver. 15.—m Ver. 12.—n Ver. 15. Ch. 2. 12.

was an original from which it was taken; so false miracles prove that there were genuine miracles, and that God chooses, at particular times, for the most important purposes, to invert the established order of nature, and thus prove his omnipotence and universal agency. That the miracles wrought at this time were real, we have the fullest proof. The waters, for instance, were not turned into blood in appearance merely, but were really thus changed. Hence the people could not drink of them; and as blood in a very short time, when exposed to the air, becomes putrid, so did the bloody waters, therefore all the fish that were in the river died.

2. No human power or ingenuity could produce such frogs as annoyed the land of Egypt. This also was a real, not an imaginary plague. Innumerable multitudes of these animals were produced for the purpose; and the heaps of their dead carcasses, which putrefied and infected the land, at once demonstrated the reality of the miracle.

3. The lice, both on man and beast through the whole land, and the innumerable swarms of flies, gave such proofs of their reality, as to put the truth of these miracles out of question for ever. It was necessary that this point should be fully proved, that both the Egyptians and Israelites might see the finger of God in these awful works.

4. To superficial observers only do "Moses and the magicians appear to be nearly matched." The power of God was shown in producing and removing the plagues. In certain cases, the magicians imitated the production of a plague; but they had no power to remove any. They could not seem to remove the bloody colour, nor the putrescency from the waters, through which the fish were destroyed; though they could imitate the colour itself—they could not remove the frogs, the lice, or swarms of flies, though they could imitate the former and latter—they could, by dexterity of hand, or diabolic influence, produce serpents; but they could not bring one forward that could swallow up the rod of Aaron. In every respect they fall infinitely short of the power and wonderful energy evidenced in the miracles of Moses and Aaron. The opposition, therefore, of those men, served only as a foil to set off the excellence of that power by which these messengers of God acted.

5. The courage, constancy, and faith of Moses, are worthy of the most serious consideration. Had he not been fully satisfied of the truth and certainty of his divine mission, he could not have encountered such a host of difficulties; had he not been certain of the issue, he could not have persevered amidst so many discouraging circumstances; and had he not had a deep acquaintance with God, his faith in every trial must have necessarily failed. So strong was this grace in him, that he could even pledge his Maker to the performance of works concerning which he had not as yet consulted him! He therefore let Pharaoh fix the very time on which he would wish to have the plague removed; and when this was done, he went to God by faith and prayer, to obtain this new miracle; and God, in the most exact and circumstantial manner, fulfilled the word of his servant.

6. From all this, let us learn that there is a God who worketh in the earth—that universal nature is under his control—that he can alter, suspend, counteract or invert its general laws, whensoever he pleases—and that he can save or destroy by the most feeble and most contemptible instruments. We should therefore deeply reverence his eternal power and Godhead, and look with respect on every creature he has made, as the meanest of them may, in his hand, become the instrument of our salvation or our ruin.

7. Let us not imagine, that God has so bound himself to work by general laws, that those destructions cannot take place which designate a particular Providence. Pharaoh and the Egyptians are confounded, afflicted, routed, and ruined, while the land of Goshen and the Israelites are free from every plague! No blood appears in their

CHAPTER IX.

The Lord sends Moses to Pharaoh, to inform him that if he did not let the Israelites depart, a destructive pestilence should be sent among his cattle, 1-3; while the cattle of the Israelites should be preserved, 4. The next day, this pestilence which was the fifth plague, is sent, and all the cattle of the Egyptians die, 5, 6. Though Pharaoh finds that not one of the cattle of the Israelites had died, yet through hardness of heart, he refuses to let the people go, 7. Moses and Aaron are commanded to sprinkle handfuls of ashes from the furnace, that the sixth plague, that of boils and blains, might come on man and beast, 8; which having done, the plague takes place, 9. The magicians cannot stand before this plague, which they can neither imitate nor remove, 11. Pharaoh's heart is again hardened, 12. God's awful message to Pharaoh, with the threat of more severe plagues than before, 13-17. The seventh plague of rain, hail, and fire threatened, 18. The Egyptians accustomed to house their cattle, that they might not be destroyed, 19. Those who feared the word of the Lord brought home their servants and cattle, and those who did not regard that word left their cattle and servants in the fields, 20, 21. The storm of hail, thunder, and lightning takes place, 22-24. It nearly desolates the whole land of Egypt, 25, while the land of Goshen escapes, 26. Pharaoh confesses his sin, and begs an interest in the prayers of Moses and Aaron, 27, 28. Moses promises to intercede for him, and while he promises that the storm shall cease, he foretells the continuing obduracy of both himself and his servants, 29, 30. The flax and barley being in a state of maturity, are destroyed by the tempest, 31; while the wheat and the rye, not being grown up, were preserved, 32. Moses obtains a cessation of the storm, 33. Pharaoh and his servants seeing this, harden their hearts, and refuse to let the people go, 34, 35.

THEN the LORD said unto Moses, "Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4 And the LORD shall sever between the

• Ch. 8. 1.—Ch. 9. 2.—Ch. 7. 4.—Ch. 9. 22.—Psa. 78. 50.

streams; no frogs, lice, nor flies, in all their borders! They trusted in the true God, and could not be confounded.—Reader, how secure mayest thou rest, if thou have this God for thy friend! He was the Protector and Friend of the Israelites, through the blood of that covenant which is the very charter of thy salvation: trust in and pray to him, as Moses did, and then Satan and his angels shall be bruised under thy feet, and thou shalt not only be preserved from every plague, but be crowned with his lovingkindness and tender mercy. He is the same to-day that he was yesterday, and shall continue the same for ever.—Hallelujah, the Lord God omnipotent reigneth!

NOTES ON CHAPTER IX.

Verse 1. *The Lord God of the Hebrews.*] It is very likely that the term Lord, *יהוה* *Yehovah*, is used here to point out particularly his eternal power and Godhead; and that the term God, *אלהים* *Elohay*, is intended to be understood in the sense of Supporter, Defender, Protector, &c. Thus saith the self-existent, omnipotent, and eternal Being, the Supporter and Defender of the Hebrews, "Let my people go, that they may worship me."

The fifth plague—The MURRAIN.

Verse 3. *The hand of the Lord*] The power of God manifested in judgment.

Upon the horses *וְעַל הַחֲמֹשִׁים* *we susim*. This is the first place the horse is mentioned; a creature for which Egypt and Arabia were always famous. *on sus*, is supposed to have the same meaning with *we sus*, which signifies to be active, brisk, or lively; all which are proper appellatives of the horse, especially in Arabia and Egypt. Because of their activity and swiftness, they were sacrificed and dedicated to the sun; and perhaps, it was principally on this account that God prohibited the use of them among the Israelites.

A very grievous murrain.] The murrain is a very contagious disease among cattle, the symptoms of which are, a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath, and a shining tongue; which symptoms prove, that a general inflammation has taken place. The original word *מור* *mor*, is variously translated. The Septuagint have *pestis*, death; the Vulgate has *pestis*, a plague or pestilence; the old Saxon version, *cepalme*, from *cepalan*, to die, any fatal disease. Our English word *murrain*, comes either from the French *mourir*, to die, or from the Greek *μαρμαίω*, *marmaio*, to grow lean, waste away. The term *mortality* would be the nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

Verse 4. *The Lord shall sever*] See on chap. viii. 22.

Verse 5. *To-morrow the Lord shall do this*] By thus foretelling the evil, he showed his prescience and power; and from this both the Egyptians and Hebrews must see, that the mortality that ensued was no casualty, but the effect of a predetermined purpose in the Divine Justice.

Verse 6. *All the cattle of Egypt died*] That is, all the

cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children of Israel.

5 And the Lord appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

11 And the magicians could not stand before Moses, because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

u Ch. 7. 14. & 9. 22.—Rev. 16. 3.—w Dent. 28. 27.—x Ch. 8. 15, 19. 2 Tim. 2. 2.

cattle that did die, belonged to the Egyptians, but not one died that belonged to the Israelites, ver. 4. and 6. That the whole stock of cattle belonging to the Egyptians, did not die, we have the fullest proof; because there were cattle, both to be killed and saved alive, in the ensuing plague, ver. 19-26. By this judgment, the Egyptians must see the vanity of the whole of their national worship, when they found the animals, which they not only held sacred, but deified, slain without distinction, among the common herd, by a pestilence sent from the hand of Jehovah. One might naturally suppose, that after this, the animal worship of the Egyptians could never more maintain its ground.

Verse 7. *And Pharaoh sent, &c.*] Finding so many of his own cattle and those of his subjects slain, he sent to see whether the mortality had reached to the cattle of the Israelites, that he might know whether this were a judgment inflicted by their God; and probably designing to replace the lost cattle of the Egyptians with those of the Israelites.

The sixth plague—The BILES and BLAINS.

Verse 8. *Handfuls of ashes from the furnace*] As one part of the oppression of the Israelites consisted in their labour in the brick-kilns, some have observed a congruity between the crime and the punishment. The furnaces, in the labour of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those ashes, formed by unjust and oppressive labour, seemed to be a bile or a blain on the tyrannic king, and his cruel and hard-hearted people.

Verse 9. *Shall be a boil*] *שֶׁחִין* *shechin*. This word is generally expounded, an *inflammatory swelling*, a *burning bile*—one of the most poignant afflictions, not immediately mortal, that can well affect the surface of the human body. If a single bile on any part of the body, throws the whole system into a fever, what anguish must a multitude of them on the body at the same time, occasion?

Breaking forth with blains *וּבְצִיטִים* *abbbeth*, supposed to come from *בצב* *badh*, to swell, bulge out, any *inflammatory swelling*, *node*, or *pustule*, in any part of the body, but more especially in the more glandular parts, the neck, arm-pits, groin, &c. The Septuagint translate it thus, *καὶ ἔγχετο ἐκ τῆς φούρας αὐτῶν ὕλη*, and it shall be an ulcer with burning pustules. It seems to have been a disorder of an uncommon kind, and hence it is called, by way of distinction, *the boil of Egypt*, Deut. xxviii. 27. perhaps never known before in that or any other country. Orosius says, that in the sixth plague, "all the people were blistered, that the blisters burst with tormenting pain, and that worms issued out of them." Dicit eall polc pœr on blæstnan, 7 ða ymnon 7 pibe hƿeoplice ðeƿtende, 7 ða ymnon ut ƿorðe.—*Alfred's Oros.* lib. i. c. vii.

Verse 11. *The boil was upon the magicians*] They could not produce a similar malady by throwing ashes in the air; and they could neither remove the plague from the people, nor from their own tormented flesh. Whether

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them ; ' as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, ' Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^a that thou mayest know that *there is none like me in all the earth.*

15 For now I will ^bstretch out my hand, that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth.

16 And in very deed for ^c this *cause* have I ^d raised thee up, for to show in thee my power ; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will

cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even until now.

19 Send therefore now, *and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.*

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and ^b the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

y Ch. 4. 21.—z Ch. 8. 20.—a Ch. 8. 10.—b Ch. 3. 20.—c Rom. 9. 17. See Ch. 14. 17. Prov. 16. 4. 1 Pet. 2. 9.—d Heb. *made thee stand*.

f Heb. set not his heart unto. Ch. 7. 23.—g Rev. 16. 21.—h Josh. 10. 11. Ps. 18. 13. & 78. 47. & 105. 23. & 148. 8. Iml. 30. 30. Esak. 39. 22. Rev. 8. 7.

they perished in this plague, we know not; but they are no more mentioned. If they were not destroyed by this awful judgment, they at least left the field, and no longer contended with these messengers of God. The triumph of God's power was now complete; and both the Hebrews and Egyptians must see that there was neither might, nor wisdom, nor counsel, against the Lord; and that as universal nature acknowledged his power, devils and men must fall before him.

Verse 15. *For now I will stretch out my hand* In the Hebrew, the verbs are in the *past tense*, and not in the *future*, as our translation improperly expresses them, by which means a contradiction appears in the text; for neither Pharaoh nor his people *were smitten by a pestilence*, nor was he by any kind of mortality *cut off from the earth*. It is true, the *first-born* were slain by a destroying angel, and Pharaoh himself was drowned in the Red sea; but these judgments do not appear to be referred to in *this* place. If the words be translated as they ought, in the subjunctive mood, or in the *past* instead of the *future*, this seeming contradiction to facts, as well as all ambiguity, will be avoided. *For if now I HAD STRETCHED OUT* (שָׁלַחְתִּי *shalachti*, *had sent forth my hand*) *and had smitten thee* (אֶחָדָךְ *va-ac olea*) *and thy people, with the pestilence, thou SHOULDEST HAVE BEEN CUT OFF* (תִּכָּחַדְתָּ *tikkachdetha*) *from the earth*. 16. *But truly, on this very account, have I caused thee to subsist*, (הִעֲמַדְתִּי *he-ʿmadidti*) *that I MIGHT cause thee to see my power*, (אֶרְאֶה לְךָ *ar'ee la'cha*) *and that my name MIGHT be declared throughout all the earth*; or, אֶרְאֶה לְכָל בְּרִיעַ *be-er, a-arets*, in all *THIS LAND*. See *Ainworth* and *Houbigant*.

Thus God gave this impious king to know, that it was in consequence of his especial providence that both he and his people had not been already destroyed by means of the *past* plagues; but God had preserved him for this very purpose, that he might have a farther opportunity of manifesting that he, Jehovah, was the only true God, for the full conviction both of the Hebrews and Egyptians: that the former might follow, and the latter fear before him. Judicious critics of almost all creeds, have agreed to translate the original as above; a translation which it not only can hear, but requires; and which is in strict conformity to both the Septuagint and Targum. Neither the Hebrew *וַיִּשְׁמַר אֱלֹהִים אֶת-מֹשֶׁה וְאֶת-יִשְׂרָאֵל* *he-šmadica, I have caused thee to stand*, nor the apostle's translation of it, Rom. ix. 17. *ἐγὼ στήριξα σε*, *I have raised thee*—nor that of the Septuagint, *ἐκείνην ὥραν* *on this account art thou preserved*, viz. in the past plagues—can countenance that most exceptionable meaning put on the words by certain commentators, viz. “That God ordained or appointed Pharaoh, *from all eternity*, by certain means, *to this end*; that he made him to exist in time; that he raised him to the throne; promoted him to that high honour and dignity; that he preserved him, and did not cut him off as yet; that he *strengthened and hardened* his heart; *irritated, provoked, and stirred him up against his people Israel*; and suffered him to go all the lengths he did go in his obstinacy and rebellion; all which was done for *to show in him his power*, in destroying him and his host in the Red Sea. The sum of which is, that this man was raised up by God, *in every sense*, for God to show his power in his destruction.” So man speaks: thus, God hath not spoken.

Verse 17. *As yet exaltest thou thyself against my peo-*

ple?] So it appears, that at this time he might have submitted, and thus prevented his own destruction.

THE SEVENTH PLAGUE—THE HAIL.
Verse 18. *To-morrow about this time*]. The time of this plague is marked thus circumstantially, to show Pharaoh that Jehovah was Lord of heaven and earth; and that the *water*, the *fire*, the *earth*, and the *air*, which were all objects of Egyptian idolatry were the creatures of his power, and subservient to his will: and that, far from being able to help them, they were now, in the hands of God, instruments of their destruction.

To rain a very grievous hail] *To rain hail*, may appear, to some superficial observers, as an unphilosophical mode of expression; but nothing can be more correct. "Drops of rain falling through a cold region of the atmosphere, are frozen and converted into hail;" and thus the *hail* is produced by *rain*. When it begins to fall, it is *rain*; when it is falling, it is converted into *hail*; thus it is literally true, that *it rains hail*. The farther a hailstone falls, the larger it generally is; because, in its descent, meeting with innumerable particles of water, they become attached to it, are also frozen, and thus its bulk is continually increasing till it reaches the earth. In the case in question, if natural means were at all used, we may suppose a highly electrified state of an atmosphere loaded with vapours, which becoming condensed and frozen, and having a considerable space to fall through, were of an unusually large size. Though this was a supernatural storm, there have been many of a natural kind, that have been exceedingly dreadful. A storm of hail fell near Liverpool, in Lancashire, in the year 1795, which greatly damaged the vegetation, broke windows, &c. &c. Many of the stones measured five inches in circumference. Dr. Halley mentions a similar storm of hail in Lancashire, Cheshire, &c. in the year 1797, April 23, that for sixty miles in length, and two miles in breadth, did immense damage, by splitting trees, killing fowls and all small animals, knocking down men and horses, &c. &c. Mezeray, in his History of France, says, that in Italy, in 1510, there was for some time a horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, which destroyed all the beasts, birds, and even fish, of the country. It was attended with a strong smell of sulphur, and the stones were of a blueish colour, some of them weighing one hundred pounds weight. The Almighty says to Job—"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job, chap. xxxviii. 22, 23. While God has such artillery at his command, how soon may he desolate a country, or a world!

Verse 19. *Send now and gather thy cattle*] So in the midst of judgment God remembered mercy. The miracle should be wrought, that they might know he was the Lord; but all the lives, both of men and beasts, might have been saved, had Pharaoh and his servants taken the warning so mercifully given them. While some regarded not the word of the Lord, others feared it, and their cattle and their servants were saved. See ver. 20, 21.

Verse 23. *The Lord sent thunder*—קֶלֶחַ koloth, voices; but loud repeated peals of thunder are meant—and hail, and the fire ran along upon the ground] יַהֲלֹךְ אֵשׁ אַרְצָה va-tihalac esh aretseh, and the fire walked upon the earth.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel were, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

1 Ps. 105. 23.—k Ch. 2. 22. & 2. 4. & 10. 23. & 11. 7. & 12. 13. Iml. 32. 13. 19.
1 Ch. 10. 14.—m 2 Chron. 12. 6. Ps. 122. 4. & 145. 17. Lam. 1. 13. Dan. 9. 14.

It was not a sudden flash of lightning, but a devouring fire, walking through every part, destroying both animals and vegetables, and its progress was irresistible.

Verse 24. *Hail, and fire mingled with the hail* It is generally allowed, that the electric fluid is essential to the formation of hail. On this occasion it was supplied in a supernatural abundance; for streams of fire seem to have accompanied the descending hail, so that herbs and trees, beasts and men, were all destroyed by them.

Verse 25. *Only in the land of Goshen—was there no hail* What a signal proof of a most particular Providence! Surely both the Hebrews and Egyptians profited by this display of the goodness and severity of God.

Verse 27. *The Lord is righteous, and I and my people are wicked.* The original is very emphatic—*The Lord is the righteous ONE, הַיָּשָׁר הַיְּהוָה ha-tzadik, and I and my people are the sinners, הַרְשָׁעִים ha-rashaim*; i. e. He is alone righteous, and we alone are transgressors. Who could have imagined that, after such an acknowledgment and confession, Pharaoh should have again hardened his heart?

Verse 28. *It is enough* There is no need of any farther plague; I submit to the authority of Jehovah, and will rebel no more.

Mighty thunderings הַקוֹלוֹת הָאֵלֹהִים koloth elohim, voices of God; that is, superlatively loud thunder. So mountains of God, Psal. xxxvi. 7. mean, exceeding high mountains. So a prince of God, Gen. xxiii. 6. means, a mighty prince. See a description of thunder, Psal. xix. 3—8. "The voice of the Lord is upon the waters; the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; the voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness," &c. The production of rain by the electric spark, is alluded to in a very beautiful manner, Jerem. x. 13. *When he uttereth his voice, there is a multitude of waters in the heavens.* See the note on Gen. vii. 11. and viii. 1.

Verse 29. *I will spread abroad my hands* That is, I will make supplication to God, that he may remove this plague. This may not be an improper place to make some observations on the ancient manner of approaching the Divine Being in prayer. *Kneeling down, stretching out of the hands, and lifting them up to heaven*, were in frequent use among the Hebrews in their religious worship. *Solomon kneeled down on his knees, and spread forth his hands to heaven*, 2 Chron. vi. 13. So DAVID, Psal. cxliiii. 6. *I stretch forth my hands unto thee.* So EZRA, *I fell upon my knees, and spread out my hands unto the Lord my God*: chap. ix. 5. See also Jos xi. 13. *If thou prepare thine heart, and stretch out thy hands towards him.* Most nations who pretended to any kind of worship, made use of the same means in approaching the objects of their adoration, viz. *kneeling down, and stretching out their hands*; which customs, it is very likely, they borrowed from the people of God. *Kneeling* was ever considered to be the proper posture of supplication, as it expressed *humility, contrition, and subjection*. If the person to whom the supplication was addressed, was within reach, the supplicant caught him by the knees: for, as among the ancients, the forehead was consecrated to genius, the ear to memory, and the right hand to faith, so the knees were consecrated to mercy. Hence those who entreated favour, fell at and caught hold of the knees of the person whose kindness they supplicated. This mode of supplication is particularly referred to in the following passages in Homer.

Τὸν νῦν μὴν μνηστὴρ παρὶς εἶσι, καὶ λαβὴ γόνυων.

Iliad A. ver. 697.

Now, therefore, of these things reminding Jove,
Embrace his knees.

Couper.

28 "Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled.

n Ch. 2. 8, 23. & 10. 17. Acts 8. 24.—o Heb. voices of God. Ps. 33. 2, 4.
p 1 Kings 8. 22, 23. Ps. 142. 6. Iml. 1. 15.—r Ps. 24. 1. 1 Cor. 10. 23, 25.—s Iml.
28. 10.—t Ruth 1. 22. & 2. 23.

To which the following answer is made:

Καὶ τὸ ἔπειτα τοῖς ἰσχυροῖς καὶ τοῖς ἀλαστοῦσι δὲ,
Καὶ μὴ γόνυωνται, καὶ μὴ κλισίωσιν οἱ αὐτοί.

Iliad A. ver. 698.

"Then will I to Jove's brass floor'd abode,
That I may clasp his knees; and much misdeem
Of my endeavour, or my prayer shall speed."

Id.

See the issue of thus addressing Jove, Ibid. ver. 500—502. and ver. 511, &c.

In the same manner we find our Lord accosted, Matth. xvii. 14. *There came to him a certain man, kneeling down to him, saying, Son of David, have mercy on me.*

As to the *lifting up*, or *stretching out of the hands* (often joined to kneeling) of which we have seen already several instances, and of which we have a very remarkable one in this book, chap. xvii. 11. where the *lifting up*, or *stretching out of the hands of Moses* was the means of Israel's prevailing over Amalek; we find many examples of both in ancient authors. Thus VIRGIL,

Corripit e stratis corpus, teraque supinas
Ad caelum cum voce manu, et muneris fibo.

Æneid li. ver. 170.

I started from my bed, and raised on high
My hands and voice in rapture to the sky;
And pour libations.

Pia.

Discreti: et genus amplectens, genibusque volutans
Elevat.

Ibid. ver. 697.

Then kneeled the wretch, and suppliant clung around
My knees, with tears, and grovelled on the ground.

Id.

Multa Jovem manibus supplices orasse supinas.

Ibid. iv. ver. 304.

Amidst the statues of the gods he stands,
And spreading forth to Jove, his lifted hands—

Id.

Et duplices cum voce manus ad sidera tendit.

Ibid. x. ver. 697.

And lifted both his hands and voice to heaven.

In some cases, the person petitioning came forward, and either sat in the dust or kneeled on the ground, placing his left hand on the knee of him from whom he expected the favour, while he touched the person's chin with his right. We have an instance of this also in HOMER:

Καὶ πρὸς παρὶς αὐτοῖς καθέστω, καὶ λαβὴ γόνυων
Ἐκείνῃ διέξτεται δ' ἐπ' αὐτῷ ἀντίθετος ἄλυσσας.

Iliad A. ver. 699.

Suppliant the goddess stood; one hand she plac'd
Beneath his chin, and one his knee embrac'd.

Pope.

When the supplicant could not approach the person to whom he prayed, as where a deity was the object of the prayer, he washed his hands, made an offering, and kneeling down, either stretched out both his hands to heaven, or laid them upon the offering or sacrifice or upon the altar. Thus HOMER represents the priest of Apollo praying:

Χερσὶν ὕδατος δ' ἑσπίατο, καὶ εὐλοχούσας ὕδατοιο.
Τοῖσιν δὲ Χρυσῆς μίγνυλ' ἑὸν ἄλυσσας, Χίρην ἀνέσχευεν.

Iliad A. ver. 448.

With water purify their hands, and take
The sacred offering of the mixed cake.

While thus with arms devoutly raised in air,
And solemn voice, the priest directs his prayer.

Pope.

How necessary ablutions of the whole body and of the hands particularly, accompanied with offerings and sacrifices, were under the law, every reader of the Bible knows: see especially Exod. xxix. 1—4. where Aaron and his sons were commanded to be washed, previously to their performing the priest's office; and chap. xxx. 19—21. where it is said, "Aaron and his sons shall wash their hands—that they die not." See also Leviticus xvii. 19. When the high priest among the Jews blessed the people, he lifted up his hands, Lev. ix. 23. And the Israelites, when they presented a sacrifice to God, lifted up their hands, and placed them on the head of the victim. "If any man of you bring an offering unto the Lord—of the cattle, of the herd, and of the flock—he shall put his hand upon the head of the burnt offering, and it shall be accepted for him; to make atonement for him." Lev. i. 2—4. To these circumstances the apostle alludes, 1 Tim. ii. 8. "I will therefore that men pray every where, Nyl-

32 But the wheat and the rie were not smitten: for they were not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

u Heb. hidden or dark.—v Ver. 28. Ch. 8. 12.

ing up holy hands without wrath and doubting." In the apostle's word, *straightening, lifting up*, there is a manifest reference to *stretching out the hands to place them either on the altar, or on the head of the victim*. Four things were signified by this lifting up of the hands. 1. It was the posture of supplication, and expressed a strong invitation—*Come to my help*. 2. It expressed the earnest desire of the person to lay hold on the help he required, by bringing him who was the object of his prayer to his assistance. 3. It showed the ardour of the person to receive the blessings he expected. And 4. By this act he designated and consecrated his offering or sacrifice to his God.

From a great number of evidences and coincidences it is not unreasonable to conclude, that the heathens borrowed all that was pure and rational, even in their mode of worship, from the ancient people of God; and that the preceding quotations are proofs of this.

Verse 31. *The flax and the barley was smitten*] The word פִּשְׁתָּהּ *pishetah*, flax, Mr. Parkhurst thinks is derived from the root פָּשַׁח, *pashach*, to strip, because the substance which we term flax, is properly the bark or rind of the vegetable, pulled or stripped off the stalks. From time immemorial, Egypt was celebrated for the production and the manufacture of flax: hence the linen, and fine linen of Egypt, so often spoken of in ancient authors.

Barley] שְׂבִיבָה *shevibah*, from שָׁבַח, *shabach*, to stand on end, to be rough, bristly, &c. hence שֵׁבִיבָה, *shevibah*, the hair of the head, and שֵׁבִיבָה, *shevibah*, a he-goat, because of its shaggy hair; and hence also, *barley*, because of the rough and prickly beard with which the ears are covered and defended.

Dr. Pocock has observed that there is a double seed-time and harvest in Egypt; rice, Indian wheat, and a grain called the corn of Damascus, and in Italian, *surgo rosso*, are sown and reaped at a very different time from wheat, barley, and flax. The first are sown in March, before the overflowing of the Nile, and reaped about October; whereas the wheat and barley, are sown in November, and December, as soon as the Nile is gone off, and are reaped before May.

Pliny observes, *Hist. Nat. lib. xviii. chap. 10.* that in Egypt the barley is ready for reaping in six months after it is sown, and wheat, in seven. *In Egypto, HORDEUM sexto a sativ mense, FRUMENTA septimo metuntur.*

The flax was bolted] Meaning, I suppose, was grown up into a stalk: the original is גִּבּוֹל *gibbol*, podded, or was in the pod. The word well expresses that globous pod on the top of the stalk of flax, which succeeds the flower, and contains the seed; very properly expressed by the Septuagint, το δε λινον εσπεριμηνον, but the flax was in seed, or was seedling.

Verse 32. *But the wheat and the rie were not smitten.*] Wheat חִטָּה *chittah*, which Mr. Parkhurst thinks should be derived from the Chaldee and Samaritan חִתִּי, *chati*, which signifies tender, delicious, delicate, because of the superiority of its flavour, &c. to every other kind of grain. But this term in Scripture appears to mean any kind of bread-corn. Rie, חֲסֵה *chusemeth*, from חָסַה, *chashah*, to have long hair; and hence, though the particular species is not known, the word must mean some bearded grain. The Septuagint call it αλευς, the Vulgate far, and Aquila ζα, which signify the grain called spelt; and some suppose that rice is meant.

Mr. Harmer, referring to the double harvest in Egypt, mentioned by Dr. Pocock, says that the circumstance of the wheat and the rie being חֲסֵה *aphiloth*, dark or hidden, as the margin renders it, (i. e. they were sown, but not grown up) shows that it was the Indian wheat, or *surgo rosso*, mentioned ver. 31. which, with the rie, escaped; while the barley and flax were smitten, because they were at or nearly at a state of maturity. See Harmer's Obs. vol. iv. p. 11. edit. 1808. But what is intended by the words in the Hebrew text, we cannot positively say: as there is a great variety of opinions on this subject, both among the versions and the commentators. The Anglo-Saxon translator, probably from not knowing the meaning of the words, omits the whole verse.

Verse 33. *Spread abroad his hands*] Probably with the

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken to by Moses.

w Ch. 4. 21.—x Heb. by the hand of Moses. Ch. 4. 18.

rod of God in them. See what has been said on the spreading out of the hands in prayer, ver. 28.

Verse 34. *He sinned yet more, and hardened his heart*] These were merely acts of his own: "For who can deny," says Mr. Psalmenezer, "that what God did on Pharaoh was much more proper to soften than to harden his heart; especially when it is observable, that it was not till after seeing each miracle, and after the ceasing of each plague, that his heart is said to have been hardened? The verbs here used are in the conjugations *pihel* and *hiphil*, and often signify a bare permission, from which it is plain, that the words should have been read, *God suffered the heart of Pharaoh to be hardened*."—Universal Hist. vol. i. p. 494. Note D.

Verse 35. *And the heart of Pharaoh was hardened*] In consequence of his sinning yet more, and hardening his own heart, against both the judgments and mercies of God; we need not be surprised, that after God had given him the means of softening and repentance, and he had in every instance resisted and abused them, he should, at last have been left to the hardness and darkness of his own obstinate heart, so as to fill up the measure of his iniquity, and rush headlong to his own destruction.

In the fifth, sixth, and seventh plagues, described in this chapter, we have additional proofs of the justice and mercy of God, as well as of the stupidity, rebellion, and wickedness of Pharaoh and his courtiers. As these continued to contradict and resist, it was just that God should continue to inflict those punishments which their iniquities deserved. Yet, in the midst of judgment, he remembers mercy; and therefore Moses and Aaron are sent to inform the Egyptians that such plagues would come, if they continued obstinate. Here is mercy; the cattle only are destroyed, and the people saved! Is it not evident, from all these messages, and the repeated expostulations of Moses and Aaron, in the name and on the authority of God, that Pharaoh was bound by no fatal necessity to continue his obstinacy: that he might have humbled himself before God, and thus prevented the disasters that fell on the land, and saved himself and his people from destruction? But he would sin, and therefore he must be punished.

In the sixth plague Pharaoh had advantages which he had not before. The magicians, by their successful imitations of the miracles wrought by Moses, made it doubtful to the Egyptians, whether Moses himself was not a magician, acting without any divine authority; but the plagues of the bile, which they could not imitate, by which they were themselves afflicted, and which they confessed to be the finger of God, decided the business. Pharaoh had no longer any excuse, and must know that he had now to contend, not with Moses and Aaron, mortals like himself, but with the living God. How strange, then, that he should continue to resist! Many affect to be astonished at this, and think it must be attributed only to a sovereign controlling influence of God, which rendered it impossible for him to repent or take warning. But the whole conduct of God, shows the improbability of this opinion. And is not the conduct of Pharaoh and his courtiers copied and reacted by thousands, who are never suspected to be under any such necessitating decree? Every sinner under heaven, who has the Bible in his hand, is acting the same part. God says to the swearer and the profane—*Thou shalt not take the name of the Lord thy God in vain*; and yet common swearing and profanity are most scandalously common among multitudes who bear the Christian name, and who presume on the mercy of God to get at last to the kingdom of heaven! He says also—*Remember the Sabbath-day to keep it holy—thou shalt not kill—thou shalt not commit adultery—thou shalt not steal—thou shalt not bear false witness—thou shalt not covet*—and sanctions all these commandments with the most awful penalties; yet, with all these things before them, and the professed belief that they came from God, Sabbath-breakers, men-slayers, adulterers, fornicators, thieves, dishonest men, false witnesses, liars, slanderers, backbiters, covetous men, lovers of the world more than lovers of God, are found by hundreds and thousands! What were the crimes of the poor, half-blind Egyptian king, when compared with those! He sinned against a compa-

CHAPTER X.

Moses is again sent to Pharaoh, and expostulates with him on his refusal to let the Hebrews go, 1-3. The eighth plague, viz. locusts, is threatened, 4. The extent and oppressive nature of this plague, 5, 6. Pharaoh's servants counsel him to dismiss the Hebrews, 7. He calls for Moses and Aaron, and inquires who they are of the Hebrews who wish to go, 8. Moses having answered that the whole people, with their flocks and herds, must go and hold a feast to the Lord, 9. Pharaoh is enraged, and having granted permission only to the men, drives Moses and Aaron from his presence, 10, 11. Moses is commanded to stretch out his hand and bring the locusts, 12. He does so, and an east wind is sent, which blowing all that day and night, brings the locusts the next morning, 13. The devastation occasioned by these insects, 14, 15. Pharaoh is humbled, acknowledges his sin, and begs Moses to intercede with Jehovah for him, 16, 17. Moses does so, and at his request a strong east wind is sent, which carries all the locusts to the Red sea, 18, 19. Pharaoh's heart is again hardened, 20. Moses is commanded to bring the locusts again, 21. The nature, duration, and effects of this, 22, 23. Pharaoh again humbled, consents to let the people go, provided they leave their cattle behind, 24. Moses insists on having all their cattle, because of their sacrifices which they must make to the Lord, 25, 26. Pharaoh again hardened, refuses, 27. Orders Moses from his presence, and threatens him with death should he ever return, 28. Moses departs with the promise of returning no more, 29.

AND the Lord said unto Moses, Go in unto Pharaoh: * for I have hardened his heart,

a Ch. 4. 21. & 7. 14.—Ch. 7. 4.—Deut. 4. 9. Ps. 44. 1. & 71. 15. & 73. 5, &c.—Joel 3.

relatively unknown God: these sin against the God of their fathers—against the God and Father of Him whom they call their Lord and Saviour Jesus Christ! They sin with the Bible in their hand, and a conviction of its divine authority in their hearts! They sin against light and knowledge—against the checks of their consciences, the reproofs of their friends, the admonitions of the messengers of God—against Moses and Aaron in the law—against the testimony of all the prophets—against the evangelists, the apostles, the Maker of heaven and earth, the Judge of all men, and the Saviour of the world! What were Pharaoh's crimes, to the crimes of these? On comparison, his atom of moral turpitude is lost in their world of iniquity. And yet, who supposes these to be under any necessitating decree to sin on, and go to perdition? Nor are they—nor was Pharaoh. In all things, God has proved both his justice and mercy to be clear in this point. Pharaoh, through a principle of *covetousness* refused to dismiss the Israelites, whose services he found profitable to the state; *these* are absorbed in the love of the world, the love of pleasure, and the love of gain; nor will they let one lust go, even in the presence of the thunders of Sinai, or in sight of the agony, bloody sweat, crucifixion, and death of Jesus Christ!—Alas! how many are in the habit of considering Pharaoh the worst of human beings, inevitably cut off from the possibility of being saved, because of his iniquities, who outdo him so far in the viciousness of their lives, that Pharaoh hardening his heart against ten plagues, appears a saint, when compared with those who are hardening their hearts against ten millions of mercies.—Reader, art thou of this number? Proceed no farther! God's judgments linger not. Desperate as thy state is, thou mayest return; and thou, even thou, find mercy through the blood of the Lamb. See the note at the conclusion of the next chapter.

NOTES ON CHAPTER X.

Verse 1. *Hardened his heart!* God suffered his natural obstinacy to prevail, that he might have farther opportunities of showing forth his eternal power and Godhead. See the notes on chap. iv. 21.

Verse 2. *That thou mayest tell in the ears of thy son!* That the miracles wrought at this time might be a record for the instruction of the latest posterity, that Jehovah alone, the God of the Hebrews, was the sole Maker, Governor, and Supporter of the heavens and the earth. Thus we find, God *so did his marvellous works, that they might be had in everlasting remembrance.* It was not to crush the poor worm, Pharaoh, that he wrought such mighty wonders, but to convince his enemies, to the end of the world, that no cunning or power can prevail against him; and to show his followers, that whosoever trusted in him should never be confounded.

Verse 3. *How long wilt thou refuse to humble thyself?* Had it been impossible for Pharaoh, in all the preceding plagues, to have humbled himself and repented, can we suppose that God could have addressed him in such language as the preceding? We may rest assured, that there was always a time in which he might have relented, and that it was because he hardened his heart at such times, that God is said to harden him; i. e. to give him up to his own stubborn and obstinate heart, in consequence of which he refused to let the people go, so that God had a fresh opportunity to work another miracle, for the very gracious purposes mentioned in verse 2d. Had Pharaoh relented before, the same gracious ends would have been accomplished by other means.

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and the heart of his servants, ^b that I might show these my signs before him:

2 And that ^c thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to ^d humble thyself before me? let my people go, that they may serve me;

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the ^e locusts into thy coast:

5 And they shall cover the ^f face of the earth, that one cannot be able to see the earth: and

d 1 Kings 21. 29. 2 Chron. 7. 14. & 34. 27. Job 42. 6. Jer. 13. 18. James 4. 10. 1 Pet. 5. 6.—e Prov. 28. 27. Wisd. 16. 9. Rev. 9. 2.—f Heb. eye. Ver. 15.

The eighth plague—The Locusts.

Verse 4. *To-morrow will I bring the locusts!* The word *arbeh*, a locust, is probably from the root *rabah*, he multiplied, became great, mighty, &c. because of the immense swarms of these animals, by which different countries, especially the east, are infested. The locust, in entomology, belongs to a genus of insects known among naturalists by the term *gryllus*; and includes three species, crickets, grasshoppers, and those commonly called locusts; and as they multiply faster than any other animal in creation, they are properly entitled to the name *arbeh*, which might be translated the numerous or multiplied insect. See this circumstance referred to Judg. vi. 5. vii. 12. Psal. cv. 34. Jerem. xlvii. 23. li. 14. Joel i. 6. Nahum iii. 14. Judith ii. 19, 20. where the most numerous armies are compared to the *arbeh* or locust. The locust has a large open mouth; and in its two jaws it has four incisive teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. Mr. Volney, in Travels in Syria, gives a striking account of this most awful scourge of God:

"Syria partakes, together with Egypt and Persia, and almost all the whole middle part of Asia, in that terrible scourge, I mean those clouds of locusts of which travellers have spoken; the quantity of which is incredible to any person who has not himself seen them, the earth being covered by them for several leagues round. The noise they make in browsing the plants and trees, may be heard at a distance, like an army plundering in secret. Fire seems to follow their tracks. Wherever their legions march, the verdure disappears from the country, like a curtain drawn aside; the trees and plants, despoiled of their leaves, make the hideous appearance of winter instantly succeed to the bright scenes of spring. When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say, that the sun is darkened by them."

Baron de Tott gives a similar account: "Clouds of locusts frequently alight on the plains of the Nogais, (the Tartars) and giving preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is their multitude, it hides the light of the sun. They alight on the fields, and there form a bed of six or seven inches thick. To the noise of their flight succeeds that of their devouring actively, which resembles the rattling of hailstones; but its consequences are infinitely more destructive. Fire itself eats not so fast; nor is there any appearance of vegetation to be found when they again take their flight, and go elsewhere to produce new disasters."

Dr. Shaw, who witnessed most formidable swarms of these in Barbary, in the year 1724 and 1725, gives the following account of them: "They were much larger than our grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was toward the latter end of March. In the middle of April, their numerous swarms, like a succession of clouds, darkened the sun. In the month of May, they retired to the adjacent plains to deposit their eggs: these were not sooner hatched, in June, than the young brood first produced, while in their caterpillar or wormlike state, formed themselves into a compact body of more than a furlong square, and marching directly forward, climbed over trees, walls, and houses, devouring every plant in their way. Within a day or two, another brood was hatched, and advancing in the same manner, gnawed off the young

5 they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.

10 And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.

g Ch. 2. 22. Joel 1. 4. & 2. 25.—h Ch. 23. 21.—i Ch. 23. 23. Josh. 23. 13. 1 Sam. 13. 21. Eccles. 7. 25. 1 Cor. 7. 35.—k Heb. who and who, &c.—l Ch. 5. 1.

m Ch. 7. 19.—n Ver. 4. 5.—o Ps. 73. 46. & 105. 34.—p Joel. 2. 2.—q Ver. 5.—r Ps. 105. 35.—t Heb. hastened to call.—u Ch. 5. 27.

branches and bark of the trees left by the former, making a complete desolation. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else heaped up therein heath, stubble, &c. which they set on fire, but to no purpose; for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeeding one another: while the front seemed regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. In a month's time they threw off their worm-like state; and in a new form, with wings and legs, and additional powers, returned to their former voracity."—*Shaw's Travels*, 187, 188. 4to edition.

The descriptions given by these travellers show that God's army, described by the prophet Joel, chap. ii. was innumerable swarms of locusts, to which the account given by Dr. Shaw and others exactly agrees.

Verse 5. *They shall cover the face of the earth*] They sometimes cover the whole ground to the depth of six or eight inches. See the preceding accounts.

Verse 6. *They shall fill thy houses*] Dr. Shaw mentions this circumstance: "They entered," says he, "into our very houses and bedchambers, like so many thieves."—*Ibid.* p. 187.

Verse 7. *How long shall this man be a snare unto us?*] As there is no noun in the text, the pronoun *zeh*, may either refer to the Israelites, to the plague by which they were then afflicted, or to Moses and Aaron, the instruments used by the Most High in their chastisement. The Vulgate translates *Usquequid patiemur hoc scandalum?*—"How long shall we suffer this scandal or reproach?"

Let the men go, that they may serve the Lord their God] Much of the energy of several passages is lost, by translating *Yehovah*, by the term *Lord*. The Egyptians had their gods, and they supposed that the Hebrews had a God like unto their own; that this Jehovah required their services, and would continue to afflict Egypt till his people were permitted to worship him in his own way.

Egypt is destroyed] This last plague had nearly ruined the whole land.

Verse 8. *Who are they that shall go?*] Though the Egyptians, about fourscore years before, wished to destroy the Hebrews, yet they found them now so profitable to the state, that they were unwilling to part with them.

Verse 9. *We will go with our young and with our old, &c.*] As a feast was to be celebrated to the honour of Jehovah, all who were partakers of his bounty and providential kindness must go and perform their part of the solemnity. The men and the women must make the feast, the children must witness it, and the cattle must be taken along with them, to furnish the sacrifices necessary on this occasion. This must appear reasonable to the Egyptians, because it was their own custom in their religious assemblies. Men, women, and children, attended them, often to the amount of several hundred thousand. *Herodotus* informs us, in speaking of the six annual feasts, cele-

brated by the Egyptians in honour of their deities, that they hold their chief one at the city of *Bubastis* in honour of *Neith* or *Diana*; that they go thither by water in boats, men, women, and children; that during their voyage, some of the women play on castanets, and some of the men upon flutes, while the rest are employed in singing and clapping their hands; and that, when they arrive at *Bubastis*, they sacrifice a vast number of victims, and drink much wine: and that, at one festival, the inhabitants assured him, that there were not assembled fewer than 700,000 men and women, without reckoning the children. *Euterpe*, chap. lix. ix.

Moses and Aaron requesting liberty for the Hebrews to go three days' journey into the wilderness, and with them all their wives, little ones, and cattle, in order to hold a feast unto Jehovah their God, must have, at least, appeared as reasonable to the Egyptians as their going to the city of *Bubastis* with their wives, little ones and cattle, to hold a feast to *Neith*, or *Diana*, who was there worshipped. The parallel, in these two cases, is too striking to pass unnoticed.

Verse 10. *Let the Lord be so with you*] This is an obscure sentence. Some suppose that Pharaoh meant it as a curse, as if he had said, "May your God be as surely with you, as I shall let you go!" For as he purposed not to permit them to go, so he wished them as much of the divine help as they should have of his permission.

Look—for evil is before you] ראו נורא נורא *raa ki raah neged pancycem*—See ye that evil is before your faces. If you attempt to go, ye shall meet with the punishment ye deserve. Probably Pharaoh intended to insinuate, that they had some sinister designs, and that they wished to go in a body, that they might the better accomplish their purpose; but if they had no such designs, they would be contented for the males to go, and leave their wives and children behind; for he well knew, if the men went and left their families, they would infallibly return; but that if he permitted them to take their families with them, they would undoubtedly make their escape: therefore he says, ver. 11. *Go now ye that are men, and serve the Lord.*

Verse 13. *The Lord brought an east wind*] As locusts abounded in those countries, and particularly in Ethiopia, and more especially at this time of the year, God had no need to create new swarms for this purpose; all that was requisite, was to cause such a wind to blow as would bring those which already existed, over the land of Egypt. The miracle in this business was the bringing the locusts at the appointed time, and causing the proper wind to blow for that purpose, and then taking them away after a similar manner.

Verse 14. *Before them there were no such locusts, &c.*] They exceeded all that went before, or were since, in number, and in the devastations they produced. Probably both these things are intended in the passage.—See ver. 15.

Verse 15. *There remained not any green thing*] See the note on ver. 4.

17 Now therefore forgive, I pray thee, my sin only this once, and 'entreat the Lord your God, that he may take away from me this death only.

18 And he 'went out from Pharaoh, and entreated the Lord.

19 And the Lord turned a mighty strong west wind, which took away the locusts, and 'cast them 'into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the Lord 'hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the Lord said unto Moses, 'Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, 'even darkness which may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a 'thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: 'but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and 'said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your 'little ones also go with you.

25 And Moses said, Thou must give 'us also sacrifices and burnt-offerings, that we may sacrifice unto the Lord our God.

26 Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.

27 ¶ But the Lord 'hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.

Ch. 9. 22. 1 Kings 13. 6.—Ch. 9. 30.—x Heb. fastened.—y Joel 2. 30.—z Ch. 4. 21. & 11. 10.—a Ch. 9. 22.—b Heb. that one may feel darkness.

c Ps. 103. 21. Wisd. 17. 2, &c.—d Ch. 9. 22. Wisd. 18. 1.—e Ver. 10. g Heb. into our hands.—h Ver. 30. Ch. 4. 21. & 14. 4, 8.

Verse 17. *Forgive, I pray thee, my sin only this once!* What a strange case! And what a series of softening and hardening, of sinning and repenting! Had he not now another opportunity of returning to God? But the love of gain, and the gratification of his own self-will and obstinacy finally prevailed.

Verse 19. *A mighty strong west wind!* יָם סוּף רָחֵק, literally, the wind of the sea; the wind that blew from the Mediterranean sea, which lay northwest of Egypt, which had the Red sea on the east. Here again God works by natural means: he brought the locusts by the east wind, and took them away by the west or north-west wind, which carried them to the Red sea, where they were drowned.

The Red sea יָם סוּף yam suf, the weedy sea, so called as some suppose, from the great quantity of *algæ*, or seaweed, which grows in it, and about its shores; but Mr. Bruce, who has sailed the whole extent of it, declares that he never saw in it a weed of any kind; and supposes it has its name Suf from the vast quantity of coral which grows in it, as trees and plants do on land. One of these, he observes, from a root nearly central, throw out ramifications on a nearly circular form, measuring twenty-six feet diameter every way, Travels, vol. ii. p. 133. In the Septuagint it is called *ἡ θάλασσα ἡ ἑρυθρὰ*, the Red sea, from which version we have borrowed the name; and Mr. Bruce supposes that it had this name from Edom, or Esau, whose territories extended to its coasts; for it is well known that the word *Edom*, in Hebrew, signifies *red* or *ruddy*. The Red sea, called also the *Arabic gulf*, separates Arabia from Upper Ethiopia and part of Egypt. It is computed to be three hundred and fifty leagues in length from Suez to the Straits of Babelmandel, and is about forty leagues in breadth.

It is not very tempestuous; and the winds usually blow from north to south, and from south to north, six months in the year; and like the monsoons of India, invariably determine the seasons of sailing into or out of this sea. It is divided into two gulfs, that to the east called the *Elanitic gulf*, from the city of *Elana* to the north end of it: and that to the west called the *Heroopolitic gulf*, from the city of *Heroopolis*; the former of which belongs to Arabia, the latter to Egypt. The Elanitic gulf is called by the Arabians *Bahr el Koltum* the sea of destruction or of *Clysma*, an ancient town in that quarter; and the Heroopolitic gulf *Bahr el Akaba*, the sea of *Akaba*, a town situated on its most inland point.

The ninth plague.—The thick darkness.

Verse 21. *Darkness which may be felt!* Probably this was occasioned by a superabundance of aqueous vapours floating in the atmosphere; which were so thick as to prevent the rays of the sun from penetrating through them: an extraordinary thick mist, supernaturally, i. e. miraculously brought on. An awful emblem of the darkened state of the Egyptians and their king.

Verse 23. *They saw not one another!* So deep was the obscurity; and probably such was its nature, that no artificial light could be procured, as the thick clammy vapours would prevent lamps, &c. from burning; or if they even could be ignited, the light, through the palpable obscurity, could diffuse itself to no distance from the burning body. The author of the book of Wisdom, chap. xvii. 2—19, gives a fearful description of this plague. He says the Egyptians were shut up in their houses, the prisoners of darkness: and were fettered with the bonds of a long

night. They were scattered under a dark veil of forgetfulness, being horribly astonished and troubled with strange apparitions; for neither might the corner that held them, keep them from fear; but noises as of waters falling down, sounded about them; and sad visions appeared unto them with heavy countenances. No power of the fire could give them light,—only there appeared unto them a fire kindled of itself very dreadful; for being much terrified, they thought the things which they saw to be worse than the sight they saw not—For though no terrible thing did scare them, yet being scared with beasts that passed by, and hissing of serpents, they died for fear:—for whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken—for they were all bound with one chain of darkness. Whether it were a whistling wind—or a terrible sound of stones cast down, or a running that could not be seen, of tripping beasts; or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains, these things made them to swoon for fear.—See Psal. lxxviii. 49.

To this description nothing need be added, except this circumstance, that the darkness, with its attendant horrors, lasted for three days.

All the children of Israel had light! By thus distinguishing the Israelites, God showed the Egyptians that the darkness was produced by his power—that he sent it in judgment against them for their cruelty to his people—that because they trusted in him, they were exempted from these plagues—that in the displeasure of such a Being, his enemies had every thing to fear, and in his approbation his followers had every thing to hope.

Verse 24. *Only let your flocks and your herds be stayed!* Pharaoh cannot get all he wishes: and as he sees it impossible to contend with Jehovah, he now consents to give up the Israelites, their wives and their children, provided he may keep their flocks and their herds. The cruelty of this demand, is not more evident than its avarice. Had six hundred thousand men, besides women and children, gone three days' journey into the wilderness, without their cattle, they must have inevitably perished, being without milk for their little ones, and animal food for their own sustenance, in a place where little as a substitute could possibly be found. It is evident from this, that Pharaoh intended the total destruction of the whole Israelitish host.

Verse 26. *We know not with what we must serve the Lord, &c.* The law was not yet given—the ordinances concerning the different kinds of sacrifices and offerings, not known. What kind and what number of animals God should require to be sacrificed, even Moses himself could not as yet tell. He therefore very properly insists on taking the whole of their herds with them, and not leaving even one hoof behind.

Verse 27. *The Lord hardened Pharaoh's heart!* He had yet another miracle to work for the complete conviction of the Egyptians, and triumph of his people; and till that was wrought, he permitted the natural obstinacy of Pharaoh's haughty heart to have its full sway, after each resistance of the gracious influence, which was intended to soften and bring him to repentance.

Verse 28. *See my face no more!* Hitherto Pharaoh had left the way open for negotiation: but now, in wrath against Jehovah, he dismisses his ambassador, and threatens him with death, if he should attempt any more to come into his presence.

89 And Moses said, Thou hast spoken well,
I will see thy face again no more.

CHAPTER XI.

God purposes to bring another plague upon Pharaoh, after which he should let the Israelites go, 1. They are commanded to ask gold and silver from the Egyptians, 2. The estimation in which Moses was held among the Egyptians, 3. Moses predicts the destruction of the first-born of the Egyptians, 4-8, and Israel's protection, 7. On seeing which Pharaoh and his servants should entreat the Hebrews to depart, 8. The prediction of his previous obduracy, 9, 10.

AND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterward he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man

1 Heb. 11. 27.—1 Ch. 12. 23, 23. 28.—2 Ch. 2. 22 & 12. 25.—3 Ch. 3. 21. & 12. 28. 29. 1056.—2 Sam. 7. 9. Esther 8. 4. Eccles. 45. 1.

Verse 29. *I will see thy face again no more!* It is very likely that this was the last interview that Moses had with Pharaoh: for what is related, chap. xi. 4-8. might have been spoken on this very occasion, as it is very possible that God gave Moses to understand his purpose to slay the first-born, while before Pharaoh, at this time; so in all probability, the interview mentioned here, was the last which Moses had with the Egyptian king. It is true, that in ver. 31. of chap. xii. it is stated, that Pharaoh called for Moses and Aaron by night, and ordered them to leave Egypt, and to take all their substance with them, which seems to imply that there was another interview; but the words may imply no more than that Moses and Aaron received such a message from Pharaoh. If, however, this mode of interpreting these passages should not seem satisfactory to any, he may understand the words of Moses thus, *I will see thy face, seek thy favour no more* in behalf of my people—which was literally true: for if Moses did appear any more before Pharaoh, it was not as a suppliant, but merely as the ambassador of God, to denounce his judgments, by giving him the final determination of Jehovah, relative to the destruction of the first-born.

1. To the observations at the conclusion of the preceding chapter, we may add, that at first view it seems exceedingly strange, that after all the proofs Pharaoh had of the power of God, he should have acted in the manner related in this and the preceding chapters, alternately sinning and repenting; but it is really a common case: and multitudes who condemn the conduct of this miserable Egyptian king, act in a similar manner. They relent when smarting under God's judgments, but harden their hearts when these judgments are removed. Of this kind I have witnessed numerous cases. To such God says by his prophet, *Why should ye be stricken any more? ye will revolt more and more.* Reader, are not the vows of God upon thee? Often when afflicted in thyself or family, hast thou not said like Pharaoh, (ver. 17.) *Now therefore, forgive, I pray thee, my sin only this once—and take away from me this death only.* And yet when thou hadst respite, didst thou not harden thy heart, and with returning health and strength, didst thou not return unto iniquity? And art thou not still in the broad road of transgression?—Be not deceived: God is not mocked—He warns thee, but he will not be mocked by thee.—*What thou sowest, that thou must reap.* Think then, what a most dreadful harvest thou mayest expect from the seeds of vice which thou hast already sown!

2. Even in the face of God's judgments, the spirit of avarice will make its requisitions! *Only let your flocks and your herds be stayed,* says Pharaoh. *The love of gain* was the ruling principle of this man's soul; and he chooses desperately to contend with the justice of his Maker, rather than give up his bosom sin! Reader, is this not thy own case? And art thou not ready with Pharaoh to say to the messenger of God, who rebukes thee for thy worldly-mindedness, &c. *Get thee gone from me:—Take heed to thyself, and see my face no more.* Esau and Pharaoh have both got a very bad name, and many persons who are repeating their crimes, are the foremost to cover them with obloquy! When shall we learn to look at home? to take warning by the miscarriages of others, and thus shun the pit into which we have seen so many fall? If God were to give the history of every man who hardens himself from his fear, how many Pharaoh-like cases should we have on record! But a day is coming in which the secrets of every heart shall be revealed, and the history of every man's life laid open to an assembled world.

* Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, About midnight will I go into the midst of Egypt:

5 And 'all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

p Ch. 12. 12, 23, 29. Amos 5. 17.—q Ch. 12. 12, 23. Amos 4. 10.—r Ch. 12. 28. Amos 5. 17. Wind. 18. 10.—s Ch. 8. 22.—t Josh. 10. 21.

NOTES ON CHAPTER XI.

Verse 1. *The Lord said unto Moses*] Calmet contends that this should be read in the *preterperfect tense*—for the LORD HAD said to Moses, as the fourth, fifth, sixth, seventh, and eighth verses appear to have been spoken when Moses had the interview with Pharaoh mentioned in the preceding chapter; see the note there on ver. 29. If therefore this chapter be connected with the preceding, as it should be, and the first three verses not only read in the *past tense*, but also in a parenthesis, the sense will be much more distinct and clear than it now appears.

Verse 2. *Let every man borrow*] For a proper correction of the strange mistranslation of the word *shew* *shall* in this verse, see the note on chap. iii. 22.

Verse 3. *The man Moses was very great*] The miracles which Pharaoh and his servants had already seen him work, had doubtless impressed them with a high opinion of his wisdom and power. Had he not appeared in their sight as a very extraordinary person, whom it would have been very dangerous to molest, we may naturally conclude, that some violence would, long ere this, have been offered to his person.

Verse 4. *About midnight will I go out*] Whether God did this by the ministry of a good, or of an evil angel, is a matter of little importance, though some commentators have greatly magnified it. Both kinds of angels are under his power and jurisdiction, and he may employ them as he pleases. Such a work of destruction as the slaying of the first-born, is supposed to be more proper for a bad, than for a good angel. But the works of God's justice are not less holy and pure than the works of his mercy; and the highest archangel may, with the utmost propriety, be employed in either.

Verse 5. *The first-born of Pharaoh, &c.*] From the heir to the Egyptian throne, to the son of the most abject slave, or the principal person in each family. See on chap. xii. ver. 29.

The maid-servant that is behind the mill] The meanest slaves were employed in this work. In many parts of the east, they still grind all their corn with a kind of portable millstones, the upper one of which is turned round by a sort of lever fixed in the rim. A drawing of one of these machines, as used in China, is now before me, and the person who grinds, is represented as pushing the lever before him, and thus running round with the stone. Perhaps something like this is intended by the expression, *behind the mill*, in the text. On this passage Dr. Shaw has the following observation: "Most families grind their wheat and barley at home, having two portable millstones for that purpose; the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expeditions required, a second person is called in to assist; and as it is usual for women alone to be concerned in this employment, who seat themselves over against each other with the millstone between them, we may see not only the propriety of the expression, Exod. xi. 5. of *eng behind the mill*, but the force of another, Matt. xxiv. 7. *that two women shall be grinding at the mill, the one shall be taken and the other left.*" Travels, p. 231. 4to. edn. These portable mills under the name of *querns*, were used among our ancestors in this and the sister kingdoms, and some of them are in use to the present day. Both the instrument and its name, our forefathers seem to have borrowed from the continent.

Verse 6. *There shall be a great cry*] Of the dying and for the dead.—See more on this subject, ch. xii. 30.

8 And "all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people " that follow thee: and after that I will go out. And he went out from Pharaoh in " a great anger.

9 ¶ And the Lord said unto Moses, " Pharaoh

u Ch. 12. 22.—v Heb. that is at thy feet. No Judges 4. 10. & S. S. 1 Kings 22. 18. 2 Kings 2. 2.—w Heb. heat of anger.

Verse 7. *Not a dog move his tongue*] This passage has been generally understood as a *proverbial expression*, intimating, that the Israelites should not only be free from this death, but that they should depart without any kind of molestation: For, though there must be much bustle and comparative confusion in the sudden removal of *six hundred thousand persons*, with their wives, children, goods, cattle, &c. yet this should produce so little alarm, that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.

After giving this general explanation from others, I may be permitted to hazard a conjecture of my own. And, 1. Is it not probable that the allusion is here made to a well-known custom of dogs howling when any mortality is in a village, street, or even house, where such animals are? There are innumerable instances of the faithful house-dog howling when a death happens in the family, as if distressed on the account, feeling for the loss of his benefactor; but their apparent *preaching* such an event by their cries, as some will have it, may be attributed, not to any prescience, but to the exquisite keenness of their scent. If the words may be understood in this way, then the *great cry* through the whole land of Egypt may refer to this very circumstance; as dogs were sacred among them, and consequently religiously preserved, they must have existed in great multitudes. 2. We know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog's head, was called *Anubis latrator*, the *barking Anubis*. May he not be represented as deploring a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at nought? Hence while there was a great cry, *רָוָה נָפְשׁוֹ לְעֵדֻקָּה גְדֹלָה*, throughout all the land of Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to howl for their calamity; nor could the object of the Egyptians' worship inflict any similar punishment on the worshippers of Jehovah.

In honour of this dog-god, there was a city called *Anubis* in Egypt, by the Greeks called *Cynopolis*, the city of the dog, the same that is now called *Menieh*: in this he had a temple, and dogs which were sacred to him, were here fed with consecrated victuals.

Thus, as in the first plagues, their *magicians* were confounded, so in the last, their *gods* were put to flight. And may not this be referred to in chap. xii. 12. when Jehovah says, *Against all the gods of Egypt I will execute judgment*? Should it be objected, that to consider the passage in this light, would be to acknowledge the *being and deity* of the fictitious Anubis, it may be answered, that in the *Sacred Writings* it is not an uncommon thing to see the idol acknowledged in order to show its nullity, and the more forcibly to express contempt for it, for its worshippers, and for its worship. Thus Isaiah represents the Babylonish idols as being endowed with sense, bowing down under the judgments of God, utterly unable to help themselves or their worshippers, and being a burden to the beasts that carried them; *BEU boweth down, NASSO stoopeth: their idols were upon the beasts and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. THEY stoop, they bow down together; they could not deliver the burden, but themselves have gone into captivity.* Chap. xli. 1, 2. The case of Elijah and the prophets of Baal should not be forgotten here: this prophet, by seeming to acknowledge the reality of Baal's being, though by a strong irony, poured the most sovereign contempt upon him, his worshippers, and his worship. And Elijah mocked them and said, *Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked.* 1 Kings xviii. 27. See the observations at the end of chap. xii.

The Lord doth put a difference] See on chap. viii. 22. And for the variations between the Hebrew and Samaritan Pentateuch in this place, see at the end of the chapter.

Verse 8. *And all these thy servants shall come*] A prediction of what actually took place. See chap. xii. 31—33.

Verse 9. *Pharaoh shall not hearken unto you*] Though *shall* and *will* are both reputed signs of the future tense,

shall not hearken unto you; that " my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: " and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

x Ch. 12. 12. & 7. 4. & 10. 1.—y Ch. 7. 3.—z Ch. 10. 20, 27. Rom. 2. 5. & 22.

and by many indiscriminately used; yet they make a most essential difference in composition, in a variety of cases. For instance, if we translate *וְלֹא יִשְׁמָע* *lo yishma*, Pharaoh *shall not hearken*, as in our text, the word *shall* strongly intimates that it was *impossible* for Pharaoh to hearken, and that *God had placed him under that impossibility*; but if we translate, as we should do, Pharaoh *will not* hearken, it alters the case most essentially, and agrees with the many passages in the preceding chapters, where he is said to *have hardened his own heart*: as this proves that he, without any impulsive necessity, obstinately refused to attend to what Moses said or threatened; and that God took the advantage of this obstinacy to work another miracle, and thus multiply his wonders in the land.

Pharaoh will not hearken unto you; and because he would not, God hardened his heart,—left him to his own obstinacy.

To most critics it is well known that there are, in several parts of the Pentateuch, considerable differences between the Hebrew and Samaritan copies of this work. In this chapter, the variations are of considerable importance; and competent critics have allowed that the Samaritan text, especially in this chapter, is fuller and better connected than that of the Hebrew. 1. It is evident that the eighth verse in the present Hebrew text has no natural connexion with the seventh. For in the seventh verse Moses delivers to the Israelites what God had commanded him to say; and in the eighth he appears to *continue* a direct discourse unto Pharaoh, though it does not appear when this discourse was *begun*. This is quite contrary to the custom of Moses, who always particularly notes the commencement of his discourses.

2. It is not likely that the Samaritans have *added* these portions, as they could have no private interest to serve by so doing; and therefore it is likely that these additions were originally parts of the Sacred text, and might have been omitted, because an ancient copyist found the substance of them in other places. It must however be granted, that the principal additions in the Samaritan, are repetitions of speeches which exist in the Hebrew text.

3. The principal part of these additions do not appear to have been borrowed from any other quarter. Interpolations, in general, are easily discerned from the confusion they introduce; but instead of deranging the sense, the additions here, make it much more apparent: for should these not be admitted, it is evident that something is wanting, without which the connexion is incomplete. See *Calmet*. But the reader is still requested to observe, that the supplementary matter in the Samaritan is collected from other parts of the Hebrew text; and that the principal merit of the Samaritan is, that it preserves the words in a better arrangement.

Dr. Kennicott has entered into this subject at large, and by printing the two texts in parallel columns, the supplementary matter in the Samaritan, and the hiatus in the Hebrew text, will be at once perceived. It is well known that he preferred the Samaritan to the Hebrew Pentateuch; and his reasons for that preference in *this case*, I shall subjoin; as the work is extremely scarce from which I select them, one class of readers especially, will be glad to meet with them in this place.

"Within these five chapters, vii., viii., ix., x., and xi. are seven very great differences between the *Hebrew* and *Samaritan* Pentateuch, relating to the *speeches* which denounced seven out of the ten judgments upon the Egyptians: viz. *waters into blood, frogs, flies, murrain, hail, locusts, and destruction of the first-born*. The *Hebrew* text gives the speeches concerning these judgments *only once* at each; but the *Samaritan* gives each speech *twice*. In the *Hebrew* we have the speeches concerning the five first as in command from God to Moses, *without reading that Moses delivered them*; and concerning the two last as delivered by Moses to Pharaoh, *without reading that God had commanded them*. Whereas in the *Samaritan* we find every speech *twice*. God commands *Moses to go and speak thus or thus before Pharaoh—Moses goes and denounces the judgment—Pharaoh disobeys, and the judgment takes place*. All this is perfectly regular, and exactly agreeable to the double speeches of *Homer* in very ancient times. I have not the least doubt, but that the *Hebrew*

CHAPTER XII.

The month Abib is to be considered as the commencement of the year, 1, 2. The passover instituted: the lamb or kid to be used on the occasion, to be taken from the flock the tenth day of the month, and each family to provide one, 3, 4. The lamb or kid to be a male of the first year without blemish, 3. To be killed on the fourteenth day, 6, and the blood to be sprinkled on the side-posts and lintels of the doors, 7. The lamb to be prepared by roasting, and not to be eaten either cold or raw, 8, 9; and no part of it to be left till the morning, 10. The people to eat it with their loins girded, &c. as persons prepared for a journey, 11. Why called the Passover, 12. The blood sprinkled on the door-post, &c. to be a token to them of preservation from the destroying angel, 13. The fourteenth day of the month Abib to be a feast for ever, 14. Unleavened bread to be eaten seven days, 15. This also to be observed in all their generations for ever, 17-21. Moses instructs the elders of Israel how they are to offer the lamb and sprinkle his blood, and for what purpose, 22-23. He bids them to instruct their children in the nature of this rite, 24-27. The children of Israel act as cannibals, 28. All the first-born of Egypt slain, 29, 30. Pharaoh and the Egyptians urge Moses, Aaron, and the Israelites to depart, 31-33. They prepare for their departure, and get gold, silver, and raiment from the Egyptians, 34-35. They journey from Ramesse, to Succoth, in number six hundred thousand men, besides women and children, and a mixed multitude, 37, 38. They take unleavened cakes of the dough they brought with them out of Egypt, 39. The time in which they journeyed in Egypt, 40-42. Discreet ordinances concerning the pass-over, 43-49, which are all punctually observed by the people, who are brought out of Egypt the same day, 50, 51.

An Exod. for 1.
Abib of Nissan.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

a Ch. 13, 4. Dent. 16, 1. & 23, 15. & 34, 19. Lev. 12, 5. Numb. 28, 15. Esther 3, 7. b Or, Kid.—c Lev. 22, 19, 30, 31. Mal. 1, 8, 14. Heb. 9, 14. 1 Pet. 1, 19.

text now wants many words in each of the seven following places: chap. vii. between verses 18. and 19. end of chap. vii. chap. viii. between 19 and 20. chap. x. between 2. and 3. at chap. xi. at verses 3. and 4. The reader will permit me to refer him (for all the words thus omitted) to my own edition of the Hebrew Bible (Oxford 1790. 2 vols. fol.) where the whole differences are most clearly described. As this is a matter of very extensive consequence, I cannot but observe here, that the present Hebrew text of Exod. chap. xi. did formerly, and does still appear to me to furnish a demonstration against itself, in proof of the double speech being formerly recorded there, as it is now in the Samaritan. And some very learned men have confessed the impossibility of explaining this chapter without the assistance of the Samaritan Pentateuch. I shall now give this important chapter as I presume it stood originally, distinguishing by *Italics* all such words as are added to, or differ from, our present translation. And before this chapter must be placed the two last verses of the chapter preceding, Exod. x. 23. *And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.* 29. *And Moses said, Thou hast well spoken: I will see thy face again no more.*

EXODUS XI.

Hebrew text and present version.

1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, afterward he will let you go hence, when he shall tell you go, he shall surely thrust you out hence altogether.
2. Speak now in the ears of the people; and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.
3. And the Lord gave the people favour in the sight of the Egyptians.

Samaritan text and new version.

1. Then Jehovah said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, and afterward he will send you out hence, when he will send you away, he will surely drive you hence altogether.
2. Speak now in the ears of the people; and let every man ask of his neighbour, and every woman of her neighbour vessels of silver, and vessels of gold, and raiment.
3. And I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.
4. For about midnight I will go forth into the midst of the land of Egypt.
5. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh, who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.
6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.
7. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast; that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.
8. And thou shalt be greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

8. This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3. ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house:

4. And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man according to his eating, shall make your count for the lamb.

5. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

d Heb. son of a year. Lev. 22, 12.—e Lev. 22, 5. Numb. 9, 8. & 28, 16. Dent. 16, 1, 6.—f Heb. between the two evenings. Ch. 16, 12.

Hebrew.

4. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt.
5. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.
6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.
7. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Go forth, thou and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in great anger.
9. And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.
10. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

11. And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.
12. And Moses and Aaron performed all these wonders before Pharaoh: but Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

The reader has now the whole of this chapter before him. When, therefore, he has first read the 28th and 29th verses of the preceding chapter, and has then observed, with due surprise, the confusion of the Hebrew text in chap. xi. he will be prepared to acknowledge with due gratitude, the regularity and truth of the Samaritan text, through these many and very considerable differences. REMARKS on select passages in the Old Testament. 8vo. Oxid. 1787.

The reader will pass his own judgment on the weight of this reasoning, and the importance of the additions preserved in the Samaritan text; a conviction of their utility has induced me to insert them.

NOTES ON CHAPTER XII.

Verse 2. *This month shall be unto you the beginning of months*] It is supposed that God now changed the commencement of the Jewish year. The month to which this verse refers, the month Abib, answers to a part of our

7 And they shall take of the blood, and strike it on the two side posts, and on the upper door-post of the houses, wherein they shall eat it.

g Ch. 34. 25. Deut. 16. 8.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Numb. 9. 11. 1 Cor. 5. 8.

March and April; whereas it is supposed that previously to this, the year began with *Tisri*, which answers to a part of our *September*; for in this month the Jews suppose God created the world, when the earth appeared at once with all its fruits, in perfection. From this circumstance, the Jews have formed a twofold commencement of the year, which has given rise to a twofold denomination of the year itself, to which they afterward attended in all their reckonings: that which began with *Tisri* or *September*, was called their *civil* year; that which began with *Abib* or *March*, was called the *sacred* or *ecclesiastical* year.

As the *Exodus* of the Israelites formed a particular era, which is referred to in Jewish reckonings down to the building of the temple, I have marked it as such in the chronology in the margin; and shall carry it down to the time in which it ceased to be acknowledged.

Some very eminently learned men dispute this; and especially Houbigant, who contends with great plausibility of argument, that no new commencement of the year is noted in this place; for, that the year had always begun in this month, and that the words *shall be*, which are inserted by different versions, have nothing answering to them in the Hebrew, which he renders literally thus, *Hic mensis vobis est caput mensium; hic vobis primus est anni mensis*. "This month is to you the head or chief of the months; it is to you the first month of the year." And he observes farther, that God only marks it thus, as is evident from the context, to show the people that this month, which was the beginning of their year, should be so designated as to point out to their posterity, on what month and on what day of the month they were to celebrate the passover and the feast of unleavened bread. His words are these: *Ergo superest, et Hebr. ipso ex contextu efficitur, non hic novi ordinis annum constitui, sed cum anni mensem, qui esset primus, ideo commemorari, ut posteris constaret, quo mense, et quo die mensis pascha et azyma celebranda essent*.

Verse 3. In the tenth day of the month] In after times, they began their preparation on the *thirtieth* day, or day before the *Passover*, which was not celebrated till the *fourteenth* day, see ver. 6. but on the present occasion, as this was their first *passover*, they probably required more time to get ready in: as a state of very great confusion must have prevailed at this time. Mr. Ainsworth remarks, that on this day the Israelites did afterward go through Jordan into the land of Canaan, Josh. iv. 19. And Christ our paschal Lamb, on this day, entered Jerusalem, riding on an ass; the people bearing palm branches, and crying, Hosanna, John xii. 1, 12, 13, &c. and in him this type was truly fulfilled.

A lamb] The original word *rw seh*, signifies the young of sheep and of goats, and may be indifferently translated either *lamb* or *kid*. See ver. 6.

A lamb for a house] The whole host of Israel was divided into *twelve* tribes, these tribes into *families*, the families into *houses*, and the houses into *particular persons*; Numb. i. Josh. vii. 14. Ainsworth.

Verse 4. If the household be too little] That is, if there be not persons enough in one family, to eat a whole lamb, then two families must join together. The rabbins allow that there shall be at least *ten* persons to one paschal lamb, and not more than *twenty*.

Takes it according to the number of the souls] The persons who were to eat of it were to be first ascertained, and then the lamb to be slain and dressed for that number.

Verse 5. Without blemish] Having no natural imperfection, no disease, no deficiency or redundancy of parts. On this point the rabbins have trifled most egregiously, reckoning *fifty* blemishes that render a lamb or a kid, or any animal, improper to be sacrificed: *five* in the ear, *three* in the eye-lid, *eight* in the eye, *three* in the nose, *six* in the mouth, &c. &c.

A male of the first year] That is, Any age in the first year, between *eight* days and *twelve* months.

From the sheep or from the goats] That is, the *rw seh* means either; and either was equally proper, if without blemish. The Hebrews, however, in general, preferred the *lamb* to the *kid*.

Verse 6. Ye shall keep it up until the fourteenth day] The lamb or kid was to be taken from the flock on the *tenth* day, and kept up and fed by itself till the *fourteenth* day, when it was to be sacrificed. This was never commanded nor practised afterward. The rabbins mark four

things that were required in the first passover, that were never required afterward: 1. The eating of the lamb in their houses dispersed through Goshen. 2. The taking the lamb on the tenth day. 3. The striking of its blood on the door-posts and lintels of their houses. And 4. Their eating it in haste. These things were not required of the succeeding generations.

The whole assembly—shall kill it] Any person might kill it; the sacrificial act in this case, not being confined to the priests.

In the evening] בין הערבים *beyn ha-arabayim*, "between the two evenings." The Jews divided the day into *morning* and *evening*: till the sun passed the *meridian*, all was *morning* or *forenoon*; after that, all was *afternoon* or *evening*. Their *first evening* began just after *twelve o'clock*, and continued till *sunset*; their *second evening* began at *sunset*, and continued till *night*, i. e. during the whole time of *twilight*—between *twelve o'clock*, therefore, and the termination of *twilight*, the passover was to be offered.

"The day, among the Jews, had *twelve* hours, Josh. xi. 9. Their *first* hour was about *six o'clock* in the morning with us. Their *sixth* hour was our noon. Their *ninth* hour answered to our *three o'clock* in the afternoon. By this we may understand that the time in which Christ was crucified, began at the *third* hour, that is, at *nine o'clock* in the morning, the ordinary time for the *daily morning sacrifice*, and ended at the *ninth* hour, that is, *three o'clock* in the afternoon, the time of the evening sacrifices, Mark xv. 25, 33, 34, 37. Wherefore their *ninth* hour was their *hour of prayer*, when they used to go into the temple at the daily evening sacrifice, Acts iii. 1. and this was the ordinary time for the passover. It is worthy of remark, that God sets no particular hour for the killing of the passover: any time between the two evenings, i. e. between *twelve o'clock* in the day and the termination of *twilight*, was lawful. The daily sacrifice, see Exod. xxix. 38, 39. was killed at *half-past the eighth* hour, that is, *half an hour before three* in the afternoon; and it was offered up at *half-past the ninth* hour, that is, *half an hour after three*. In the evening of the passover it was killed at *half past the seventh* hour, and offered at *half past the eighth*, that is, *half an hour before three*; and if the evening of the passover fell on the evening of the sabbath, it was killed at *half past the sixth* hour, and offered at *half past the seventh*, that is, *half an hour before two* in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the passover. Agreeably to this, *Maymonides* says, The killing of the passover is after mid-day: and if they kill it before, it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the paschal lambs until the end of the day. By this time of the day, God foreshowed the sufferings of Christ in the evening of times, or in the last days, Heb. i. 2. 1 Pet. i. 19, 28. and about the same time of the day, when the paschal lamb ordinarily died, He died also, viz. at the *ninth* hour: Matt. xxvii. 46—50." See Ainsworth.

Verse 7. Take of the blood and strike it on the two side posts] This was to be done by dipping a bunch of hyssop into the blood, and thus sprinkling it upon the posts, &c. see ver. 22. That this sprinkling of the blood of the paschal lamb, was an emblem of the sacrifice and atonement made by the death of Jesus Christ is most clearly intimated in the Sacred Writings, 1 Pet. i. 2. Heb. ix. 13, 14. viii. 10. It is remarkable that no blood was to be sprinkled on the threshold, to teach, as Mr. Ainsworth properly observes, a reverent regard for the blood of Christ, that men should not tread under foot the Son of GOD, nor count the blood of the covenant wherewith they were sanctified, an unholy thing. Heb. x. 29.

Verse 8. They shall eat the flesh—roast with fire] As it was the ordinary custom of the Jews to *boil* their flesh, some think that the command given here was in opposition to the custom of the Egyptians, who ate *raw* flesh in honour of Osiris. The Ethiopians, are to this day remarkable for eating *raw* flesh; as is the case with most savage nations.

Unleavened bread] מצו מצות, from מצו *matsoh*, to squeeze or compress, because the bread prepared without leaven or yeast was generally compressed, *sad*, or *heavy*.

9 Eat not of it raw, nor sodden at all with water, but ^a roast with fire; his head with his legs, and with the purtenance thereof.

10 ^a And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire.

11 [†] And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: ^a it is the Lord's passover.

^a Deut. 16. 7.—1 Ch. 23. 18. & 34. 25.—^k Deut. 16. 5.—1 Ch. 11. 4, 5. Amos 5. 17. in Numb. 33. 4.

as we term it. The word here properly signifies unleavened cakes; the word for leaven in Hebrew is *for chametz*, which simply signifies to ferment. It is supposed that leaven was forbidden on this and other occasions, that the bread being less agreeable to the taste, it might be emblematical of their bondage and bitter servitude: as this seems to have been one design of the bitter herbs which were commanded to be used on this occasion; but this certainly was not the sole design of the prohibition; leaven itself is a species of corruption, being produced by fermentation, which in such cases, tends to putrefaction. In this very light St. Paul considers the subject in this place; hence, alluding to the passover as a type of Christ, he says, *Purge out therefore the old leaven—for Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*, 1 Cor. v. 6—8.

Bitter herbs] What kind of herbs or sallad is intended by the word *מרורי merarim*, which literally signifies bitter, is not well known. The Jews think *cichory, wild lettuce, horseradish*, and the like, are intended. Whatever may be implied under the term, whether bitter herbs, or bitter ingredients in general, it was designed to put them in mind of their bitter and severe bondage in the land of Egypt, from which God was now about to deliver them.

Verse 9. *With the purtenance thereof*] All the intestines, for these were abused by the heathens for purposes of divination; and when roasted in the manner here directed, they could not be thus used. The command also implies, that the lamb was to be roasted whole; neither the head or legs were to be separated, nor the intestines removed. I suppose that these last simply included the heart, lungs, liver, kidneys, &c. and not the intestinal canal.

Verse 10. *Ye shall let nothing of it remain until the morning*] Merely to prevent putrefaction; for it was not meet that a thing offered to God should be subjected to corruption, which, in such hot countries, it must speedily undergo. Thus the body of our blessed Lord saw no corruption, Psal. xvi. 10. Acts ii. 27. because, like the paschal lamb, it was a sacrifice offered to God.

It appears that, from the Jewish passover, the heathens borrowed their sacrifice, termed *PROPTER VIAM*. It was their custom previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the whole, if possible; but if any part was left, they burned it with fire; and this was called *propter viam*; because it was made to procure a prosperous journey. It was in reference to this, that Cato is said to have rallied a person called Q. Albidius, who, having eaten up all his goods, set fire to his house, his only remaining property. "He has offered his sacrifice *propter viam*," said Cato, "because he has burned what he could not eat." This account is given by Macrobius, Saturn. lib. ii. 2. edit. Bipont. vol. i. p. 333. and is a remarkable instance how closely some of the religious observances of the people of God have been copied by the heathen nations.

Verse 11. *And thus shall ye eat it: with your loins girded*] As in the eastern countries they wear long loose garments, whenever they travel, they tuck up the foreparts of their garments in their girdle, which they wear round their loins.

Your shoes on your feet] This seems particularly mentioned, because not customary. "The easterns throw off their shoes when they eat, because it would be troublesome," says Sir J. Chardin, to keep their shoes upon their feet, they sitting cross-legged on the floor, and having no hinder quarters to their shoes, which are made like *slippers*: and as they do not use tables and chairs as we do in Europe, but have their floors covered with carpets, they throw off their shoes when they enter their apartments, lest they should soil those beautiful pieces of furniture." On the contrary, the Israelites were to have their shoes on, because now about to commence their journey. It was customary among the Romans to lay aside their shoes

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and ^a against all the ^a gods of Egypt I will execute judgment: ^a I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you ^a to destroy you, when I smite the land of Egypt.

^a Or, princes. Ch. 21. 6. & 22. 28. Ps. 82. 1, 6. John 10. 34, 35.—^c Ch. 4. 2. p. Heb. for a destruction.

when they went to a banquet. The servants took them off when they entered the house; and returned them when they departed to their own habitations.

Your staff in your hand] The same writer observes, that the eastern people universally make use of a staff when they travel on foot.

Ye shall eat it in haste] Because they were suddenly to take their departure; the destroying angel was at hand, their enemies were coming against them, and they had not a moment to lose.

It is the Lord's PASSOVER.] That is, Jehovah is now about to pass over the land, and the houses only where the blood is sprinkled, shall be safe from the stroke of death. The Hebrew word *pasach*, which we very properly translate PASSOVER, and which should be always pronounced as two words, has its name from the angel of God passing by or over the houses of the Israelites, on the posts and lintels of which the blood of the lamb was sprinkled; while he stopped at the houses of the Egyptians to slay their first-born.

Verse 12. *Against all the gods of Egypt, &c.*] As different animals were sacred among the Egyptians, the slaying of the first-born of all the beasts might be called executing judgment upon the gods of Egypt. As this, however, does not appear very clear and satisfactory, some have imagined that the word *עֲלֵהֶם* should be translated *princes*, which is the rendering in our margin; for as these princes, which were rulers of the kingdom under Pharaoh, were equally hostile to the Hebrews with Pharaoh himself, therefore these judgments fell equally heavy on them also. But, we may ask, Did not these judgments fall equally on all the families of Egypt, though multitudes of them had no particular part either in the evil counsel against the Israelites, or in their oppression? Why then distinguish those in calamities, in which all equally shared? None of these interpretations, therefore, appear satisfactory. Houbigant, by a very simple and natural emendation, has, he thinks, restored the whole passage to sense and reason. He supposes, that *עֲלֵהֶם*, gods, is a mistake for *עֲלֵהֶם*, *ahley, tents, or habitations*; the *עֲלֵהֶם*, and the *עֲלֵהֶם*, being merely interchanged. This certainly gives a very consistent sense, and points out the universality of the desolation, to which the whole context continually refers. He therefore contends that the text should be read thus—*And on all the tents or habitations of Egypt I will execute judgment!* by which words the Lord signified, that not one dwelling in the whole land of Egypt should be exempted from the judgment here threatened. It is but justice to say, that however probable this criticism may appear, it is not supported by any of the ancient versions, nor by any of the MSS. collated by Kennicott and De Ross. The parallel place also, Numb. xxxiii. 4. is rather against Houbigant's interpretation—*For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their gods also* [עֲלֵהֶם *u be de-hayhem*] *the Lord executed judgments.* But Houbigant amends the word in this place, in the same way as he does that in Exodus. There appears also to be an allusion to this former judgment, Isai. xix. 1. *Behold, the Lord shall come into Egypt, and the idols* [עֲלֵהֶם *elyley*] *of Egypt shall be moved at his presence.* And in Jerem. xliii. 13. *The houses of the gods* [עֲלֵהֶם *u batey elohay*] *of the Egyptians shall he burn with fire.* The rabbins say, that "when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces."—When a nation was conquered, it was always supposed that their gods had either abandoned them, or were overcome. Thus Egypt was ruined, and their gods confounded and destroyed by Jehovah.—See the note on chap. xi. 7.

Verse 13. *The blood shall be to you for a token*] It shall be the sign of the destroying angel, that the house on which he sees this blood sprinkled is under the protection of God, and that no person in it is to be injured. See on ver. 11.

14 And this day shall be unto you ^a for a memorial; and ye shall keep it a ^b feast to the LORD throughout your generations; ye shall keep it a ^c feast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^a that soul shall be cut off from Israel.

16 And in the first day *there shall be* ^a a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save *that* which every ^b man must eat, that only may be done of you.

17 And ye shall observe the *feast* of unleavened bread; for ^a in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

^a Ch. 13. 9.—^b Lev. 23. 4, 5. 2 Kings 23. 21.—^c Ver. 39, 42 & Ch. 13. 16.—^d Ch. 13. 6, 7 & 23. 18, 19, 23. Lev. 23. 4, 5. Numb. 28. 17. Deut. 16. 3, 4 & 1 Cor. 5. 7. ^e Gen. 17. 14. Numb. 5. 12.—^f Lev. 23. 7, 8. Numb. 28. 18, 25.—^g Heb. soul. ^h Ch. 13. 2.—ⁱ Lev. 23. 5. Numb. 28. 16.

Verse 14. A memorial] To keep up a remembrance of the severity and goodness, or justice and mercy of God. *Ye shall keep it a feast*—it shall be annually observed, and shall be celebrated with solemn religious joy.—*Throughout your generations*—as long as ye continue to be a distinct people—an ordinance, a divine appointment—an institution of God himself, neither to be altered nor set aside by any human authority.

For ever] *חַי וְעָד* *chukath Olam*, an everlasting or endless statute, because representative of the Lamb of God who taketh away the sin of the world; whose mediation, in consequence of his sacrifice, shall endure while *time itself lasts*; and to whose merits and efficacy, the salvation of the soul shall be ascribable throughout *eternity*! This, therefore, is a statute and ordinance, that can have no end, either in this world or in the world to come. It is remarkable that though the Jews have ceased from the whole of their sacrificial system, so that sacrifices are no longer offered by them in any part of the world, yet they all, in all their generations and in all countries, keep up the remembrance of the pass-over, and observe the feast of unleavened bread! But no lamb is sacrificed. Their sacrifices have all totally ceased, ever since the destruction of Jerusalem by the Romans. Even the flesh that is used on this occasion, is partly *roasted*, and partly *boiled*, that it may not even resemble the primitive sacrifice; for they deem it *unlawful* to sacrifice out of Jerusalem. The truth is, the true Lamb of God that taketh away the sin of the world, *has been offered*; and they have no power to restore the ancient type. See on ver. 27.

Verse 15. Seven days shall ye eat unleavened bread] This has been considered as a distinct ordinance, and not essentially connected with the passover. The passover was to be observed on the fourteenth day of the first month; the feast of unleavened bread began on the *fifteenth*, and lasted seven days; the first and the last of which were holy convocations.

That soul shall be cut off] There are *thirty-six* places, in which this *excision* or *cutting off* is threatened against the Jews for neglect of some particular duty; and what is implied in the thing itself, is not well known. Some think it means a violent death: some a premature death; and some an eternal death. It is very likely that it means no more, than the separation from the rights and privileges of an Israelite; so that after this excision, the person was considered as a mere stranger, who had neither lot nor part in Israel, nor any right to the blessings of the covenant. This is probably what St. Paul means, Rom. ix. 3. But we naturally suppose this punishment was not inflicted, but on those who had showed a *marked* and *obstinate* contempt for the divine authority. This punishment appears to have been nearly the same with *excommunication* among the Christians: and from this general notion of the *cutting off*, the Christian excommunication seems to have been borrowed.

Verse 16. In the first day—and in the seventh day there shall be a holy convocation] This is the first place where we meet with the account of an assembly collected for the

19 ^a Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^b even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, ^a Draw out and take you a ^b lamb according to your families, and kill the passover.

22 ^a And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and ^b strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and ^c will not suffer ^d the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be

^a Exod. 23. 18. & 34. 18. Deut. 16. 3. 1 Cor. 5. 7, 8.—^b A Numb. 9. 12.—^c Ver. 8. Numb. 9. 4. Josh. 5. 10. 2 Kings 23. 21. Ezra 6. 22. Matt. 23. 18, 19. Mark 14. 13-16. Luke 22. 7, 8.—^d Or, *kill*—^e Heb. 11. 28.—^f Ver. 7.—^g V. 12, 13.—^h Ezek. 9. 6. Rev. 7. 3. & 9. 4.—ⁱ 2 Sam. 16. 16. 1 Cor. 10. 10. Hab. 11. 32.

mere purpose of religious worship. Such assemblies are called *holy convocations*, which is a very appropriate appellation for a religious assembly: they were *called* together by the express command of God; and were to be employed in a work of *holiness*: *מִקְרָא* *mikra*, convocation, is a word of similar import with the Greek *ἐκκλησία*, which we commonly translate *church*, and which properly signifies an assembly convened by public call.

Verse 17. Self-same day] *בְּיוֹם בְּעֵלְתָם*—in the body of this day, or in the strength of this day—probably they began their march about day-break, called here *the body* or *strength* of the day; and in Deut. xvi. 1. *by night*, some time before the sun rose.

Verse 19. No leaven found in your houses] To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. And so strict were they in their observance of the letter of this law, that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. We have already seen that *leaven* was an emblem of sin, because it proceeded from corruption: and the putting away of this, implied the turning to God with simplicity and uprightness of heart. See the note on ver. 8. and on ver. 27.

Verse 21. Kill the passover.] That is, the lamb, which was called the *pascal* or *passover* lamb; the animal that was to be sacrificed on this occasion, got the name of the institution itself: thus the word *covenant* is put often for the sacrifice offered in making the covenant—so the rock was *Christ*, 1 Cor. x. 4. *bread* and *wine*, the *body* and *blood* of *Christ*, Mark xiv. 22, 24. St. Paul copies the expression, 1 Cor. v. 7. *Christ our pass-over* (that is, our pascal lamb) is sacrificed for us.

Verse 22. A bunch of hyssop] The original word *חֲמֵץ* *esob* has been variously translated *musk*, *rosemary*, *poly-pody* of the wall, *mint*, *origanum*, *marjoram*, and *myrtle*; the latter seems to be the most proper. Parkhurst says it is named from its detestive and cleansing qualities, whence it was used in sprinkling the blood of the pascal lamb, in cleansing the leprosy, Lev. xiv. 4, 6, 51, 52, in composing the water of purification, Numb. xix. 6, and sprinkling it, ver. 18. It was a type of the *purifying* virtue of the bitter sufferings of Christ. And it is plain from Psal. li. 9. that the Psalmist understood its meaning. Among botanists, Hyssop is described as "a genus of the *gymnospermia* (naked seed) order, belonging to the *didymia* class of plants. It has under shrubby, low, bushy stalks, growing a foot and a half high; small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers of different colours, in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste. The leaves of this plant are particularly recom-

come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote

the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the cap-

1 Ch. 3. 6, 12.—k Ch. 12. 8, 14. Deut. 16. 7. Josh. 4. 6. Ps. 78. 6.—Ver. 11. m Ch. 4. 31.—n Exod. 11. 23.

o Ch. 11. 4.—p Num. 8. 17. & 23. 4. Ps. 78. 51. & 105. 36. & 135. 2. & 136. 18. r Ch. 4. 22. & 11. 5. Wad. 18. 11.

mended in humoral asthmas, and other disorders of the breast and lungs, and greatly promote expectoration." Its medicinal qualities were probably the reason why this plant was so particularly recommended in the Scriptures.

Verse 26. *What mean ye by this service?* The establishment of this service annually, was a very wise provision to keep up in remembrance this wonderful deliverance. From the remotest antiquity, the institution of feasts, games, &c. has been used to keep up the memory of past grand events. Hence God instituted the sabbath, to keep up the remembrance of the creation; and the pass-over to keep up the remembrance of the deliverance from Egypt. All the other feasts were instituted on similar reasons. The Jews never took their sons to the tabernacle or temple till they were twelve years of age, nor suffered them to eat of the flesh of any victim till they had themselves offered a sacrifice at the temple, which they were not permitted to do before the twelfth year of their age. It was at this age that Joseph and Mary took our blessed Lord to the temple, probably for the first time, to offer his sacrifice.—See Calmet.

Verse 27. *It is the sacrifice of the Lord's passover* We have already intimated, that the paschal lamb was an illustrious type of Christ; and we shall find, that every thing in this account is typical, or representative. 1. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. Satan reigns over both body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. Reader, is this thy case? 2. The mercy of God projects the redemption of man from this cruel bondage and oppression; and a sacrifice is appointed for the occasion, by God himself; to be offered with particular and significant rites and ceremonies, all of which represented the passion and death of our blessed Lord; and the great end for which he became a sacrifice, viz. the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark, 1st. That the anniversary or annual commemoration of the passover was strictly and religiously kept by the Jews, on the day, and hour of the day, on which the original transaction took place, throughout all their succeeding generations. 2dly, That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3dly, That after the destruction of Jerusalem, the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against the Author and grace of the Gospel. 4thly, That the sacrament of the Lord's supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day! 5thly, That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the passover, commanded his disciples, saying, Take, eat, this is my body, which is given for you; do this in remembrance of ME. In the communion service of the Church of England, the spirit and design both of the type and antitype, are most expressively condensed into one point of view, in the address to the communicant. "Take and eat this in remembrance that Christ died for thee; and feed upon him in thy heart by FAITH, with THANKSGIVING." Thus, God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the paschal lamb should be the signifier till the passion and death of Christ; and that afterward bread and wine taken sacramentally in commemoration of his crucifixion, should

be the continual representatives of that sacrifice till the end of the world. Thus the passover in itself, and in its reference, is an ordinance for ever; and thus the words of the Lord are literally fulfilled. Reader, learn from this, 1. That if thou art not rescued from the thralldom of sin, thou must perish for ever. 2. That nothing less than the power and mercy of God can set thee free. 3. That God will save thee in no other way, than by bringing thee out of thy sinful state, and from thy wicked practices, and companions. 4. That in order to thy redemption, it was absolutely necessary that the Son of God should take thy nature upon him, and die in thy stead. 5. That unless the blood of this sacrifice be sprinkled in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away. 6. That as the blood of the paschal lamb must be sprinkled on every house, in order to the preservation of its inhabitants, so there must be a personal application of the blood of the cross to thy conscience, to take away thy sins. 7. As it was not enough that the passover was instituted, but the blood must be sprinkled on the lintels and door-posts of every house, to make the rite effectual to the salvation of each individual; so, it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the opportunity of hearing the Gospel, is saved by that death, who does not, by faith, get a personal application of it to his own heart. 8. That those who wish for an application of the atoning blood, must receive this spiritual passover, with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God; it being impossible, not only to a gross sinner, continuing such, to be finally saved, (however he may presume upon the mercy of God) but also to a worldly-minded man, to get to the kingdom of God: for Christ died to save us from the present evil world, according to the will of God. 9. That in order to commemorate aright, in the sacrament of the Lord's supper, the great atonement made for the sin of the world, all leaven of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning. See 1 Cor. v. 7. 8.

Ver. 29. *Smote all the first-born* If we take the term first-born in its literal sense only, we shall be led to conclude, that in a vast number of the houses of the Egyptians there could have been no death, as it is not at all likely that every first-born child of every Egyptian family, was still alive; and that all the first-born of their cattle still remained. And yet it is said, ver. 30. that there was not a house where there was not one dead. The word, therefore, must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures it is evident that it means the chief, most excellent, best beloved, most distinguished, &c. In this sense our blessed Lord is called the first-born of every creature, Coloss. i. 15. and, the first-born among many brethren, Rom. viii. 29. that is, he is more excellent than all creatures, and greater than all the children of men. In the same sense we may understand Rev. i. 5. where CHRIST is called the first-born from the dead, i. e. the chief of all that have ever visited the empire of death, and on whom death has had any power; and the only one, who by his own might, quickened himself. In the same sense wisdom is represented as being brought forth before all the creatures, and being possessed by the Lord in the beginning of his ways, Prov. viii. 22—30. that is, the wisdom of God is peculiarly conspicuous in the production, arrangement, and government of every part of the creation. So Ephraim is called the Lord's first-born, Jer. xxxi. 9. And the people of Israel are often called by the same name, see Exod. iv. 22. Israel is my son, my first-born: that is, the people in whom I particularly delight and whom I shall especially support and defend. And because the first-born are, in general, peculiarly dear to their parents, and because among the Jews, they had especial and peculiar privileges, whatever was most dear, most valuable,

tive that *was* in the *dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And *he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, *both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 *Also take your flocks and your herds, as ye have said, and be gone; and *bless me also.

33 * And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, * We be all dead men.

^a Heb. house of the pit.—Ch. 11. 6. Prov. 21. 13. Amos 5. 17. James 2. 19. ^b Ch. 11. 1. Ps. 105. 38.—Ch. 10. 9.—Ch. 12. 38.—x Ch. 27. 31.—y Ch. 11. 2. Ps. 105. 38.

and most prized, was thus denominated. So Micah vi. 7. *Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?* Shall I give up the most beloved child I have, he that is most dear and most necessary to me, in order to make an atonement for my sins? In like manner the prophet Zech. xii. 10. speaking of the conversion of the Jews to the Gospel of Christ, represents them as looking on him whom they have pierced, and being as one that is in bitterness for his first-born: that is, they shall feel distress and anguish as those who had lost their most beloved child. So the church triumphant in the kingdom of God, are called, Heb. xii. 23. *the general assembly and church of the first-born*, i. e. the most noble and excellent of all human if not created beings. So Homer, *Il. iv. v. 102.* ἄριστος πρωτόγονος ἵφιτος κλεινὸν ἑσπερίων. "A hecatomb of lambs, all firstlings of the flock." That is, the most excellent of their kind.

In a contrary sense, when the word *first-born* is joined to another that signifies any kind of misery or disgrace, it then signifies the depth of misery, the utmost disgrace. So the *first-born of the poor*, *Isai. xiv. 30.* signifies the most abject, destitute, and impoverished. The *first-born of death*, *Job xviii. 13.* means the most horrible kind of death. So in the threatening against Pharaoh, chap. xi. 5. where he informs him that he will slay all the first-born, *from the first-born of Pharaoh that sitteth upon the throne, to the first-born of the maid-servant that is behind the mill*, he takes in the very highest and lowest conditions of life. As there was no state in Egypt superior to the throne, so there was none inferior to that of the female slave that ground at the mill. The prophet Habakkuk seems to fix this as the sense in which the word is used here; for speaking of the plagues of Egypt in general, and the salvation which God afforded his people, he says, chap. iii. 13. *Thou ventest forth for the salvation of thy people—thou woundedst the head (ῥῆμα ῥοῆς, the chief, the most excellent) of the house of the wicked—of Pharaoh and the Egyptians.* And the author of the book of Wisdom understood it in the same way. *The master and the servant were punished after one manner; and like as the king, so suffered the common people—for in one moment the noblest offspring of them was destroyed:* chap. xviii. 11, 12. And in no other sense can we understand the word in *Psalm lxxxix. 27.* where, among the promises of God to David, we find the following, *Also I will make him my first-born, higher than the kings of the earth;* in which passage, the latter clause explains the former: David, as king, should be the first-born of God, i. e. he should be higher than the kings of the earth—the most eminent potentate in the universe. In this sense, therefore, we should understand the passage in question: the most eminent person in every family in Egypt, as well as those who were literally the first-born, being slain in this plague. Calmet and some other critics particularly contend for this sense.

Verse 30. *There was a great cry*] No people in the universe were more remarkable for their mournings than the Egyptians, especially in matters of religion: they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets, and howled in the most lamentable and frantic manner, see *Diod. Sicul. lib. i.* and *Herod. lib. ii. c. 86, 86.* And this latter author, happening to be in Egypt on one of their solemnities, saw myriads of people whipping and beating themselves in this manner, *lib. ii. c. 80.* and see *Mr. Bryant on the Plagues of Egypt*, where many examples are given, p. 162, &c. How dreadful must the scene of horror and distress appear, when there was not one house or family in Egypt where there

34 And the people took their dough before it was leavened, their *kneading troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians *jewels of silver, and jewels of gold, and raiment:

36 * And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required.* And *they spoiled the Egyptians.

37 ¶ And *the children of Israel journeyed from *Rameses to Succoth, about *six hundred thousand on foot *that were* men, besides children.

^a Gen. 20. 3.—a. Or, dough. Ch. 8. 3.—b Ch. 3. 22 & 11. 2.—c Ch. 3. 21. & 11. 3. ^d Gen. 15. 14. Ch. 3. 22. Ps. 105. 37. Numb. 33. 3, 5.—e Gen. 47. 11.—g Gen. 12. 2 & 49. 3. Ch. 36. 26. Numb. 1. 46. & 11. 21.

was not one dead; and according to their custom, all the family running out into the streets, bewailing this calamity!

Verse 31. *Called for Moses and Aaron*] That is, he sent the message here mentioned to them; for it does not appear that he had any farther interview with Moses and Aaron, after what is mentioned, chap. x. 28, 29. and xi. 8. See the notes there.

Verse 33. *The Egyptians were urgent upon the people*] They felt much, they feared more; and therefore wished to get immediately rid of a people, on whose account they found they were smitten with so many and such dreadful plagues.

Verse 34. *They took their dough before it was leavened, &c.*] There was no time now to make any regular preparation for their departure, such was the universal hurry and confusion. The Israelites could carry but little of their household utensils with them; but some, such as they kneaded their bread and kept their meal in, they were obliged to carry with them. The *kneading troughs* of the Arabs are comparatively small wooden bowls, which, after kneading their bread in, serve them as dishes, out of which they eat their victuals. And as to these being bound up in their clothes, no more may be intended than their wrapping them up in their long loose garments, or in what is still used among the Arabs, and called *hykes*, which is a long kind of blanket, something resembling a Highland plaid, in which they often carry their provisions, wrap themselves by day, and sleep at night. Dr. Shaw has been particular in his description of this almost entire wardrobe of an Arab. He says, they are of different sizes and of different qualities, but generally about six yards in length, and five or six feet broad. He supposes, that what we call Ruth's veil, *Ruth iii. 15.* was a *hyke*, and that the same is to be understood of the clothes of the Israelites mentioned in this verse. See his *Travels*, p. 224. 4to. edition.

Verse 35. *They borrowed of the Egyptians*] See the note on chap. iii. 22. where the very exceptionable term *borrow* is largely explained.

Verse 37. *From Rameses to Succoth*] Rameses appears to have been another name for Goshen, though it is probable that there might have been a chief city or village in that land where the children of Israel rendezvoused, previously to their departure, called Rameses. As the term Succoth signifies *booths* or *tents*, it is probable that this place was so named from its being the place of the first encampment of the Israelites.

Six hundred thousand] That is, there was this number of effective men, twenty years old and upwards, who were able to go out to war. But this was not the whole number, and therefore the sacred writer says, they were about 600,000; for when the numbers were taken about thirteen months after this, they were found to be *six hundred and three thousand, five hundred and fifty*, without reckoning those under twenty years of age, or any of the tribe of Levi, see *Numb. i. 45, 46.* But besides those on foot, or foot-men, there were no doubt many *old* and comparatively *infirm persons*, who rode on camels, horses, or asses, besides the immense number of women and children, which must have been, at least, three to one of the others; and the mixed multitude, ver. 38. probably of refugees in Egypt, who came to sojourn there, because of the dearth which had obliged them to emigrate from their own countries; and who now, seeing that the hand of Jehovah was against the Egyptians, and with the Israelites, availed themselves of the general consternation, and took their leave of Egypt; choosing Israel's God for their portion, and his people for their companions. Such a company moving at once, and emigrating from their own country, the world never before nor since witnessed; no doubt upwards of two millions of souls, besides their *stocks*

38 And ^a a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened; because ⁱ they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* ⁱ four hundred and thirty years.

41 And it came to pass at the end of the four

hundred and thirty years, even the self-same day it came to pass, that all ⁱ the hosts of the LORD went out from the land of Egypt.

42 It is ^a a night ^a to be much observed unto the LORD, for bringing them out from the land of Egypt: this is that night of the LORD, to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is ⁱ the ordinance of the passover: There shall no stranger eat thereof:

^a Heb. a great mixture. Numb. 11. 4.—ⁱ Ch. 6. 1. & 11. 4. Ver. 33.—ⁱ Gen. 15. 13. Acta 7. 6. Gal. 2. 17.

and herds, *even* very much cattle; and what but the mere providence of God, could support such a multitude, and in the wilderness too, where to this day, the necessities of life are not to be found?

Suppose we take them at a rough calculation, thus, two millions will be found too small a number.

Effective men, 50 years old and upwards	600,000
Two-thirds of whom we may suppose were married, in which case their wives would amount to	400,000
These on an average, might have five children under 50 years of age, an estimate which falls considerably short of the number of children each family must have averaged, in order to produce from 75 persons, in A. M. 2263, upwards of 600,000 effective men in A. M. 2494, a period of only 231 years	2,000,000
The Levites, who probably were not included among the effective men	45,000
Their wives	30,000
Their children	165,000
The mixed multitude, probably not less than	20,000
Total	2,920,000

Besides a multitude of *old* and *infirm* persons, who would be obliged to ride on camels and asses, &c. and who must, from the proportion that such bear to the young and healthy, amount to many thousands more! Exclude even the Levites and their families, and upwards of three millions will be left.

Had not Moses the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective Providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an ample demonstration of the divine mission of Moses, and of the authenticity and divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations, whom they must expel before they could possess the country, would have implied such an extreme of madness and folly, as has never been witnessed in an individual; and such a blind credulity in the multitude, as is unparalleled in the annals of mankind! The succeeding stupendous events proved that Moses had the authority of God to do what he did: and the people had, at least, such a general conviction that he had this authority, that they implicitly followed his directions, and received their law from his mouth.

Verse 40. *Now the sojourning of the children of Israel, &c.* The statement in this verse is allowed on all hands to be extremely difficult: and therefore the passage stands in especial need of illustration. "That the descendants of Israel did not dwell 430 years in Egypt," says Dr. Kennicott, may be easily proved; and has often been demonstrated. Some, therefore, imagine, that by Egypt here, both it and Canaan are to be understood. But this greater latitude of place will not solve the difficulty: since the Israelites, including Israel their father, did not sojourn 430 years in both countries, previous to their departure from Egypt. Others, sensible of the still remaining deficiency, would not only have Egypt in the text to signify it and Canaan; but, by a figure more comprehensive, would have the children of Israel to mean, Israel's children; and Israel their father, and Isaac the father of Israel, and part of the life of Abraham, the father of Isaac.

"Thus, indeed," says Dr. Kennicott, "we arrive at the exact sum, and by this method of reckoning we might arrive at any thing—but *truth*; which we may presume was never thus conveyed by an inspired writer." But can the difficulty be removed without having recourse to such absurd shifts? Certainly it can. The Samaritan Pentateuch, in all its manuscripts and printed copies, reads the place thus:

וְהָיָה כִּי יֵצֵאוּ מִן־מִצְרָיִם
וְיֵצֵאוּ מִן־מִצְרָיִם
וְיֵצֵאוּ מִן־מִצְרָיִם
וְיֵצֵאוּ מִן־מִצְרָיִם
וְיֵצֵאוּ מִן־מִצְרָיִם

ⁱ Ch. 7. 4. & Ver. 51.—^a Heb. a night of observations.—^a See Dent. 16. 6. & Numb. 9. 14.

Umshab beney Yisrael vebotam dsher yashabu baarets Canaan ubaarets mitsratim shelostim shanah vearba meath shanah.

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430." The same sum is given by St. Paul, Gal. iii. 17. who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers*, and *in the land of Canaan*, which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe, that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic, as well as most ancient copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses, the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves; for, from Abraham's entry into Canaan to the birth of Isaac, was 25 years, Gen. xii. 4.—xvii. 1.—21. Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26. And Jacob was 130 at his going down into Egypt, Gen. xlviii. 9. which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed.—See Kennicott's Dissertation on the Hebrew Text.

Verse 42. *A night to be much observed* A night to be held in everlasting remembrance, because of the peculiar display of the power and goodness of God; the observance of which annually, was to be considered a religious precept, while the Jewish nation should continue.

Verse 43. *This is the ordinance of the passover* From the last verse of this chapter, it appears pretty evident, that this, to the 50th verse inclusive, constituted a part of the directions given to Moses relative to the proper observance of the first passover, and should be read conjointly with the preceding account, beginning at verse 21. It may be supposed that these latter verses contained such particular directions as God gave to Moses after he had given those general ones mentioned in the preceding verses; but they seem all to belong to this first passover.

No stranger shall eat of it בן נכר *ben nekar*, the son of a stranger, or foreigner; i. e. one who was not of the genuine Hebrew stock, or who had not received circumcision; for any *circumcised* person might eat the passover, as the total exclusion extends only to the *uncircumcised*, see ver. 48. As there are two sorts of strangers mentioned in the Sacred Writings; one who was admitted to all the Jewish ordinances, and another, who, though he dwelt among the Jews, was not permitted to eat the passover, or partake of any of their solemn feasts, it may be necessary to show what was the essential point of distinction, through which the one was admitted, and the other excluded.

In treatises on the religious customs of the Jews, we frequently meet with the term *proselyte*, from the Greek προσελυτης, a stranger, or foreigner, one who is come from his own people and country to sojourn with another. All who were not descendants of some one of the twelve sons of Jacob, or of Ephraim and Manasseh, the two sons of Joseph, were reputed *strangers* or *proselytes*, among the Jews. But of those strangers or proselytes, there were two kinds, called among them *proselytes of the gate*, and *proselytes of justice* or of the covenant. The

44 But every man's servant that is bought for money, when thou hast ^pcircumcised him, then shall he eat thereof.

45 'A foreigner, and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; 'neither shall ye break a bone thereof.

47 'All the congregation of Israel shall * keep it.

p Gen. 17. 12, 13.— Lev. 22. 10.— Numb. 9. 12. John 19. 33, 36.— 1 Ver. 6. Numb. 9. 13.

former were such as wished to dwell among the Jews, but would not submit to be circumcised: they, however, acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah; but were not obliged to observe any of the Mosaic institutions. The latter submitted to be circumcised, obliged themselves to observe all the rights and ceremonies of the law, and were in nothing different from the Jews, but merely in their having once been *heathens*. The former, or *proselytes of the gate*, might not eat the passover, or partake of any of the sacred festivals; but the latter, the *proselytes of the covenant*, had the same rights, spiritual and secular, as the Jews themselves.—See ver. 43.

Verse 45. *A foreigner*] *זָרָא toshab*, from *זָרָא yashab*, to sit down, or dwell, one who is a mere sojourner, for the purpose of traffic, merchandise, &c. but who is neither proselyte of the gate, nor of the covenant.

And a hired servant] Who, though he be bought with money, or has indented himself for a certain term, to serve a Jew; yet has not become either *proselyte of the gate*, or of the covenant. None of these shall eat of it, because not circumcised; not brought under the bond of the covenant; and not being under obligation to observe the Mosaic law, had no right to its privileges and blessings. Even under the Gospel of our Lord Jesus Christ, He is the Author of eternal salvation only to them who obey Him, Heb. v. 9. And those who become Christians, are chosen to salvation through sanctification of the Spirit, and belief of the truth, 2 Thess. ii. 13. And the grace of God, that bringeth salvation to all men, hath appeared; teaching us, that DENYING UNGODLINESS and WORLDLY LUSTS, we should live SOBERLY, RIGHTEOUSLY, and GODLY, in this present world, Tit. ii. 11, 12. Such persons only, walk worthy of the vocation wherewith they are called.

Verse 46. *In one house shall it be eaten*] In one family, if that be large enough, if not, a neighbouring family might be invited, verse 4.

Thou shalt not carry forth ought of the flesh] Every family must abide within doors, because of the destroying angel; none being permitted to go out of his house till the next day, ver. 22.

Neither shall ye break a bone thereof] As it was to be eaten in haste, ver. 11. there was no time either to separate the bones, or to break them, in order to extract the marrow; and lest they should be tempted to consume time in this way, therefore this ordinance was given. It is very likely that, when the whole lamb was brought to table, they cut off the flesh without even separating any of the large joints, leaving the skeleton, with whatever flesh they could not eat, to be consumed with fire, ver. 10. This precept was also given to point out a most remarkable circumstance, which 1500 years after, was to take place in the crucifixion of the Saviour of mankind, who was the true Paschal Lamb, that Lamb of God, that takes away the sin of the world; who, though he was crucified as a common malefactor, and it was a universal custom to break the legs of such on the cross, yet so did the providence of God order it, that a bone of HIM was not broken.—See the fulfilment of this wondrously expressive type, John xix. 33, 36.

Verse 48. *And when a stranger—will keep the passover, &c.*] Let all who sojourn among you, and who desire to partake of this sacred ordinance, not only be circumcised themselves, but all the males of their families likewise, that they may all have an equal right to the blessings of the covenant.

Verse 49. *One law shall be to him that is homeborn, &c.*] As this is the first place that the term *torah*, or LAW, occurs, a term of the greatest importance in Divine Revelation, and on the proper understanding of which much depends, I judge it best to give its genuine explanation once for all.

The word *torah*, comes from the root *ror* *yarah*,

48 And * when a stranger shall sojourn with thee, and will keep the pass-over to the Lord, let all his males be circumcised, and then let him come near and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 * One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

u Heb. do it.— Numb. 9. 14.—w Numb. 9. 14 & 15. 15, 16. Gal. 3. 28.

which signifies to aim at, teach, point out, direct, lead, guide, make straight or even: and from these significations of the word, and in all these senses it is used in the Bible, we may see at once, the nature, properties, and design of the law of God. 'It is a system of INSTRUCTION in righteousness: it teaches the difference between moral good and evil; ascertains what is right and fit to be done, and what should be left undone, because improper to be performed. It continually aims at the glory of God, and the happiness of his creatures—teaches the true knowledge of the true God, and the destructive nature of sin—points out the absolute necessity of an atonement, as the only means by which God can be reconciled to transgressors; and in its very significant rites and ceremonies, points out the Son of God till he should come to put away iniquity by the sacrifice of himself. It is a revelation of God's wisdom and goodness, wonderfully well calculated to direct the hearts of men into the truth: to guide their feet into the path of life: and to make straight, even, and plain, that way which leads to God, and in which the soul must walk, in order to arrive at eternal life. It is the fountain whence every correct notion relative to God, his perfections, providence, grace, justice, holiness, omniscience, and omnipotence, has been derived. And it has been the origin whence all the true principles of law and justice have been deduced. The pious study of it was the grand means of producing the greatest kings, the most enlightened statesmen, the most accomplished poets, and the most holy and useful men that ever adorned the world. It is exceeded only by the Gospel of Jesus Christ, which is at once the accomplishment of its rites and predictions, and the fulfilment of its great plan and outline. As a system of teaching or instruction, it is the most sovereign and most effectual: as by it is the knowledge of sin; and it alone is the schoolmaster, *παιδαγωγός*, that leads men to Christ, that they may be justified through faith, Gal. iii. 24. Who can absolutely ascertain the exact quantum of *obliquity* in a crooked line, without the application of a straight one? And could sin, in all its twistings, windings, and varied involutions, have ever been truly ascertained, had not God given to man this perfect rule to judge by? The nations who acknowledge this revelation of God, have, as far as they attend to its dictates, the wisest, purest, most equal, and most beneficial laws. The nations that do not receive it, have laws at once extravagantly severe and extravagantly indulgent. The proper distinctions between moral good and evil, in such states, are not known; hence the penal sanctions are not founded on the principles of justice, weighing the exact proportion of moral turpitude; but on the most arbitrary caprices, which, in many cases, show the utmost indulgence to first-rate crimes, while they punish minor offences with rigour and cruelty. What is the consequence? Just what might be reasonably expected; the will and caprice of a man being put in the place of the wisdom of God, the government is oppressive; and the people frequently goaded to distraction, rise up in a mass and overturn it: so that the monarch, however powerful for a time, seldom lives out half his days. This was the case in Greece, in Rome, in the major part of the Asiatic governments, and is the case in all nations of the world to the present day, where the governor is despotic, and the laws not formed according to the revelation of God.

The word *lex*, law, among the Romans, has been derived from *lego*, I read; because when a law or statute was made, it was hung up in the most public places, that it might be seen, read, and known by all men; that those who were to obey the laws, might not break them through ignorance, and thus incur the penalty. This was called *promulgatio legis*, q. *promulgatio*, the promulgation of the law, i. e. the laying it before the common people. Or from *ligo*, I bind, because the law binds men to the strict observance of its precepts. The Greeks call a law *nomos*, *nomos*, from *nomai*, to divide, distribute, *metriatelai* to, or

51 * And it came to pass the self-same day, *that* the LORD did bring the children of

Israel out of the land of Egypt * by their armies.

x Ver. 41.

y Ch. 8. 38.

serve, because the law *divides* to all their just rights, *appoints* or *distributes* to each his proper duty, and thus *serves* or *ministers* to the welfare of the *individual*, and the support of *society*. Hence, where there are either no laws, or unequal and unjust ones, all is distraction, violence, rapine, oppression, anarchy, and ruin.

Verse 51. *By their armies.* צְבָאוֹת *tsoboth*, from צָבָא *tsaba*, to assemble, meet together in an orderly or regulated manner; and hence to war, to act together as troops in battle: whence צְבָאוֹת *tsoboth*, troops, armies, hosts. It is from this that the Divine Being calls himself צְבָאוֹת יְהוָה *Yehovah tsoboth*, the Lord of hosts or armies, because the Israelites were brought out of Egypt under his direction, marshalled and ordered by himself; guided by his wisdom, supported by his providence, and protected by his might. This is the true and simple reason why God is so frequently styled in the Scripture, *The Lord of Hosts*; for the Lord did bring the children of Israel out of the land of Egypt by their armies.

On this chapter, the notes have been so full and so explicit, that little can be added to set the subject before the reader in a clearer light. On the ordinance of the Passover, the reader is requested to consult the notes on verses 7, 14, and 27. For the display of God's power and providence in supporting so great a multitude, where, humanly speaking, there was no provision; and the proof that the Exodus of the Israelites gives of the truth of the Mosaic history, he is referred to ver. 37. And for the meaning of the term LAW, to ver. 49.

On the ten plagues, it may be but just necessary, after what has been said in the notes, to make a few general reflections. When the nature of the Egyptian idolatry is considered, and the plagues which were sent upon them; we may see at once the peculiarity of the judgment, and the great propriety of its being inflicted in the way related by Moses. The plagues were either inflicted on the objects of their idolatry, or by their means.

1. That the river Nile was an object of their worship, and one of their greatest gods, we have already seen. As the first plague, its waters were therefore turned into blood; and the fish, many of which were objects also of their adoration, died. Blood was particularly offensive to them, and the touch of any dead animal rendered them unclean. When, then, their great god, the river, was turned into blood, and its waters became putrid, so that all the fish, minor objects of their devotion, died, we see a judgment at once calculated to punish, correct, and reform them. Could they ever more trust in gods, who could neither save themselves nor their deluded worshippers?

2. Mr. Bryant has endeavoured to prove that *Frogs*, the second plague, were sacred animals in Egypt, and were dedicated to Osiris: they certainly appear on many ancient Egyptian monuments; and in such circumstances and connexions, as to show that they were held in religious veneration. These therefore became an awful scourge; first, by their numbers, and their intrusion into every place; and secondly, by their death, and the infection of the atmosphere which took place in consequence.

3. We have seen, also, that the Egyptians, especially the priests, affected great cleanliness: and would not wear woollen garments, lest any kind of vermin should harbour about them. The third plague, by means of lice, or such-like vermin, was wisely calculated both to humble and confound them. In this, they immediately saw a power superior to any that could be exerted by their gods or their magicians; and the latter were obliged to confess, *This is the finger of God!*

4. That *flies* were held sacred among the Egyptians, and among various other nations, admits of the strongest proof. It is very probable that *Baal-zabub* himself was worshipped under the form of a fly, or great cantharid. These, therefore, or some kind of winged noxious insects, became the prime agents in the fourth plague: and if the cynomyia or dog-fly be intended, we have already seen in the notes, with what propriety and effect this judgment was inflicted.

5. The murrain, or mortality among the cattle, was the fifth plague, and the most decisive mark of the power and indignation of Jehovah. That dogs, cats, monkeys, rams, hares, and bulls, were all objects of their most religious veneration, all the world knows. These were smitten in a most singular manner by the hand of God: and the Egyptians saw themselves deprived at once of all their imaginary helpers. Even Aps, their ox-god, in whom they particularly trusted, now suffers, groans, and

dies under the hand of Jehovah. Thus does he execute judgment against all the gods of Egypt. See. ver. 12.

6. The sixth plague, viz. of *biles* and *blains*, was as appropriate as any of the preceding; and the sprinkling of the ashes, the means by which it was produced, peculiarly significant. Pharmacy, Mr. Bryant has observed, was in high repute among the Egyptians, and Isis, their most celebrated goddess, was considered as the preventer or healer of all diseases. "For this goddess," says Diodorus, Hist. lib. i. "used to reveal herself to people in their sleep, when they laboured under any disorder, and afford them relief. Many who placed their confidence in her influence, παρὰ τὴν ὑγιαίνουσαν, were miraculously restored. Many, likewise, who had been despaired of, and given over by the physicians, on account of the obstinacy of the distemper, were saved by this goddess. Numbers, who had been deprived of their eyes, and of other parts of their bodies, were all restored on their application to Isis." By this disorder, therefore, which no application to their gods could cure, and which was upon the magicians also, who were supposed to possess most power and influence, God confounded their pride, showed the folly of their worship, and the vanity of their dependence. The means by which these biles and blains were inflicted, viz. the sprinkling of ashes from the furnace, were peculiarly appropriate. Plutarch assures us, De Iside et Osiride, that in several cities in Egypt, they were accustomed to sacrifice human beings to Typhon, whom they burnt alive upon a high altar; and at the close of the sacrifice, the priests gathered the ashes of these victims, and scattered them in the air; "I presume," says Mr. Bryant, "with this view, that where an atom of their dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the furnace, that wherever any, the smallest portion, alighted, it might prove a plague and a curse to this cruel, ungrateful, and infuriated people. Thus there was a designed contrast in these workings of Providence: an apparent opposition to the superstition of the times."

7. The grievous hail, the seventh plague, attended with rain, thunder, and lightning, in a country where these scarcely ever occur, and according to an express prediction of Moses, must, in the most signal manner, point out the power and justice of God. Fire and water were some of the principal objects of Egyptian idolatry; and fire, as Porphyry says, they consider ὡς θεὸν ἑαυτοῦ, to be a great god. To find, therefore, that these very elements, the objects of their adoration, were at the command of a servant of Jehovah, brought as a curse and scourge on the whole land, and upon men also, and cattle, must have shaken their belief in these imaginary deities, while it proved to the Israelites, that there was none like the God of Jeshurun.

8. In the eighth plague we see, by what insignificant creatures God can bring about a general destruction. A caterpillar is beyond all animals the most contemptible, and taken singly, the least to be dreaded in the whole empire of nature; but in the hand of divine justice, it becomes one of the most formidable foes of the human race. From the examples in the notes, we see how little human power, industry, or art, can avail against this most awful scourge. Not even the most contemptible animal should be considered with disrespect, as in the hand of God, it may become the most terrible instrument for the punishment of a criminal individual, or a guilty land.

9. The ninth plague, the total and horrible darkness, that lasted for three days, afforded both Israelites and Egyptians the most illustrious proof of the power and universal dominion of God: and was, particularly to the latter, a most awful, yet instructive lesson against a species of idolatry, which had been long prevalent in that and other countries, viz. The worship of the celestial luminaries. The sun and moon were both adored as supreme deities; as the sole dispensers of light and life; and the sun was invoked as the giver of immortality and eternal blessedness. Porphyry De Abst. l. 4. preserves the very form used by the Egyptian priests in addressing the sun on behalf of a deceased person, that he might be admitted into the society of the gods: Ὁ θεὸς ἡλίου, καὶ θεὸς μηνός, οἱ τὸν ζῶντα τοῦ ἀποθανόντος σώσεις, ἀποδείξοντες μοι, καὶ μακάριον τοῦ αἰδίου βίου ποιήσαντες. "O sovereign lord the Sun, and all ye other Deities who bestow life on mankind, receive me; and grant that I may be admitted as a companion with the immortal gods!" These objects of their superstitious worship, Jehovah showed by this plague to be his creatures, dispensing or withholding their light

CHAPTER XIII.

God establishes the law concerning the *first-born*, and commands, that all such, both of man and beast, should be sanctified unto him, 1, 2. Orders them to remember the day in which they were brought out of Egypt, when they should be brought to the land of Canaan; and to keep this service in the month Abib, 3-5. Repeats the command concerning the *first-born*, 7, and orders them to teach their children the cause of it, 8, 9, and to keep strictly in remembrance, that it was by the might of God alone, they had been delivered from Egypt, 9. Shows that the consecration of the *first-born*, both of man and beast, should take place when they should be settled in Canaan, 10-12. The *first-born*, of man and beast, to be redeemed, 13. The reason of this also to be shown to their children, 14, 15. *Frontlets* or *phylacteries* for the hands and forehead, commanded, 16. And the people are not to let *diversity* to the promise I land but *abide* through the wilderness; and the reason assigned, 17, 18. Moses takes the bones of Joseph with him, 19. They journey from Succoth, and come to Eilam, 20. And the Lord goes before them by day in a pillar of cloud, and by night in a pillar of fire, 21, which miracle is regularly continued, both by day and night, 22.

An Exot. l. 1.
And as Nisan.

AND the LORD spake unto Moses, saying,

2 * Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, * Remember this day, in which ye came out from Egypt, out of the house of * bondage; for * by strength of hand the Lord brought you out from this place: * there shall no leavened bread be eaten.

a Ver. 12, 13, 15. Ch. 22, 29, 33, & 34, 18. Lev. 27, 26. Numb. 3, 12, & 8, 16, 17, & 18, 15. Deut. 15, 19. Luke 9, 22, & Ch. 12, 22. Deut. 16, 3, & Heb. servants. d Ch. 6, 1—e Ch. 12, 8—f Ch. 22, 15 & 34, 18. Deut. 16, 1.

merely at his will and pleasure; and that the people might be convinced that all this came by his appointment alone, he predicted this awful darkness; and that their *astronomers* might have the fullest proof that this was no natural occurrence, and could not be the effect of any kind of eclipse, which even when *total*, could endure only about *four minutes*, and this case could happen only once in 1000 years, he caused this palpable darkness to continue for *three days*!

10. THE TENTH and last *plague*, the slaying of the *first-born*, or *chief* person in each family, may be considered in the light of a divine *retribution*; for, after that their nation had been preserved by one of the Israelitish family, they had, says Mr. Bryant, "contrary to all right, and in defiance of original stipulation, enslaved the people to whom they had been so much indebted: and not contented with this, they had proceeded to murder their offspring, and to render the people's bondage intolerable, by a wanton exertion of power. It had been told them, that the family of the Israelites were esteemed as God's *first-born*, chap. iv. 22. therefore God said, Let my son go, that he may serve me; and if thou refuse—behold, I will slay thy son, even thy first-born, ver. 23. But they heeded not this admonition, and hence those judgments came upon them, that terminated in the death of the eldest in each family: a just retaliation for their disobedience and cruelty." See several curious and important remarks on this subject, in a work entitled, *Observations upon the Plagues inflicted on the Egyptians*, by Jacob Bryant, 8vo. 1810.

On the whole, we may say, Behold the goodness and severity of God! *Severity* mixed with *goodness*, even to the same people. He *punished* and *corrected* them at the same time; for there was not one of these judgments, that had not, from its peculiar nature and circumstances, some emendatory influence. Nor could a more effectual mode be adopted, to demonstrate to that people, the absurdity of their idolatry, and the inefficacy of their dependence, than that made use of on this occasion by the wise, just, and merciful God. At the same time, the Israelites themselves must have received a lesson of the most impressive instruction, on the vanity and wickedness of idolatry, to which they were at all times most deplorably prone; and of which they would no doubt have given many more examples, had they not had the Egyptian plagues continually before their eyes. It was, probably, these signal displays of God's power and justice, and *these alone*, that induced them to leave Egypt at his command by Moses and Aaron; otherwise, with the dreadful wilderness before them, totally unprovided for such a journey, in which, humanly speaking, it was impossible for them and their households to subsist, they would have rather preferred the ills they then suffered, than have run the risk of greater, by an attempt to escape from their present bondage. This is proved by their murmurings, chap. xvi. from which it is evident that they preferred Egypt, with all its curses, to their situation in the wilderness, and never could have been induced to leave it, had they not had the fullest evidence that it was the will of God; which will, they were obliged, on pain of utter destruction, to obey.

NOTES ON CHAPTER XIII.

Verse 1. The Lord spake unto Moses] The commands

4 * This day came ye out in the month Abib.

5 And it shall be when the Lord shall * bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he * sware unto thy fathers to give thee, a land flowing with milk and honey, * that thou shalt keep this service in this month.

6 * Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.

7 Unleavened bread shall be eaten seven days; and there shall * no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt * show thy son in that day, saying, *This is done* because of that which the Lord did unto me, when I came forth out of Egypt.

9 And it shall be for * a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

g Ch. 3, 8—h Ch. 6, 8—i Ch. 12, 25, 26—k Ch. 12, 15, 16—l Ch. 12, 19—m Ver. 14. Ch. 12, 26—n See Ver. 16. Ch. 12, 14. Numb. 15, 20. Deut. 6, 8, & 11, 18. Prov. 1, 9. Isai. 46, 16. Jer. 22, 24. Matt. 23, 5.

in this chapter appear to have been given at Succoth, on the same day in which they left Egypt.

Verse 2. Sanctify unto me all the first-born] To sanctify, *קדש* *kadesh*, signifies to consecrate, separate, and set apart a thing or person from all secular purposes, to some religious use; and exactly answers to the import of the Greek *ἁγιάζω*, from *ἅγιος*, a *privative*, and *γῆ*, the earth, because every thing offered or consecrated to God, was separated from all earthly uses. Hence a *holy person*, or *saint*, is termed *ἅγιος*, i. e. a person separated from the earth—one who lives a holy life, entirely devoted to the service of God. Thus the persons and animals sanctified to God, were employed in the *service of the tabernacle and temple*; and the animals, such as were proper, were offered in sacrifice.

Whatsoever openeth the womb] i. e. the *first-born*, if a male, for females were not offered; nor the first male, if a female had been born previously. Again, if a man had several wives, the first-born of each, if a male, was to be offered to God. And all this was done, to commemorate the preservation of the first-born of the Israelites, when those of the Egyptians were destroyed.

Verse 5. When the Lord shall bring thee into the land] Hence it is pretty evident, that the Israelites were not obliged to celebrate the pass-over, or keep the feast of unleavened bread, till they were brought into the promised land.

Verse 6. Unleavened bread] See on chap. xii. 15, 16.

Verse 9. And it shall be for a sign—upon thine hand] This direction, repeated and enlarged, ver. 16. gave rise to *Phylacteries*, or *Tephillin*; and this is one of the passages which the Jews write upon them, to the present day. The manner in which the Jews understood and kept these commands may appear in their practice. They wrote the following four portions of the Law upon slips of parchment or vellum: Sanctify unto me the first-born, Exod. xiii. from ver. 2—10. inclusive. And it shall be when the Lord shall bring thee into the land, Exod. xiii. from ver. 11—16. inclusive. Hear, O Israel, the Lord our God is one Lord, Deut. vi. from ver. 4—9. inclusive. And it shall come to pass, if ye shall hearken diligently, Deut. xi. from ver. 13—21. inclusive. These four portions, making in all 30 verses, written as mentioned above, and covered with leather, they tied to the forehead, and to the hand or arm. Those which were for the HEAD, (the *frontlets*) they wrote on four slips of parchment, and rolled up each by itself, and placed them in four compartments, joined together in one piece of skin or leather.

Those which were designed for the hand, were formed of one piece of parchment, the four portions being written upon it in four columns, and rolled up from one end to the other. These were all correct transcripts from the Mosaic text, without one redundant or deficient letter, otherwise they were not lawful to be worn. Those for the head, were tied on, so as to rest on the forehead. Those for the hand or arm were usually tied on the left arm, a little above the elbow, on the inside, that they might be near the heart, according to the command, Deut. vi. 6. And these words which I command thee this day, shall be in thine heart. These phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence, they did not wear them on feast days, nor on the sabbath,

10 • Thou shalt therefore keep this ordinance in his season, from year to year.

11 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 • That thou shalt • set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's.

13 And • every firstling of an ass thou shalt redeem with a • lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children • shalt thou redeem.

14 • And it shall be when thy son asketh thee • in time to come, saying, What is this? that thou shalt say unto him, • By strength of hand the Lord brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would

hardly let us go, that • the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children, I redeem.

16 And it shall be for • a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people • repent when they see war, and • they return to Egypt:

18 But God • led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up • harnessed out of the land of Egypt.

o Ch. 12, 14, 21.—p Ver. 2. Ch. 22, 28 & 34, 19. Lev. 27, 26. Numb. 8, 17, & 18. 15. Deut. 15, 19. Ezek. 44, 30.—r Heb. cause to pass over.—s Ch. 34, 20. Numb. 15, 15, 16.—t Or, kid.—u Numb. 8, 46, 47, & 15, 15, 16.

v Ch. 12, 28. Deut. 6, 20. Josh. 4, 6, 21.—w Heb. to-morrow.—x Ver. 2.—y Ch. 12, 28.—z Ver. 2.—a Ch. 14, 11, 12. Numb. 14, 1-4.—b Deut. 17, 16.—c Ch. 14, 2. Numb. 32, 4, 4c.—d Or, by fire is a rank.

because these things were, in themselves, *signs*; but they wore them always when they read the Law, or when they prayed; and hence they called them *ryban tephillin*, *prayer ornaments, oratories, or incitements to prayer*. In process of time, the spirit of this law was lost in the letter, and when the word was not in their mouth, nor the law in their heart, they had their phylacteries on their heads, and on their hands. And the Pharisees, who in our Lord's time affected extraordinary piety, made their phylacteries very broad, that they might have many sentences written upon them, or the ordinary portions in very large and observable letters.

It appears that the Jews wore these for *three* different purposes.

1. As *signs or remembrances*. This was the original design, as the institution itself sufficiently proves.

2. To *procure reverence and respect* in the sight of the heathen. This reason is given in the *Gemara*, Berachoth. chap. i. "Whence is it proved, that the phylacteries, or tephillin, are the strength of Israel? *Ans.* From what is written, Deut. xxviii. 10. All the people of the earth shall see that thou art called by the name of the Lord, [יְהוָה Yehovah] and they shall be afraid of thee."

3. They used them as *amulets or charms*, to drive away evil spirits. This appears from the Targum on Canticles viii. 3. *His left hand is under my head, &c.* "The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that demons may not be permitted to injure me."

An original phylactery, or *ryban tephillin*, now lies before me: it is a piece of fine vellum, about *eighteen inches* long, and an *inch* and a *quarter* broad. It is divided into four unequal compartments; the letters are very well formed, but written with many *apices*, after the manner of the German Jews. In the first compartment is written the portion taken from Exod. xiii. 2-10. In the second, Exod. xiii. 11-16. In the third, Deut. vi. 4-9. In the fourth, Deut. xi. 13-21. as before related. This had originally served for the hand or arm.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader may see on consulting them at large. Bind them for a *sign* upon thy *hand*; and for *frontlets* between thy *eyes*; write them upon the *posts of thy house*, and upon thy *gates*; all which commands the Jews take in the most literal sense. To acquire the reputation of extraordinary sanctity, they wore the *fringes* of their garments of an uncommon length. Moses had commanded them, Num. xv. 38, 39. to put fringes to the borders of their garments, that when they looked upon even these distinct threads, they might remember not only the law in general, but also the very minutiae or smaller parts of all the *precepts, rites, and ceremonies* belonging to it. As those hypocrites, for such our Lord proves them to be, were destitute of all the life and power of religion *within*, they endeavoured to supply its place with phylacteries and fringes *without*. The same principles distinguish hypocrites every where, and multitudes of them may be found among those termed *Christians*, as well as among the *Jews*. It is probably to this institution, relative to the phylactery, that the words, Rev. xiv. 1. allude; And I looked, and lo—144,000 having his Father's name *written on their foreheads*. That is, says

Mr. Ainsworth, as a *sign* of the profession of God's law; for that which in the Gospel is called his *NAME*, Matt. xii. 21. in the prophets is called his *LAW*, Isai. xlii. 4. So again, anti-christ exacts the obedience to his precepts, by a mark on men's *right hands*, or on their *foreheads*, Rev. xiii. 16.

Verse 13. *Every firstling of an ass thou shalt redeem with a lamb* Or, a *kid*, as in the margin. In Num. xviii. 15. it is said, "The first-born of man shalt thou surely redeem; and the firstling of an unclean beast shalt thou redeem." Hence we may infer, that *ass* is put here for any *unclean beast*, or for unclean beasts in general. The *lamb* was to be given to the Lord, that is, to his priest, Num. xviii. 8, 15. And then the owner of the ass might use it for his own service, which, without this redemption, he could not do, see Deut. xv. 19.

The first-born of man—shalt thou redeem. This was done, by giving to the priests five standard *shekels*, or shekels of the sanctuary; every shekel weighing *twenty gerahs*. What the *gerah* was, see on Gen. xx. 16. And for the shekel, see Gen. xxiii. 15.

It may be necessary to observe here, that the Hebrew doctors teach, that if a father had neglected or refused thus to redeem his first-born, the son himself was obliged to do it when he came of age. As this redeeming of the first-born was instituted in consequence of sparing the first-born of the Israelites, when the first-born both of man and beast among the Egyptians was destroyed; on this ground, all the first-born were the Lord's, and should have been employed in his service; but he permitted the first-born of a useful unclean animal to be *redeemed* by a *clean animal* of much less value. And he chose the tribe of Levi in place of all the first-born of the tribes in general; and the five shekels were ordered to be paid in lieu of such first-born sons as were liable to serve in the sanctuary; and the money was applied to the support of the priests and Levites. See this subject at large, in Num. iii. 12, 13, 41, 43, 45, 47-51.

Verse 16. *It shall be for a token, &c.* See the note on ver. 9.

Verse 17. *God led them not through the way of the land of the Philistines, &c.* Had the Israelites been obliged to commence their journey to the promised land, by a *military campaign*, there is little room to doubt that they would have been discouraged, have rebelled against Moses and Aaron, and have returned back to Egypt. Their long slavery had so degraded their minds, that they were incapable of any great or noble exertions: and it is only on the ground of this mental degradation, the infallible consequence of *slavery*, that we can account for their many dastardly acts, murmurings, and repinings after their escape from Egypt. The reader is requested to bear this in mind, as it will serve to elucidate several circumstances in the ensuing history. Besides, the Israelites were in all probability *unarmed*, and totally unequipped for battle, encumbered with their flocks, and certain culinary utensils, which they were obliged to carry with them in the wilderness to provide them with bread, &c.

Verse 18. *But God led the people about* Dr. Shaw has shown that there were two roads from Egypt to Canaan; one through the valleys of Jendilly, Rumeleah, and Baidah, bounded on each side by the mountains of the lower Thebais; the other lies higher, having the northern range of the mountains of Mocatee running parallel with it, on

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, 'God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

o Gen. 50. 25. Josh. 24. 32. Acts 7. 16. f Numb. 33. 6. g Ch. 14. 19, 21. & 40. 38.

the right hand, and the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines to the left. See his account of these encampments at the end of Exodus.

Went up harnesses] *עֲרֹמֵי חַמֻּשִׁים*. It is truly astonishing what a great variety of opinions are entertained relative to the meaning of this word. After having maturely considered all that I have met with on the subject, I think it probable, that the word refers simply to that *orderly* or *well-arranged* manner in which the Israelites commenced their journey from Egypt. For to *arrange*, *array*, or *set in order*, seems to be the ideal meaning of the word *עֲרֹמֵי חַמֻּשִׁים*. As it was natural to expect, that in such circumstances, there must have been much hurry and confusion, the inspired writer particularly marks the contrary, to show that God had so disposed matters, that the utmost regularity and order prevailed; and had it been otherwise, thousands of men, women, and children, must have been trodden to death. Our margin has it, *by five in a rank*, but had they marched only five abreast, supposing only one yard for each rank to move in, it would have required not less than sixty-eight miles for even the 600,000 to proceed on regularly in this way: for 600,000 divided by five gives 120,000 ranks of five each: and there being only 1760 yards in a mile, the dividing 120,000 by 1760 will give the number of miles such a column of people would take up, which by such an operation will be found to be something more than 68 miles. But this the circumstances of the history will by no means admit. Harmer. The simple meaning therefore, appears to be that given above; and if the note on the concluding verse of the preceding chapter be considered, it may serve to place this explanation in a still clearer point of view.

Verse 19. *Moses took the bones of Joseph*] See the note on Gen. 1. 25. It is supposed that the Israelites carried with them the bones or remains of *all the twelve sons of Jacob*, each tribe taking care of the bones of its own patriarch, while Moses took care of the bones of Joseph. St. Stephen expressly says, Acts vii. 15, 16. that not only Jacob, but the *fathers* were carried from Egypt into Sychem; and this, as Calmet remarks, was the only opportunity that seems to have presented itself for doing this: and certainly the reason that rendered it proper to remove the bones of Joseph to the promised land, had equal weight in reference to those of the other patriarchs. See the note on Gen. xlix. 29.

Verse 20. *Encamped in Etham*] As, for the reasons assigned on ver. 17. God would not lead the Israelites by the way of the Philistines' country, he directed them toward the wilderness of *Shur*, ch. xv. 22. upon the edge or extremity of which, next to Egypt, at the bottom of the Arabian gulf, lay *Etham*, which is the second place of encampment mentioned. See the Extracts from Dr. Shaw at the end of Exodus.

Verse 21. *The Lord went before them*] That by the Lord here, is meant the Lord Jesus, we have the authority of St. Paul to believe, 1 Cor. x. 9. it was he whose spirit they tempted in the wilderness, for it was he who led them through the desert to the promised rest.

Pillar of a cloud] This pillar, or column, which appeared as a cloud by day, and a fire, by night, was the symbol of the Divine presence. This was the *Shekinah*, or divine dwelling-place, and was the continual proof of the presence and protection of GOD. It was necessary that they should have a guide to direct them through the wilderness, even had they taken the most direct road; and how much more so when they took a circuitous route, not usually travelled, and of which they knew nothing but just as the luminous pillar pointed out the way. Besides, it is very likely, that even Moses himself did not know the route which God had determined on, nor the places of encampment, till the pillar that went before them became stationary, and thus pointed out not only the road but the different places of rest. Whether there was more than one pillar is not clearly determined by the text. If there was but one, it certainly assumed three different appearances, for the performance of three very important offices. 1. In the day time, for the purpose of pointing out the way, a column, or pillar of a cloud, was all that

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Numb. 9. 15. & 10. 31. & 14. 14. Deut. 1. 33. Neh. 9. 12. 19. Ps. 78. 14. & 99. 7. & 103. 35. Isai. 4. 5. 1 Cor. 10. 1.

was requisite. 2. At night, to prevent that confusion which must otherwise have taken place, the pillar of cloud became a pillar of fire, not to direct their journeyings, for they seldom travelled by night, but to give light to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something farther was necessary than a light and a guide. Women, children, and comparatively infirm persons, exposed to the rays of such a burning sun, must have been destroyed, if without a covering: hence we find that a cloud overshadowed them: and from what St. Paul observes, 1 Cor. x. 1, 2. we are led to conclude, that this covering cloud was composed of aqueous particles for the cooling of the atmosphere, and refreshment of themselves and their cattle; for he represents the whole camp as being sprinkled or immersed in the humidity of its vapours, and expressly calls it a being under the cloud, and being baptized in the cloud. To the circumstance of the cloud covering them, there are several references in Scripture. Thus Psal. cv. 39. *He spread a cloud for their covering. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence—or covering.* Isai. iv. 5. which words contain the most manifest allusion to the threefold office of the cloud in the wilderness. See Numb. ix. 16, 17, 18, &c.

Verse 22. *He took not away the pillar of the cloud*] Neither Jews nor Gentiles are agreed how long the cloud continued with the Israelites. It is very probable that it first visited them at Succoth, if it did not accompany them from Rameses; and that it continued with them till they came to the river Jordan, to pass over opposite to Jericho; for after that, it appears that the ark alone was their guide, as it always marched at their head. See Josh. iii. 10, &c. But others think that it went no farther with them than Mount Hor, and never appeared after the death of Aaron. We may safely assert that while it was indispensably necessary, it continued with them; when it was not so, it was removed. But it is worthy of remark, that the ark of the covenant became its substitute. While a miracle was necessary, a miracle was granted; when that was no longer necessary, then the testimony of the Lord deposited in the ark, was deemed sufficient by Him who cannot err. So, under the Gospel dispensation, miracles were necessary at its first promulgation: but after that the canon of Scripture was completed, the new covenant having been made, ratified by the blood of the Lamb, and published by the Holy Spirit; then God withdrew, generally, those outward signs, leaving his word for a continual testimony, and sealing it on the souls of believers by the Spirit of truth.

It is also worthy of remark, that the ancient heathen writers, represent their gods, in their pretended manifestations to men, as always encompassed with a cloud. Homer and Virgil abound with examples of this kind; and is it not very probable, that they borrowed this, as they did many other things in their mythology theology, from the tradition of Jehovah guiding his people through the desert, by means of the cloud, in, and by which, he repeatedly manifested himself?

1. EXTRAORDINARY manifestations, and interpositions of Providence and grace, should be held in continual remembrance. We are liable to forget the hole of the pit whence we were digged, and the rock whence we were hewn. Prudence and pity will institute their anniversaries, that the merciful dealings of the Lord, may never be forgotten. The passover, and the feast of unleavened bread, by an annual commemoration, became standing proofs, to the children of Israel, of the divine origin of their religion: and are supporting pillars of it to the present day. For, when a fact is reported to have taken place, and certain rites or ceremonies have been instituted in order to commemorate it, which rites or ceremonies continue to be observed through succeeding ages, then the fact itself, no matter how remote the period of its occurrence may have been, has the utmost proofs of authenticity that it is possible for any fact to have; and such as every person, pretending to reason and judgment, is obliged to receive. On this ground, the Mosaic religion, and the

CHAPTER XIV.

The Israelites are commanded to encamp before Pi-hahiroth, 1, 2. God predicts the pursuit of Pharaoh, 3, 4. Pharaoh is informed that the Israelites are fled, and regrets that he suffered them to depart, 5. He masters his troops and pursues them, 6-11. Overtakes them in their encampment by the Red sea, 8. The Israelites are terrified at his approach, 10. They murmur against Moses for leading them out, 11. Moses encourages them, and assures them of deliverance, 13, 14. God commands the Israelites to advance, and Moses to stretch out his rod over the sea that it might be divided, 15, 16: and promises utterly to discomfit the Egyptians, 17, 18. The angel of God places himself between the Israelites and the Egyptians, 19. The pillar of the cloud becomes darkness to the Egyptians, while it gives light to the Israelites, 20. Moses stretches out his rod, and a strong east wind blows, and the waters are divided, 21. The Israelites enter and walk on dry ground, 22. The Egyptians enter also in pursuit of the Israelites, 23. The Lord looks out of the pillar of cloud on the Egyptians, terrifies them, and disjoins their chariots, 24, 25. Moses is commanded to stretch forth his rod over the waters, that they may return to their former bed, 26. He does so, and the whole Egyptian army is overwhelmed, 27, 28, while every Israelite escapes, 29. Being thus saved from the hand of their enemies, they acknowledge the power of God, and credit the mission of Moses, 30, 31.

An. Exod. lxx. 1.

A44 or N44n.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon; before it shall ye encamp by the sea.

h Ch. 13. 12.—Numb. 23. 7.—k Jer. 44. 1.—l Psa. 71. 11.—m Ch. 4. 21. & 7. 8.

facts recorded in it, are indubitably proved; and the Christian religion, and its facts, being commemorated in the same way, particularly by baptism and the Lord's supper, stand on such a foundation of moral certainty, as no other records in the universe can possibly boast. Reader, praise God for his ordinances: they are not only means of grace to thy soul, but standing irrefragable proofs of the truth of that religion, which thou hast received as from HIM.

2. A serious public profession of the religion of Christ has, in all ages of the church, been considered not only highly becoming, but indispensably necessary to salvation. He who consistently confesses Christ before men, shall be confessed by him before God and his angels. A Jew wore his phylacteries on his forehead, on his hands, and round his garments, that he might have reverence in the sight of the heathen—he gloried in his law, and he exulted that Abraham was his father. Christian, with a zeal not less becoming, and more consistently supported, let the words of thy mouth, the acts of thy hands, and all thy goings, show that thou belongest unto God; that thou hast taken his Spirit for the guide of thy heart, his word for the rule of thy life, his people for thy companions, his heaven for thy inheritance, and himself for the portion of thy soul. And see that thou hold fast the truth, and that thou hold it in righteousness.

3. How merciful is God in the dispensations of his providence. He permits none to be tried above what he is able to bear, and he proportions the burden to the back that is to bear it. He led not the Israelites by the way of the Philistines, lest, seeing war, they should repent and be discouraged. Young converts are generally saved from severe spiritual conflicts and heavy temptations, till they have acquired a habit of believing, are disciplined in the school of Christ, and instructed in the nature of the path in which they go, and the difficulties they may expect to find in it. They are informed that such things may take place, they are thus armed for the battle, and when trials do come, they are not taken by surprise: God, the most merciful and kind God, "tempers even the blast to the shorn lamb." Trust in him, therefore, with all thy heart, and never lean to thy own understanding.

4. The providences and goodness of God are equally observable in the pillar of cloud, and the pillar of fire. The former was the proof of his providential kindness by day, the latter by night. Thus he adjusts the assistance of his grace and Spirit, to the exigencies of his creatures; giving at some times when peculiar trials require it, more particular manifestations of his mercy and goodness, but at all times, such evidences of his approbation as are sufficient to satisfy a pious faithful heart. It is true, the pillar of fire, was more observable in the night, because of the general darkness, than the pillar of cloud was by day; yet the latter was as convincing, and as evident a proof of his presence, approbation, and protection, as the former. It is the duty and interest of every sound believer in Christ, to have the witness of God's Spirit in his soul at all times, that his spirit and ways please his Maker; but in seasons of peculiar difficulty, he may expect the more sensible manifestations of God's goodness. A good man is a temple of the Holy Spirit; but he who has an unholy heart, and who lives an unrighteous life, though he may have an orthodox creed, is a hold of unclean spirits, and an abomination in the sight of the Lord. Reader, let not these observations be fruitless to thee. God gives thee his word and his Spirit: obey this word, that thou grieve not his Spirit. The following

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3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh, and of his servants, was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

n Ch. 9. 16. Ver. 17, 18. Rom. 2. 17, 22, 23.—o Ch. 7. 5.—p Psa. 105. 25.—q Ch. 13. 4.

figurative saying of a Jewish rabbin is worthy of regard. "God addresses Israel, and says, My son, I give thee my lamp, give me thy lamp. If thou keep my lamp, I will keep thy lamp; but if thou quench my lamp, I will extinguish thy lamp;" i. e. I give thee my word and Spirit, give me thy heart and soul; if thou carefully attend to my word, and grieve not my Spirit, I will preserve thy soul alive; but if thou rebel against my word, and quench my Spirit, then thy light shall be put out, and thy soul's blessedness extinguished in everlasting darkness.

NOTES ON CHAPTER XIV.

Verse 2. *Encamp before Pi-hahiroth* פִּי-חִירוֹת *pi-hahiroth*, the mouth, strait, or bay of Chiroth. *Between Migdol* מִגְדֹּל *migdol*, the tower, probably a fortress that served to defend the bay. *Over against Baalzephon* בְּאֵל צֶפְוֹן *baal zephon*, the lord or master of the watch, probably an idol temple, where a continual guard, watch, or light, was kept up for the defence of one part of the haven, or as a guide to ships. Dr. Shaw thinks that *chiroth* may denote the valley which extended itself from the wilderness of Etham to the Red sea; and that the part in which the Israelites encamped was called *Pi-hahiroth*, i. e. the mouth or bay of Chiroth. See his Travels, p. 310, and his account at the end of Exodus.

Verse 3. *They are entangled in the land* God himself brought them into straits, from which no human power or art could extricate them. Consider their situation when once brought out of the open country, where alone they had room either to fight or fly. Now they had the Red sea before them, Pharaoh and his host behind them, and on their right and left hand, fortresses of the Egyptians to prevent their escape: nor had they one boat or transport prepared for their passage! If they be now saved, the arm of the Lord must be seen, and the vanity and nullity of the Egyptian idols be demonstrated. By bringing them into such a situation, he took from them all hope of human help, and gave their adversaries every advantage against them, so that they themselves said: *they are entangled in the land, the wilderness hath shut them in.*

Verse 4. *I will harden Pharaoh's heart* After relenting and giving them permission to depart, he now changes his mind and determines to prevent them, and without any farther restraining grace, God permits him to rush on to his final ruin: for the cup of his iniquity was now full.

Verse 5. *And it was told the king—that the people fled* Of their departure he could not be ignorant, because himself had given them liberty to depart; but the word *fled* here, may be understood as implying, that they had utterly left Egypt without any intention to return, which is probably what he did not expect; for he had only given them permission to go three days' journey into the wilderness, in order to sacrifice to Jehovah; but from the circumstances of their departure, and the property they had got from the Egyptians, it was taken for granted, that they had no design to return; and this was in all likelihood, the consideration that weighed most with this avaricious king, and determined him to pursue, and either recover the spoil, or bring them back, or both. Thus the heart of Pharaoh and his servants was turned against the people, and they said, *Why have we let Israel go from serving us?* Here was the grand incentive to pursuit; their service was profitable to the state, and they were determined not to give it up.

Verse 7. *Six hundred chosen chariots, &c.* According to the most authentic accounts we have of war chariots, they were frequently drawn by two, or by four horses, and

8 And the Lord^a hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and^a the children of Israel went out with a high hand.

9 But the Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

11 * And they said unto Moses, Because *there* were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

13 - Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness?

13 ¶ And Moses said unto the people, * Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to-day: ' for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 : The Lord shall fight for you, and ye shall
hold your peace.

15 ¶ And the LORD said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But ^b lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will *harden the hearts of the Egyptians, and they shall follow them: and I will *get me honour upon Pharaoh, and upon all his host, and upon his chariots, and upon his horsemen.

18 And the Egyptians * shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, ^r which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians, and the camp of Israel; and ^{it} was a cloud and darkness to *them*, but it gave light by night to *these*: so that the one came not near the other all the night.

21 ¶ And Moses ^a stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and

r Ver. 4.—s Ch. 6. 1. & 13. 9 Numb. 23. 2.—t Ch. 15. 9. Josh. 24. 6. & 1 Mac. 4. 9.
u Josh. 24. 7. Nah. 2. 9. Psa. 38. 17. & 107. 6.—v Psa. 105. 7, 8.—w Ch. 5. 21. & 6. 9.
x 2 Chron. 28. 15, 17. Isai. 41. 10, 13, 14.—y Or, *for whereas ye have seen the
Evidences to-day, &c.*

s Ver. 25. Deut. 1. 20. & 3. 22. & 20. 4. Josh. 10. 14. 42. & 23. 3. 2 Chron. 20. 20.
Neh. 4. 20. Isai. 31. 4.—a Isai. 30. 15.—b Ver. 21, 25. Ch. 7. 18.—c Ver. 8. Ch. 7. 8.
d Ver. 4.—e Ver. 4.—f Ch. 13. 21. & 23. 20. & 32. 34. Numb. 23. 16. Isai. 63. 8.
g See Isai. 8. 14. 2 Cor. 4. 3.—h Ver. 16.

carried three persons, one was charioteer, whose business it was to guide the horses, but he seldom fought; the second chiefly defended the charioteer, and the third alone was properly the combatant. It appears that in this case Pharaoh had collected all the cavalry of Egypt, see ver. 17. and though these might not have been very numerous, yet humanly speaking, they might easily overcome the unarmed and encumbered Israelites, who could not be supposed to be able to make any resistance against *cavalry* and *war chariots*.

Verse 10. *The children of Israel cried out unto the Lord* Had their prayer been accompanied with faith, we should not have found them in the next verses murmuring against Moses, or rather against the Lord, through whose goodness they were now brought from under this bondage, from which they had often cried for deliverance. Calmet thinks that the most pious and judicious cried unto God, while the unthinking and irreligious murmured against Moses.

Verse 13. *Moses said—Fear ye not* This exhortation was not given to excite them to resist, for of that there was no hope: they were unarmed, they had no courage, and their minds were deplorably degraded.

Stand still! Ye shall not be even workers together with God; only be quiet, and do not render yourselves wretched by your fears and your confusion.

Behold the deliverance which God will work, independently of all human help and means.

Ye shall see them again no more] Here was strong faith, but this was accompanied by the spirit of prophecy: God showed Moses what he would do, he believed, and therefore he spoke in the encouraging manner related above.

Verse 14. *The Lord shall fight for you*] Ye shall have no part in the honour of the day—God alone shall bring you off, and defeat your foes.

Ye shall hold your peace] Your unbelieving fears and clamours shall be confounded; and ye shall see, that by *might* none shall be able to prevail against the Lord; and that the feeblest shall take the prey when the power of Jehovah is exerted.

Verse 15. *Wherefore criest thou unto me?* We hear not one word of Moses's praying; and yet here, the Lord asks him why he cries unto him? From which we may learn, that the heart of Moses was deeply engaged with God, though it is probable he did not articulate one word; but the language of sighs, tears, and desires, is equally intelligible to God, with that of words. This consideration should be a strong encouragement to every feeble, discouraged mind—*Thou canst not pray*—but thou canst *sweep*: if even tears are denied thee, for there may be deep and genuine repentance, where the distress is so great as to stop up those channels of relief, then thou canst *sigh*: and

God, whose Spirit has thus convinced thee of sin, righteousness, and judgment, knows thy unutterable groanings, and reads the inexpressible wish of thy burthened soul: a wish, of which himself is the Author, and which he has breathed with the purpose to satisfy it.

Verse 16. *Lift thou up thy rod*] Neither Moses nor his rod could be any effective instruments in a work, which could be accomplished only by the omnipotence of God; but it was necessary that he should appear in it, in order that he might have credit in the sight of the Israelites; and that they might see that God had chosen him to be the instrument of their deliverance.

Verse 18. *They shall know that I am the Lord*] Pharaoh had just recovered from the consternation and confusion with which the late plagues had overwhelmed him; and now he is *emboldened* to pursue after Israel, and God is determined to make his overthrow so signal by such an exertion of omnipotence, that he shall get himself honour by this miraculous act; and that the Egyptians shall know, i. e. *acknowledge*, that he is Jehovah, the omnipotent, self-existing, eternal God.

Verse 19. *The angel of God*] It has been thought by some that the *angel*, i. e. *messenger*, of the Lord, and the pillar of cloud, mean here the same thing. An angel might assume the appearance of a cloud; and even a material cloud thus particularly appointed, might be called an angel or messenger of the Lord; for such is the literal import of the word מלאך *malaḥ*, an angel. It is however most probable, that the Angel of the Covenant, the Lord Jesus, appeared on this occasion, in behalf of the people: for, as this deliverance was to be an illustrious type of the deliverance of man from the power and guilt of sin, by his incarnation and death, it might have been deemed necessary, in the judgment of divine wisdom, that *he* should appear *chief agent* in this most important and momentous crisis. On the word angel, and Angel of the Covenant, see on Gen. xvi. 7. xlviii. 13. and Exod. iii. 2.

Verse 20. *It was a cloud and darkness to them, &c.*] That the Israelites might not be dismayed at the *appearance* of their enemies, and that these might not be able to discern the object of their pursuit, the pillar of cloud moved from the front to the rear of the Israelitish camp, so as perfectly to separate between them and the Egyptians. It appears also, that this cloud had *two sides*, one *dark* and the other *luminous*: the luminous side gave light to the whole camp of Israel, during the night of passage; and the dark side turned toward the pursuing Egyptians, prevented them from receiving any benefit from that light. How easily can God make the *same* thing an instrument of destruction or salvation, as seems best to his godly wisdom! He alone can work by all agents, and produce any kind of effect, even by the same instrument; for all things serve the purposes of his will.

Verse 21. *The Lord caused the sea to go back*] That

made the sea *dry land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea, upon the dry ground: and the waters were a wall unto them, on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch, the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, so that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters

may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength, when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel, walked upon dry land, in the midst of the sea; and the waters were a wall unto them, on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the peo-

h. Num. 26. 6.—i. Ch. 15. 9. Josh. 3. 16. & 4. 23. Neh. 9. 11. Psa. 74. 13. & 106. 9. & 134. 3. Isai. 63. 12.—k. Ver. 29. Ch. 15. 19. Numb. 33. 8. Psa. 92. 6. & 78. 13. Isai. 63. 12. 1 Cor. 10. 1. Hebr. 11. 29.—l. Hab. 3. 10.—m. See Psa. 77. 17, &c.—n. Or, and made them to go heavenly.

o. Ver. 14.—p. Ver. 16.—q. Josh. 4. 18.—r. Ch. 15. 1, 7.—s. Hebr. *sheket off*. Dent. 11. 4. Psa. 78. 63. Neh. 9. 11. Hebr. 11. 30.—t. Hab. 3. 8, 12.—u. Psa. 106. 11.—v. Ver. 22. Psa. 77. 20. & 78. 62, 63.—w. Psa. 106. 8, 10.—x. Psa. 98. 10. & 99. 18.—y. Hebr. *Angst*.

part of the sea over which the Israelites passed, was, according to Mr. Bruce and other travellers, about *four leagues* across, and therefore might easily be crossed in one night. In the dividing of the sea, two agents appear to be employed, though the effect produced can be attributed to neither. By stretching out the rod, the waters were divided; by the blowing of the vehement, ardent east wind, the bed of the sea was dried. It has been observed, that in the place where the Israelites are supposed to have passed, the water is about *fourteen fathoms*, or *twenty-eight yards* deep: had the water mentioned here been strong enough, naturally speaking, to have divided the waters, it must have blown in one narrow track, and continued blowing in the direction in which the Israelites passed; and a wind sufficient to have raised a mass of water *twenty-eight yards* deep, and *twelve miles* in length, out of its bed, would necessarily have blown the whole *six hundred thousand* men away, and utterly destroyed them and their cattle. I therefore conclude that the east wind, which was ever remarked as a *parching*, burning wind, was used after the division of the waters, merely to *dry the bottom*, and render it passable. For an account of the hot drying winds in the east, see the note on Gen. viii. 1. God ever puts the highest honour on his instrument, *Nature*, and where it can act, he ever employs it. No natural agent could divide these waters and cause them to stand as a wall upon the right hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea, and make it passable; therefore the strong desiccating east wind was brought, which soon accomplished this object. In this light I suppose the text should be understood.

Verse 22. *And the waters were a wall unto them, on their right hand and on their left* This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an extraordinary ebb, which happened at that time to be produced by a strong wind, which happened just then to blow! Had this been the case, there could not have been waters *standing on the right hand and on the left*: much less could those waters, contrary to every law of fluids, have stood as a wall on either side while the Israelites passed through; and then happen to become obedient to the laws of gravitation, when the Egyptians entered in! An infidel may deny the revelation in toto, and from such we expect nothing better; but to hear those who profess to believe this to be a divine revelation, endeavouring to prove that the passage of the Red sea had *nothing miraculous* in it, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy shifts.

Verse 24. *The morning watch* A watch was the fourth part of the time from sun-setting to sun-rising; so called from the soldiers keeping guard by night, who, being changed four times during the night, the periods came to be called *watches*. Dodd.

As here, and in Sam. xi. 11. is mentioned the *morning watch*; so in Lam. ii. 19. the *beginning of the watches*; and in Judg. vii. 19. the *middle watch* is spoken of: in Luke xii. 38. the *second and third watch*; and in Matt. xiv. 25. the *fourth watch of the night*: which in Matt. xiii. 35. are named *evening, midnight, cock-crowing, and day-dawning*. Ainsworth.

As the Israelites went out of Egypt at the vernal equinox, the morning watch, or according to the Hebrew, באשחר הבקר *be-ashemroth ha-boker*, the *watch of day-break*, would answer to our *four o'clock* in the morning. Calmet.

The Lord looked out This probably means, that the cloud suddenly assumed a fiery appearance where it had been dark before; or they were appalled by violent *thunders and lightning*, which we are assured by the Psalmist did actually take place; together with great *inundations of rain, &c.* The clouds poured out water, the skies sent out a sound, thine arrows also went abroad. The voice of thy thunder was in the heavens, the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters. Thou leddest thy people like a flock, by the hand of Moses and Aaron. Psal. lxxvii. 14—20. Such tempests as these would necessarily terrify the Egyptian horses, and produce general confusion. By their dashing hither and thither, the wheels must be destroyed, and the chariots broken; and foot and horse must be mingled together in one universal ruin: see ver. 25. During the time that this state of horror and confusion was at its summit, the Israelites had safely passed over, and then Moses, at the command of God, ver. 26. having stretched out his rod over the waters, the sea returned to its strength, ver. 27. i. e. the waters by their natural gravity resumed their level, and the whole Egyptian host were completely overwhelmed, ver. 28. But as to the Israelites, the waters had been a wall unto them on the right hand and on the left, ver. 29. This, the waters could not have been, unless they had been supernaturally supported, as their own gravity would necessarily have occasioned them to have kept their level; or, if raised beyond it, to have regained it, if left to their natural law, to which they are ever subject, unless in cases of miraculous interference. Thus, the enemies of the Lord perished; and that people who decreed that the male children of the Hebrews should be drowned, were themselves destroyed in the pit which they had destined for others. God's ways are all equal; and he renders to every man according to his works.

Verse 28. *There remained not so much as one of them* Josephus says, that the army of Pharaoh consisted of *fifty thousand* horse, and *two hundred thousand* foot, of whom not one remained to carry tidings of this most extraordinary catastrophe.

Verse 30. *Israel saw the Egyptians dead upon the sea-shore.* By the extraordinary agitation of the waters, no doubt multitudes of the dead Egyptians were cast on the shore, and by their spoils, the Israelites were probably furnished with considerable riches, and especially clothing and arms; which latter were essentially necessary to them in their wars with the *Amalekites, Basanites, and Amorites, &c.* on their way to the promised land. If they did not get their arms in this way, we know not how they got them; as there is not the slightest reason to believe that they brought any with them out of Egypt.

Verse 31. *The people feared the Lord* They were convinced by the interference of Jehovah, that his power was unlimited; and that he could do whatsoever he pleased, both in the way of judgment and in the way of mercy.

And believed the Lord, and his servant Moses They now clearly discerned that God had fulfilled all his pro-

ple feared the LORD, and believed the LORD, and his servant Moses.

CHAPTER XV.

Moses and the Israelites sing a song of praise to God for their late deliverance, in which they celebrate the power of God, gloriously manifested in the destruction of Pharaoh and his host, 1. express their confidence in him as their strength and protector, 2, 3, detail the chief circumstances in the overthrow of the Egyptians, 4-6, and relate the purposes they had formed, for the destruction of God's people, 8, and how he destroyed them in the imaginations of their hearts, 10. Jehovah is celebrated, for the perfection of his nature and his wondrous works, 11-15. A prebourse of the effect which the account of the destruction of the Egyptians should have on the Edomites, Moabites, and Canaanites, 14-16. A prediction of the establishment of Israel in the promised land, 17. The full chorus of Israel, 18. Recognition of the destruction of the Egyptians, and the deliverance of Israel, 19. Miriam and the women join in and prolong the chorus, 20, 21. The people travel three days in the wilderness of Shur, and find no water, 22. Coming to Marah, and finding bitter water, they murmur against Moses, 23, 24. In answer to the prayer of Moses, God shows him a tree by which the waters are sweetened, 25. God gives them statutes and gracious promises, 26. They come to Elim, where they find twelve wells of water, and seventy palm trees, and there they encamp, 27.

Ag. Exod. lvi. 1.
Abd. or Moses.

THEN sang Moses and the children of Israel, this song unto the

Ch. 4. 21. & 18. 9. Ps. 105. 12. John 2. 11. & 11. 45.—A. Judg. 5. 1. 2 Sam. 22. 1. Ps. 105. 12. Ver. 10. 23.—B. Ver. 21.—Deut. 10. 21. Ps. 115. 2 & 22. 3 & 23. 7. & 62. 6. & 105. 1 & 115. 14. & 140. 7. Isai. 13. 2. Hab. 3. 13, 19.—G. Gen. 23. 21.

misses; and that not one thing had failed of all the good which he had spoken concerning Israel. And they believed his servant Moses. They had now the fullest proof that he was divinely appointed to work all these miracles, and to bring them out of Egypt into the promised land.

Thus God got himself honour upon Pharaoh and the Egyptians, and credit in the sight of Israel. After this overthrow of their king and his host, the Egyptians interrupted them no more in their journeyings, convinced of the omnipotence of their Protector: and how strange, that after such displays of the justice and mercy of Jehovah, the Israelites should ever have been deficient in faith, or have given place to murmuring!

1. THE events recorded in this chapter are truly astonishing; and they strongly mark what God can do, and what he will do, both against his enemies, and in behalf of his followers. In vain are all the forces of Egypt united to destroy the Israelites: at the breath of God's mouth they perish: and his feeble, discouraged, unarmed followers take the prey! With such a history before their eyes, is it not strange that sinners should run on forwardly in the path of transgression; and that those who are redeemed from the world, should ever doubt of the all-sufficiency and goodness of their God! Had we not already known the sequel of the Israelitish history, we should have been led to conclude, that this people would have gone on their way rejoicing, trusting in God with their whole heart, and never leaning to their own understanding: but alas! we find that as soon as any new difficulty occurred, they murmured against God and their leaders, despised the pleasant land, and gave no credence to his word.

2. Their case is not a solitary one: most of those who are called Christians, are not more remarkable for faith and patience. Every reverse will necessarily pain and discompose the people who are seeking their portion in this life. And it is a sure mark of a worldly mind, when we trust the God of providence and grace no farther than we see the operations of his hand in our immediate supply; and murmur and repine when the hand of his bounty seems closed, and the influences of his Spirit restrained; though our unthankful and unholy carriage has been the cause of this change. Those alone who humble themselves under the mighty hand of God shall be lifted up in due season. Reader, thou canst never be deceived in trusting thy all, the concerns of thy body and soul, to Him who divided the sea, saved the Hebrews, and destroyed the Egyptians.

NOTES ON CHAPTER XV.

Verse 1. *Then sang Moses and the children of Israel this song*] Poetry has been cultivated in all ages, and among all people, from the most refined to the most barbarous; and to it principally, under the kind providence of God, we are indebted for most of the original accounts we have of the ancient nations of the universe. Equally measured lines, with a harmonious collocation of expressive, sonorous, and sometimes highly metaphorical terms, the alternate lines either answering to each other in sense, or ending with similar sounds, were easily committed to memory, and easily retained. As these were often accompanied with a pleasing air or tune, the subject being a concatenation of striking and interesting events, histories formed thus, became the amusement of youth, the softeners of the tedium of labour, and even the solace of age. In such a way the histories of most nations have been preserved. The interesting events celebrated, the rhythm or metre, and the accompanying tune

LORD; and spake, saying, I will bring unto the LORD, for he hath triumphed gloriously: the horse and his rider, hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host, hath he cast into the sea: his chosen captains also, are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom, as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

22. 2 Sam. 7. 5. Ps. 132. 5.—G. Ch. 15. 16.—H. 2 Sam. 22. 47. Ps. 68. 8. & 118. 23. Isai. 23. 1.—I. Ps. 94. 4. Rev. 15. 11.—J. Ch. 5. 3. Ps. 63. 12.—K. Ch. 14. 23. & Ch. 14. 7.—L. Ch. 14. 23.—M. Neh. 9. 11.—N. Ps. 118. 15, 16.

or recitative air, rendered them easily transmissible to posterity; and by means of tradition, they passed safely from father to son, through the times of comparative darkness, till they arrived at those ages in which the pen and the press have given them a sort of deathless duration and permanent stability, by multiplying the copies. Many of the ancient historic and heroic British tales, are continued by tradition, among the aboriginal inhabitants of Ireland to the present day; and the repetition of them constitutes the chief amusement of the winter evenings. Even the prose histories, which were written on the ground of the poetic, copied closely their exemplars; and the historians themselves were obliged to study all the beauties and ornaments of style, that their works might become popular; and to this circumstance we owe not a small measure of what is termed refinement of language. How observable is this in the history of Herodotus, who appears to have closely copied the ancient poetic records, in his inimitable and harmonious prose; and that his books might bear as near a resemblance as possible, to the ancient and popular originals, he divided them into nine, and dedicated each to one of the muses. His work therefore seems to occupy the same place between the ancient poetic compositions and mere prosaic histories, as the polyte does between plants and animals. Much even of our sacred records, is written in poetry, which God has thus consecrated to be the faithful transmitter of remote and important events: and of this, the song before the reader is a proof in point. Though this is not the first specimen of poetry we have met with in the Pentateuch, see Lamech's speech to his wives, Gen. iv. 23, 24. Noah's prophecy concerning his sons, chap. ix. 25-27. and Jacob's blessing to the twelve patriarchs, chap. xlix. 2-27. and the notes there; yet it is the first regular ode of any considerable length, having but one subject: and it is all written in hemistichs, or half lines, the usual form in Hebrew poetry; and though this form frequently occurs, it is not attended to in our common printed Hebrew Bibles; except in this and three other places, Deut. xxxii. Judg. v. and 2 Sam. xxii. all of which shall be noticed as they occur. But in Dr. Kennicott's edition of the Hebrew Bible, all the poetry, wheresoever it occurs, is printed in its own hemistich form.

After what has been said, it is perhaps scarcely necessary to observe, that as such ancient poetic histories commemorated great and extraordinary displays of providence, courage, strength, fidelity, heroism, and piety; hence the origin of epic poems, of which the song in this chapter is the earliest specimen. And on the principle of preserving the memory of such events, most nations have had their epic poets, who have generally taken for their subject the most splendid or most remote events of their country's history, which either referred to the formation or extension of their empire, the exploits of their ancestors, or the establishment of their religion. Hence the ancient HEBREWS had their *Shir ha Mosheh*, the piece in question: the GREEKS their *Ilias*: the HINDOOS their *Mahabarat*: the ROMANS their *Ensis*: the NORWEGIANS their *Edda*: the IRISH and SCOTCH their *Fingal* and *Chronological Poems*: the WELSH their *Taliessin* and his *Triads*: the ARABS their *Nebium-Nameh* (exploits of Mohammed) and *Hamleh Hedry* (exploits of Aly): the PERSIANS their *Shah Nameh* (book of kings): the ITALIANS their *Gerusalemme Liberata*: the PORTUGUESE their *Lusiad*: the ENGLISH their *Paradise Lost*: and, in humble imitation of all the rest, (*et si non passibus equis*,) the FRENCH their *Henriade*.

7 And in the greatness of thine ^o excellency, thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which ^p consumed them ^q as stubble.

8 And ^r with the blast of thy nostrils, the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9 ^s The enemy said, I will pursue, I will over-

take, I will ^t divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall ^u destroy them.

10 Thou didst ^v blow with thy wind, ^w the sea covered them: they sank as lead in the mighty waters.

11 ^x Who is like unto thee, O Lord, among the ^y gods? who is like thee, ^z glorious in holiness, fearful in praises, ^a doing wonders?

o Dent. 28. 26.—p Ps. 59. 13.—r Isai. 5. 24. & 47. 14.—Ch. 14. 21. 2 Sam. 22. 15. Job 4. 8. 2 Thes. 2. 8.—t Ps. 78. 13. Heb. 3. 10.—u Judg. 6. 20.—v Gen. 49. 27. Isai. 58. 12. Luke 11. 22.

W Or, reproaches.—x Ch. 14. 21. Ps. 147. 18.—y Ver. 5. Ch. 14. 23.—z 2 Sam. 7. 22. 1 Kings 8. 23. Ps. 71. 19. & 98. 8. & 99. 8. Jer. 10. 6. & 99. 13.—a Or, mighty ones.—b Isai. 6. 3.—c Ps. 77. 14.

The song of Moses has been in the highest repute in the church of God from the beginning: the author of the *Book of Wisdom* attributes it in a particular manner to the wisdom of God; and says that on this occasion, God opened the mouth of the dumb, and made the tongues of infants eloquent: chap. x. 21. As if he had said, Every person felt an interest in the great events which had taken place, and all laboured to give Jehovah that praise which was due to his name. "With this song of victory over Pharaoh," says Mr. Ainsworth, "the Holy Ghost compares the song of those who have gotten the victory over the spiritual Pharaoh, the beast (Antichrist) when they stand by the sea of glass mingled with fire (as Israel stood here by the Red sea) having the harps of God (as the women here had timbrels, ver. 20), and they sing the song of Moses, the servant of God, and the song of the Lamb, the Son of God." Rev. xv. 2—4.

I will sing unto the Lord] Moses begins the song, and in the two first hemistichs states the subject of it; and these two first lines became the grand chorus of the piece, as we may learn from ver. 21. See Dr. Kennicott's arrangement and translation of this piece at the end of this chapter.

Triumphed gloriously] *כי נצח נצח* *ki nath nath*, he is exceedingly exalted; rendered by the Septuagint, *ὑπερβαλὼν*, he is gloriously glorified. And surely this was one of the most signal displays of the glorious majesty of God, ever exhibited since the creation of the world. And when it is considered, that the whole of this transaction shadowed out the redemption of the human race, from the thralldom and power of sin and iniquity, by the Lord Jesus, and the final triumph of the church of God over all its enemies, we may also join in the song, and celebrate him who has triumphed so gloriously, having conquered death, and opened the kingdom of heaven to all believers.

Verse 2. *The Lord is my strength and my song*] How judiciously are the members of this sentence arranged! He who has God for his strength, will have him for his song: and he to whom Jehovah is become salvation, will exalt his name. Miserably, and untunably in the ears of God, does that man sing praises, who is not saved by the grace of Christ, nor strengthened by the power of his might.

It is worthy of observation, that the word which we translate Lord here, is not *יהוה* *Jehovah*, in the original, but *יה* *Jah*; as if by abbreviation, says Mr. Parkhurst, for *יהוה* *yehovah*, or *יהי* *yehi*. It signifies the Essence, He who IS, simply, absolutely, and independently, *אין* *ain*. The relation between *יה* *Jah*, and the verb *יהיה* *subsiat*, exist, be, is intimated to us, the first time *יה* *Jah* is used in Scripture, (Exod. xv. 2.) "My strength and my song (*יה* *Jah*, *יהי* *yehi*), and he is become to me salvation."—See Psalm lxxviii. 5. lxxxix. 9. xciv. 7. cxv. 17, 19. cxviii. 17.

Jah is several times joined with the name Jehovah *יהוה* so that we may be sure that it is not, as some have supposed, a mere abbreviation of that word. See Isai. xii. 2. xxvi. 4. Our blessed Lord solemnly claims to himself what is intended in this divine name *יה* *Jah*, John viii. 58. Before Abraham was (*יהוה* *was born*) *אני* *I AM*, not *I was*, but *I am*, plainly intimating his divine, eternal existence: compare Isai. xliii. 13. And the Jews appear to have well understood him: for then took they up stones to cast at him, as a blasphemer; compare Coloss. i. 16, 17. where the apostle Paul, after asserting that all things that are in heaven, and that are in earth, visible and invisible, were created, *externis*, by and for Christ, adds, *And HE IS*, *αὐτός* *autos*, not *was*, before all things, and by him all things *externis*, have subsisted, and still subsist. See Parkhurst.

From this divine name, *יה* *Jah*, the ancient Greeks had their *ια*, in their invocations of the gods, particularly of Apollo (the uncompounded one) the light; and hence *απ*, written after the oriental manner from right to left, afterward *α*, was inscribed over the great door of the tem-

ple at Delphi!—See the note on chap. iii. ver. 14. and the concluding observations there.

I will prepare him a habitation] *אניכח* *anichach*. It has been supposed that Moses, by this expression, intended the building of the tabernacle; but it seems to come in very strangely in this place. Most of the ancient versions understood the original in a very different sense. The *Vulgate* has *et glorificabo eum*; the *Septuagint* *δοξασω αυτον*, I will glorify him, with which the *Syriac*, *Coptic*, the *Targum of Jonathan*, and the *Jerusalem Targum* agree. From the *Targum of Onkelos* the present translation seems to have been originally derived; he has translated the place, *אניכח יהוה* *anichach yehovah* *makedash*—"And I will build him a sanctuary," which not one of the other versions, the *Persian* excepted, acknowledges. Our own old translations are generally different from the present; *Matthew's*, *Cranmer's*, and the *Bishop's Bible*, render it *glorify*, and the sense of the place seems to require it. Calmet, Houbigant, Kennicott, and other critics, contend for this translation.

My father's God] I believe Houbigant to be right, who translates the original *אלי אבי* *Elohey abi*, *Deus meus*, *pater meus* est—"My God is my Father." Every man may call the Divine being his God; but only those who are his children by adoption through grace, can call him their FATHER. This is a privilege which God has given to none but his children. See Galat. iv. 6.

Verse 3. *The Lord is a man of war*] Perhaps it would be better to translate the words, *Jehovah is the man, or hero of the battle*. As we scarcely ever apply the term to any thing but first-rate armed vessels, the change of the translation seems indispensable, though the common rendering is literal enough. Besides, the object of Moses was to show, that man had no part in this victory, but that the whole was wrought by the miraculous power of God, and that therefore he alone should have all the glory.

The Lord (i. e. *Jehovah*) *is his name*] He has now, as the name implies, given complete existence to all his promises.—See the notes on Gen. ii. 4. and Exod. vi. 3.

Verse 4. *Pharaoh's chariots—his host—his chosen captains*] On such an expedition, it is likely that the principal Egyptian nobility accompanied their king, and that the overthrow they met with here, had reduced Egypt to the lowest extremity. Had the Israelites been intent on plunder, or had Moses been influenced with a spirit of ambition, how easily might both have gratified themselves, as had they returned, they might have soon overrun and subjugated the whole land.

Verse 5. *Thy right hand*] Thy omnipotence, manifested in a most extraordinary way.

Verse 7. *In the greatness of thy excellency*] To this wonderful deliverance the prophet Isaiah refers, chap. lxxiii. 11—14.—"Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name."

Verse 8. *The depths were congealed*] The strong east wind, chap. xiv. 21. employed to dry the bottom of the sea, is here represented as the blast of God's nostrils, that had congealed or frozen the waters, so that they stood in heaps like a wall, on the right hand and on the left.

Verse 9. *The enemy said*] As this song was composed by divine inspiration, we may rest assured, that these words were spoken by Pharaoh and his captains; and the passions they describe, felt in their utmost sway in their hearts: but how soon was their boasting confounded! Thou didst blow with thy wind, and the sea covered them—they sank as lead in the mighty waters!

Verse 11. *Who is like unto thee, O Lord, among the*

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou, in thy mercy, hast led forth the people which thou hast redeemed: thou hast guided them in thy strength, unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm, they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in; and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land, in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

d Ver. 6.—Psa. 77, 15, 20; 78, 32 & 30, 1 & 105, 9. Jam. 13, 13. Jer. 2, 6. Psa. 78, 34.—Gen. 14, 11. Deut. 2, 25. Josh. 2, 9, 14.—Psa. 68, 6.—Gen. 28, 20.—Deut. 2, 4.—Num. 22, 2. Josh. 2, 7.—Josh. 5, 1.—Deut. 2, 25 & 11, 25. Josh. 2, 5.—1 Sam. 23, 27.—Psa. 10, 5. Deut. 32, 2. 1 Sam. 7, 23. Psa. 74, 5. Jer. 2, 6.

gods?] We have already seen that all the Egyptian gods, or the objects of the Egyptians' idolatry, were confounded, and rendered completely despicable by the ten plagues; which appear to have been directed principally against them. Here the people of God exult over them afresh—Who among these gods is like unto THEE? They can neither save nor destroy—Thou dost both in the most signal manner.

As the original words מִי כָמוֹךָ מִי כָמוֹךָ *mi camocha baelim Jehovah*, are supposed to have constituted the motto, on the ensign of the *Assumeans*; and to have furnished the name of *Maccabeus* to Judas, their grand captain, from whom they were afterward called *Maccabeans*; it may be necessary to say a few words on this subject. It is possible that Judas Maccabeus might have had this motto on his ensign, or at least the initial letters of it, for such a practice was not uncommon. For instance, on the Roman standard the letters S. P. Q. R. stood for *Senatus Populus Que Romanus*; i. e. the Senate and Roman People; and מ. כ. ב. י. might have stood for *Mi Camocha Baelim Jehovah*—Who, among the gods, or strong ones, is like unto thee, O Jehovah! But it appears from the Greek *Maccabæus*, and also the Syriac *ܡܚܬܬܐܡܐܝܐ* *makkabai*, that the name was originally written with *p koph*, not *caph*; it is most likely, as Michaelis has observed, that the name must have been derived from *מַכָּה* *makkah*, a hammer, or mallet; hence Judas, because of his bravery and success, might have been denominated the hammer or mallet, by which the enemies of God had been beaten, pounded, and broken to pieces. Judas, the hammer of the Lord.

Glorious in holiness] Infinitely resplendent in this attribute, essential to the perfection of the divine nature.

Fearful in praises] Such glorious holiness cannot be approached without the deepest reverence and fear, even by angels, who veil their faces before the majesty of God. How then should man, who is only sin and dust, approach the presence of his Maker!

Doing wonders?] Every part of the work of God is wonderful—not only miracles, which imply an inversion or suspension of the laws of nature, but every part of nature itself. Who can conceive how a single blade of grass is formed, or how earth, air, and water become consolidated in the body of the oak? And who can comprehend how the different tribes of plants and animals are preserved, in all the distinctive characteristics of their respective natures? And who can conceive how the human being is formed, nourished, and its different parts developed? What is the true cause of the circulation of the blood? or how different aliments produce the solids and fluids of the animal machine? What is life, sleep, death? And how an impure and unholy soul is regenerated, purified, refined, and made like unto its great Creator? These are wonders which God alone works, and to Himself only are they fully known.

Verse 12. *The earth swallowed them*] It is very likely there was also an earthquake on this occasion, and that chasms were made in the bottom of the sea, by which many of them were swallowed up, though multitudes were overwhelmed by the waters, whose dead bodies were afterward thrown ashore. The Psalmist strongly intimates, that there was an earthquake on this occasion—The voice of thy thunder was in the heaven, the lightnings lightened the world, the earth trembled and shook, Psal. lxxvii. 18.

Verse 13. *Thou hast guided them in thy strength unto thy holy habitation*] As this ode was dictated by the Spirit of God, it is most natural to understand this and the fol-

lowing verses to the end of the 18th, as containing a prediction of what God would do for this people, which he had so miraculously redeemed. On this mode of interpretation, it would be better to read several of the verbs in the future tense.

Verse 15. *The dukes of Edom*] Idumea was governed at this time, by those called *אֲלֻפִּים* *aluphim*, heads, chiefs, or captains.—See the note on Gen. xxxvi. 15.

Verse 16. *Till thy people pass over*] Not over the Red sea, for that event had been already celebrated; but over the desert, and Jordan, in order to be brought into the promised land.

Verse 17. *Thou shalt bring them in*] By thy strength and mercy alone shalt they get the promised inheritance. *Thou shalt plant them*] Give them a fixed habitation in Canaan, after their unsettled wandering life in the wilderness.

In the mountain] Meaning Canaan, which was a very mountainous country, Deut. xi. 11. or probably Mount Zion, on which the temple was built. Where the pure worship of God was established, there the people might expect both rest and safety. Wherever the purity of religion is established and preserved, and the high and the low endeavour to regulate their lives according to its precepts, the government of that country is likely to be permanent.

Verse 18. *The Lord shall reign for ever and ever*] This is properly the grand chorus, in which all the people joined. The words are expressive of God's everlasting dominion, not only in the world, but in the church; not only under the law, but also under the Gospel; not only in time, but through eternity. The original *לְעוֹלָם וָעֶד* *lelam vadd*, may be translated for ever and onward; or, by our very expressive compound term, for EVERMORE, i. e. for ever, and more—not only through time, but also through all duration. His dominion shall be ever the same, active and infinitely extending. With this verse the song seems to end, as with it the hemistichs or poetic lines terminate. The 20th, and beginning of the 21st, are in plain prose; but the latter part of the 21st is in hemistichs, as it contains the response made by Miriam and the Israelitish women, at different intervals during the song. See Dr. Kennicott's Arrangement of the Parts, at the end of this chapter.

Verse 20. *And Miriam the prophetess*] We have already seen, that Miriam was older than either Moses or Aaron; for when Moses was exposed on the Nile, she was a young girl, capable of managing the stratagem used for the preservation of his life; and then Aaron was only three years and three months old, for he was *four score and three* years old when Moses was but *four score*, see ch. vii. 7. so that Aaron was older than Moses, and Miriam considerably older than either, not less, probably, than nine or ten years of age.—See on chap. ii. 2.

There is great diversity of opinion on the origin of the name of *Miriam*, which is the same with the Greek *Μαριαμ*, the Latin *Maria*, and the English *Mary*. Some suppose it to be compounded of *מ* *mar*, a drop, (Isai. xl. 15.) and *יָם* *yam*, the sea; and that from this etymology, the heathens formed their *Venus*, whom they feign to have sprung from the sea. St. Jerom gives several etymologies for the name, which at once show how difficult it is to ascertain it—she who enlightens me—or she who enlightens them, or the star of the sea.—Others, the lady of the sea, the bitterness of the sea, &c. It is probable that the first or the last is the true one; but it is a matter of little importance, as we have not the circumstance marked, as in the case of Moses, and many others, that gave rise to the name.

21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

a 1 Sam. 18. 7.—b Ver. 1.—c Gen. 16. 7. & 25. 18.—d Numb. 33. 8.—e That is, bitterness. Ruth 1. 20.—f Ch. 15. 2. & 17. 3.—g Ch. 14. 10. & 17. 4. Ps. 50. 15.

The prophetess נביאה *hab nebiah*. For the meaning of the word prophet, נביא *Nabi*, see the note on Gen. xx. 7. It is very likely that Miriam was inspired by the Spirit of God, to instruct the Hebrew women, as Moses and Aaron were to instruct the men; and when she and her brother Aaron sought to share in the government of the people with Moses, we find her laying claim to the prophetic influence, Numb. xii. 2. *Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?* And that she was constituted joint leader of the people with her two brothers, we have the express word of God by the prophet Micah, ch. vi. 4. *For I brought thee up out of the land of Egypt—and I sent before thee Moses, Aaron, and Miriam.* Hence it is very likely, that she was the instructor of the women, and regulated the times, places, &c. of their devotional acts; for it appears that from the beginning to the present day, the Jewish women all worshipped apart.

A timbral טרי טופ, the same word which is translated *tabret*, Gen. xxxi. 27. on which the reader is desired to consult the note.

And with dances מְחֹלֶלֶת *mecholoeth*. Many learned men suppose, that this word means some instruments of wind music, because the word comes from the root חָלַל *chalal*, the ideal meaning of which is, to perforate, penetrate, pierce, stab, and hence to wound. Pipes, or hollow tubes, such as flutes, or hautboys, and the like, may be intended. Both the Arabic and Persian understand it as meaning instruments of music of the pipe, drum, or sistrum kind, and this seems to comport better with the scope and design of the place, than the term *dances*. It must however be allowed that religious dances have been in use from the remotest times; and yet in most of the places where the term occurs in our translation, an instrument of music, bids as fair to be its meaning, as a dance of any kind. Miriam is the first prophetess on record: and by this we find that God not only poured out his Spirit upon men, but upon women also; and we learn also that Miriam was not only a prophetess, but a poetess also, and must have had considerable skill in music, to have been able to conduct her part of these solemnities. It may appear strange, that during so long an oppression in Egypt, the Israelites were able to cultivate the fine arts; but that they did so, there is the utmost evidence from the Pentateuch. Not only architecture, weaving, and such necessary arts, were well known among them, but also the arts that are called *ornamental*, such as those of the goldsmith, lapidary, embroiderer, furrier, &c. of which we have ample proof in the construction of the tabernacle and its utensils. However ungrateful, rebellious, &c. the Jews may have been, the praise of industry and economy can never be denied them. In former ages, and in all places even of their dispersions, they appear to have been frugal and industrious, and capable of great proficiency in the most elegant and curious arts; but they are now greatly degenerated.

Verse 22. *The wilderness of Shur*. This was on the coast of the Red sea, on their road to Mount Sinai.—See the map.

Verse 23. *Marah*. So called from the bitter waters found there. Dr. Shaw conjectures, that this place is the same as that now called *Corondel*, where there is still a small rill, which, if not diluted with dews or rain, continues brackish.—See his account at the end of Exodus.

Verse 24. *The people murmured*. They were in a state of great mental degradation, owing to their long and oppressive vassalage, and had no firmness of character.—See the note on chap. xiii. 17.

Verse 25. *He cried unto the Lord*. Moses was not only their leader, but also their mediator. Of prayer and dependence on the Almighty, the great mass of the Israelites appear to have had little knowledge at this time. Moses, therefore, had much to bear from their weakness; and the merciful Lord was long-suffering.

The Lord showed him a tree. What this tree was, we know not: some think that the tree was extremely bitter itself, such as the *quassia*; and that God acted in this as

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes,

a Eccles. 25. 5.—b See 2 Kings 2. 21. & 4. 41.—c See Josh. 10. 25.—d Ch. 15. 4. Deut. 8. 2, 16. Judg. 2. 22. & 3. 1, 4. Ps. 65. 10. & 81. 7.—e Deut. 7. 12, 15.

he generally does, correcting contraries by contraries, which, among the ancient physicians, was a favourite maxim—*Clavis clavo expellitur*. The Targums of Jonathan and Jerusalem say, that when Moses prayed, "the word of the Lord showed him the tree, ארדיפנהי *ardiphney*, on which he wrote the great and precious name (JEHOVAH) and then threw it into the waters, and the waters, thereby became sweet." But what the tree *ardiphney* was, we are not informed.

Many suppose that this tree, which healed the bitter waters, was symbolical of the cross of our blessed Redeemer, that has been the means of healing infected nature, and through the virtue of which, the evils and bitters of life are sweetened, and rendered subservient to the best interests of God's followers. Whatever may be in the metaphor, this is true in fact; and hence the greatest of apostles gloried in the cross of our Lord Jesus Christ, by which the world was crucified to him, and he unto the world.

It appears that these waters were sweetened only for that occasion, as Dr. Shaw reports them to be still brackish, which appears to be occasioned by the abundance of *natron*, which prevails in the surrounding soil. Thus we may infer, that the natural cause of their bitterness, or brackishness, was permitted to resume its operations, when the occasion, that rendered the change necessary, had ceased to exist. Thus Christ simply changed that water into wine, which was to be drawn out to be carried to the master of the feast: the rest of the water in the pots remaining as before. As the water of the Nile was so peculiarly excellent, to which they had been long accustomed, they could not easily put up with what was indifferent. See the note on chap. vii. ver. 18.

There he made for them. Though it is probable that the Israelites are here intended, yet the word *to*, should not be translated *them*, but *to him*; for these statutes were given to Moses, that he might deliver them to the people.

There he proved them. נִסָּהוּ *nisahau*, he proved him. By this murmuring of the people, he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord, and seek all his help from him.

Verse 26. *If thou wilt diligently hearken*. What is contained in this verse, appears to be what is intended by the statute and ordinance mentioned in the preceding—*If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, &c.* This statute and ordinance implied the three following particulars: 1. That they should acknowledge Jehovah for their God, and thus avoid all idolatry. 2. That they should receive his word and testimony as a divine revelation, binding on their hearts and lives, and thus be saved from profligacy of every kind, and from acknowledging the maxims, or adopting the customs, of the neighbouring nations. 3. That they should continue to do so, and adorn their profession with a holy life. These things being attended to, then the promise of God was, that they should have none of the diseases of the Egyptians put on them; that they should be kept in a state of health of body and peace of mind; and if, at any time, they should be afflicted, on application to God, the evil should be removed, because he was their healer or physician—I am the Lord that healeth thee. That the Israelites had in general a very good state of health their history warrants us to believe; and when they were afflicted, as in the case of the fiery serpents, on application to God they were all healed. The Targum of Jonathan ben Uzziel states, that the statutes which Moses received at this time were commandments concerning the observation of the sabbath, duty to parents, the ordinances concerning wounds and bruises, and the penalties which sinners should incur by transgressing them. But it appears, that the general ordinances already mentioned, are those which are intended here; and thus

I will put none of these *diseases upon thee, which I have brought upon the Egyptians: for I am the LORD * that healeth thee.

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there, by the waters.

CHAPTER XVI.

The Israelites journey from Elim, and come to the wilderness of Sin, 1. They murmur for lack of bread, 2, 3. God promises to rain bread from heaven for them, 4, of which they were to collect a double portion on the sixth day, 5. A miraculous supply of flesh in the evening, and bread in the morning, promised, 6-8. The glory of the Lord appears in the cloud, 10. Flesh and bread promised as a proof of God's care over them, 11, 13. Quail, come and cover the whole camp, 13. And a dew fell, which left a small round substance on the ground, which Moses tells them was the bread which God had sent, 14, 15. Directions for gathering it, 16. The Israelites gather each an omer, 17, 18. They are directed to leave none of it till the next day, 19, which some neglecting, it became putrid, 20. They gather it every morning, because it melted when the sun waxed hot, 21. Each person gathers two omers on the sixth day, 22. Moses commands them to keep the sabbath, as the sabbath to the Lord, 23. What was laid up for the sabbath did not putrefy, 24. Nothing of it fell on that day, hence the strict observation of the sabbath was enjoined, 25-30. The Israelites name the substance manna, that fell with the dew; its appearance and taste described, 31. An omer of the manna is commanded to be laid up for a memorial of Jehovah's kindness, 32-34. The manna was sent, continued daily for the space of forty years, 35. How much an omer contained, 36.

AN. EXOD. LXI. 24. **AND** they took their journey from Elim, and all the congregation

a Deut. 22, 27, 28.—c Ch. 22, 25. Psa. 41, 3, 4, 103, 3, & 147, 3.—p Num. 33, 9, 2. Numb. 23, 10, 11, 12. Gen. 22, 15.—c Ch. 13, 24. Psa. 105, 25. 1 Cor. 10, 10.—4 Lam. 2, 2.—a Numb. 11, 4, 5.

seems to be proved beyond dispute, by Jerem. vii. 22, 23.—*For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.*

Verse 27. *They came to Elim*] This was in the desert of Sin, and, according to Dr. Shaw, about two leagues from Tor, and thirty from Marah, or Corondel.

Twelve wells of water] One for each of the tribes of Israel, say the Targums of Jonathan and Jerusalem.

And threescore and ten palm trees] One for each of the seventy elders.—*Rid.*

Dr. Shaw found nine of the twelve wells, the other three having been choked up with sand; and the seventy palm trees multiplied into more than 2000, the dates of which bring a considerable revenue to the Greek monks at Tor.—See his account at the end of this book, and see also the map. Thus, sufficient evidence of the authenticity of this part of the sacred history remains after the lapse of more than 3000 years.

In the preceding notes, the reader has been referred to Dr. Kennicott's translation and arrangement of the song of Moses. To this translation he prefixes the following observations:

"This triumphant ode was sung by Moses and the sons of Israel; and the women, headed by Miriam, answered the men, by repeating the two first lines of the song, altering only the first word; which two lines were probably sung, more than once, as a chorus.

"The conclusion of this ode seems very manifest; and yet, though the ancient Jews had sense enough to write this song differently from prose; and though their authority has prevailed, even to this day, in this and three other poems in the Old Testament, (*Deut.* xxxii. *Judg.* v. and 2 *Sam.* xxii.) still expressed by them as poetry: yet have these critics carried their ideas of the song here, to the end of verse 19. The reason why the same has been done by others, probably is—they thought, that the particle *for*, which begins verse 19, necessarily connected it with the preceding poetry. But this difficulty is removed, by translating *when*, especially if we take verses 19, 20, 21, as being a prose explanation of the manner in which this song of triumph was performed. For these three verses say, that the men-singers were answered in chorus by Miriam and the women, accompanying their words with musical instruments. 'When the horse of Pharaoh had gone into the sea, and the Lord had brought the sea upon them: and Israel had passed, on dry land, in the midst of the sea: then Miriam took a timbrel, and all the women went out after her with timbrels and dances; and Miriam (with the women) answered them (*וַיִּשְׁמְרוּ לָהֶם*) the men, by way of chorus) in the words, (*O sing ye,* &c. That this chorus was sung more than once, is thus stated by Bishop Lowth:

Miriam, cum mulieribus, chororum choro laudantes. —Psal. 119.

I shall now give what appears to me to be an exact translation of this whole song.

1. I will sing to Jehovah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

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of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel, murmured against Moses, and Aaron, in the wilderness:

3 And the children of Israel said unto them, 'Would to God we had died by the hand of the LORD, in the land of Egypt, * when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain * bread from heaven for you; and the people shall go out, and gather * a certain rate every day, that I may * prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day, they shall prepare *that* which they bring in; and * it shall be twice as much as they gather daily.

v Psa. 73, 24, 25, & 105, 48. John 6, 31, 32. 1 Cor. 10, 3.—w Heb. the portion of a day in his day. Prov. 30, 8. Matt. 6, 11.—x Ch. 15, 25. Deut. 8, 2, 15.—y See Ver. 22. Lev. 25, 21.

2. My strength and my song is Jehovah; and he is become to me for salvation: this is my God, and I will celebrate him: the God of my father, and I will exalt him.
3. Jehovah is mighty in battle! } Perhaps a chorus song
Jehovah is his name! } by the Men.
Chorus, by Miriam and the Women.
Perhaps sung first in this place.

O sing ye to Jehovah, for he hath triumphed gloriously! the horse and his rider hath he thrown into the sea.

Moses. Part II.
4. Pharaoh's chariots and his host, hath he cast into the sea; and his chosen captains are drowned in the Red sea;

5. The depths have covered them, they went down; (they sank) to the bottom as a stone.

6. Thy right hand, Jehovah, is become glorious in power, thy right hand, Jehovah, dasheth in pieces the enemy.

7. And in the greatness of thine excellence thou overthrustest them that rise against thee;

8. Even at the blast of thy displeasure, the waters are gathered together the floods stand upright, as a heap;

9. The enemy said: I will pursue, I shall overtake: I shall divide the spoil, my soul shall be satiated with them:

10. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters.

11. Who is like thee, among the gods, O Jehovah? who is like thee, glorious in holiness!

12. Fearful in praises! performing wonders! thou stretchest out thy right hand, the earth swalloweth them!

13. Thou, in thy mercy, lookest the people, whom thou hast redeemed; thou, in thy strength, gullest to the habitation of thy holiness!

O sing ye to Jehovah, &c. Chorus by the Women.

Moses. Part IV.
14. The nations have heard, and are afraid: sorrow hath seized the inhabitants of Palestine.

15. Already are the dukes of Edom in consternation; and the mighty men of Moab, trembling have seized them; all the inhabitants of Canaan do faint.

16. Fear and dread shall fall upon them; through the greatness of thine arm, they shall be as *still as a stone*:

17. Till thy people, Jehovah, pass over: [Jordan] till the people pass over, whom thou hast redeemed.

18. Thou shalt bring them and plant them in the mount of thine inheritance: the place for thy rest, which thou, Jehovah, hast made;

the sanctuary, Jehovah, which thy hands have established.

Grand Chorus; by all.
Jehovah for ever and ever shall reign.

1. When poetry is consecrated to the service of God, and employed as above, to commemorate his marvellous acts, it then becomes a very useful handmaid to piety, and God is honoured by his gifts. God inspired the song of Moses, and perhaps from this very circumstance, it has passed for current among the most polished of the heathen nations, that a poet is a person divinely inspired; and hence the epithet of *πρόφητης*, prophet and rates of the same import, was given them among the Greeks and Romans.

2. The song of Moses is a proof of the miraculous passage of the Israelites through the Red sea. There has been no period since the Hebrew nation left Egypt, in which this song was not found among them, as composed on that occasion, and to commemorate that event. It may be therefore considered as completely authentic, as any living witness could be, who had himself passed through the Red sea, and whose life had been protracted through all the intervening ages, to the present day.

3. We have already seen that it is a song of triumph for the deliverance of the people of God; and that it was intended to point out the final salvation and triumph of the whole church of Christ; so that in the heaven of heavens the redeemed of the Lord, both among the Jews and the Gentiles, shall unite together to sing the song of Moses, and the song of the Lamb. See Rev. xv. 2-4.

6 And Moses and Aaron said unto all the children of Israel, ' At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see ' the glory of the Lord; for that he heareth your murmurings against the Lord: and ' what are we, that ye murmur against us?

8 And Moses said, *This shall be*, when the Lord shall give you in the evening, flesh to eat, and in the morning, bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but ' against the Lord.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel,

' Come near before the Lord: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord ' appeared in the cloud.

11 ¶ And the Lord spake unto Moses, saying,

12 ' I have heard the murmurings of the children of Israel: speak unto them, saying, ' At even, ye shall eat flesh, and ' in the morning, ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 ¶ And it came to pass, that at even, ' the quails came up, and covered the camp: and in the morning, ' the dew lay round about the host.

a See Ver. 13, 15 & Ch. 6, 7. Numb. 16, 20, 22, 23.—a See Ver. 10. Lev. 25, 2 & 26, 4. John 11, 4, 26.—b Numb. 16, 11.—c See 1 Sam. 6, 7. Luke 10, 16. Rom. 12, 2.

d Numb. 16, 15.—e Ver. 7. Ch. 13, 21. Numb. 16, 12. 1 Kings 2, 12, 11.— Ver. 8.—g Ver. 6.—h Ver. 7.—i Numb. 11, 31. Ps. 78, 27, 32, 6, 105, 28.—k Numb. 11, 3.

Reader, implore the mercy of God to enable thee to make thy calling and election sure, that thou mayest bear thy part in this glorious and eternal triumph.

NOTES ON CHAPTER XVI.

Verse 1. *The wilderness of Sin*] This desert lies between Elim and Sinai, and from Elim, Dr. Shaw says, Mount Sinai can be seen distinctly. Mr. Ainsworth supposes, that this wilderness had the name from a strong city of Egypt, called Sin, near which it lay. See Ezek. xxx. 15, 16. Before they came to the wilderness of Sin, they had a previous encampment, by the Red sea, after they left Elim, of which Moses makes distinct mention, Numb. xxxiii. 10, 11.

The fifteenth day of the second month] This was afterward called Jjar, and they had now left Egypt one month, during which, it is probable they lived on the provisions they brought with them from Rameses, though it is possible, they might have had a supply from the sea-coast. Concerning mount Sinai, see the note on chap. xix. 1.

Verse 2. *The whole congregation—murmured*] This is an additional proof of the degraded state of the minds of this people; see the note on chap. xiii. 17. And this very circumstance affords a convincing argument, that a people so stupidly carnal, could not have been induced to leave Egypt, had they not been persuaded so to do by the most evident and striking miracles. Human nature can never be reduced to a more abject state in this world, than that in which the body is enthralled by political slavery, and the soul debased by the influence of sin. These poor Hebrews were both slaves and sinners, and were therefore capable of the meanest and most disgraceful acts.

Verse 3. *The flesh pots*] As the Hebrews were in a state of slavery in Egypt, they were doubtless fed in various companies, by their task-masters, in particular places, where large pots or boilers were fixed for the purpose of cooking their victuals. To these, there may be a reference in this place, and the whole speech only goes to prove, that they preferred their bondage in Egypt, to their present state in the wilderness; for they could not have been in a state of absolute want, as they had brought an abundance of flocks and herds with them out of Egypt.

Verse 4. *I will rain bread*] Therefore this substance was not a production of the desert; nor was the dew that was the instrument of producing it, common there, else they must have had this bread for a month before.

Verse 6. *Ye shall know that the Lord hath brought you out*] After all the miracles they had seen, they appear still to suppose, that their being brought out of Egypt, was the work of Moses and Aaron: for though the miracles they had already seen were convincing for the time, yet as soon as they had passed by, they relapsed into their former infidelity. God therefore saw it necessary to give them a daily miracle, in the fall of the manna, that they might have the proof of his divine interposition constantly before their eyes. Thus they knew that Jehovah had brought them out; and that it was not the act of Moses and Aaron.

Verse 7. *Ye shall see the glory of the Lord*] Does it not appear that the glory of the Lord is here spoken of as something distinct from the Lord; for it is said *he*, viz. the glory, *heareth your murmurings against the Lord*: though, the Lord, may be here put for himself; the antecedent instead of the relative. This passage may receive some light from Heb. i. 3. *Who being the brightness of his glory, and the express image of his person, &c.* And

as St. Paul's words are spoken of the Lord Jesus, is it not likely, that the words of Moses refer to him also? No man hath seen God at any time; hence we may infer that Christ was the visible agent, in all the extraordinary and miraculous interferences, which took place both in the patriarchal times, and under the law.

Verse 8. *In the evening, flesh to eat*] Viz. the quails: and in the morning, bread to the full, viz. the manna.

And what are we?] Only his servants, obeying his commands.

Your murmurings are not against us] For we have not brought you up from Egypt—but against the Lord, who, by his own miraculous power and goodness, has brought you out of your slavery.

Verse 9. *Come near before the Lord*] This has been supposed to refer to some particular place, where the Lord manifested his presence. The great tabernacle was not yet built; but there appears to have been a small tabernacle, or tent, called the Tabernacle of the congregation, which, after the sin of the golden calf, was always placed without the camp; see chap. xxxiii. 7. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the Congregation; and it came to pass that every one that sought the Lord, went out unto the tabernacle of the congregation which was without the camp. This could not be that portable temple which is described chap. xxvi., &c. and which was not set up, till the first day of the first month of the second year, after their departure from Egypt, chap. xl. which was upwards of ten months after the time mentioned in this chapter; and notwithstanding this, the Israelites are commanded, verse 34, to lay up an *omer* of the manna before the testimony, which certainly refers to an ark, tabernacle, or some such portable shrine, already in existence. If the great tabernacle be intended, the whole account of laying up the manna, must be introduced here by anticipation, Moses finishing the account of what was afterward done, because the commencement of those circumstances which comprehended the reasons of the fact itself, took place now. See the note on ver. 34.

But from the reasonings in the preceding verses, it appears, that much infidelity still reigned in the hearts of the people; and in order to convince them that it was God, and not Moses, that had brought them out of Egypt, he (Moses) desired them to come near, or pay particular attention to some extraordinary manifestation of the Lord. And we are told in the tenth verse, that as Aaron spake unto them, they looked toward the wilderness, and beheld the glory of the Lord appeared, and the Lord spake unto Moses, &c. Is not this passage explained by chap. xix. 9. "And the Lord said unto Moses, lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." May we not conclude, that Moses invited them to come near before the Lord, and so witness his glory, that they might be convinced it was God, and not him that led them out of Egypt, and that they ought to submit to him, and cease from their murmurings. It is said, chap. xix. 17. that Moses brought forth the people out of the camp to meet with God. And in this instance, there might have been a similar, though less awful manifestation of the divine presence.

Verse 10. *As Aaron spake*] So he now became the spokesman or minister of Moses to the Hebrews, as he had been before unto Pharaoh, according to what is written, chap. vii. 1, &c.

Verse 13. *At even the quails came*] *They came*, from the

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay

a small round thing, as small as the hoar frost on the ground.

1 Numb. 11. 7. Deut. 8. 15. Neh. 9. 18.

Ps. 73. 21 & 105. 40. Wisd. 16. 22.

salah, to be quiet, easy, or secure; and hence the quail from their remarkably living at ease and plenty among the corn. "An amazing number of these birds," says Hasselquist, Travels, p. 209. "come to Egypt at this time, (March) for in this month the wheat ripens. They conceal themselves among the corn, but the Egyptians knew that they are thieves, and when they imagine the field to be full of them, they spread a net over the corn, and make a noise, by which the birds being frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish." The *Abbé Pluche* tells us in his *Histoire du Ciel*, that the quail was, among the ancient Egyptians, the emblem of safety and security.

Several learned men, particularly the famous *Ludolf*, Bishop *Patrick*, and *Scheuchzer*, have supposed that the *aviv salavim* eaten by the Israelites were locusts. But not to insist on other arguments against this interpretation, they are expressly called *two sheer, flesh*, Psal. lxxviii. 27. which surely locusts are not: and the Hebrew word is constantly rendered by the Septuagint *συνεπταρτα*, a large kind of quail, and by the Vulgate *coturnices*, quails. Compare *Wisd.* xvi. 2. xix. 12. Numb. xi. 31, 32. Psal. cv. 40. and on Numb. xi. observe, that *שנים כסאמותיים*, should be rendered not *two cubits high*, but as Mr. Bate translates it, "two cubits distant, i. e. one from the other; for quails do not settle like the locusts one upon another, but at small distances." "And had the quails lain for a day's journey round the camp, to the great height of two cubits, upwards of three feet, the people could not have been employed two days and a night in gathering them. The spreading them round the camp, was in order to dry them in the burning sands for use, which is still practised in Egypt." See *Parkhurst*, sub voce *aviv salah*.

The difficulties which encumber the text, supposing these to be quails, led Bishop *Patrick* to imagine them to be locusts. The difficulties are three; "1. Their coming by a wind. 2. Their immenses quantities, covering a circle of thirty or forty miles, two cubits thick. 3. Their being spread in the sun for drying, which would have been preposterous, had they been quails, for it would have made them corrupt the sooner; but this is the principal way of preparing locusts, to keep for a month or more, when they are boiled, or otherwise dressed." This difficulty he thinks interpreters pass over, who suppose quails to be intended in the text. Mr. Harmer takes up the subject, removes the bishop's difficulties, and vindicates the common version.

"These difficulties appear pressing; or at least the two last: nevertheless I have met with several passages in books of travels, which I shall here give an account of, that may soften them; perhaps my readers may think they do more.

"No interpreters, the bishop complains, supposing they were quails, account for the spreading them out in the sun. Perhaps they have not. Let me then translate a passage of Maillet, which relates to a little island which covers one of the ports of Alexandria. 'It is on this island, which lies farther into the sea than the main land of Egypt, that the birds annually alight, which come hither for refuge in autumn, in order to avoid the severity of the cold of our winters in Europe. There is so large a quantity of all sorts taken there, that after these little birds have been stripped of their feathers, and buried in the burning sands for about half a quarter of an hour, they are worth but two sols the pound.' The crews of those vessels, which in that season lie in the harbour of Alexandria, have no other meat allowed them.' Among other refugees of that time, Maillet elsewhere expressly mentions quails, which are, therefore, I suppose, treated after this manner. 'This passage then, does what, according to the bishop, no commentator has done: it explains the design of spreading these creatures, supposing they were quails, round about the camp; it was to dry them in the burning sands in order to preserve them for use. So Maillet tells us of their drying fish in the sun of Egypt, as well as of their preserving others by means of pickle. Other authors speak of the Arabs drying camel's flesh in the sun and wind, which, though it be not at all salted, will, if kept dry, remain good a long while, and which sometimes, to save themselves the trouble of dressing, they will eat raw. This is what St. Jerom may be supposed to refer to, when he calls the food of the Arabs

carnes semicrudæ. This drying then of flesh in the sun, is not so preposterous as the bishop imagined. On the other hand, none of the authors that speak of their way of preserving locusts in the east, so far as I at present recollect, give any account of drying them in the sun. They are, according to Pellow, first purged with water and salt, boiled in new pickle, and then laid up in dry salt. So Dr. Russell says, the Arabs eat these insects when fresh, and salt them up as a delicacy. Their immense quantities also forbid the bishop's believing they were quails. And in truth, he represents this difficulty in all its force, perhaps too forcibly. A circle of forty miles in diameter, all covered with quails, to the depth of more than forty-three inches, without doubt, is a startling representation of this matter; and I would beg leave to add, that the like quantity of locusts would have been very extraordinary. But then this is not the representation of Scripture. It does not even agree with it: for such a quantity of either quails or locusts would have made the clearing places for spreading them out, and the passing of Israel up and down in the neighbourhood of the camp very fatiguing, which is not supposed.

"Josephus supposed they were quails, which he says are in greater numbers thereabouts than any other kinds of birds, and that having crossed the sea to the camp of Israel, they, who in common fly nearer the ground than most other birds, flew so low through the fatigue of their passage, as to be within reach of the Israelites. This explains what he thought was meant by the *two cubits from the face of the earth*—their flying within three or four feet of the ground.

"And when I read Dr. Shaw's account of the way in which the Arabs frequently catch birds that they have tired, that is, by running in upon them, and knocking them down with their *Zerwaltys*, or bludgeons as we should call them; I think I almost see the Israelites before me, pursuing the poor, fatigued, and languid quails.

"This is indeed a laborious method of catching these birds, and not that which is now used in Egypt: for Egmont and Heyman tell us, that in a walk on the shore of Egypt, they saw a sandy plain several leagues in extent, and covered with reeds without the least verdure; between which reeds, they saw many nets laid for catching quails, which come over in large flights from Europe during the month of September. If the ancient Egyptians made use of the same method of catching quails, that they now practise on those shores, yet Israel in the wilderness, without these conveniences, must of course make use of that more inartificial and laborious way of catching them. The Arabs of Barbary, who have not many conveniences, do the same thing still.

"Bishop Patrick supposes a day's journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length; but Dr. Shaw, on another occasion, makes a day's journey but ten miles, which would make a circle but of twenty miles diameter; and as the text evidently designs to express it very indeterminate, as it were a day's journey, it might be much less.

"But it does not appear to me at all necessary, to suppose the text intended their covering a circular or nearly a circular spot of ground, but only that these creatures appeared on both sides of the camp of Israel, about a day's journey. The same word is used Exod. vii. 24. where round about can mean only on each side of the Nile. And so it may be a little illustrated by what Dr. Shaw tells us, of the three flights of storks which he saw when at anchor under the mount Carmel, some of which were more scattered, others more compact and close; each of which took up more than three hours in passing, and extended itself more than half a mile in breadth. Had this flight of quails been no greater than these, it might have been thought like them, to have been accidental; but so unusual a flock as to extend fifteen or twenty miles in breadth, and to be two days and one night in passing, and this in consequence of the declaration of Moses, plainly determined that the finger of God was there.

"A third thing which was a difficulty with the bishop, was their being brought with a wind. A hot southerly wind, it is supposed, brings the locusts; and why quails might not be brought by the instrumentality of a like wind, or what difficulty there is in that supposition, I cannot imagine. As soon as the cold is felt in Europe, Maillet tells us, turtles, quails, and other birds, come to Egypt in great numbers: but he observed that their numbers were

15 And when the children of Israel saw it, they said one to another, "It is manna: for they wist not what it was." And Moses said unto them, "This is the bread which the LORD hath given you to eat."

16 ¶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating, ° an omer ^p for every man, accord-

m Or, What is this? or, it is a portion.—n John 6. 31. 49, 58. 1 Cor. 10. 3.

not so large in those years in which the winters were favourable in Europe; from whence he conjectured, that it is rather necessity than habit which causes them to change their climate: if so, it appears that it is the increasing heat that causes their return, and consequently that the hot sultry winds from the south must have a great effect upon them, to direct their flight northwards.

"It is certain, that it is about the time that the south wind begins to blow in Egypt, which is in April, that many of these migratory birds return. Maillet, who joins quails and turtles together, and says that they appear in Egypt when the cold begins to be felt in Europe, does not indeed tell us when they return: but Theyenot may be said to do it: for after he had told his readers that they catch snipes in Egypt from January to March, he adds, that in May they catch turtles; and that the turtles return again in September: now as they go together southward in September, we may believe they return again northward much about the same time. Agreeably to which, Russel tells us, that quails appear in abundance about Aleppo in spring and autumn.

"If natural history were more perfect, we might speak to this point with great distinctness; at present, however, it is so far from being an objection to their being quails, that their coming was caused by a wind, that nothing is more natural. The same wind, would, in course, occasion sickness and mortality among the Israelites, at least it does so in Egypt. The miraculousness then in this story, does not lie in their dying, but the prophet's foretelling with exactness the coming of that wind; and in the prodigious numbers of the quails that came with it, together with the unusualness of the place, perhaps where they alighted.

"Nothing more remains to be considered, but the gathering so large a quantity as ten omers by those that gathered fewest. But till that quantity is more precisely ascertained, it is sufficient to remark, that this is only affirmed of those expert sportsmen among the people, who pursued the game two whole days and a whole night, without intermission; and of them, and of them only, I presume it is to be understood, that he that gathered fewest, gathered ten omers. Hasselquist, who frequently expresses himself in the most dubious manner in relation to these animals, at other times is very positive, that if they were birds at all, they were a species of the quail different from ours, which he describes as very much resembling the 'red partridge, but as not being larger than the turtle-dove.' To this he adds, that the Arabians carry thousands of them to Jerusalem about Whitsuntide, to sell there, p. 442. In another place he tells us, it is found in Judea as well as in Arabia Petrea, and that he found it between Jordan and Jericho, p. 263. One would imagine that Hasselquist means the *scak*, which is described by Dr. Russel, vol. ii. p. 194. and which he represents as brought to market at Aleppo in great numbers in May and June, though they are to be met with in all seasons.

"A whole ass-load of them, he informs us, has often been taken at once shutting a clasping net, in the above-mentioned months; they are in such plenty." Harmer, vol. iv. p. 367.

Verse 14. Behold, on the face of the wilderness there lay a small round thing] It appears that this small round thing fell with the dew; or rather the dew fell first, and this substance fell on it. The dew might have been intended to cool the ground, that the manna, on its fall, might not be dissolved; for we find from ver. 21. that the heat of the sun melted it. The ground therefore, being sufficiently cooled by the dew, the manna lay unmelting long enough for the Israelites to collect a sufficient quantity for their daily use.

Verse 15. They said one to another, It is manna: for they wist not what it was] This is a most unfortunate translation, because it not only gives no sense, but it contradicts itself. The Hebrew מן is man hu, literally signifies, What is this? for, says the text, they wist not what it was; and therefore they could not give it a name. Moses immediately answers the question, and says, This is the bread which the Lord hath given you to eat. From

ing to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack; they gathered every man according to his eating.

o Ver. 36.—p Heb. by the poll, or head.—q Heb. souls.—r 2 Cor. 8. 15.

ver. 31. we learn that this substance was afterward called *man*, probably in commemoration of the question they had asked on its first appearance. Almost all our own ancient versions translate the words, *What is this?*

What this substance was, we know not. It was nothing that was common to the wilderness. It is evident the Israelites never saw it before; for Moses says, Deut. viii. 3, 16. he fed thee with manna which thou knewest not, neither did thy fathers know; and it is very likely, that nothing of the kind had ever been seen before; and by a pot of it being laid up in the ark, it is as likely, that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased. It seems to have been created for the present occasion; and like him, whom it typified, to have been the only thing of the kind, the only bread from heaven, which God ever gave to preserve the life of man; as Christ is the true bread that came down from heaven, and was given for the life of the world. See John vi. 31—58.

Verse 16. An omer for every man] I shall here once for all give a short account of the measures of capacity among the Hebrews.

OMER, ^{וֶאֱמֶר} from the root *amar*, to press, squeeze, collect and bind together: hence a sheaf of corn, a multitude of stalks pressed together. It is supposed that the omer, which contained about three quarts English, had its name from this circumstance; that it was the most contracted, or the smallest measure of things dry, known to the ancient Hebrews; for the *seah*, which was less, was not known till the reign of Jehoram, king of Israel, 2 Kings vi. 25. Parkhurst.

The *ephah*, ^{אֶפָה} or ^{אֶפָה} *ephah*, from ^{אֶפָה} *ephah*, to bake, because this was probably the quantity which was baked at one time. According to Bishop Cumberland, the *ephah* contained seven gallons, two quarts, and about half a pint wine measure: and as the omer was the tenth part of the *ephah*, ver. 31. it must have contained about six pints English.

The *kab* ^{קָב} is said to have contained about the sixth part of a *seah*, or three pints and one third English.

The *homer*, ^{חֹמֶר} *homer*, mentioned Lev. xvii. 16. was quite a different measure from that above, and is a different word in the Hebrew. The *homer* was the largest measure of capacity among the Hebrews, being equal to ten baths or *ephahs*, amounting to about seventy-five gallons, three pints, English. See Ezek. xlv. 11, 13, 14. Goodwin supposes that this measure derived its name from *homer*, an ass, being the ordinary load of that animal.

The *bath* ^{בָּת} was the largest measure of capacity next to the *homer*, of which it was the tenth part. It was the same as the *ephah*, and consequently contained about seven gallons, two quarts, and half a pint, and is always used in Scripture as a measure of liquids.

The *seah*, ^{סֵא} was a measure of capacity for things dry, equal to about two gallons and a half English. See 2 Kings vii. 1, 16, 18.

The *hin*, ^{הִין} according to Bishop Cumberland, was the one-sixth part of an *ephah*, and contained a little more than one gallon and two pints. See Exod. xxix. 40.

The *loo*, ^{לוֹ} was the smallest measure of capacity for liquids among the Hebrews, it contained about three quarters of a pint. See Levit. xiv. 10, 12.

Take ye—for them which are in his tents.] Some might have been confined in their tents through sickness or infirmity, and charity required, that those who were in health should gather a portion for them. For though the Psalmist says, Psal. cv. 37. There was not one feeble person among their tribes, this must refer principally to their healthy state when brought out of Egypt: for it appears that there were many infirm among them when attacked by the Amalekites. See the note on chap. xvii. 8.

Verse 17. Some more, some less.] According to their respective families, an omer for a man; and according to the number of infirm persons, whose wants they undertook to supply.

Verse 18. He that gathered much had nothing over] Because his gathering was in proportion to the number of persons for whom he had to provide. And some having

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

26 *Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people, on the seventh day, for to gather, and they found none.

28 And the LORD said unto Moses, How long will ye refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, *Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

* Gen. 2. 3. Ch. 20. 8. & 21. 15. & 35. 3. Lev. 23. 3.—1 Ver. 30.—a Ch. 20. 9, 10. v. 3 Kings 17. 14. Psa. 72. 10, 32. & 102. 13.

w Numb. 11. 7, 8.—x Heb. 2. 4.—y Ch. 25. 16, 21. & 40. 33. Numb. 17. 10. Deut. 10. 5. 1 Kings 8. 9.

fewer, others more in family, and the gathering being in proportion to the persons who were to eat of it, therefore, he that gathered much, had nothing over, and he that gathered little, had no lack. Probably every man gathered as much as he could; and then, when brought home, and measured by an omer, if he had a surplus, it went to supply the wants of some other family, that had not been able to collect a sufficiency, the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household: several of whom might be so confined, as not to be able to collect for themselves. Thus there was an equality; and in this light, the words of St. Paul, 2 Cor. viii. 15. lead us to view the passage. Here the 36th verse should come in, *Now an omer is the tenth part of an ephah.*

Verse 19. *Let no man leave of it till the morning*] For God would have them to take no thought for the morrow; and constantly to depend on him for their daily bread. And is not that petition in our Lord's prayer, founded on this very circumstance, *Give us, day by day, our daily bread*!

Verse 20. *It bred worms*] Their sinful curiosity and covetousness led them to make the trial; and they had a mass of the most loathsome putrefaction for their pains. How gracious is God! He is continually rendering disobedience and sin irksome to the transgressor; that, finding his evil ways to be unprofitable, he may return to his Maker, and trust in God alone.

Verse 22. *On the sixth day they gathered twice as much*] This they did, that they might have a provision for the sabbath, for on that day no manna fell, ver. 26, 27. What a convincing miracle was this! No manna fell on the sabbath. Had it been a natural production, it would have fallen on the sabbath, as at other times; and had there not been a supernatural influence to keep it sweet and pure, it would have been corrupted on the sabbath, as well as on other days. By this series of miracles, God showed his own power, presence, and goodness, 1st. In sending the manna on each of the six days; 2d. In sending none on the seventh, or sabbath; 3d. In preserving it from putrefaction, when laid up for the use of that day, though it infallibly corrupted, if kept over night on any other day.

Verse 23. *To-morrow is the rest of the holy sabbath*] There is nothing either in the text or context, that seems to intimate that the sabbath was now first given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now renewed; because they might have supposed, that in their unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find, 1st. That when God finished his creation, he instituted the sabbath; 2d. When he brought the people out of Egypt, he insisted on the strict

observance of it; 3d. When he gave the LAW, he made it a tenth part of the whole; such importance has this institution in the eyes of the Supreme Being!

Verse 29. *Abide ye every man in his place*] Neither go out to seek manna, nor for any other purpose: rest at home, and devote your time to religious exercises. Several of the Jews understood by place in the text, the camp, and have generally supposed, that no man should go out of the place, i. e. the city, town, or village, in which he resides, any farther than 1000 cubits, about an English mile, which also is called a sabbath day's journey, Acts i. 12. and so many cubits, they consider the space round the city, that constitutes its suburbs, which they draw from Numb. xxxv. 3, 4. Some of the Jews have carried the rigorous observance of the letter of this law to such a length, that in whatever posture they find themselves on the sabbath morning, when they awake, they continue in the same during the day; or, should they be up, and happen to fall, they refuse even to rise till the sabbath be ended!—Mr. Stapleton tells a story of one Rabbi Solomon, who fell into a slough on the Jewish sabbath, Saturday, and refused to be pulled out, giving his reason in the following Leonine couplet:

Sabbatha sancta colo, De Stercore surgere nolo.

"Out of this slough I will not rise,

For holy sabbath-day I prize."

The Christians finding him thus disposed, determined he should honour their sabbath in the same place, and actually kept the poor man in the slough all Sunday, giving their reasons in nearly the same way:

Sabbatha nostra quidem, Solomon celebrare videmus.

"In the same slough, thou sabbath Jew,

Our sabbath-day thou shalt spend too."

This might have served to convince him of his folly; but, certainly, was not the likeliest way to convert him to Christianity.

FABIAN, in his *Chronicles*, tells the following story of a case of this kind. "In this year also (1259) fell that happe of the Jewe of Tewkyabury, which fell into a gonge upon the Satyrday, and wolde not for reverence of his sabot-daye, be pluckyd out; whereof heryng the Erle of Gloucetyr, that the Jewe dyd so great reverence to his sabot-day, thought he wolde doo as moch unto his holy daye, which was Sunday; and so kepte hym there tyll Monday, at whiche season he was foundyn dede."

Verse 31. *Called the name thereof manna*] See note on verse 15.

Verse 32. *To be kept for your generations*] See note on verse 9.

Verse 34. *Lay it up before the Testimony*] The *myrr eduth*, or testimony, belonged properly to the tabernacle; but that was not yet built.—Some are of opinion, that the tabernacle, built under the direction of Moses, was only a renewal of one that had existed in the patriarchal times. See the note on ver. 9. The word signifies reference to something beyond itself; thus the tabernacle, the manna, the tables of stone, Aaron's rod, &c. all bore reference and

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

CHAPTER XVII.

The Israelites journey from the wilderness of Sin to Rephidim, 1, where they murmur for lack of water, 2, 3. Moses asks consent of God, 4, who commands him to take his rod and smite the rock, and promises that water should proceed from it for the people to drink, 6. The place is called *Masrah* and *Meribah*, 7. The *Amalekites* attack Israel in Rephidim, 8. *Joshua* is commanded to fight with them, 9. *Moses*, *Aaron*, and *Hur*, go to the top of a hill, and while *Moses* holds up his hands, the Israelites prevail, when he lets them down, *Amalek* prevails, 10, 11. *Moses* being weary, sits down, and *Aaron* and *Hur* hold up his hands, 12. The *Amalekites* are totally routed, 13, and the event commemorated to be recorded, 14. *Moses* builds an altar; and calls it *Jehovah-Nissi*, 15. *Amalek* is threatened with continual wars, 16.

An. Exod. lxx. 1.
Jhr or Hy.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

a Numb. 33. 88. Deut. 32. 8. Neh. 9. 20, 21. John 6. 31, 48.—a Josh. 6. 12. Neh. 9. 15.—b Ch. 16. 1. Numb. 33. 12, 14.—c Numb. 20.—d Deut. 6. 16. Ps. 78. 18, 41. Isa. 7. 25. Matt. 4. 7. Cor. 10. 2.

testimony to that spiritual good which was yet to come, viz. JESUS CHRIST and his salvation.

Verse 35. *The children of Israel did eat manna forty years*] From this verse it has been supposed that the book of Exodus was not written till after the miracle of the manna had ceased. But these words might have been added by Ezra, who, under the direction of the Divine Spirit, collected and digested the different inspired books, adding such supplementary, explanatory, and connecting sentences, as were deemed proper to complete and arrange the whole of the sacred canon. For previously to his time, according to the universal testimony of the Jews, all the books of the Old Testament were found in an unconnected and dispersed state.

Verse 36. *Now an omer is the tenth part of an ephah.*] About six pints, English. See the note on ver. 16. The true place of this verse seems to be immediately after verse 18; for here it has no connexion.

1. On the miracle of the manna, which is the chief subject in this chapter, a good deal has already been said in the preceding notes. The sacred historian has given us the most circumstantial proofs, that it was a supernatural and miraculous supply: that nothing of the kind had ever been seen before, and probably nothing like it had ever afterward appeared. That it was a type of our blessed Redeemer, and of the salvation which he has provided for man, there can be no doubt; for in this way it is applied by Christ himself; and from it, we may gather this general conclusion, that *salvation is of the Lord*. The Israelites must have perished in the wilderness, had not God fed them with bread from heaven. And every human soul must have perished, had not Jesus Christ come down from heaven, and given himself for the life of the world.

2. God would have the Israelites continually dependent on himself for all their supplies; but he would make them, in a certain way, workers with him. He provided the manna; they gathered and ate it. The first was God's work; the latter their own. They could not produce the manna, and God would not gather it for them. Thus the providence of God appears in such a way, as to secure the co-operation of man. Though man should plant and water, yet, it is God who giveth the increase. But, if man neither plant nor water, God will give no increase. We cannot do God's work: and he will not do ours. Let us, therefore, both in things spiritual and temporal, be workers together with HIM.

3. This daily supply of the manna, probably gave rise to that petition, *Give us to-day our daily bread*. It is worthy of remark, 1st. That what was left over night, contrary to the command of God, bred worms and stank; 2dly, That a double portion was gathered on the day preceding the sabbath; 3dly, That this alone continued wholesome on the following day; 4thly, And that none fell on the sabbath! Hence we find that the sabbath was considered a divine institution, previously to the giving of the Mosaic law; and that God continued to honour that day by permitting no manna to fall during its course. Whatever is earned on the sabbath, is a curse in a man's property—they who will be rich, fall into temptation and into a snare, &c. for, using illicit means to acquire lawful things, they bring God's curse upon themselves; and are drowned in destruction and perdition.—Reader, dost thou work on the sabbath to increase thy property? See thou

2. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there, upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

a Ch. 16. 2.—b Ch. 14. 15.—c 1 Sam. 30. 6. John 8. 59. d 14. 31.—e Exod. 2. 4. 1 Ch. 7. 20. Numb. 20. 8.—f Numb. 20. 10, 11. Ps. 78. 15, 20. & 105. 41. & 134. 2. Wied. 11. 4. 1 Cor. 10. 4.

do it not! Property acquired in this way, will be a curse both to thee and to thy posterity.

4. To show their children and children's children what God had done for their fathers, a pot of manna was laid up before the testimony. We should remember our providential and gracious deliverances, in such a way, as to give God the praise of his own grace. An ungrateful heart is always associated with an unbelieving mind, and an unholy life. Like Israel, we should consider with what bread God has fed our fathers; and see that we have the same: the same Christ, the bread of life, the same doctrines, the same ordinances, and the same religious experience. How little are we benefited by being Protestants, if we be not partakers of the Protestant faith? And how useless will even that faith be to us, if we hold the truth in unrighteousness? Our fathers had religion enough to enable them to burn gloriously for the truth of God!—Reader, hast thou so much of the life of God in thy soul, that thou couldst burn to ashes at the stake rather than lose it? In a word, couldst thou be a martyr? Or hast thou so little grace to lose, that thy life would be more than an equivalent for thy loss? Where is the manna on which thy fathers fed?

NOTES ON CHAPTER XVII.

Verse 1. *Pitched in Rephidim*] In Numb. xxxiii. 12—14. it is said, that when the Israelites came from Sin, they encamped in *Dophkah*, and next in *Atush*, after which they came to *Rephidim*. Here, therefore, two stations are omitted; probably because nothing of moment took place at either.—See the notes on Numb. xxxiii.

Verse 2. *Why chide ye with me?*] God is your leader, complain to him: Wherefore do ye tempt the Lord? As he is your leader, all your murmurings against me, he considers as directed against himself: why therefore do ye tempt him? Has he not given you sufficient proofs that he can destroy his enemies, and support his friends? And is he not among you to do you good? ver. 7. Why therefore do ye doubt his power and goodness, and thus provoke him to treat you as his enemies?

Verse 3. *And the people murmured*] The reader must not forget, what has so often been noted, relating to the degraded state of the minds of the Israelites. A strong argument, however, may be drawn from this in favour of their supernatural escape from Egypt. Had it been a scheme concerted by the heads of the people, provision would necessarily have been made for such exigencies as these. But, as God chose to keep them constantly dependent upon himself, for every necessary of life; and as they had Moses alone, as their mediator to look to, they murmured against him when brought into straits and difficulties, regretted their having left Egypt, and expressed the strongest desire to return. This shows that they had left Egypt reluctantly; and as Moses and Aaron never appear to have any resources, but those which came most evidently in a supernatural way, therefore the whole exodus, or departure from Egypt, proves itself to have been no human contrivance, but a measure concerted by God himself.

Verse 6. *I will stand before thee there upon the rock in Horeb*] The rock was *ha-teur*. It seems as if God had directed the attention of Moses to a particular rock, with which he was well acquainted; for every part of the mount, and its vicinity, must have been well known to Moses,

7 And he called the name of the place ¹ Massah, ² and ³ Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

8 ¶ Then came Amalek and fought with Israel in Rephidim.

9 And Moses said unto ⁴ Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill, with ⁵ the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses ⁶ held

up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were ⁷ heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people, with the edge of the sword.

14 ¶ And the Lord said unto Moses, ⁸ Write this for a memorial in a book, and rehearse it in the ears of Joshua: for ⁹ I will utterly put out the remembrance of Amalek from under heaven.

¹ Numb. 20. 13. Ps. 81. 7. & 95. 8. Hebr. 3. 8.—² That is, temptation.—³ A Thug, chiding, or strife.—⁴ Gen. 36. 13. Numb. 24. 30. Deut. 35. 17. ⁵ 1 Sam. 15. 2. Wad. 11. 1.

⁶ Called Jesus, Acts 7. 45. Hebr. 4. 8.—⁷ Ch. 4. 20.—⁸ James 5. 16.—⁹ Ps. 95. 8. James 1. 6. Hebr. 12. 12.—¹⁰ Ch. 24. 27.—¹¹ Numb. 24. 30. Deut. 25. 18. ¹² 1 Sam. 15. 8, 7. & 30. 1, 17. ¹³ 2 Sam. 8. 12. Ezra 9. 14.

during the time he kept Jethro's flocks in those quarters. Dr. Priestley has left the following sensible observations upon this miracle:

"The luminous cloud, the symbol of the divine presence, would appear on the rock, and Horeb was probably a part of the same mountain with Sinai. This supply of water, on Moses only striking the rock, where no water had been before, nor has been since, was a most wonderful display of the divine power. The water must have been in great abundance to supply two millions of persons, which excluded all possibility of artifice or imposture in the case. The miracle must also have been of some continuance; no doubt, so long as they continued in that neighbourhood, which was more than a year. There are sufficient traces of this extraordinary miracle remaining at this day. This rock has been visited, drawn, and described by Dr. Shaw, Dr. Pocock, and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of the water. No art of man could have done it, if any motive could be supposed for the undertaking in such a place as this."

The rock mentioned above, has been seen and described by Norden, p. 144. 8vo. Dr. Shaw, p. 314. 4to. where there is an accurate drawing of it; Dr. Pocock, vol. i. p. 143, &c. where the reader may find some fine plates of mount Horeb, and Sinai, and four different views of the wonderful rock of Meribah. It is a vast block of red granite, fifteen feet long, ten broad, and twelve high.—See Dr. Shaw's account at the end of Exodus.

Verse 7. *He called the name of the place Massah, and Meribah* ¹ *Massah*, signifies temptation or trial; and *Meribah*, ² *meribah*, contention or litigation. From 1 Cor. x. 4. we learn that this rock was a type of Christ, and their drinking of it, is represented as their being made partakers of the grace and mercy of God through Christ Jesus; and yet many who drank, fell and perished in the wilderness in the very act of disobedience!—Reader, be not high-minded, but fear!

On the *smiting* of the rock by the *rod of Moses*, Mr. Ainsworth has the following pious note:—"This rock signified Christ, and is therefore called a *spiritual Rock*. 1 Cor. x. 4. He being *smitten* with *Moses's rod*, and bearing the *curse of the Law* for our sins; and by the preaching of the Gospel, crucified among his people, Gal. iii. 1. from him floweth the spiritual drink, wherewith all believing hearts are refreshed." John vii. 37. and Isai. liii. 1—3.

Verse 8. *Then came Amalek, and fought with Israel* The Amalekites seem to have attacked the Israelites in the same way, and through the same motives, that the wandering Arabs attack the caravans, which annually pass through the same desert. It does not appear that the Israelites gave them any kind of provocation; they seem to have attacked them merely through the hopes of plunder. The Amalekites were the posterity of Amalek, one of the dukes of Eliphaz, the son of Esau; and consequently Israel's brother, Gen. xxxvi. 15, 16.

Fought with Israel In the most treacherous and dastardly manner; for they came at the rear of the camp, *smote the hindmost of the people, even all that were feeble behind, when they were faint and weary*, see Deut. xxv. 18. The baggage, no doubt, was the object of their avarice: but finding the women, children, aged and infirm persons, behind with the baggage, they smote them, and took away their spoils.

Verse 9. *Moses said unto Joshua* This is the first place in which Joshua the son of Nun is mentioned: the illustrious part which he took in the Jewish affairs, till the settlement of his countrymen in the promised land, is well known. He was captain-general of the Hebrews under Moses; and on this great man's death, he became his suc-

cessor in the government. Joshua was at first called *Hoshea*, Numb. xiii. 16. and afterward called *Joshua* by Moses. Both in the Septuagint and Greek Testament, he is called *Jesus*: the name signifies *saviour*; and he is allowed to have been a very expressive type of our blessed Lord. He fought with and conquered the enemies of his people, brought them into the promised land, and divided it to them by lot. The parallel between him and the Saviour of the world is too evident to require pointing out.

Top of the hill Probably some part of Horeb, or Sinai, to which they were then near.

Verse 10. *Moses, Aaron, and Hur went up* It is very likely that the Hur mentioned here is the same with that Hur mentioned 1 Chron. ii. 19. who appears, from the chronology in that chapter, to have been the son of Caleb, the son of *Esron*, the son of *Pharez*, the son of *Judah*. The rabbins and Josephus say, he was the *brother-in-law* of Moses, having married his sister *Miriam*. He was a person in whom Moses put much confidence; for he left him conjoint governor of the people with Aaron, when he went to confer with God on the mount, Exod. xxiv. 14. His grandson, *Bezaleel*, was the chief director in the work of the tabernacle.—See chap. xxxi. 2—5.

Verse 11. *When Moses held up his hand* We cannot understand this transaction in any *literal* way; for the lifting up or letting down the hands of Moses, could not, humanly speaking, influence the battle. It is likely that he held up the rod of God in his hand, ver. 9. as an ensign to the people. We have already seen, that in prayer, the hands were generally *lifted up and spread out*, (see the note on chap. ix. 29.) and therefore it is likely, that by this act, *prayer and supplication* are intended. The Jerusalem Targum says, that "when Moses held up his hands in *prayer*, the house of Israel prevailed; and when he let down his hands *from prayer*, the house of Amalek prevailed." We may therefore conclude that by holding up the hands in this case, these two things were intended: 1. That hereby a reference was made to God, as the source whence all help and protection must come, and that on him alone they must depend. 2. That prayer and supplication to God were essentially necessary to their prevalence over all their enemies. It is indisputably true, that while the hands are stretched out, that is, while the soul exerts itself in prayer and supplication to God, we are sure to conquer our spiritual adversaries; but if our hands become heavy, if we restrain prayer before God, Amalek will prevail: every spiritual foe, every internal corruption, will gain ground. Several of the fathers consider Moses, with his stretched-out hands, as a figure of Christ on the cross, suffering for mankind, and getting a complete victory over sin and Satan.

Verse 13. *Joshua discomfited Amalek and his people* Amalek might have been the name of the ruler of this people, continued down from their ancestor, (see on ver. 8.) as *Pharaoh* was the name of all succeeding kings in Egypt. If this were the case, then *Amalek and his people* mean the *prince and the army* that fought under him. But if Amalek stand here for the *Amalekites*, then *his people* must mean the confederates he had employed on this occasion.

Verse 14. *Write this for a memorial in a book* This is the first mention of *writing* on record: what it signified, or how it was done, we cannot tell. It is very likely, that the first *regular alphabetical* writing in the world, was that written by the finger of God himself, on the two tables of stone. What is said here was probably by way of *anticipation*, or means some other method of registering events than by *alphabetical* characters, if we allow that God gave the first specimen of regular writing on the tables of stone; which did not take place till some time after this.

15 And Moses built an altar, and called the name of it ' JEHOVAH-nissi:

16 For he said, * Because * the LORD hath sworn that the LORD *will have* war with Amalek, from generation to generation.

CHAPTER XVIII.

[illegible]

A. M. 2514.
B. C. 1490.
An. Exod. lxx. 2
Ikar or Zif.

WHEN ⁷Jethro the priest of Midian, Moses' father-in-law, heard of all that ²God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt;

v That is, the LORD my banner: See Judges 6. 24.—w Or, Because the hand of Amalek is against the throne of the LORD, therefore, &c.—x Heb. the hand upon the throne of the LORD.—y Ch. 2. 16. & 3. 1.—z Psa. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5. 42. & 108. 2. 8.

Rehearse it in the ears of Joshua] Thus showing that Joshua was to succeed Moses, and that this charge should be given to every succeeding governor.

I will utterly put out the remembrance of Amalek] This threatening was accomplished by SAUL, 1 Sam. xv. 3, &c. four hundred and twelve years after. Judgment is God's *strange* work; but it must take place, when the sins which incensed it, are neither repented of nor forsaken. This people, by their *continued* transgressions, proved themselves totally unworthy of a political existence; and therefore said God to SAUL, *Go and utterly destroy the SINNERS the Amalekites*, 1 Sam. xv. 18. So their *continuance in sin* was the cause of their final destruction.

— Verse 15. *Jehovah-nissi*] *Jehovah is my ensign or banner.* The hands and rod of Moses were held up as soldiers are wont to hold up their *standards* in the time of battle; and as these standards bear the arms of the country, the soldiers are said *to fight under that banner*, i.e. under the direction and in the defence of that government. Thus the Israelites fought under the direction of God, and in the defence of his truth; and therefore the name *JEHOVAH* became the *armorial bearings* of the whole congregation. By his direction they fought, and in his name and strength they conquered; each one feeling himself not his own, but the Lord's soldier.

Verse 16. *The Lord hath sworn, that the Lord will have war with Amalek, &c.* [This is no translation of the words מלחמה אִתּוֹ יְיָ אֱלֹהֵי כֹס יָהּ אִתּוֹ מִיִּחְמָה, which have been variously rendered by different translators and critics : the most rational version of which is the following : *Because the hand of Amalek is against the throne of God, therefore will I have war with Amalek from generation to generation.* This gives a tolerably consistent sense, yet still there is considerable obscurity in the passage. *Houbigant*, a most judicious, though bold critic, supposes, that as *Jehovah-nissi*, יְיָ אֱלֹהֵי נִסִּי *Jehovah my ensign*, was spoken of immediately before, that כֹּס *kes*, a throne, in this verse, is an error of some transcriber, for כֹּס *kes*, an *ensign*, which might be readily occasioned by the great similarity between the ם *caph* and ה *he*. He thinks farther, that the two letters י *yah*, which are supposed to be here a contraction of the word יְיָ *Jehovah*, are separated, the י *yod* from כֹּס *kes*, which should be written כֹּס *kes*, and the ה *he*, from מִיִּחְמָה *miichamah*, which should be written מִיִּחְמָה *hamilchama*, and then the whole verse will run thus : *For the hand shall be upon the ensigns of war unto the Lord, against Amalek for ever*, i. e. God makes now a declaration of war against the Amalekites, which shall continue till their final destruction. The conjecture of Mr. *Julius Bate*, in his *Literal Translation of the Pentateuch*, deserves attention. He supposes that as כֹּס *kes* signifies a *cup*, and a *cup* is emblematically used for *wrath*, that on one of the stones of the altar, mentioned in the preceding verse, a *hand holding a cup* was sculptured, this being a memorial, according to the custom of hieroglyphical writing, that the Lord would continue the cup of wrath, portending continual war, against Amalek for ever. I prefer *Houbigant's* exposition.

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, *after he had sent her back.

3 And her ^btwo sons; of which the ^cname of the one *was* ^dGershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was*, * Eliezer ;
for, the God of my father, *said he, was* mine
help, and delivered me from the sword of
Pharaoh:

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ' the mount of God:

6 And he said unto Moses, I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses ^s went out to meet his father-in-law, and did obeisance, and ^b kissed him ; and they asked each other of *their* ⁱ welfare ; and they came into the tent.

8 And Moses told his father-in-law, all that the Lord had done unto Pharaoh, and to the Egyptians, for Israel's sake, *and* all the travail

a Ch. 4. 26.—b Acts 7. 29.—c Ch. 2. 22.—d That is, a stranger there.—e *That is, my God is a help*—f Ch. 3. 1, 12.—g Gen. 14. 17. & 18. 2. & 19. 1. 1 Kings 2. 12.—h Gen. 29. 13. & 33. 4.—i Heb. *peace*. Gen. 43. 27. 2 Sam. 11. 7.

1. This first victory of Israel must have inspired them with a considerable measure of confidence in God, and in his servant Moses. Though God alone could give them the victory, yet it was necessary to show them, that it was by the influence of Moses they got it. Moses could not deliver Amalek into their hands; yet, if Moses did not continue to hold up his hands, i. e. to pray, Amalek must prevail. God, therefore, wrought this work in such a way, as to instruct the people, promote his own glory, and secure the true honour of his servant. The Divine Being always performs the *greatest number* possible of ends by the *fewest and simplest means*. In every work of God, there is as much of *wisdom and economy*, as there is of *sovereign uncontrolled power*.

2. It is not probable, that the people whom Joshua chose out to lead against Amalek, were *unarmed*; and we have already seen, that it is not at all likely that they came armed out of Egypt. And as the whole circumstances of this case show, that those who *fought* against the Amalekites were properly equipped for the fight, we may then safely presume that they got their arms from the Egyptians, whose bodies were thrown on the shore, after having been overwhelmed in the Red sea. Thus, what was a judgment in the one case, was a most gracious providence in the other. *Judgment on God's face, is mercy to his friends.*

3. Of the efficacy of prayer we have already had the most striking examples. He who has the spirit of prayer, has the highest interest in the court of Heaven; and the only way to retain it, is to keep it in constant employment. *Apostasy begins in the closet: no man ever backslid from the life and power of Christianity, who continued constant and fervent, especially in private prayer.* He who *prays without ceasing*, is likely to *rejoice evermore.*

NOTES ON CHAPTER XVIII.

Verse 1. *When Jethro, the priest of Midian, &c.*] Concerning this person, and his several names, see the notes on ch. ii. 15, 16, and 18. and ch. iii. 1. ch. iv. 20, 24. Jethro was probably the son of Reuel, the father-in-law of Moses, and consequently the brother-in-law of Moses; for the word *יין* *choen*, which we translate *father-in-law*, in this chapter, means simply a *relative by marriage*.—See the note on chap. iii. 1.

Verse 2. *After he sent her back*] Why Zipporah and her two sons returned to Midian, is not certainly known. From the transaction recorded ch. iv. 20, 24, it seems as if she had been alarmed at the danger to which the life of one of her sons had been exposed; and fearing worse evils, left her husband, and returned to her father. It is, however, possible, that Moses, foreseeing the troubles to which his wife and children were likely to be exposed, had he taken them down to Egypt, sent them back to his father-in-law, till it should please God to deliver his people. Jethro now finding that God had delivered them, and totally discomfited the Egyptians, their enemies, thought it proper to bring Zipporah and her sons to Moses, while he was in the vicinity of Horeb.

Verse 3. *The name of the one was Gershom*] See the note on ch. ii. 22.

that had come upon them by the way, and how the LORD delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, "Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who

hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law, before God.

Heb. found them. Gen. 44. 34. Numb. 23. 14.—1 Ps. 73. 42 & 51. 7. & 106. 10. & 107. 2.—Gen. 14. 20. 2 Sam. 18. 28. Luke 1. 63.—u 2 Chron. 2. 5. Ps. 95. 3 & 97. 3 & 135. 5.

Verse 5. *Jethro—came with his sons*] There are several reasons to induce us to believe, that the fact related here is out of its due chronological order, and that Jethro did not come to Moses till the beginning of the second year of the Exodus, (see Numb. x. 11.) some time after the tabernacle had been erected, and the Hebrew commonwealth established, both in things civil and ecclesiastical. This opinion is founded on the following reasons:

1. On this verse, where it is said that Jethro came to Moses while he was encamped at the mount of God. Now it appears from ch. xix. 1, 2, that they were not yet come to Horeb, the mount of God, and that they did not arrive there till the third month after their departure from Egypt; and the transactions with which this account is connected, certainly took place in the second month.—See ch. xvi. 1.

2. Moses, in Deut. i. 6, 9, 10, 12—15, relates, that when they were about to depart from Horeb, which was on the 20th day of the second month of the second year from their leaving Egypt, that he then complained, that he was not able to bear the burden alone of the government of a people so numerous; and that it was at that time, that he established judges and captains over thousands, and hundreds, and fifties, and tens, which appears to be the very transaction recorded in this place; the measure itself being recommended by Jethro, and done in consequence of his advice.

3. From Numb. x. 11, 29, &c. we find that when the cloud was taken up, and the Israelites were about to depart from Horeb, that Moses addressed Hobab, who is supposed to have been the same as Jethro, and who then was about to return to Midian, his own country, entreating him to stay with them as a guide, while they travelled through the wilderness. It therefore seems necessary that the transaction recorded in this chapter should be inserted Numb. x. between the 10th and 11th verses.

4. It has been remarked, that shortly after they had departed from Sinai, the dispute took place between Miriam, Aaron, and Moses, concerning the Ethiopian woman, Zipporah, whom he had married, (see Numb. xii. 1, &c.) and this is supposed to have taken place shortly after she had been brought back by Jethro.

5. In the discourse between Moses and Jethro, mentioned in this chapter, we find that Moses speaks of the statutes and laws of the Lord, as things already revealed, and acknowledged, which necessarily implies, that these laws had already been given, (ver. 16.) which we know did not take place till several months after the transactions mentioned in the preceding chapters.

6. Jethro offers burnt-offerings and sacrifices to God, apparently in that way in which they were commanded in the law. Now the law respecting burnt-offerings was not given till after the transactions mentioned here, unless we refer this chapter to a time posterior to that in which it appears in this place.—See the note on verse 12.

From all these reasons, but particularly from the two first and the two last, it seems most likely that this chapter stands out of its due chronological order, and therefore I have adjusted the chronology in the margin to the time in which, from the reasons above alleged, I suppose these transactions to have taken place; but the matter is not of much importance, and the reader is at liberty to follow the common opinion. As Moses had, in the preceding chapter, related the war with Amalek, and the curse under which they were laid, he may be supposed to have introduced here the account concerning Jethro the Midianite, to show that he was free from that curse, although the Midianites, and the Kenites, the family of Jethro, were as one people, dwelling with the Amalekites, see Judges i. 16. 1 Chron. xi. 55. 1 Sam. xv. 6. For although the Kenites were some of those people whose lands God had promised to the descendants of Abraham, (see Gen. xv. 18, 19.) yet, in consideration of Jethro, the relative of Moses, all of them, who submitted to the Hebrews, were suffered to live in their own country: the rest are supposed to have taken refuge among the Edomites and Amalekites.—See Calmet, Locke, &c.

o Ch. i. 10, 16, 22 & 5. 7. & 14. 8, 13.—p 1 Sam. 2. 3. Neh. 9. 10, 16, 29. Job 40. 11, 12. Ps. 31. 23 & 119. 21. Luke 1. 51.—q Deut. 12. 7. 1 Chron. 23. 22. 1 Cor. 10. 14, 21, 31.

Verse 6. *And he said unto Moses*] That is, by a messenger; in consequence of which, Moses went out to meet him, as is stated in the next verse; for an interview had not yet taken place. This is supported by reading *וַיִּנְחֵם* *hinneh, behold*, for *וַיֵּאמֶר* *ani, I*, which is the reading of the Septuagint and Syriac, and several Samaritan MSS. instead, therefore, of *I, thy father*, we should read, *Behold, thy father*, &c.—Kennicott's Remarks.

Verse 7. *And did obeisance*] *וַיִּשְׁתַּחוּ* *vayistachu*, he bowed himself down, see on Gen. xvii. 3. and Exod. iv. 31. This was the general token of respect; and kissed him—the token of friendship. And they asked each other of their welfare—literally, And they inquired each man of his neighbour concerning peace or prosperity, the proof of affectionate intercourse. These three things constitute good-breeding and politeness accompanied with sincerity.

And they came into the tent] Some think that the tabernacle is meant, which it is likely had been erected before this time; see the note on ver. 5. Moses might have thought proper to take his relative first to the house of God, before he brought him to his own tent.

Verse 9. *And Jethro rejoiced for all the goodness*] Every part of Jethro's conduct proves him to have been a religious man, and a true believer. His thanksgiving to Jehovah, verse 10, is a striking proof of it: he first blesses God for the preservation of Moses, and next for the deliverance of the people from their bondage.

Verse 11. *Now I know that the Lord is greater than all gods*] Some think that Jethro was now converted to the true God; but it is very probable that he enjoyed this blessing before he knew any thing of Moses: for it is not likely that Moses would have entered into an alliance with this family, had they been heathens. Jethro, no doubt, had the true patriarchal religion.

Wherein they dealt proudly] Acting as tyrants over the people of God: enslaving them in the most unprincipled manner, and still purposing more tyrannical acts. He was above them—he showed himself to be infinitely superior to all their gods by the miracles which he wrought. Various translations have been given of this clause; the above I believe to be the sense.

Verse 12. *Jethro—took a burnt-offering*] *וַיִּזְבֹּחַ* *olah*. Though it be true that in the patriarchal times, we read of a burnt-offering; see Gen. xxii. 2, &c. yet we only read of one in the case of Isaac, and, therefore, though this offering made by Jethro is not a decisive proof that the law relative to burnt-offerings, &c. had already been given, yet taken with other circumstances in this account, it is a presumptive evidence that the meeting between Moses and Jethro took place after the erection of the tabernacle. See the note on ver. 5.

Sacrifices for God] *זִבְחִים* *zebachim*, slain beasts as the word generally signifies. We have already seen that sacrifices were instituted by God himself, as soon as sin entered into the world; and we see that they were continued, and regularly practised, among all the people who had the knowledge of the true God, from that time, until they became a divine legal establishment. Jethro, who was a priest, chap. ii. 16, had a right to offer these sacrifices; nor can there be a doubt of his being a worshipper of the true God, for those Kenites, from whom the Rechabites came, were descended from him, 1 Chron. ii. 55. see also Jerem. xxxv.

And Aaron came, and all the elders of Israel, to eat bread] The burnt-offering was wholly consumed: every part was considered as the Lord's portion; and therefore, it was entirely burnt up. The other sacrifices mentioned here, were such, that after the blood had been poured out before God, the officers and assistants might feed on the flesh. Thus, in ancient times, contracts were made, and covenants sealed. See the notes on Gen. xv. 13, &c. It is very likely, therefore, that the sacrifices offered on this occasion, were those, on the flesh of which Aaron and the elders of Israel feasted with Jethro.

Before God] Before the tabernacle, where God dwelt: for it is supposed that the tabernacle was now erected.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee, from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to inquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing

is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for

† Lev. 24. 12. Numb. 15. 34.—Ch. 23. 7. & 24. 14. Deut. 17. 8. 2 Sam. 15. 2. Job 31. 13. Acts 13. 15. 1 Cor. 4. 1.—Heb. a man and his fellow.—Lev. 24. 15. Numb. 15. 35. & 27. 6. &c. & 28. 6.—Heb. *Fliding thou wilt fade*.—Numb. 11. 14, 17. Deut. 1. 9, 12.—Ch. 3. 12.—y Ch. 4. 16. & 20. 13. Deut. 5. 5.—Numb. 27. 5.

See on ver. 5. and see Deut. xii. 5—7. and 1 Chron. xxix. 21, 22. where the same form of speech, *before the Lord*, is used, and plainly refers to his manifested presence in the tabernacle.

Verse 13. *To judge the people*] To hear and determine controversies between man and man, and to give them instruction in things appertaining to God.

From the morning unto the evening] Moses was obliged to sit all day; and the people were continually coming and going.

Verse 15. *The people come unto me to inquire of God*] To know the mind and will of God on the subject of their inquiries. Moses was the mediator between God and the people; and as they believed that all justice and judgment must come from him; therefore they came to Moses to know what God had spoken.

Verse 16. *I do make them know the statutes of God and his laws*] These words are so very particular, that they leave little room for doubt that the law had been given. Such words would scarcely have been used, had not the statutes and laws been then in existence. And this is one of the proofs that the transaction mentioned here stands out of its due chronological order. See on ver. 5.

Verse 18. *Thou wilt surely wear away*] נבאל כל *nabal khal*, in wearing away, *thou wilt wear away*; by being thus continually employed, thou wilt soon become finally exhausted. And this people that is with thee:—As if he had said, “Many of them are obliged to wait so long for the determination of their suit, that their patience must be soon necessarily worn out, as there is no one to hear every cause, but thyself.”

Verse 19. *I will give thee counsel, and God shall be with thee*] Jethro seems to have been a man of great understanding and prudence. His advice to Moses was most appropriate and excellent: and it was probably given under the immediate inspiration of God; for after such sacrificial rites, and public acknowledgement of God, the prophetic spirit might be well expected to descend and rest upon him. God could have showed Moses the propriety and necessity of adopting such measures before; but he chose in this case, to help man by man; and in the present instance, a permanent basis was laid, to consolidate the union of the two families, and prevent all future misunderstandings.

Verse 20. *Thou shalt teach them ordinances*] חקים *chukim*, all such precepts as relate to the ceremonies of religion and political economy. And laws, חוקים *haloth*, the instructions relative to the whole system of morality.

Thou shalt show them the way] את הדרך *et haderec*, that very way, that only way which God himself has revealed, and in which they should walk in order to please him, and get their souls everlastingly saved.

And the work that they must do] For it was not sufficient that they should know their duty both to God and man, but they must do it too; עשו *asduen*, they must do it diligently, fervently, effectually, for the *paragoric* nun, *depens* and *extends* the meaning of the verb.

What a very comprehensive form of a preacher's duty does this verse exhibit! 1. He must instruct the people in the nature, use, and importance of the ordinances of religion. 2. He must lay before them the whole moral law, and their obligations to fulfil all its precepts. 3. He must

point out to each his particular duty; and what is expected of him in his situation, connexions, &c. And 4. He must set them all their work, and see that they do it. On such a plan as this, he will have full opportunity to show the people, 1. Their sin, ignorance, and folly. 2. The pure and holy law which they have broken, and by which they are condemned. 3. The grace of God that bringeth salvation, by which they are to be justified and finally saved. And 4. The necessity of showing their faith by their works; not only denying ungodliness and worldly lusts, but living soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearance of the great God, and of our Saviour Jesus Christ.

Verse 21. *Able men*] Persons of wisdom, discernment, judgment, prudence, and fortitude: for who can be a ruler without these qualifications?

Such as fear God] Who are truly religious, without which, they will feel little concerned either for the bodies or souls of the people.

Men of truth] Honest and true in their own hearts and lives; speaking the truth, and judging according to the truth.

Hating covetousness] Doing all for God's sake, and love to man; labouring to promote the general good, never perverting judgment, or suppressing the testimonies of God, for the love of money, or through a base man-pleasing spirit; but expecting their reward from the mercy of God, in the resurrection of the just.

Rulers over thousands] *Millenarics, centurions, quinquagenaries, and decurions*—each of these, in all probability, dependent on that officer immediately above himself. So the *decurion*, or ruler over ten, if he found a matter too hard for him, brought it to the *quinquagenary*, or ruler of fifty; if, in the course of the exercise of his functions he found a cause too complicated for him to decide on, he brought it to the *centurion*, or ruler over a hundred. In like manner, the *centurion* brought his difficult case to the *millenary*, or ruler over a thousand; the case that was too hard for him to judge, he brought to Moses; and the case that was too hard for Moses, he brought immediately to God. It is likely that each of these classes had a court composed of its own members, in which causes were heard and tried. Some of the rabbins have supposed that there were 600 rulers of thousands; 6,000 rulers of hundreds; 12,000 rulers of fifties; and 60,000 rulers of tens, making in the whole 78,600 officers. But Josephus says, Antiq. lib. iii. chap. 4. that Moses, by the advice of Jethro, appointed rulers over myriads, and then over thousands; these he divided into five hundreds, and again into hundreds, and into fifties; and appointed rulers over each of these, who divided them into thirties, and at last into twenties and tens: that each of these companies had a chief, who took his name from the number of persons who were under his direction and government. Allowing what Josephus states to be correct, some have supposed that there could not have been less than 129,860 officers in the Israelitish camp. But such computations are either fanciful or absurd. That the people were divided into thousands, hundreds, fifties, and tens, we know, for the text states it; but we cannot tell precisely, how many of such divisions there were; nor, consequently, the number of officers.

thysell, and 'they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to = their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And = Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they = judged the people at all seasons: the = hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart; and = he went his way into his own land.

CHAPTER XIX.

The children of Israel having departed from Rephidim, come to the wilderness of Sinai, in the third month, 1, 2. Moses goes up into the mount of God, and receives a message which he is to deliver to the people, 3-6. He returns and delivers it to the people before the elders, 7. The people promise obedience, 8. The Lord promises to meet Moses in the cloud, 9. He commands him to sanctify the people, and promises to come down visibly on mount Sinai on the third day, 10, 11. He commands him also to set bounds, to prevent the people or any of the cattle from touching the mount, on pain of being stoned, or slain through with a dart, 12, 13. Moses goes down and delivers this message, 14, 15. The third day is ushered in with the appearance of the thick cloud upon the mount, and with thunders, lightning, and the sound of a trumpet: at which the people are greatly terrified, 16. Moses brings forth the people out of the camp to meet with God, 17. Mount Sinai is enveloped with smoke, and fire, 18. After the trumpet had sounded long and loud, Moses spoke, and God answered him by a voice, 19. God calls Moses up to the mount, and gives him a charge to the people and to the priests, that they do not attempt to come near to the mount, 21, 22. Moses alleging that it was impossible for them to touch it because of the bounds, 23, is sent down to bring up Aaron, and to warn the people again, not to break through the bounds, 24. Moses goes down, and delivers this message, 25. After which, we may suppose that he and Aaron went up to meet God in the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day = came they into the wilderness of Sinai.

An. Exod. lxx. l. 1. Spen.

2 Numb. 11. 17.-1 Ver. 12.-m Gen. 12. 25. & 30. 25. Ch. 16. 29. 2 Sam. 12. 29.

Verse 23. *If thou shalt do this thing, and God command thee*] Though the measure was obviously of the utmost importance, and plainly recommended itself by its expediency and necessity; yet Jethro very modestly leaves it to the wisdom of Moses to choose or reject it: and knowing, that in all things his relative was now acting under the immediate direction of God, intimates that no measure can be safely adopted, without a positive injunction from God himself. As the counsel was doubtless inspired by the Divine Spirit, we find that it was sanctioned by the same; for Moses acted in every respect according to the advice he had received.

Verse 27. *And Moses let his father-in-law depart*] But if this be the same transaction with that, mentioned Numb. x. 29, &c. we find that it was with great reluctance that Moses permitted so able a counsellor to leave him: for having the highest opinion of his judgment, experience, and discretion, he pressed him to stay with them, that he might be instead of eyes to them in the desert. But Jethro chose rather to return to his own country, where, probably, his family were so settled and circumstanced, that they could not be conveniently removed; and it was more his duty to stay with them to assist them with his counsel and advice, than to travel with the Israelites. Many others might be found that could be eyes to the Hebrews in the desert; but no man could be found capable of being a father to his family, but himself. It is well to labour for the public good; but our own families are the first claimants on our care, attention, and time. He who neglects his own household, on the pretence of labouring even for the good of the public, has surely denied the faith, and is worse than an infidel.

It is strange, that after this we hear no more of Zipporah! Why is she forgotten? Merely because she was the wife of Moses: for he chose to conduct himself so, that to the remotest ages, there should be the utmost proofs of his disinterestedness. While multitudes of the families of Israel are celebrated and dignified, his own he writes in the dust. He had no interest but that of God and his people; to promote this, he employed his whole time and his uncommon talents. His body, his soul, his whole life were a continual offering to God. They were always on the divine altar; and God had, from his creature, all the praise, glory, and honour that a creature could possibly give. Like his great antitype, he went about doing good; and God was with him. The zeal of God's house consumed him; for in that house, in all its concerns, we have the testimony of God himself, that he was faithful: Heb. iii. 2. and a higher character was never given, nor can be given, of any governor, sacred or civil. He made no provision even for his own sons, Gershom and Eliezer: they and their families were incorporated with the Levites, 1 Chron. xxiii. 14. and had no higher employment than that of taking care of the tabernacle and the tent; Numb. iii. 21-23. and merely to serve at the tabernacle, and to carry burthens, Numb. iv. 24-28. No history, sacred or profane, has been able to produce a complete parallel to the disinterestedness of Moses. This one consideration is sufficient to refute every charge of imposture brought against him and his laws. There never was an imposture in the world, says Dr. PRIDEAUX, *Letter to the Deists*, that had not the following characters:

1. It must always have for its end some carnal interest.
2. It can have none but wicked men for its authors.
3. Both of these must necessarily appear in the very confession of the imposture itself.
4. That it can never be so framed, that it will not con-

tain some palpable falsities, which will discover the falsity of all the rest.

5. That wherever it is first propagated, it must be done by craft and fraud.

6. That when entrusted to many persons, it cannot be long concealed.

1. The keenest-eyed adversary of Moses has never been able to fix on him any carnal interest. No gratification of sensual passions, no accumulation of wealth, no aggrandizement of his family or relatives, no pursuit of worldly honour, has ever been laid to his charge.

2. His life was unspotted, and all his actions the offspring of the purest benevolence.

3. As his own hands were pure, so were the hands of those whom he associated with himself in the work.

4. No palpable falsity has ever been detected in his writings, though they have for their subject the most complicate, abstruse, and difficult topics that ever came under the pen of man.

5. No craft, no fraud, not even what one of his own countrymen thought he might lawfully use, *innocent guile*, because he had to do with a people greatly degraded, and grossly stupid, can be laid to his charge. His conduct was as open as the day; and though continually watched by a people who were ever ready to murmur and rebel, and industrious to find an excuse for their repeated seditious conduct, yet none could be found either in his spirit, private life, or public conduct.

6. None ever came after to say, We have joined with Moses in a plot, we have feigned a divine authority and mission, we have succeeded in our innocent imposture, and now the mask may be laid aside. The whole work proved itself so fully to be of God, that even the person who might wish to discredit Moses and his mission, could find no ground of this kind to stand on. The ten plagues of Egypt, the passage of the Red sea, the destruction of the king of Egypt and his immense host, the quails, the rock of Horeb, the supernatural supply by the forty years' manna, the continual miracle of the sabbath, on which the preceding day's manna kept good, though, if thus kept, it became putrid on any other day, together with the constantly attending supernatural cloud, in its threefold office of a guide by day, a light by night, and a covering from the ardours of the sun, all, all invincibly proclaim that God brought out this people from Egypt; that Moses was the man of God, chosen by him, and fully accredited in his mission; and that the laws and statutes which he gave, were the offspring of the wisdom and goodness of Him, who is the Father of Lights, the Fountain of truth and justice, and the continual and unbounded Benefactor of the human race.

NOTES ON CHAPTER XIX.

Verse 1. *In the third month*] This was called Sivan, and answers to our May.

The same day] There are three opinions concerning the meaning of this place, which are supported by respectable arguments. 1. The same day means the same day of the third month with that, viz. the 15th, on which the Israelites had left Egypt. 2. The same day signifies, here, a day of the same number with the month to which it is applied, viz. the third day of the third month. 3. By the same day, the first day of the month is intended. The Jews celebrate the feast of Pentecost fifty days after the pass-over: from the departure out of Egypt to the coming to Sinai, were forty-two days; for they came out the fifteenth day of the first month, from which day, to the first of the third month, forty-two days are numbered.

2 For they were departed from ^aRephidim, and were come to the desert of Sinai, and had pitched in the wilderness: and there Israel encamped before ^cthe mount.

3 ¶ And ^aMoses went up unto God, and the LORD ^ccalled unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 ^aYe have seen what I did unto the Egyptians, and ^ahow ^aI bare you on eagles' wings, and brought you unto myself.

5 Now ^atherefore, if ye will obey my voice indeed, and keep my covenant, then ^aye shall be a peculiar treasure unto me above all people: for ^aall the earth is mine:

6 And ye shall be unto me a ^bkingdom of priests, and a ^choly nation. These ^aare the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And ^aall the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee ^ain a thick cloud, ^athat the people may hear when I speak with thee, and ^abelieve thee for ever. And Moses told the words of the people unto the LORD.

^a Ch. 17. 1. 8.—^c Ch. 3. 1, 12.—^a Ch. 20. 21. Acts 7. 38.—^c Ch. 3. 4.—^w Deut. 29. 2. & Deut. 32. 11. Isai. 63. 9. Rev. 12. 14.—^y Deut. 5. 2.—^d Deut. 4. 30. & 7. 6. & 14. 2. & 28. 13. & 28. 3. 9. 1 Kings 8. 53. Ps. 135. 4. Cant. 8. 12. Isai. 41. 8. & 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14.—^e Ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 94. 1.

& 50. 12. 1 Cor. 10. 26, 28.—^b Deut. 33. 2-4. 1 Pet. 2. 5, 9. Rev. 1. 6 & 5. 10. & 20. 6. & Lev. 20. 24, 26. Deut. 7. 6. & 28. 19. & 29. 9. Isai. 62. 12. 1 Cor. 3. 17. 1 Thess. 5. 27. & Ch. 24. 3, 7. Deut. 5. 27. & 28. 17.—^e Ver. 16. Ch. 20. 21. & 24. 15, 16. Deut. 4. 11. Ps. 18. 11, 12. & 97. 2. Matt. 17. 5.—^f Deut. 4. 12, 38. John 12. 29, 30.—^g Ch. 14. 22.

On the 2d day of this third month, Moses went up into the mountain, when *three days* were given to the people to purify themselves: this gives the *fourth day* of the *third month*, or the *forty-ninth* from the departure out of Egypt. On the *next day*, which was the *fiftieth* from the celebration of the passover, the glory of God appeared on the mount; in commemoration of which the Jews celebrate the feast of *Pentecost*. This is the opinion of St. Augustin and of several moderns; and is defended at large by Houbigant. As the word *חֹדֶשׁ* *chodesh*, *month*, is put for new moon, which is with the Jews the *first day* of the month, this may be considered an additional confirmation of the above opinion.

The wilderness of Sinai] Mount Sinai is called by the Arabs *Jebel Mousa*, or the mount of Moses; or, by way of eminence, *El Tor*, the *Mount*. It is one hill, with two peaks or summits: one is called *Horeb*, the other *Sinai*. *Horeb* was probably its most ancient name, and might designate the whole mountain. But as the Lord had appeared to Moses on this mountain in a bush, *חֹדֶשׁ*, chap. iii. 2. from this circumstance it might have received the name of *Sinai*, or *חֹרֶב* *har Sinai*, the *mount of the bush*, or the *mount of bushes*; for it is possible, that it was not in a single bush, but in a *thicket of bushes*, that the Angel of God made his appearance.

Verse 3. *Moses went up unto God*] It is likely that the cloud which had conducted the Israelitish camp, had now removed to the top of Sinai, and as this was the symbol of the divine presence, Moses went up to the place, there to meet the Lord.

The Lord called unto him] This, according to St. Stephen, was the *Angel of the Lord*, Acts vii. 38. And from several scriptures, we have seen, that the *Lord Jesus* was the person intended; see the notes on Gen. xvi. 7. xviii. 13. Exod. iii. 2.

Verse 4. *How I bare you on eagles' wings*] Mr. Bruce contends, that the word *נֶסֶךְ* *neser*, does not mean the bird we term *eagle*; but a bird which the Arabs, from its kind and merciful disposition, call *rachama*, which is noted for its care of its young, and its carrying them upon its back. See his *Travels*, vol. vii. p. 33. It is not unlikely, that from this part of the sacred history, the heathens borrowed their fable of the *eagle being a bird sacred to Jupiter*, and which was employed to carry the souls of departed heroes, kings, &c. into the celestial regions. The Romans have struck several medals with this device, which may be seen in different cabinets, among which are the following: one of *Faustina*, daughter of *Antoninus Pius*, on the reverse of which she is represented ascending to heaven on the *back of an eagle*; and another of *Salonia*, daughter of the emperor *Galienus*, on the reverse of which she is represented on the *back of an eagle*, with a sceptre in her hand, ascending to heaven. *Jupiter* himself is sometimes represented on the *back of an eagle* also, with his *thunder* in his hand, as on a medal of *Licinius*. This brings us nearer to the letter of the text, where it appears, that the heathens confounded the figure made use of by the sacred penman, *I bore you on eagles' wings*, with the manifestation of God in *thunder* and *lightning* on mount Sinai. And it might be in reference to all this, that the Romans took the *eagle* for their ensign. See *Scheuchzer*, *Musæus*, &c.

Brought you unto myself] In this, and the two following verses, we see the design of God in selecting a people for himself. 1. They were to *obey his voice*, ver. 5. to receive a *revelation* from him, and to act according to that revelation, and not according to their reason or fancy, in opposition to his declarations. 2. They were to obey his voice *indeed*, *יְהִי עֲשֵׂה שִׁמּוֹתֶיךָ הַיּוֹמָה*, in hearing

they should hear; they should consult his testimonies, *hear* them whenever read or proclaimed, and obey them as soon as heard, affectionately and steadily. 3. They must *keep this covenant*—Not only copy in their lives the *ten commandments*, but they must receive and preserve the grand agreement made between God and man by *sacrifice*, in reference to the incarnation and death of Christ; for, from the foundation of the world, the covenant of God, ratified by sacrifices, referred to this; and now the sacrificial system was to be more fully opened, by the giving of the law. 4. They should then be God's *peculiar treasure*, *חֵן סְגֻלָּה*, his own *patrimony*, a people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his, by his right of creation and providence, yet these should be peculiarly his, as receiving his revelation, and entering into his covenant. 5. They should be a *kingdom of priests*, ver. 6. Their *state* should be a *theocracy*, and as God should be the sole Governor, being *King in Jeshurun*, so all his subjects should be *priests*, all *worshippers*, all *sacrificers*, every individual offering up the *victim for himself*. A beautiful representation of the Gospel dispensation, to which the apostles Peter and John apply it, 1 Pet. ii. 5. 9. Rev. i. 6. v. 10. and xx. 6. Under which dispensation, every believing soul offers up for himself, that Lamb of God which was slain for, and which takes away the sin of the world; and through which alone a man can have access to God.

Verse 6. *And a holy nation*] They should be a *nation*, one people; firmly united among themselves, living under their own laws; and powerful, because united, and acting under the direction and blessing of God. They should be a *holy nation*, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace to every person who conscientiously used it. Thus they should be both a *kingdom*, having God for their Governor; and a *nation*, a multitude of peoples connected together; not a scattered, disordered, and disorganized people, but a *royal nation*, using their own rites, living under their own laws, subject, in religious matters, only to God; and in things *civil*, to every ordinance of man, for God's sake.

This was the spirit and design of this wonderful institution, which could not receive its perfection but under the Gospel; and has its full accomplishment in every member of the mystical body of Christ.

Verse 7. *The elders of the people*] The head of each tribe, and the chief of each family, by whose ministry this gracious purpose of God was speedily communicated to the whole camp.

Verse 8. *And all the people answered, &c.*] The people having such gracious advantages laid before them, most cheerfully consented to take God for their *portion*; as he had graciously promised to take them for his *people*. Thus a covenant was made; the parties being mutually bound to each other.

Moses returned the words] When the people had, on their part, consented to the covenant, Moses appears to have gone immediately up to the mountain, and related to God the success of his mission; for he was now on the mount, as appears from ver. 14.

Verse 9. *A thick cloud*] This is interpreted by ver. 18. *And mount Sinai was altogether on a smoke—and the smoke thereof ascended as the smoke of a furnace*; his usual appearance was in the cloudy pillar; which, we may suppose, was generally *clear* and *luminous*.

That the people may hear] See the note on chap. xv. 3.

10 ¶ And the Lord said unto Moses, Go unto the people, and let ^b sanctify them to-day and to-morrow, and let them ^c wash their clothes,

11 And be ready against the third day: for the third day the Lord ^a will come down, in the sight of all the people, upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: ^d whosoever toucheth the mount shall be surely put to death;

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the ^e trumpet ^f soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and ^g sanctified the people; and they washed their clothes.

15 And he said unto the people, ^h Be ready against the third day: ⁱ come not at your wives.

a Lev. 11, 44, 45. Heb. 10, 22.—1 Ver. 14. Gen. 35, 2. Lev. 15, 5.—b Ver. 10, 12. Ch. 24, 5. Deut. 23, 2.—1 Hebr. 12, 23.—m Or, connect.—n Ver. 15, 19.—o Ver. 10, 12. p Ver. 11.—q 1 Sam. 21, 4, 5. Zech. 7, 3. 1 Cor. 7, 5.—r Ps. 77, 12. Hebr. 12, 23. s Lev. 11, 4, 5. s. 5. 5. 11. 12.—t Ver. 9. Ch. 20, 24. 2 Chron. 5, 14.—u Rev. 1.

The Jews consider this as the fullest evidence their fathers had of the divine mission of Moses; themselves were permitted to see this awfully glorious sight, and to hear God himself speak out of the thick darkness: for, before this, as Rabbi Maymon remarks, they might have thought that Moses wrought his miracles by *magic or enchantment*; but now hearing the voice of God himself, they could no longer disbelieve nor even doubt.

Verse 10. *Sanctify them*] See the meaning of this term, chap. xiii. 2.

Let them wash their clothes] And consequently bathe their bodies; for according to the testimony of the Jews, these always went together. It was necessary, that as they were about to appear in the presence of God, every thing should be clean and pure about them; that they might be admonished by this of the necessity of inward purity, of which the outward washing was the emblem.

From these institutions, the heathens appear to have borrowed their precepts relative to *washings and purifications* previously to their offering sacrifice to their gods, examples of which abound in the Greek and Latin writers. They washed their hands and clothes, and bathed their bodies in pure water, before they performed any act of religious worship: and in a variety of cases, abstinence from all matrimonial connexions was positively required, before a person was permitted to perform any religious rite, or assist at the performance.

Verse 12. *Thou shalt set bounds*] Whether this was a line marked out on the ground, beyond which they were not to go; or whether a fence was actually made to keep them off, we cannot tell; or whether this fence was made all round the mountain, or only at that part to which one wing of the camp extended, is not evident.

This verse strictly forbids the people from coming near and touching mount Sinai, which was burning with fire: the words, therefore, in ver. 15. *אל תגשו אל איש* *al tiggeshu el ishak*, come not at your wives, seem rather to mean, *come not near unto the fire*; especially as the other phrase is not at all probable; but the *fire* is, on this occasion, spoken of so emphatically, see Deut. v. 4, 5, 22—25, that we are naturally led to consider *new ishak* here, as *isak ha-ash* transposed, or to say with Simon in his Lexicon, *isak fam. idem quod masc. isak ignis*. So among other instances we have *אמר ויחזק* *amra vichazek* a wing; *אמר ויחזק* *amra vichazek* strength; and *אמר ויחזק* *amra vichazek* a speech. *Buxt.* See KENNICOTT'S Remarks.

Whosoever toucheth the mount shall be surely put to death] The place was awfully scared, because the dreadful majesty of God was displayed on it. And this taught them that God is a consuming fire, and that it is a fearful thing to fall into the hands of the living God.

Verse 13. *There shall not a hand touch it*] *כי יד, חמ, not the mountain, but the man who had presumed to touch the mountain.* He should be considered altogether as an unclean and accursed thing, not to be touched for fear of conveying defilement; but should be immediately stoned or pierced through with a dart, Heb. xii. 20.

Verse 16. *Thunders, and lightnings, and a thick cloud—and the voice of the trumpet*] The thunders, lightnings, &c. announced the coming, as they proclaimed the majesty of God. Of the thunders and lightnings, and the deep, dark, dismal electric cloud, from which the thunders and lightnings proceeded, we can form a tolerable apprehension; but of the loud, long-sounding trumpet, we can

16 ¶ And it came to pass on the third day in the morning, that there were ^a thunders and lightnings, and a ^b thick cloud upon the mount, and the ^c voice of the trumpet exceeding loud: so that all the people that *was* in the camp, ^d trembled.

17 And ^e Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And ^f mount Sinai was altogether on a smoke, because the Lord descended upon it ^g in fire: ^h and the smoke thereof ascended, as the smoke of a furnace, and ⁱ the whole mount quaked greatly.

19 And ^j when the voice of the trumpet sounded long, and waxed louder and louder, ^k Moses spake, and ^l God answered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord

10. & 4. 1.—n Hebr. 12, 21.—o Deut. 4, 10.—p Deut. 4, 11. & 33, 2. Judg. 5, 5. Ps. 68, 7, 8. Isai. 6, 4. Hab. 2, 3.—q Ch. 2, 2 & 24, 17. 2 Chron. 7, 1, 2, 3.—r Gen. 15, 17. Ps. 144, 5. Rev. 15, 2.—s Ps. 68, 8. & 77, 18. & 114, 7. Jer. 4, 24. Hebr. 12, 23. t Ver. 13.—u Hebr. 12, 21.—v Nab. 9, 13. Ps. 81, 7.

scarcely form a conjecture. Such were the appearances and the noise, that all the people in the camp trembled, and Moses himself was constrained to say, "I exceedingly fear and quake," Heb. xii. 21. Probably the sound of the trumpet was something similar to that which shall be blown by the angel, when he sweareth by him that liveth for ever, *there shall be time no longer!*

Verse 17. *And Moses brought forth the people—to meet with God*] For though they might not touch the mount till they had permission, yet when the trumpet sounded long, it appears they might come up to the nether part of the mount; see ver. 13. and Deut. iv. 11. and when the trumpet had ceased to sound, they might then go up unto the mountain, as to any other place.

It was absolutely necessary that God should give the people at large some particular evidence of his being and power, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the more readily credit Moses, who was to be the constant mediator between God and them. God, therefore, in his indescribable majesty, descended on the mount; and by the *thick dark cloud, the violent thunders, the vivid lightnings, the long and loud blasts of the trumpet, the smoke* encompassing the whole mountain, and the *excessive earthquakes*, proclaimed his power, his glory, and his holiness; so that the people, however unfaithful and disobedient afterward, never once doubted the divine interference, or suspected Moses of any cheat or imposture. Indeed, so absolute and unequivocal were the proofs of supernatural agency, that it was impossible these appearances could be attributed to any cause but the unlimited power of the Author of nature.

It is worthy of remark, that the people were informed *three days* before, ver. 9—11. that such an appearance was to take place: and this answered two excellent purposes, 1. They had time to *sanctify* and prepare themselves for this solemn transaction; and 2. Those who might be *sceptical*, had sufficient opportunity to make use of every precaution to prevent and detect an *imposture*; so this previous warning strongly serves the cause of divine revelation.

Their being at first prohibited from touching the mount, on the most awful penalties, and secondly, being permitted to see manifestations of the divine majesty, and hear the words of God, subserved the same great purposes. Their being prohibited, in the first instance, would naturally whet their curiosity, make them cautious of being deceived, and ultimately impress them with a due sense of God's justice, and their own sinfulness. And their being permitted afterward to go up to the mount, must have deepened the conviction that all was fair and real, that there could be no imposture in the case; and that though the justice and purity of God forbade them to draw nigh for a time, yet his mercy, which had prescribed the means of purification, had permitted an access to his presence. The directions given from ver. 10 to 15 inclusive, show not only the holiness of God, but the purity he requires in his worshippers.

Besides, the whole scope and design of the chapter prove, that no soul can possibly approach this holy and terrible Being, but through a mediator: and this is the use made of this whole transaction by the author of the Epistle to the Hebrews, chap. xii. 18—24.

Verse 20. *The Lord came down*] This was undoubt-

called Moses up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, the people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee; but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

4 Heb. context.—S. Ch. 2. 5. 1 Sam. 6. 19.—f. Lev. 10. 2.—g. 2 Sam. 6. 7, 8. q. Ver. 12. Josh. 3. 4.

edly done in a *visible* manner, that the people might witness the awful appearance. We may suppose, that every thing was arranged thus: the *glory of the Lord* occupied the top of the mountain, and near to this Moses was permitted to approach. Aaron and the seventy elders were permitted to advance *some way up the mountain*; while the people were only permitted to come up to its base. Moses, as the lawgiver, was to receive the statutes and judgments from God's mouth. Aaron and the elders to receive them from Moses, and deliver them to the people; and the people were to act according to the direction received. Nothing can be imagined more glorious, terrible, majestic, and impressive, than the whole of this transaction; but it was chiefly calculated to impress *deep reverence, religious fear, and sacred awe*; and he who attempts to worship God uninfluenced by these, has neither a proper sense of the divine majesty, nor of the sinfulness of sin. It seems in reference to this, that the apostle says, *Let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a CONSUMING FIRE*, Heb. xii. 28, 29. Who then shall dare to approach him in his own name, and without a mediator?

Verse 22. *Let the priests also—sanctify themselves*] That there were priests among the Hebrews, before the consecration of Aaron and his sons, cannot be doubted; though their functions might be, in a considerable measure, suspended, while under persecution in Egypt; yet the persons existed, whose right and duty it was to offer sacrifices to God. Moses requested liberty from Pharaoh, to go into the wilderness to sacrifice: and had there not been among the people both sacrifices and priests, the request itself must have appeared nugatory and absurd. Sacrifices, from the beginning, had constituted an essential part of the worship of God; and there certainly were priests, whose business it was to offer them to God, before the giving of the law; though this, for especial reasons, was restricted to Aaron and his sons, after the law had been given. As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity; and therefore God requires that they also should be purified for the purpose of approaching the mountain, and hearing their Maker promulgate his laws. See the note on chap. xxviii. 1.

Verse 23. *The people cannot come up*] Either because they had been so solemnly forbidden, that they would not dare, with the penalty of instant death before their eyes, to transgress the divine command; or the bounds which were set about the mount were such, as rendered their passing them physically impossible.

And sanctify it] *קדשו ve-kidoshu*. Here the word *קדש kadash*, is taken in its proper, literal sense, signifying the separating of a thing, person, or place from all profane or common uses, and devoting it to sacred purposes.

Verse 24. *Let not the priests and the people break through*] God knew that they were heedless, criminally curious, and stupidly obstinate, and therefore his mercy saw it right to give them line upon line, that they might not transgress to their own destruction.

From the very solemn and awful manner, in which the LAW was introduced, we may behold it as the ministration of terror and death, 2 Cor. iii. 7. appearing rather to exclude men from God, than to bring them nigh: and from this we may learn, that an approach to God would have been for ever impossible, had not infinite mercy found out the Gospel scheme of salvation. By this, and this alone, we draw nigh to God; for we have an entrance

25 So Moses went down unto the people, and spake unto them.

CHAPTER XX.

The preface to the ten commandments, 1, 2. The first commandment, against mental or theoretic idolatry, 3. The second, against making and worshipping images, or practical idolatry, 4–6. The third, against false swearing, blasphemy, and irreverent use of the name of God, 7. The fourth, against profanation of the sabbath, and idleness on the other days of the week, 8–11. The fifth, against disrespect and disobedience to parents, 12. The sixth, against murder, and cruelty, 13. The seventh, against adultery, and uncleanness, 14. The eighth, against stealing, and dishonesty, 15. The ninth, against false testimony, perjury, &c. 16. The tenth, against covetousness, 17. The people are alarmed at the awful appearance of God on the mount, and stand afar off, 18. They pray that Moses may be mediator between God and them, 19. Moses encourages them, 20. He draws near to the thick darkness, and God converses with him, 21, 22. Further directions against idolatry, 23. Directions concerning making an altar of earth, 24. An altar of hewn stone, 25. None of these to be executed by steps, and the reason given, 26.

AND God spake all these words, *As Exod. I. 1. 18.*

2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

f. Deut. 5. 22.—g. Lev. 26. 1, 12. Deut. 5. 6. Ps. 61. 10. Hos. 13. 4.—i. Ch. 12. 3. u. Heb. servants.

into the Holiest by the blood of Jesus, Heb. x. 19. "For," says the apostle, "ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and to the sound of a trumpet, and the voice of words; which voice, they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake,) but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the MEDIATOR of the NEW COVENANT, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 19–24.

Reader, art thou still under the influence and condemning power of that fiery law, which proceeded from his right hand? Art thou yet *afar off*? Remember, thou canst only come nigh by the blood of sprinkling; and till justified by his blood, thou art under the curse. Consider the terrible majesty of God! If thou have his favour, thou hast life: if his frown, death. Be instantly reconciled to God, for though thou hast deeply sinned, and he is just, yet he is the justifier of him that believeth in Christ Jesus. Believe on him, receive his salvation, *obey his voice indeed, and keep his covenant, and then shall thou be a king, and a priest, unto God and the Lamb*, and be finally saved with all the power of an endless life. Amen.

NOTES ON CHAPTER XX.

Verse 1. *All these words*] Houbigant supposes, and with great plausibility of reason, that the clause *כל אשר דברתי אל עול ha-debarim ha-elleh*, "all these words," belong to the latter part of the concluding verse of chap. xix. which, he thinks, should be read thus: *And Moses went down to the people, and spake unto them ALL THESE WORDS*; i. e. delivered the solemn charge, relative to their not attempting to come up to that part of the mountain, on which God manifested himself in his glorious majesty, lest he should break forth upon them, and consume them. For how could divine justice and purity suffer a people so defiled, to stand in his immediate presence? When Moses, therefore, had gone down and spoken all these words, and he and Aaron had reascended the mount, then the Divine Being, as supreme legislator, is majestically introduced thus; *And God spake, saying*. This gives a dignity to the commencement of this chapter, of which the clause above mentioned, if not referred to the speech of Moses, deprives it. The *Anglo-Saxon* favours this emendation, *Lob sprach bur*, God spoke thus, which is the whole of the first verse, as it stands in that version.

Some learned men are of opinion, that the ten commandments were delivered on May 30, being then the day of Pentecost.

THE TEN COMMANDMENTS.

The laws delivered on Mount Sinai, have been variously named. In Deut. iv. 13. they are called *עשרת הדברות* *eserath ha-debarim*, THE TEN WORDS. In the preceding chapter, ver. 5. God calls them, *ברית* *berith*, MY COVENANT, i. e. the agreement he entered into with the people of Israel, to take them for his peculiar people, if they took him for their God and portion. *If ye will obey*

3 ¶ Thou shalt have no other gods before me.

4 ¶ Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

v Deut. 5. 7. & 8. 14. 2 Kings 17. 35. Jer. 25. 6. & 25. 15.—w Lev. 26. 1. Deut. 4. 15. & 5. 8. & 27. 15. Ps. 97. 7.—x Ch. 23. 24. Josh. 23. 7. 2 Kings 17. 35. Isai. 44. 15, 16.

my voice indeed, and KEEP my COVENANT, THEN shall ye be a peculiar treasure unto me. And the word covenant here, evidently refers to the laws given in this chapter, as is evident from Deut. iv. 13. And he declared unto you his COVENANT, which he commanded you to perform, even TEN COMMANDMENTS. They have been also termed the moral law, because they contain and lay down rules for the regulation of the manners or conduct of men. Sometimes they have been termed *The law*, הַתּוֹרָה *ha-torah*, by way of eminence, as containing the grand system of spiritual instruction, direction, guidance, &c. See on the word LAW, chap. xii. 49. And frequently the DECALOGUE, ΔΕΚΑΛΟΓΟΣ, which is a literal translation into Greek, of the עֲשֶׂרֶת הַדְּבָרִים *Esereeth ha-debarim*, or TEN words of Moses.

Among divines, they are generally divided into what they term the first and second tables. The first table, containing the first, second, third, and fourth commandments, and comprehending the whole system of theology, the true notions we should form of the Divine Nature, the reverence we owe, and the religious service we should render to him. The second, containing the six last commandments, and comprehending a complete system of ethics, or moral duties, which man owes to his fellows; and on the due performance of which, the order, peace, and happiness of society depend. By this division, the first table contains our duty to God; the second, our duty to our NEIGHBOUR. This division, which is natural enough, refers us to the grand principle, love to God, and love to man, through which, both tables are observed. 1. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. 2. Thou shalt love thy neighbour as thyself. On these two hang all the Law and the Prophets. See Matt. xxii. 37—40.

THE FIRST COMMANDMENT.

Against mental or theoretic idolatry.

Verse 2. I am the LORD thy God] יהוה אלהיך *Yehovah elohayeka*. On the word *JEHOVAH*, which we here translate LORD, see the notes on Gen. ii. 4. and Exod. vi. 3. And on the word *Elohim*, here translated God, see on Gen. i. 1. It is worthy of remark, that each individual is addressed here, and not the people collectively; though they are all necessarily included, that each might feel that he was bound for himself, to hear and do all these words. Moses laboured to impress this personal interest on the people's minds, when he said, Deut. v. 3. "The Lord made this covenant with us, even us, who are all of us here alive this day."

Brought thee out of the land of Egypt, &c.] And by this very thing, have proved myself to be superior to all gods, unlimited in power, and most gracious, as well as fearful in operation. This is the preface or introduction, but should not be separated from the commandment.—Therefore,

Verse 3. Thou shalt have no other gods before me] אלהים אחרים *elohim aharim*—No strange gods—none that thou art not acquainted with—none who has not given thee such proofs of his power and godhead as I have done, in delivering thee from the Egyptians, dividing the Red sea, bringing water out of the rock, quails into the desert, manna from heaven to feed thee, and the pillar of cloud to direct, enlighten, and shield thee. By these miracles, God had rendered himself familiar to them; they were intimately acquainted with the operation of his hands; and therefore with great propriety he says, thou shalt have no strange gods before me; אֵל אֲחֵר לִפְנֵי פָנַי, *el acher li-panai*, before, or in the place of those manifestations which I have made of myself.

This commandment prohibits every species of mental idolatry, and all inordinate attachment to earthly and sensible things. As God is the fountain of happiness, and no intelligent creature can be happy but through him, whoever seeks happiness in the creature is necessarily an idolater; as he puts the creature in the place of the Creator: expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone. The very first commandment of the whole series, is divinely calculated to prevent man's misery, and promote his happiness, by taking him off from all false dependence, and leading him to God himself, the fountain of all good.

5 ¶ Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

v Ch. 24. 14. Deut. 4. 24. & 5. 15. Josh. 24. 19. Nah. 1. 2.—x Ch. 24. 7. Lev. 24. 16. & 24. 17. & 24. 18. & 24. 19. & 24. 20. & 24. 21. & 24. 22. & 24. 23. & 24. 24. & 24. 25. & 24. 26. & 24. 27. & 24. 28. & 24. 29. & 24. 30. & 24. 31. & 24. 32. & 24. 33. & 24. 34. & 24. 35. & 24. 36. & 24. 37. & 24. 38. & 24. 39. & 24. 40. & 24. 41. & 24. 42. & 24. 43. & 24. 44. & 24. 45. & 24. 46. & 24. 47. & 24. 48. & 24. 49. & 24. 50. & 24. 51. & 24. 52. & 24. 53. & 24. 54. & 24. 55. & 24. 56. & 24. 57. & 24. 58. & 24. 59. & 24. 60. & 24. 61. & 24. 62. & 24. 63. & 24. 64. & 24. 65. & 24. 66. & 24. 67. & 24. 68. & 24. 69. & 24. 70. & 24. 71. & 24. 72. & 24. 73. & 24. 74. & 24. 75. & 24. 76. & 24. 77. & 24. 78. & 24. 79. & 24. 80. & 24. 81. & 24. 82. & 24. 83. & 24. 84. & 24. 85. & 24. 86. & 24. 87. & 24. 88. & 24. 89. & 24. 90. & 24. 91. & 24. 92. & 24. 93. & 24. 94. & 24. 95. & 24. 96. & 24. 97. & 24. 98. & 24. 99. & 24. 100.

THE SECOND COMMANDMENT.

Against making and worshipping images.

Verse 4. Thou shalt not make unto thee any graven image] As the word *haz* peel signifies to *hew*, *carve*, *grave*, &c. it may here signify any kind of image, either of wood, stone, or metal, on which the *axe*, the *chisel*, or the *graving tool* has been employed. This commandment includes in its prohibitions every species of idolatry, known to have been practised among the Egyptians. The reader will see this the more plainly, by consulting the notes on the ten plagues, particularly those on ch. xii.

Or any likeness, &c.] To know the full spirit and extent of this commandment, this place must be collated with Deut. iv. 15, &c. Take ye therefore good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of MALE or FEMALE. All who have even the slightest acquaintance with the ancient history of Egypt, know that *Osiris*, and his wife *Isis*, were supreme divinities among that people.

The likeness of any beast—כְּהֵמָה *behemah*, such as the ox, and the heifer. Among the Egyptians, the ox was not only sacred, but adored, because they supposed that in one of these animals *Osiris* took up his residence: hence they always had a living ox, which they supposed to be the habitation of this deity; and they imagined that on the death of one, he entered into the body of another, and so on successively. This famous ox-god they called *Apis* and *Mnevis*.

The likeness of any winged fowl—The *ibis*, or *stork*, or *crane*, and *hasek*, may be here intended; for all these were objects of Egyptian idolatry.

The likeness of any thing that CREEPETH—The crocodile, serpents, the scarabeus or beetle, were all objects of their adoration: and Mr. Bryant has rendered it very probable that even the frog itself was a sacred animal, as from its inflation it was emblematic of the prophetic influence; for they supposed that the god inflated, or distended the body of the person, by whom he gave oracular answers.

The likeness of any fish—All fish were esteemed sacred animals among the Egyptians. One called *Oruruncus*, had, according to Strabo, lib. xvii. a temple, and divine honours paid to it. Another fish called *Phagrus*, was worshipped at *Syene*, according to *Clemens Alexandrinus* in his *Cohortatio*. And the *Lepidotus* and *eel* were objects of their adoration, as we find from *Herodotus*, lib. ii. chap. 72. In short, *oxen*, *heifers*, *sheep*, *goats*, *lions*, *dogs*, *monkeys*, and *cats*; the *ibis*, the *crane*, and the *hawk*; the *crocodile*, *serpents*, *frogs*, *flies*, and the *scarabeus*, or *beetle*; the *Nile*, and its fish; the *sun*, *moon*, *planets*, and *stars*; *fire*, *light*, *air*, *darkness*, and *night*, were all objects of Egyptian idolatry, and all included in this very circumstantial prohibition, as detailed in *Deuteronomy*; and very forcibly in the general terms of the text, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the HEAVENS above, or that is in the EARTH beneath, or that is in the WATER under the earth. And the reason of this becomes self-evident, when the various objects of Egyptian idolatry are considered.

This commandment also prohibits every species of external idolatry, as the first does all idolatry, that may be called internal or mental. All false worship may be considered of this kind; together with all *image worship*, and all other superstitious rites and ceremonies. See the note on ver. 23.

Verse 5. Jealous God] This shows, in a most expressive manner, the love of God to this people. He felt for them, as the most affectionate husband could do for his spouse; and was jealous for their fidelity, because he willed their invariable happiness.

Visiting the iniquity of the fathers upon the children] This necessarily implies—if the children walk in the steps of their fathers. For no man can be condemned by divine justice for a crime of which he was never guilty, see *Ezek. xviii*. Idolatry is, however, particularly intended; and visiting sins of this kind, refers principally to national judgments. By withdrawing the divine protection, the idolatrous Israelites were delivered up into the hands of their enemies, from whom, the gods, in whom they had trusted, could not deliver them. This, God did to

6 And ^ashowing mercy unto thousands, of them that love me, and keep my commandments.

7 ^bThou shalt not take the name of the LORD thy God in vain; for the LORD ^cwill not hold him guiltless, that taketh his name in vain.

8 ^dRemember the sabbath day, to keep it holy.

9 ^eSix days shalt thou labour, and do all thy work:

10 But the ^fseventh day, is the sabbath of

the LORD thy God: ^gin it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, ^hnor thy stranger that is within thy gates:

11 For ⁱin six days, the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, the LORD blessed the sabbath day, and hallowed it.

12 ^jHonour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

a Ch. 24. 7. Deut. 7. 9. Ps. 36. 24. Rom. 11. 28.—b Ch. 23. 1. Lev. 12. 12. Deut. 5. 11. Ps. 15. 4. Matt. 5. 33.—c Mic. 6. 11.—d Ch. 21. 13, 14. Lev. 19. 3. 28. 4. 25. 2. Deut. 5. 12.—e Ch. 22. 12 & 31. 13 & 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.

f Gen. 2. 2, 3. Ch. 24. 26 & 31. 15.—g Neh. 13. 16, 17, 19.—h Gen. 2. 2. Ch. 23. 25. Lev. 19. 3. Deut. 5. 16. Jer. 26. 7. 18, 19. Matt. 23. 4 & 23. 18. Mark 7. 10 & 10. 13. Luke 13. 28. Ephes. 6. 2.

the third and fourth generation, i. e. successively; as may be seen in every part of the Jewish history, and particularly in the book of *Judges*. And this, at last, became the grand, and the only effectual and lasting means, in his hand, of their final deliverance from idolatry; for it is well known, that after the Babylonish captivity the Israelites were so completely saved from idolatry, as never more to have disgraced themselves by it, as they had formerly done. These national judgments, thus continued from generation to generation, appear to be what are designed by the words in the text, *Visiting the sins of the fathers upon the children, &c.*

Verse 6. *And showing mercy unto thousands*] Mark: even those who love God, and keep his commandments, merit nothing from him; and therefore the salvation and blessedness which these enjoy, come from the mercy of God. *Showing mercy, &c.* What a disproportion between the works of justice and mercy! Justice works to the third or fourth, mercy to thousands of generations! *That love me, and keep my commandments.*] It was this that caused Christ to comprise the fulfilment of the whole Law in love to God and man, see the note on ver. 1. And as love is the grand principle of obedience, and the only incentive to it, so there can be no obedience without it. It would be more easy, even in Egyptian bondage, to make brick without straw, than to do the will of God, unless his love be shed abroad in the heart by the Holy Spirit. *Love, says the apostle, is the fulfilling of the law,* Rom. xiii. 10.

THE THIRD COMMANDMENT.

Against false swearing, blasphemy, and irreverent use of the name of God.

Verse 7. *Thou shalt not take the name of the Lord thy God in vain*] This precept not only forbids all false oaths, but all common swearing where the name of God is used, or where he is appealed to, as a witness of the truth. It also necessarily forbids all light and irreverent mention of God, or any of his attributes; and this, the original word *swear* *lashave*, particularly imports: and we may safely add to all these, that every prayer, ejaculation, &c. that is not accompanied with deep reverence, and the genuine spirit of piety, is here condemned also. In how many thousands of instances is this commandment broken in the prayers, whether read or extempore, of inconsiderate, bold, and presumptuous worshippers! And how few are there who do not break it, both in their public and private devotions! How low is piety, when we are obliged, in order to escape damnation, to pray to God to "pardon the sins of our holy things."

The Lord will not hold him guiltless, &c.] Whatever the person himself may think or hope, however he may plead in his own behalf, and say he intends no evil, &c. if he, in any of the above ways, or in any other way, takes the name of God in vain, God will not hold him guiltless—he will account him guilty, and punish him for it. Is it necessary to say to any truly spiritual mind, that all such interjections, as *O God! my God! good God! good Heavens! &c. &c.* are formal, positive breaches of this law? How many, who pass for Christians, are highly criminal here!

THE FOURTH COMMANDMENT.

Against profanation of the sabbath, and idleness on the other days of the week.

Verse 8. *Remember the sabbath-day, to keep it holy*] See what has been already said on this precept, Gen. ii. 2. and elsewhere. As this was the most ancient institution, God calls them to remember it; as if he had said, do not forget that when I had finished my creation, I instituted the sabbath, and remember why I did so, and for what purposes. The word *shabbath*, signifies rest, or cessation from labour: and the sanctification of the seventh day, is commanded as having something representative in

it, and so indeed it has, for it typifies the rest which remains for the people of God, and in this light, it evidently appears to have been understood by the apostle, Heb. iv. Because this commandment has not been particularly mentioned in the New Testament, as a moral precept, binding on all; therefore some have presumptuously inferred, that there is no sabbath under the Christian dispensation. The truth is, the sabbath is considered as a type—all types are of full force, till the thing signified by them, takes place: but the thing signified by the sabbath, is that rest in glory which remains for the people of God; therefore the moral obligation of the sabbath must continue till time be swallowed up in eternity.

Verse 9. *Six days shalt thou labour*] Therefore he who idles away time on any of the six days, is as guilty before God, as he who works on the sabbath. No work should be done on the sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute necessity and mercy are alone excepted. He who works by his servants or cattle, is equally guilty as if he worked himself. *Hiring out horses, &c. for pleasure or business, going on journeys, paying worldly visits, or taking jaunts on the Lord's day, are breaches of this law.* The whole of it should be devoted to the rest of the body, and the improvement of the mind. God says *he has hallowed it*—he has made it sacred, and set it apart for the above purposes. It is therefore the most proper day for public religious worship.

THE FIFTH COMMANDMENT.

Against disrespect, and disobedience to parents.

Verse 12. *Honour thy father and thy mother*] There is a degree of affectionate respect which is owing to parents, that no person else can properly claim. For a considerable time parents stand, as it were, in the place of God to their children: and therefore, rebellion against their lawful commands, has been considered as rebellion against God. This precept, therefore, prohibits not only all injurious acts, irreverent and unkind speeches to parents; but enjoins all necessary acts of kindness, filial respect and obedience. We can scarcely suppose that a man honours his parents, who, when they fall weak, blind, or sick, does not exert himself to the uttermost in their support. In such cases, God as truly requires the children to provide for their parents, as he required the parents to feed, nourish, support, instruct, and defend the children, when they were in the lowest state of helpless infancy. See the note on Gen. xlviii. 12. The rabbins say, *Honour the Lord with thy substance*, Prov. iii. 9. and *Honour thy father and mother*. The Lord is to be honoured, if thou have it: thy father and mother, whether thou have it or not; for if thou have nothing, thou art bound to beg for them. See *Aimworth*.

That thy days may be long] This, as the apostle observes, Ephes. vi. 2. is the first commandment to which God has annexed a promise; and therefore, we may learn in some measure, how important the duty is in the sight of God. In Deut. v. 16. it is said, *And that it may go well with thee*; we may therefore conclude, that it will go ill with the disobedient; and there is no doubt, that the untimely deaths of many young persons were the judicial consequence of their disobedience to their parents. Most who come to an untimely end, are obliged to confess, that this, with the breach of the sabbath, were the principal causes of their ruin. Reader! art thou guilty? Humble thyself, therefore, before God, and repent. 1. As children are bound to succour their parents; so parents are bound to educate and instruct their children in all useful and necessary knowledge; and not to bring them up either in ignorance or idleness. 2. They should teach their children the fear and knowledge of God, for how can they expect affection or dutiful respect from those, who have not the fear of God before their eyes? Those who are best educated, are generally the most dutiful.

- 13 *Thou shalt not kill.
 14 *Thou shalt not commit adultery.
 15 *Thou shalt not steal.
 16 *Thou shalt not bear false witness against thy neighbour.
 17 *Thou shalt not covet thy neighbour's house, *thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
 18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the

trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off:

19 And they said unto Moses, 'Speak thou with us, and we will hear: but *let not God speak with us, lest we die.

20 And Moses said unto the people, *Fear not: for *God is come to prove you, and *that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto *the thick darkness, where God was.

k Deut. 5. 17. Matt. 5. 21. Rom. 13. 9.—l Deut. 5. 18. Matt. 5. 27.—m Lev. 19. 11. Deut. 5. 19. Matt. 19. 18. Rom. 13. 9. 1 Thim. 4. 6.—n Ch. 13. 1. Deut. 5. 20. & 19. 16. Matt. 19. 19.—o Deut. 5. 21. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Acts 20. 33. Rom. 7. 7. & 13. 9. Eph. 4. 3, 5. Heb. 12. 5.—p Job 38. 9. Prov. 6. 20. Jer. 6. 8.

THE SIXTH COMMANDMENT.

Against murder and cruelty.

Verse 13. *Thou shalt not kill*] This commandment, which is general, prohibits murder of every kind. 1. All actions by which the lives of our fellow-creatures may be abridged. 2. All wars for extending empire, commerce, &c. 3. All sanguinary laws, by the operation of which, the lives of men may be taken away, for offences of comparatively trifling demerit. 4. All bad dispositions, which lead men to wish evil to, or meditate mischief against one another; for, says the Scripture, *He that hateth his brother*, in his heart, is a murderer. 5. All want of charity to the helpless and distressed; for he who has it in his power to save the life of another, by a timely application of succour, food, raiment, &c. and does not do it; and the life of the person either falls, or is abridged on this account, he is, in the sight of God, a murderer. He who neglects to save life, is, according to an incontrovertible maxim in law, the same as he who takes it away. 6. All riot and excess, all drunkenness and gluttony, all inactivity and slothfulness, and all superstitious mortifications and self-denials, by which life may be destroyed or shortened; all these are point-blank sins against the sixth commandment.

THE SEVENTH COMMANDMENT.

Against adultery and uncleanness.

Verse 14. *Thou shalt not commit adultery*.] Adultery, as defined by our laws, is of two kinds: double, when between two married persons: single, when one of the parties is married, the other single. One principal part of the criminality of adultery consists in its injustice. 1. It robs a man of his right, by taking from him the affection of his wife. 2. It does him a wrong, by fathering on him, and obliging him to maintain, as his own, a spurious offspring, a child which is not his. The act itself, and every thing leading to the act, is prohibited by this commandment; for our Lord says, even he who looks on a woman to lust after her, has already committed adultery with her in his heart. And not only adultery, (the unlawful commerce between two married persons) is forbidden here, but also fornication, and all kinds of mental and sensual uncleanness. All impure books, songs, paintings, &c. which tend to inflame and debauch the mind, are against this law; as well as another species of impurity, for the account of which the reader is referred to the notes on Gen. xxxviii. at the end. Adultery often means idolatry in the worship of God.

THE EIGHTH COMMANDMENT.

Against stealing and dishonesty.

Verse 15. *Thou shalt not steal*] All rapine and theft are forbidden by this precept; as well national and commercial wrongs, as petty larceny, highway robberies, and private stealing—even the taking advantage of a seller's or buyer's ignorance, to give the one less, and make the other pay more, for a commodity than its worth, is a breach of this sacred law. All withholding of rights, and doing of wrongs, are against the spirit of it. But the word is principally applicable to clandestine stealing, though it may undoubtedly include all political injustice and private wrongs. And consequently all kidnapping, crimping, and slave-dealing are prohibited here, whether practised by individuals or by the state. Crimes are not lessened in their demerit by the number or political importance of those who commit them. A state that enacts bad laws, is as criminal before God, as the individual who breaks good ones.

It has been supposed, that under the eighth commandment, injuries done to character, the depriving a man of

his reputation or good name, are included; hence those words of one of our poets:

*Good name is man or woman's—
 Is the immediate jewel of their souls;
 Who steals my purse, steals trash—
 But he that filches from me my good name,
 Robs me of that which not enriches him,
 And makes me poor indeed!*

THE NINTH COMMANDMENT.

Against false testimony, perjury, &c.

Verse 16. *Thou shalt not bear false witness, &c.*] Not only false oaths, to deprive a man of his life, or of his right, are here prohibited, but all whispering, tale-bearing, slander, and calumny; in a word, whatever is deposited as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the spirit and letter of this law. Suppressing the truth, when known, by which a person may be defrauded of his property or his good name, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a false testimony against, or belies even the devil himself, comes under the curse of this law, because his testimony is false. By the term neighbour, any human being is intended, whether he rank among our enemies or friends.

THE TENTH COMMANDMENT.

Against covetousness.

Verse 17. *Thou shalt not covet thy neighbour's house—wife, &c.*] Covet signifies to desire, or long after, in order to enjoy as a property, the person or thing coveted. He breaks this command, who by any means endeavours to deprive a man of his house or farm by taking them over his head, as it is expressed in some countries—who lures after his neighbour's wife, and endeavours to ingratiate himself into her affections, and to lessen her husband in her esteem—and who endeavours to possess himself of the servants, cattle, &c. of another in any clandestine or unjustifiable manner. "This is a most excellent moral precept; the observance of which will prevent all public crimes: for he who feels the force of the law, that prohibits the inordinate desire of any thing that is the property of another, can never make a breach in the peace of society, by an act of wrong to any of even its feeblest members."

Verse 18. *And all the people saw the thunderings, &c.*] They had witnessed all these awful things before, see chap. xix. 16. but here they seem to have been repeated—probably at the end of each command, there was a peal of thunder, a blast of the trumpet, and a gleam of lightning, to impress their hearts the more deeply with a due sense of the divine majesty, of the holiness of the law which was now delivered, and of the fearful consequences of disobedience. This had the desired effect: the people were impressed with a deep religious fear, and a terror of God's judgments; acknowledged themselves perfectly satisfied with the discoveries God had made of himself; and requested that Moses might be constituted the mediator between God and them, as they were not able to bear these tremendous discoveries of the divine majesty. "Speak thou with us, and we will hear: but let not God speak with us lest we die:" ver. 19. This teaches us the absolute necessity of that great Mediator between God and man, Christ Jesus; as no man can come unto the Father but by him.

Verse 20. *And Moses said—Fear not: for God is come to prove you, and that his fear may be before your faces*] The maxim contained in this verse is, fear not, that ye may fear: do not fear with such a fear as brings consternation into the soul, and produces nothing but terror and confusion; but fear with that fear which reverence and filial affection inspire, that ye sin not; that

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you ^afrom heaven.

23 Ye shall not make with me, ^agods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, ^bthy sheep and

thine oxen: in all ^cplaces, where I record my name, I will come unto thee, and will ^dbless thee.

25 And ^eif thou wilt make me an altar of stone, thou shalt not ^fbuild it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps, unto mine altar, ^gthat thy nakedness be not discovered thereon.

^a Deut. 4. 36. Neh. 9. 13.—^b Ch. 32. 1, 2, 4. 1 Sam. 5. 4, 5. 2 Kings 17. 33. Ezek. 20. 30. & 43. 8. Dan. 5. 4. 23. Zeph. 1. 8. 2 Cor. 6. 14, 15, 16.—^c Lev. 1. 1. & Deut. 12. 5, 11, 21. & 14. 23. & 16. 6, 11. & 28. 2. 1 Kings 8. 43. & 9. 3. 2 Chron.

6. 6. & 7. 16. & 12. 13. Ezra 6. 12. Neh. 1. 9. Psa. 74. 7. Jer. 7. 10, 12.—^d Gen. 12. 8. Deut. 7. 13.—^e Deut. 27. 5. Josh. 8. 31. 1 Mac. 4. 47.—^f Heb. build them with hewing. Deut. 27. 6. &—^g Lev. 10. 3. Psa. 58. 7. Heb. 12. 23, 28.

through the love and reverence ye feel to your Maker and Sovereign, ye may abstain from every appearance of evil, lest you should forfeit that love which is to you better than life. He who fears in the first sense, can neither love nor obey: he who fears not in the latter sense, is sure to fall under the first temptation that may occur. *Blessed is the man who thus feareth always.*

Verse 22. *I have talked with you from heaven*] Though God manifested himself by the fire, the lightning, the earthquake, the thick darkness, &c. yet the ten words or commandments, were probably uttered from the higher regions of the air, which would be an additional proof to the people that there was no imposture in this case; for though strange appearances and voices might be counterfeited on earth, as was often, no doubt, done by the magicians of Egypt; yet it would be utterly impossible to represent a voice, in a long-continued series of instruction, as proceeding from heaven itself, or the higher regions of the atmosphere. This, with the earthquake and repeated thunders, see on ver. 18. would put the reality of this whole procedure beyond all doubt; and this enabled Moses, Deut. v. 16. to make such an appeal to the people on a fact incontrovertible, and of infinite importance, that God had indeed talked with them face to face.

Verse 23. *Ye shall not make with me gods of silver*] The expressions here are very remarkable. Before, it was said, Ye shall have no other gods before me, *וְאֵלֵי אֲלֹהִים*, ver. 3. Here they are commanded, Ye shall not make gods of silver or gold, *וְאֵלֵי אֲלֹהִים*, with me, as emblems or representatives of God, in order, as might be pretended, to keep these displays of his magnificence in memory; on the contrary, he would have only an altar of earth, of plain turf, on which they should offer those sacrifices, by which they should commemorate their own guilt, and the necessity of an atonement to reconcile themselves to God. See the note on ver. 4.

Verse 24. *Thy burnt-offerings and thy peace-offerings*] The law concerning which, was shortly to be given, though sacrifices of this kind were in use from the days of Abel.

In all places where I record my name] Wherever I am worshipped, whether in the open wilderness, at the tabernacle, in the temple, the synagogue, or elsewhere, *I will come unto thee and bless thee.* These words are precisely the same in signification with those of our Lord, Matt. xviii. 20. *For where two or three are gathered together in my name, there am I in the midst of them.* And it was JESUS, who was the angel that spoke to them in the wilderness, Acts vii. 38. from the same mouth this promise in the Law, and that in the Gospel proceeded.

Verse 25. *Thou shalt not build it of hewn stone*] Because they were now in a wandering state, and had as yet no fixed residence; and therefore no time should be wasted to rear costly altars, which could not be transported with them, and which they must soon leave. Besides, they must not lavish skill or expense on the construction of an altar; the altar, of itself, whether costly or mean, was nothing in the worship: it was only the place, on which the victim should be laid, and their mind must be attentively fixed on that God, to whom the sacrifice was offered, and on the sacrifice itself, as that appointed by the Lord to make an atonement for their sins.

Verse 26. *Neither shalt thou go up by steps unto my altar*] The word altar, comes from *altus*, high or elevated, though the Hebrew word *מִזְבֵּחַ* *mizbeach*, from *זָבַח* *zabach*, to slay, kill, &c. signifies merely a place for sacrifice: see Gen. xviii. 20. But the heathens, who imitated the rites of the true God in their idolatrous worship, made their altars very high; whence they derived their name *altaria*, altars, i. e. very high or elevated places; which they built thus, partly through pride and vain-glory, and partly that their gods might the better hear them. Hence also the high places or idolatrous altars, so often and so severely condemned in the Holy Scriptures. The heathens made some of their altars excessively high; and some imagine that the pyramids were altars of this kind, and that the

inspired writer refers to those, in these prohibitions. God therefore ordered his altars to be made, 1. Either of simple turf, that there might be no unnecessary expense, which, in their present circumstances, the people could not well afford; and that they might be no incentives to idolatry from their costly or curious structure: or, 2. Of unhewn stone, that no images of animals or of the celestial bodies might be sculptured on them, as was the case among the idolaters, and especially among the Egyptians, as several of their ancient altars which remain to the present day, amply testify; which altars themselves, and the images carved on them, became, in process of time, incentives to idolatry, and even objects of worship. In short, God formed every part of his worship so, that every thing belonging to it might be as dissimilar as possible, from that of the surrounding heathenish nations, and especially the Egyptians, from whose land they had just now departed. This seems to have been the whole design of those statutes, on which many commentators have written so largely and learnedly, imagining difficulties, where probably there are none. The altars of the tabernacle were of a different kind.

In this and the preceding chapter, we have met with some of the most awful displays of the Divine majesty:—manifestations of justice and holiness, which have had no parallel, and can have none, till that day arrive, in which he shall appear in his glory, to judge the quick and the dead. The glory was truly terrible, and to the children of Israel insufferable: and yet how highly privileged to have God himself speaking to them from the midst of the fire, giving them statutes and judgments, so righteous, so pure, so holy, and so truly excellent in their operation and their end, that they have been the admiration of all the wise and upright, in all countries and ages of the world, where their voice has been heard. Mohammed defied all the poets and literati of Arabia to match the language of the Korân: and for purity, elegance, and dignity, it bore away the palm, and remained unrivalled. This indeed, was the only advantage which the work derived from its author; for its other excellencies, it was indebted to Moses and the prophets, to Christ and the apostles; as there is scarcely a pure, consistent, theological notion in it, that has not been borrowed from our sacred books. Moses calls the attention of the people not to the language in which these divine laws were given, though that is all that it should be, and every way worthy of its author; compressed yet perspicuous; simple yet dignified; in short, such as God should speak if he wished his creatures to comprehend; but he calls their attention to the purity, righteousness, and usefulness of the grand revelation which they had just received. *For what nation, says he, is there so great, who hath God so nigh unto them as Jehovah our God is, in all things that we call upon him for? And what nation hath statutes and judgments so righteous as all this law which I set before you this day?* And that which was the sum of all excellency in the present case was this, that the God who gave these laws dwelt among his people; to him they had continual access, and from him received that power, without which, obedience, so extensive and so holy, would have been impossible: and yet not one of these laws exacted more than eternal reason, the nature and fitness of things, the prosperity of the community, and the peace and happiness of the individual required. *The Law is holy, and the commandment is holy, just, and good.*

To show still more clearly the excellence and great utility of the ten commandments, and to correct some mistaken notions concerning them, it may be necessary to make a few additional observations. And, 1. It is worthy of remark, that there is none of these commandments, nor any part of one, which can fairly be considered as merely ceremonial. All are moral, and consequently of everlasting obligation. 2. When considered merely as to the letter, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he

CHAPTER XXI.

Laws concerning servants: they shall serve for only seven years, 1, 2. If a servant brought a wife to servitude with him, both should go out free on the seventh year, 3. If his master had given him a wife, and she bore him children, he might go out free on the seventh year, but his wife and children must remain, as the property of the master, 4. If, through love to his master, wife, and children, he did not choose to avail himself of the privilege granted by the law, of going out free on the seventh year, his ear was to be bored to the door post with an awl, as an emblem of his being attached to the family for ever, 5, 6. **Laws concerning maid-servants,** betrothed to their masters, or to the sons of their masters, 7-11. **Laws concerning battery and murder,** 12-15. **Concerning men-stealing,** 16. **Concerning him that curses his parents,** 17. **Of strife between man and man,** 18, 19; **between a master and his servants,** 20, 21. **Of injuries done to women in pregnancy,** 22. **The Law Talionis,** or law of like for like, 23-25. **Of injuries done to servants,** by which they gain the right of freedom, 26, 27. **Laws concerning the ox which has gored men,** 28-32. **Of the pit left uncovered,** into which a man or beast has fallen, 33, 34. **Laws concerning the ox that kills another,** 35, 36.

Am. Exod. Lev. 1.
Exod.

NOW these are the judgments which thou shalt set before them.

2 ¶ If thou buy a Hebrew servant, six years he shall serve: and in the seventh, he shall go out free for nothing.

b Ch. 24. 3, 4. Deut. 4. 14. & 1. 1. Lev. 25. 39, 40, 41. Deut. 15. 12. Jer. 34. 14. E. Heb. with his body.

is under a *fatal and uncontrollable necessity* to break? 3. Though by the incarnation and death of Christ, all the *ceremonial law*, which referred to him and his sacrifice, is necessarily abrogated; yet as none of these ten commandments refers to any thing properly *ceremonial*, therefore they are not abrogated. 4. Though Christ came into the world to redeem them who believe from the curse of the law, he did not redeem them from the necessity of *walking in that newness of life*, which these commandments so strongly inculcate. 5. Though Christ is said to have fulfilled the law for us, yet it is nowhere intimated in the Scripture, that he has so fulfilled these TEN LAWS, as to exempt us from the necessity and privilege of being no idolaters, swearers, sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all these he writes on the heart of every soul redeemed by his blood. 6. Do not those who scruple not to insinuate, that the proper observation of these laws is impossible in this life, and that every man since the fall does daily break them in thought, word, and deed, bear false witness against God and his truth? and do they not greatly err, not knowing the scripture, which teaches the necessity of such obedience; nor the power of God, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the regenerate man, as some have unwarily asserted, does daily break these commands, these ten words, in thought, word, and deed, he may be as bad as Satan, for aught we know; for Satan himself cannot transgress in more forms than these: for sin can be committed in no other way, either by bodied or disembodied spirits, than by thought, or word, or deed. Such sayings as these tend to destroy the distinction between good and evil, and leave the infidel and the believer on a par as to their moral state. The people of God should be careful how they use them. 7. It must be granted, and indeed has sufficiently appeared from the preceding exposition of these commandments, that they are not only to be understood in the letter, but also in the spirit; and that therefore they may be broken in the heart, while outwardly kept inviolate: yet this cannot prove, that a soul influenced by the grace and Spirit of Christ cannot most conscientiously observe them; for the grace of the Gospel not only saves a man from outward, but also from inward sin;—for, says the heavenly messenger, his name shall be called Jesus, (i. e. Saviour) because he shall save (i. e. DELIVER) his people from their sins. Therefore the weakness or corruption of human nature forms no argument here, because the blood of Christ cleanses from all unrighteousness: and he saves to the uttermost all who come unto the Father through him. It is therefore readily granted, no man, unassisted and unassisted by the grace of Christ, can keep these commandments either in the letter or in the spirit; but he who is truly converted to God, and has Christ dwelling in his heart by faith, can in the letter and in the spirit do all these things, BECAUSE CHRIST STRENGTHENS him. Reader, the following is a good prayer, and oftentimes thou hast said it; now learn to pray it: "Lord, have mercy upon us, and incline our hearts to keep these laws! Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee!" *Communion Service.*

NOTES ON CHAPTER XXI.

Verse 1. Now these are the judgments] There is so much good sense, feeling, humanity, equity, and justice, in the following laws, that they cannot but be admired by

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 ¶ And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

1 Deut. 15. 16, 17.—m Heb. saying shall say.—n Ch. 12. 12 & 22. 8, 23.—o Ps. 40. 5.—p Neh. 5. 5.—q Ver. 2, 5.

every intelligent reader; and they are so very plain, as to require very little comment. The laws in this chapter are termed *political*, those in the succeeding chapter *judicial* laws; and are supposed to have been delivered to Moses, alone, in consequence of the request of the people, chap. xx. 19, that God should communicate his will to Moses, and that Moses should, as mediator, convey it to them.

Verse 2. If thou buy a Hebrew servant] Calmet enumerates six different ways in which a Hebrew might lose his liberty: 1. In extreme poverty they might sell their liberty. Levit. xxv. 39. If thy brother be wizen poor, and be sold unto thee, &c. 2. A father might sell his children. If a man sell his daughter to be a maid-servant, see ver. 7. 3. Insolvent debtors became the slaves of their creditors. My husband is dead—and the creditor is come to take unto him my two sons to be bondmen, 2 Kings iv. 1. 4. A thief, if he had not money to pay the fine laid on him by the law, was to be sold for his profit whom he had robbed. If he have nothing, then he shall be sold for his theft, chap. xxii. 3, 4. 5. A Hebrew was liable to be taken prisoner in war, and so sold for a slave. 6. A Hebrew slave, who had been ransomed from a Gentile by a Hebrew, might be sold by him who ransomed him, to one of his own nation.

Six years shall he serve] It was an excellent provision in these laws, that no man could finally injure himself by any rash, foolish, or precipitate act. No man could make himself a servant or slave for more than seven years; and if he mortgaged the family inheritance, it must return to the family at the jubilee, which returned every fiftieth year.

It is supposed that the term six years is to be understood as referring to the sabbatical years; for let a man come into servitude at whatever part of the interim between two sabbatical years, he could not be detained in bondage beyond a sabbatical year: so that if he fell into bondage the third year after a sabbatical year, he had but three years to serve; if the fifth, but one. See on chap. xiii. 11, &c. Others suppose that this privilege belonged only to the year of jubilee, beyond which no man could be detained in bondage, though he had been sold only one year before.

Verse 3. If he came in by himself] If he and his wife came in together, they were to go out together: in all respects as he entered, so should he go out. This consideration seems to have induced St. Jerom to translate the passage thus: Cum quali veste intraverat, cum tali exeat. "He shall have the same coat in going out, as he had when he came in; i. e. if he came in with a new one, he should go out with a new one, which was perfectly just, as the former coat must have been worn out in his master's service, and not his own.

Verse 4. The wife and her children shall be her master's] It was a law among the Hebrews, that if a Hebrew had children by a Canaanitish woman, those children must be considered as Canaanitish only, and might be sold and bought, and serve for ever. The law here refers to such a case only.

Verse 6. Shall bring him unto the judges] אל האלהים el ha Elohim, literally, to God: or, as the Septuagint have it, πρὸς τὸ ἐκρίνεσθαι θεῷ, to the judgment of God; who condescended to dwell among his people, who determined all their differences, till he had given them laws for all cases; and who by his omniscience brought to light the hidden things of dishonesty. See chap. xxii. 8.

Bore his ear through with an awl] This was a ceremony sufficiently significant, as it implied, 1. That he was closely attached to that house and family. 2. That he was

8 If she ^r please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation, he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*, her food, her raiment, ^a and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free, without money.

12 ¶ ^r He that smiteth a man, so that he die, shall be surely put to death.

13 And ^a if a man lie not in wait, but God ^r deliver him into his hand: then ^r I will appoint thee a place whither he shall flee.

14 But if a man come ^r presumptuously upon his neighbour, to slay him with guile; ^r thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And ^r he that stealeth a man, and ^a sell-eth him, or if he be ^b found in his hand, he shall surely be put to death.

17 ¶ And ^r he that ^d curseth his father, or his mother, shall surely be put to death.

^r Heb. be sold in the eyes of, &c.—^a 1 Cor. 7. 5.—^b 1 Gen. 9. 6. Lev. 24. 17. Matt. 23. 29. 31. Mark 7. 10.—^c Num. 35. 22. Deut. 19. 4. 5.—^d 1 Sam. 26. 4. 10. 15. Num. 35. 11. Deut. 19. 2. Josh. 20. 2.—^e Num. 15. 30. & 35. 20. Deut. 13. 11. 12. Heb. 10. 35.—^f 1 Kings 2. 28-34. 2 Kings 11. 15.

bound to hear all his master's orders, and to obey them punctually. Boring of the ear was an ancient custom in the east. It is referred to by *Juvenal*—

*Prior inquit, ego adsum.
Cur tuncquam, dulcissime incum defendere? quarevis
Natus ad Esquilinas, molles quod in auri fenestras
Arguerint, licet ipse negem.* Sat. i. 102.

"First come, first served, be cries; and I, in spite
Of your great lordships, will maintain my right:
Though born a slave, though my torn ears are bored,
'Tis not the birth, 'his money makes the lord.'" *Dryden*.

Calmet quotes a saying from *Petrone* as attesting the same thing; and one from *Cicero*, in which he rallies a Libyan who pretended he did not hear him: "It is not," said he, "because your ears are not sufficiently bored." Alluding to his having been a slave.

Verse 7. *If a man sell his daughter*] This the Jews allowed no man to do but in extreme distress, when he had no goods, either moveable or immovable left, even to the clothes on his back; and he had this permission only while she was *unmarriageable*. It may appear at first view strange, that such a law should have been given; but let it be remembered, that this servitude could extend at the utmost only to six years; and that it was nearly the same as in some cases of apprenticeship among us, where the parents bind the child for seven years, and have from his master so much per week during that period.

Verse 9. *Betrothed her to his son, he shall deal with her*] He shall give her the same dowry he would give to one of his own daughters. From these laws we learn, that if a man's son married his servant, by his father's consent, the father was obliged to treat her in every respect as a daughter: and if the son married another woman, as it appears he might do, ver. 10. he was obliged to make no abatement in the privileges of the first wife, either in her food, raiment, or duty of marriage; the word *dnathah* here, is the same with St. Paul's *ἐπιτρονισμός*, *the marriage debt*, and with the *ἐπιτρονισμός* of the Septuagint, which signifies the *cohabitation of man and wife*.

Verse 11. *These three*] 1. Her food, *אשר אכלה*, *shearah*, her flesh, for she must not, like a common slave, be fed merely on vegetables. 2. Her raiment, her private wardrobe, with all occasional necessary additions. And, 3. The marriage debt, a due proportion of the husband's time and company.

Verse 13. *I will appoint thee a place whither he shall flee*] From the earliest times, the nearest akin had a right to revenge the murder of his relation; and as this right was universally acknowledged, no law was ever made on the subject; but as this might be abused, and a person who had killed another accidentally, having had no previous malice against him, might be put to death by the avenger of blood, as the nearest kinsman was termed, therefore God provided the cities of refuge to which the accidental manslayer might flee, till the affair was inquired into, and settled by the civil magistrate.

Verse 14. *Thou shalt take him from mine altar*] Be-

18 ¶ And if men strive together, and one smite ^a another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad ^r upon his staff, then shall he that smote him be quit: only he shall pay for ^r the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely ^a punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for ^r he is his money.

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall ^r pay as the judges determine.

23 And if ^r any mischief follow, then thou shalt give life for life,

24 ^r Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free, for his eye's sake.

27 And if he smite out his man-servant's tooth,

^r Deut. 24. 7.—^a Gen. 37. 28.—^b Ch. 22. 4.—^c Lev. 20. 9. Prov. 20. 20. Matt. 15. 4. Mark 7. 10.—^d Or, *revenge*.—^e Or, *his neighbour*.—^f 1 Sam. 3. 22.—^g Heb. *his country*.—^h Heb. *averred*. Gen. 4. 15. 24. Rom. 13. 4.—ⁱ Lev. 25. 45. & 4. Ver. 30. Deut. 22. 19, 19.—^j Lev. 24. 20. Deut. 19. 21. Matt. 6. 38.

fore the cities of refuge were assigned, the altar of God was the common asylum.

Verse 15. *Thou shalt smite his father, or his mother*] As such a case argued peculiar depravity, therefore no mercy was to be shown to the culprit.

Verse 16. *He that stealeth a man*] By this law, every man-stealer, and every receiver of the stolen person, should lose his life: no matter whether the latter stole the man himself or gave money to a slave-captain, or negro-dealer, to steal him for him.

Verse 19. *Shall pay for the loss of his time, and shall cause him to be thoroughly healed*] This was a wise and excellent institution, and most courts of justice still regulate their decisions on such cases by this Mosaic precept.

Verse 21. If the slave who had been beaten by his master, died under his hand, the master was punished with death; see Gen. ix. 5, 6. But if he survived the beating a day or two, the master was not punished; because it might be presumed, that the man died through some other cause. And all penal laws should be construed as favourably as possible to the accused.

Verse 22. *And hurt a woman with child*] As a posterity, among the Jews, was among the peculiar promises of their covenant, and as every man had some reason to think that the Messiah should spring from his family, therefore, any injury done to a woman with child, by which the fruit of her womb might be destroyed, was considered a very heavy offence: and as the crime was committed principally against the husband, the degree of punishment was left to his discretion. But if mischief followed, i. e. if the child had been fully formed, and was killed by this means, or the woman lost her life in consequence, then the punishment of the person was death, as in other cases of murder: ver. 23.

Verse 24. *Eye for eye*] This is the earliest account we have of the *Lex Talionis* or law of like for like, which afterward prevailed among the Greeks and Romans. Among the latter, it constituted a part of the twelve tables, so famous in antiquity; but the punishment was afterward changed to a pecuniary fine, to be levied at the discretion of the prætor. It prevails less or more in most civilized countries; and is fully acted upon in the canon law, in reference to all calumniators:—*Calumniator, si in accusatione defecerit, talionem recipiat*. "If the calumniator fail in the proof of his accusation, let him suffer the same punishment which he wished to have inflicted upon the man whom he falsely accused." Nothing however of this kind was left to private revenge: the magistrate awarded the punishment, when the fact was proved. Otherwise the *Lex Talionis* would have utterly destroyed the peace of society, and have sown the seeds of hatred, revenge, and all uncharitableness.

Verse 26. *If a man smite the eye, &c.*] See the following verse.

Verse 27. *If he smite out his tooth*] It was a noble

or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

law that obliged the unmerciful slaveholder, to set a slave at liberty, whose eye or tooth he had knocked out. If this did not teach them *humanity*, it taught them *caution*, as one rash blow might have deprived them of all right to the future services of the slave: and thus, self-interest obliged them to be cautious and circumspect.

Verse 28. *If an ox gore a man* It is more likely that a bull is here intended, as the word signifies both, see chap. xxii. 1. and the Septuagint translate the *ox* *shor*, of the original by *taurops*, a bull, and some are of opinion, that there were no castrated animals among the Jews. Mischief of this kind was provided against by most nations: it appears that the Romans *twisted hay about the horns* of their dangerous cattle, that people seeing it might shun them: hence that saying of Horace, Sat. lib. i. ver. 34. *Fœnum habet in cornu, longè fuge*. "He has hay on his horns: fly for life!" The laws of the twelve tables ordered, that the owner of the beast should pay for what damages he committed, or deliver him to the person injured. See on chap. xxii. 1.

His flesh shall not be eaten This served to keep up a due detestation of murder, whether committed by man or beast; and at the same time punished the man as far as possible, by the total loss of the beast.

Verse 30. *If there be laid on him a sum of money—the ransom of his life* So it appears, that though by the law he forfeited his life, yet this might be commuted for a pecuniary mulct; at which, the life of the deceased might be valued by the magistrates.

Verse 32. *Thirty shekels* Each worth about three shillings English; see Gen. xx. 16. xxxiii. 15. So, counting the shekel at its utmost value, the life of a slave was valued at four pounds, ten shillings. And at this price, these same vile people, valued the life of our blessed Lord; see Zech. xi. 12, 13. Matt. xxvi. 15. And in return, the justice of God has ordered it so, that they have been sold for slaves into every country of the universe. And yet, strange to tell, they see not the hand of God in this so visible retribution!

Verse 33. *And if a man shall open a pit—or dig a pit* That is, if a man shall open a well or cistern that had been before closed up, or dig a new one, for these two cases are plainly intimated; and if he did this in some public place, where there was danger that men or cattle might fall into it: for a man might do as he pleased in his own grounds, as those were his private right. In the above case if he had neglected to cover the pit, and his neighbour's ox or ass was killed by falling into it, he was to pay its value in money. The 33d and 34th verses seem to be out of their places. They probably should conclude the chapter, as, where they are, they interrupt the statutes concerning the *goring ox*, which begin at verse 28.

These different regulations are as remarkable for their justice and prudence, as for their humanity. Their great tendency is, to show the valueableness of human life, and the necessity of having peace and good understanding in every neighbourhood: and they possess that quality which should be the object of all good and wholesome laws, the *prevention of crimes*. Most criminal codes of jurisprudence seem more intent on the punishment of crimes, than

34. The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known, that the ox hath used to push, in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

Laws concerning theft, 1-4; concerning trespass, 5; concerning casualties, 6. Laws concerning deposits, or goods left in custody of others, which may have been lost, stolen, or damaged, 7-13. Laws concerning things borrowed, or let out on hire, 14, 15. Laws concerning seduction, 16, 17. Laws concerning swiftness, 18, bestiality, 19, idolatry, 20. Laws concerning strangers, 21; concerning widows, 22-24; lending money to the poor, 25; concerning pledges, 26; concerning respect to magistrates, 27; concerning the first ripe fruits, and the first-born of men and beast, 28, 29. Directions concerning carcasses found torn in the field, 31.

IF a man shall steal an ox, or a sheep, and kill it; he shall restore five oxen for an ox, and four sheep for a sheep. 2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

q Ox, goat.—r 2 Sam. 12. 6. Luke 19. 8. See Prov. 6. 31.—s Matt. 24. 43.—t Numb. 35. 27.

on preventing the commission of them. The law of God always teaches and warns, that his creatures may not fall into condemnation; for judgment is his strange work, i. e. one reluctantly and seldom executed, as this text is frequently understood.

NOTES ON CHAPTER XXII.

Verse 1. *If a man shall steal* This chapter consists chiefly of judicial laws, as the preceding chapter does of political; and in it the same good sense, and well-marked attention to the welfare of the community, and the moral improvement of each individual, are equally evident.

In our translation of this first verse, by rendering different Hebrew words by the same term in English, we have greatly obscured the sense. I shall produce the verse, with the original words which I think improperly translated, because one English term is used for two Hebrew words, which, in this place, certainly do not mean the same thing. *If a man shall steal an ox, [ox shor] or a sheep, [sheh seh] and kill it, or sell it; he shall restore five oxen [bakar] for an ox, [ox shor] and four sheep, [sheh seh] for a sheep, [sheh seh]*. I think it must appear evident that the sacred writer did not intend that these words should be understood as above. A *shor* certainly is different from a *bakar*, and a *seh* from a *toon*. Where the difference in every case lies, wherever these words occur, it is difficult to say. The *shor* and the *bakar* are doubtless creatures of the *beere* kind, and are used in different parts of the Sacred Writings, to signify the bull, the ox, the heifer, the steer, the calf. The *seh* and the *toon* are used to signify the ram, the wether, the ewe, the lamb, the he-goat, the she-goat, and the kid. And the latter word *ps toon*, seems frequently to signify the flock composed of either of these lesser cattle, or both sorts conjoined.

As *ox shor* is used Job xxi. 10. for a bull, probably it may mean so here. *If a man steal a bull, he shall give five oxen for him*, which we may presume was no more than his real value; as very few bulls could be kept in a country destitute of horses, where oxen were so necessary to till the ground. For though some have imagined that there were no castrated cattle among the Jews, yet this cannot be admitted on the above reason: for as they had no horses, and bulls would have been unmanageable and dangerous, they must have had oxen for the purposes of agriculture. *Toon ps* is used for a flock either of sheep or goats; and *seh seh* for an individual of either species. For every *seh*, four, taken indifferently from the *toon*, or flock, must be given: i. e. a sheep stolen might be recompensed with four out of the flock, whether of sheep or goats. So that a goat might be compensated with four sheep; or a sheep with four goats.

Verse 2. *If a thief be found* If a thief was found breaking into a house in the night season, he might be killed; but not if the sun had risen, for then he might be known and taken, and the restitution made which is mentioned in the succeeding verse. So, by the law of England, it is a burglary to break and enter a house by night; and "anciently the day was accounted to begin only from sun-rising, and to end immediately upon sun-set: but it is now generally agreed, that if there be day-light enough begun

3 If the sun be risen upon him, *there shall be blood shed* for him; *for he should make full restitution*; if he have nothing, then he shall be *"slandered* for his theft.

4 If the theft be certainly *"found* in his hand alive, whether it be ox, or ass, or sheep; he shall *"restore double*.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money, or stuff to keep, and it be stolen out of the man's house; *"if the thief be found*, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the *"judges*, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the *"cause* of both parties shall come before the judges; *and whom the judges shall*

condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

11 *Then shall an "oath* of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

12 And *"if it be stolen* from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then let him bring it* for witness, *and he shall not make good* that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being not with it*, he shall surely make it good.

15 *But if the owner thereof be with it*, he shall not make it good: *if it be an hired thing*, it came for his hire.

16 ¶ And *"if a man entice a maid* that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall *"pay money*, according to the *"dowry* of virgins.

18 ¶ *"Thou shalt not suffer a witch to live*.

a Ch. 21. 2.—Ch. 21. 16.—w See Ver. 1. 7. Prov. 6. 31.—z Ver. 4.—y Ch. 21. 6. Ver. 23.—d Deut. 23. 1.—2 Chron. 19. 10.—e Heb. 6. 14.—b Gen. 31. 38.

c Deut. 22. 28, 29.—d Heb. weigh. Gen. 23. 16.—e Gen. 34. 12. Deut. 22. 28. 1 Sam. 18. 25.—f Lev. 19. 26, 31. & 20. 27. Deut. 18. 10, 11. 1 Sam. 28. 3, &

or left, either by the *light of the sun or twilight*, whereby the countenance of a person may be reasonably discerned, it is no burglary: but that this does not extend to *moonlight*; for then many *midnight* burglaries would go unpunished. And besides, the *malignity* of the offence does not so properly arise, as Mr. Justice Blackstone observes, from its being done in the dark, as at the *dead of night*; when all the creation, except beasts of prey, are at rest; when sleep has alarmed the owner, and rendered his castle defenceless." *East's Pleas of the Crown*, vol. ii. p. 509.

Verse 4. *He shall restore double*.] In no case of theft, was the life of the offender taken away: the utmost that the law says on this point is, that, if when *found breaking into a house*, he should be *smitten so as to die*, no blood should be shed for him, ver. 2. If he had stolen and sold the property, then he was to restore four or five fold, ver. 1.; but if the animal was found alive in his possession, he was to restore double.

Verse 6. *If a fire break out*] Mr. Harmer observes, that it is a common custom in the east, to set the dry herbage on fire before the autumnal rains; which fires, for want of care, often do great damage: and in countries where great drought prevails, and the herbage is generally parched, great caution was peculiarly necessary; and a law to guard against such evils, and to punish inattention and neglect, was highly expedient. See *Harmer's Observ.* vol. iii. p. 310, &c.

Verse 7. *Deliver unto his neighbour*] This is called *pledging* in the Law of *Bailments*: it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them: if they were stolen, and the thief was found, he was to pay double: if he could not be found, the *oath* of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance. Among the Romans, if goods were lost which a man had entrusted to his neighbour, the depositary was obliged to pay their full value. But if a man had been driven by necessity, as in case of fire, to lodge his goods with one of his neighbours, and the goods were lost, the depositary was obliged to pay double their value, because of his unfaithfulness in a case of such distress, where his dishonesty, connected with the destruction by the fire, had completed the ruin of the sufferer. To this case the following law is applicable: *Cum quis fidem elegit, nec depositum redditur, contentus esse debet simplo: cum vero extante necessitate deponat, crescit perfidia crimen, &c.* Digest. lib. xvi. tit. 3. l. 1.

Verse 8. *Unto the judges*] See the note on chap. xxi. 6.

Verse 9. *Challengeth to be his*] It was necessary that such a matter should come before the judges, because the person in whose possession the goods were found, might have had them by a fair and honest purchase; and by sift-

ing the business, the thief might be found out, and if found, be obliged to pay double to his neighbour.

Verse 11. *An oath of the Lord be between them*] So solemn and awful were all appeals to God considered in those ancient times, that it was taken for granted that the man was innocent, who could by an oath appeal to the omniscient God, that he had not put his hand to his neighbour's goods. Since oaths have become multiplied, and since they have been administered on the most trifling occasions, their solemnity is gone, and their importance little regarded. Should the oath ever reacquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty; and as sparingly as in the days of Moses.

Verse 13. *If it be torn in pieces—let him bring it for witness*] Rather, *let him bring תעודת הערפח, a testimony or evidence of the torn thing*, such as the horns, hoofs, &c. This is still a law in some countries among graziers: if a horse, cow, sheep, or goat, entrusted to them be lost, and the keeper asserts it was devoured by dogs, &c. the law obliges him to produce the horns and hoofs, because, on these the owner's mark is generally found. If these can be produced, the keeper is acquitted by the law. The ear is often the place marked, but this is not absolutely required, because a ravenous beast may eat the ear as well as any other part; but he cannot eat the horns or the hoofs. It seems, however, that in after-times, two of the legs and the ear, were required as evidences to acquit the shepherd of all guilt. See Amos iii. 12.

Verse 16. *If a man entice a maid*] This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person who might feel inclined to take the advantage of a young woman, knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded, had she been still a virgin. According to the *Targumist* here, and to Deut. xxii. 29. the dowry was *fifty shekels* of silver, which the seducer was to pay to her father, and he was obliged to take her to wife; nor had he authority, according to the Jewish canons, *ever to put her away by a bill of divorce*. This one consideration was a powerful curb on disorderly passions, and must tend greatly to render marriage respectable, and prevent all crimes of this nature.

Verse 18. *Thou shalt not suffer a witch to live*.] If there had been no *witches*, such a law as this had never been made. The existence of the law, given under the direction of the Spirit of God, proves the existence of the thing. It has been doubted whether מַכְשֵׁפִים *mcchephah*, which we translate *witch*, really means a person who practised divination or sorcery by spiritual or infernal agency. Whether the persons thus denominated only *pretended* to have an art which had no existence, or whether they really

19 ¶ *Whoever lieth with a beast, shall surely be put to death.*

20 ¶ *He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.*

21 ¶ *Thou shalt neither vex a stranger nor oppress him: for ye were strangers in the land of Egypt.*

22 *Ye shall not afflict any widow, or fatherless child.*

23 *If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;*

24 *And my wrath shall wax hot, and I will*

kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ *If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.*

26 ¶ *If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him, by that the sun goeth down:*

27 *For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.*

28 ¶ *Thou shalt not revile the gods, nor curse the ruler of thy people.*

g Lev. 18. 23. & 20. 15.—h Num. 35. 2, 7. 8. Deut. 13. 1, 2, 5, 6, 9, 13, 14, 15, & 17. 2, 3, 5. 1 Mac. 2. 24.—i Ch. 23. 9. Lev. 19. 33 & 25. 36. Deut. 10. 19. Jer. 7. 6. Ezek. 7. 10. Mal. 2. 13. Deut. 10. 18. & 24. 17. & 27. 19. Ps. 94. 6. Isai. 1. 17. 23. & 10. 2. Ezek. 22. 1. Zach. 7. 10. James 1. 27.—Deut. 15. 9 & 24. 15. Job 35. 8. Luke 12. 7.—an Ver. 23. Job 34. 28. Ps. 13. 6 & 145. 19. James 4. 4.

n Job 31. 23. Ps. 69. 24.—o Ps. 109. 9. Lam. 5. 2.—p Lev. 25. 36-37. Deut. 23. 19, 30. Neh. 5. 7. Ps. 15. 5. Ezek. 18. 9, 17.—q Deut. 24. 6, 10, 13, 17. Job 22. 6 & 24. 9. Prov. 22. 16 & 22. 27. Ezek. 18. 7, 16. Amos 2. 8.—r Ver. 28. & Ch. 24. 8. 2 Chron. 20. 8. Ps. 59. 15.—t Eccles. 10. 20. Acts 28. 5. Jude 8. u Or, Judges. Ver. 8, 9. Ps. 32. 6.

possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches, wizards, those who dealt with familiar spirits, &c.* are represented in the Sacred Writings, as actually possessing a power to evoke the dead, to perform supernatural operations, and to discover hidden or secret things, by spells, charms, incantations, &c. is evident to every unprejudiced reader of the Bible. Of Manasseh it is said, *He caused his children to pass through the fire in the valley of the Son of Hinnom: also he observed times [מתי נבון, he used divination by clouds] and used enchantments, and used witchcraft, [מכשף ve clesheph] and dealt with a familiar spirit, [משיח roshch ob, performed a variety of operations by means of what was afterward called the *python*, the spirit of Python,] and with wizards, [יידעו, the *wisdom* or *knowing* ones] and he wrought much evil in the sight of the Lord, 2 Chron. xxxiii. 6. It is very likely that the Hebrew *casaph*, and the Arabic *cashafa*, had originally the same meaning, to uncover, to remove a veil, to manifest, reveal, make bare or naked; and *mekashafah*, is used to signify commerce with God, see *Wilmet* and *Giggeus*. The *mekashaphah*, or *witch*, therefore, was probably a person who professed to reveal hidden mysteries, by commerce with God, or the invisible world.*

From the severity of this law against witches, &c. we may see in what light these were viewed by Divine Justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, the foretelling of future events, which implied in itself the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God, and the revelation he had made of himself. Many of the Israelites had, no doubt, learnt these curious arts from their long residence among the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them; and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with death.

Verse 19. *Lieth with a beast*] If this most abominable crime had not been common, it never would have been mentioned in a sacred code of laws. It is very likely that it was an Egyptian practice; and it is certain, from an account in *Sonnini's Travels*, that it is practised in Egypt to the present day.

Verse 20. *Utterly destroyed*] The word *cherem*, denotes a thing utterly and finally separated from God, and devoted to destruction, without the possibility of redemption.

Verse 21. *Thou shalt neither vex a stranger nor oppress him*] This was not only a very humane law, but it was also the offspring of a sound policy. Do not vex a stranger: remember, ye were strangers. Do not oppress a stranger: remember, ye were oppressed. Therefore do unto all men as ye would they should do to you. It was the produce of a sound policy—Let strangers be well treated among you, and many will come to take refuge among you, and thus the strength of your country will be increased. If refugees of this kind be treated well, they will become proselytes to your religion, and thus their souls may be saved. In every point of view, therefore, justice, humanity, sound policy, and religion, say—*Neither vex nor oppress a stranger.*

Verse 22. *Ye shall not afflict any widow or fatherless child.*] It is remarkable, that offences against this law, are not left to the discretion of the judges to be punished: God reserves the punishment to himself; and by this, he

strongly shows his abhorrence of the crime. It is no common crime, and shall not be punished in a common way: the wrath of God shall wax hot against him who in any wise afflicts or wrongs a widow, or a fatherless child; and we may rest assured, that he who helps either, does a service highly acceptable in the sight of God.

Verse 25. *Neither shalt thou lay upon him usury*] נשך *nesheh*, from *nashac*, to bite, cut, or pierce with the teeth—biting usury. So the Latins call it *usura vorax*—devouring usury. "The increase of usury is called *nesheh*, because it resembles the biting of a serpent; for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself, till it reaches the vitals, so the increase of usury, which at first is not perceived nor felt, at length grows so much, as by degrees to devour another's substance."—*Leigh*.

It is evident, that what is here said must be understood of accumulated usury, or what we call *compound interest* only; and accordingly נשך *nesheh* is mentioned with, and distinguished from *terebith*, and *marebith*, interest, or simple interest, Lev. xxv. 36, 37. Prov. xviii. 8. Ezek. xviii. 8, 13, 17, and xxii. 12.—*Parkhurst*.

Perhaps usury may be more properly defined *unlawful interest*; receiving more for the loan of money than it is really worth, and more than the law allows. It is a wise regulation in the laws of England, that if a man be convicted of usury, of taking unlawful interest, the bond or security is rendered void, and he forfeits treble the sum borrowed. Against such an oppressive practice, the wisdom of God saw it essentially necessary to make a law, to prevent a people, who were naturally what our Lord calls the Pharisees, *φιλαργυροι, lovers of money*, (Luke xvi. 14.) from oppressing each other; and who, notwithstanding the law in the text, practise usury in all places of their dispersion, to the present day.

Verse 26. *If thou—take thy neighbour's raiment to pledge*] It seems strange that any pledge should be taken, which must be so speedily restored: but it is very likely, that the pledge was restored by night only; and that he who pledged it, brought it back to his creditor next morning. The opinion of the rabbins is, that whatever a man needed for the support of life, he had the use of it when absolutely necessary, though it was pledged. Thus, he had the use of his working-tools by day, but he brought them to his creditor in the evening. His *hyke*, which serves an Arab as a *plaid* does a Highlander, (see it described, ch. xii. 34.) was probably the raiment here referred to: it is a sort of coarse blanket, about six yards long, and five or six feet broad, which an Arab always carries with him, and on which he sleeps at night; it being his only substitute for a bed. As the fashions in the east scarcely ever change, it is very likely that the raiment of the Israelites was precisely the same with that of the modern Arabs, who live in the very same desert in which the Hebrews were when this law was given. How necessary then to restore the *hyke* to a poor man before the going down of the sun, that he might have something to repose on, will appear evident from the above considerations. At the same time, the returning it daily to the creditor, was a continual acknowledgment of the debt, and served instead of a written acknowledgment or bond, as we may rest assured that writing, if practised at all before the giving of the law, was not common.

Verse 28. *Thou shalt not revile the gods*] Most commentators believe, that the word *gods* here, means *magistrates*. The original is *eloim*, and should be understood of the true God only—*Thou shalt not blaspheme, or make light of God*—לֹא תִקְלֵל *tekalal*, the fountain of justice and power—nor curse the ruler of thy people, who

29 ¶ Thou shalt not delay to offer ^v the ^w first of thy ripe fruits, and of thy ^z liquors: ^y the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: ^a seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be ^b holy men unto me: ^c neither shall ye eat *any flesh that is torn of beasts in the field*; ye shall cast it to the dogs.

CHAPTER XXIII.

Laws against evil-speaking; 1. Against bad company, 2. Against partiality, 3. Laws concerning acts of kindness and humanity, 4. 5. Against oppression, 6. Against unrighteous decisions, 7. Against bribery and corruption, 8. Against unkindness to strangers, 9. The ordinance concerning the sabbatical year, 10. 11. The sabbath a day of rest, 12. General directions concerning circumcision, 13. 14. The three annual festivals, 15. The feast of unleavened bread, 16. The feast of harvest, and the feast of ingathering, 17. All the males to appear before God during the year, 18. Different ordinances—*no blood* to be offered with leavened bread—*fed* to be left till the next day—the *first-fruits* to be brought to the house of God—and a *tithe* not to be stored in its mother's milk, 19. 20. Description of the angel of God, who was to lead the people into the promised land, and drive out the Amorites, &c. 21–23. *Military* to be avoided, and the images of idols destroyed, 24. 25. Different promises to obedient, 26–28. *Harvest* shall be sent to drive out the Canaanites, &c. 29. The ancient inhabitants to be driven out by title and title, and the reason why, 30. 31. The boundaries of the promised land, 32. No league or covenant to be made with the ancient inhabitants, who are all to be utterly expelled, 33, 34.

An. Exod. l. 1. *Steen.* **THOU** ^d shalt not ^e raise a false report: put not thine hand with the wicked, to be an ^f unrighteous witness.

v Heb. thyfulness—v. 23. 19. Prov. 2. 9.—x Heb. tear—y Ch. 13. 2. 12. & 34. 19.—z Lev. 27. 17.—Ch. 19. 6. Lev. 19. 2. Deut. 14. 22. c Lev. 23. 8. Ezek. 4. 14. & 44. 31.—d Ver. 7. Lev. 19. 16. Psa. 15. 3. & 101. 6. Prov. 10. 18. See 2 Sam. 19. 27. with 16. 3.—e Or, receive—f Ch. 20. 16. Deut. 18. 17, 18. Psa. 11. 1. Prov. 19. 5, 9, 25. & 24. 25. See 1 Kings 21. 10, 13. Matt. 23. 29, 30. 61. Act. 5. 11. 3.—g 18. 4. 7. Ch. 32. 1. 2. Josh. 24. 15. 1 Sam. 15. 1. 1 Kings 19. 10. Job 31. 24. Prov. 1. 10, 11, 15. & 4. 14. Matt. 27. 34. 26. Mark 15. 18. Luke 23. 33. Act. 24. 27. & 25. 9.—h Ver. 6. 7. Lev. 19. 15. Deut. 1. 17. Psa. 72. 2.—i Heb. answer.—k Deut. 22. 1. Job 31. 28. Prov. 24. 17. & 25. 21.

derives his authority from God. We shall ever find, that he who despises a good civil government, and is disaffected to that under which he lives, is one who has little fear of God before his eyes. The spirit of disaffection and sedition, is ever opposed to the religion of the Bible. When those who have been pious, get under this spirit of misrule, they infallibly get shorn of their spiritual strength, and become like salt that has lost its savour. He who can indulge himself in speaking evil of the civil ruler, will soon learn to blaspheme God. The highest authority says, *Fear God: honour the king.*

Verse 29. *The first of thy ripe fruits*] This offering was a public acknowledgment of the bounty and goodness of God, who had given them their proper *seed-time*, the *first* and the *latter* rain, and the *appointed weeks of harvest*.

From the practice of the people of God, the heathens borrowed a similar one, founded on the same reason. The following passage from *Censorinus De Die Natali*, is beautiful and worthy of the deepest attention:

Illi enim (maiores nostri) qui alimenta, patriam, lucem, se denique ipsos deorum dono habebant; ex omnibus aliquid diis sacraunt, magis adeo, ut se graves approbare, quam quod deos arbitrentur hoc indignere. Inque cum perceptorum fruges, antequam vescerentur, diis libare instituerunt: et cum agros atque urbes, deorum munera possiderent, partem quandam templis sacellisque, ubi eos colentes discere.

"Our ancestors, who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property; rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore, as soon as the harvest was got in, before they had tasted of the fruits, they appointed libations to be made to the gods. And as they held their fields and cities as gifts from their gods, they consecrated a certain part, in the temples and shrines, where they worshipped."

Pliny is express on the same point, who attests, that the Romans never tasted either their new corn or wine, till the priests had offered the *FIRST-FRUITS* to the gods. *Ac ne degustabant quidem novae fruges aut vina, antequam sacerdotibus PRIMITIIS LIBASSENT.*—Hist. Nat. lib. xviii. c. 2.

Horace bears the same testimony, and shows that his countrymen offered not only their *first-fruits*, but the *choicest* of all their fruits, to the Lares, or household gods; and he shows also, the wickedness of those who sent these as presents to the *rich*, before the gods had been thus honoured:

Dulcia poma,
Et quicunque feret cultus tibi fundus honoris,
Anla Lares gaudet, venerabilior, Lares dico.
Siclyr. lib. ii. c. v. ver. 12.
"What your garden yields,
The choicest honours of your culture yields
To him be sacrific'd, and let him taste,
Before your gods, the vegetable feast."

2 * Thou shalt not follow a multitude to do evil; ^a neither shalt thou ^b speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 ¶ If thou see the ass of him that hateth thee, lying under his burden, ^c and wouldest forbear to help him, thou shalt surely help with him.

6 ¶ Thou shalt not wrest the judgment of thy poor in his cause.

7 * Keep thee far from a false matter; ^d and the innocent and righteous slay thou not: for ^e I will not justify the wicked.

8 ¶ And ^f thou shalt take no gift: for the gift blindeth ^g the wise, and perverteth the words of the righteous.

9 ¶ Also, ^h thou shalt not oppress a stranger: for ye know the ⁱ heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And ^j six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year, thou shalt let it rest and lie still; that the poor of thy people may eat:

Matt. 5. 41. Rom. 12. 20. 1 Thess. 5. 15.—a Dent. 23. 4.—b Or, wilt thou assist to help him? c Or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him.—n Ver. 2. Dent. 27. 19. Job 32. 12, 21. Eccles. 5. & 10. 10. 1, 2. Jer. 5. 28. & 7. 6. Amos 5. 12. Mal. 2. 5.—o Ver. 1. Lev. 19. 11. Luke 23. 14. Eph. 4. 25.—p Dent. 27. 25. Psa. 94. 21. Prov. 17. 15, 26. Jer. 7. 4. Matt. 27. 4. Ch. 34. 7. Rom. 1. 18.—q Dent. 16. 18. 1 Sam. 8. & 13. 2. 3. Cor. 13. 7. 1 Tim. 20. 10. Prov. 15. 27. & 17. 9. 3. & 28. 4. 1 Sam. 1. 8. 5. 23. & 33. 15. Ezek. 22. 12. Amos 5. 12. Eccles. 30. 23. Act. 24. 28.—r Heb. the seeing.—t Ch. 32. 21. Dent. 16. 18. & 24. 14, 17. & 27. 19. Psa. 94. 6. Ezek. 22. 7. Mal. 2. 5.—u Heb. seed.—v Lev. 25. 2, 4.

And to the same purpose Tibullus, in one of the most beautiful of his elegies:

*Et quicunque mihi possum novus alacrit amicus,
Libans agricola ponitur ante domum,
Flava Ceres, tibi sit nostro de rure corona
Splicea, qua templi pendente ante fores.*

King. lib. i. eleg. i. ver. 12.

"My grateful friend, the earliest of the year,
Before the rural god shall daily walk,
From Ceres' gifts I'll call each browner ear
And hang a wheaten wreath before her gate."

Grading.

The same subject he touches again in the fifth elegy of the same book, where he specifies the different offerings made for the produce of the *fields*, of the *flocks*, and of the *vine*, ver. 27.

*Ille deo aciet agricola pro vitibus uvaem,
Pro agere spicem, pro grana ferax dapam.*

"With pious care, will load each rural shrine
For ripen'd crops, a golden sheaf's offering,
Cakes for my fold, rich clusters for my vine."

Id.—See Cabot.

These quotations will naturally recall to our memory the offerings of Cain and Abel, mentioned Gen. iv. 3, 4.

The rejoicings at our *harvest-home*, are distorted remains of that gratitude which our ancestors, with all the primitive inhabitants of the earth, expressed to God, with appropriate signs and ceremonies. Is it not possible to restore, in some godly form, a custom so pure, so edifying, and so becoming? There is a laudable custom, observed by some pious people, of dedicating a new house to God, by prayer, &c. which cannot be too highly commended.

Verse 30. *Seven days shall it be with his dam*] For the *mother's health*, it was necessary that the young one should suck so long: and prior to this time, the process of nutrition in a young animal, can scarcely be considered as completely formed. Among the Romans, *lamb*s were not considered as pure or clean, before the *eighth day*; nor *calves* before the *thirtieth*:—*Pecoris factus, die octavo parvus est*; bovis *trigesimo*. Plin. Hist. Nat. lib. viii.

Verse 31. *Neither shall ye eat—flesh—torn of beasts in the field*] This has been supposed to be an ordinance against eating flesh cut off the animal while alive, and so the Syriac seems to have understood it. If we can credit Mr. Bruce, this is a frequent custom in Abyssinia—but human nature revolts from it. The reason of the prohibition against eating the flesh of animals that had been *torn*, or, as we term it, *wounded in the field*, appears to have been simply this: that the people might not eat the *blood*, which in this case must be coagulated in the flesh; and the *blood* being the *life of the beast*, and emblematical of the *blood of the Covenant*, was ever to be held sacred, and was prohibited from the days of Noah.—See on Gen. ix. 4.

Is the conclusion of this chapter, we see the grand reason of all the ordinances and laws which it contains. No command was issued merely from the *sovereignty* of God. He gave them to the people as restraints on disorderly passions and incentives to holiness; and hence he says, *Ye shall be holy men unto me*. Mere outward ser-

and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

12 ¶ Six days thou shalt do thy work, and

Or, olive-trees.

vices could neither please him, nor profit them; for, from the very beginning of the world, the end of the commandment was love out of a pure heart, and good conscience, and faith unfeigned, 1 Tim. i. 5. And without these accompaniments, no set of religious duties, however punctually performed, could be pleasing in the sight of that God who seeks truth in the inward parts, and in whose eyes the faith that worketh by love, is alone valuable. A holy heart, and a holy useful life, God invariably requires in all his worshippers.—Reader, how standest thou in his sight?

NOTES ON CHAPTER XXIII.

Verse 1. *Thou shalt not raise a false report*] Acting contrary to this precept, is a sin against the ninth commandment. And the inventor and receiver of false and slanderous reports, are almost equally criminal. The word seems to refer to either, and our translators have very properly retained both senses, putting *raise* in the text, and *receive* in the margin. The original *אמר לו לרעה* has been translated, thou shalt not publish. Were there no publishers of slander and calumny, there would be no receivers; and were there none to receive them, there would be none to raise them: and were there no raisers, receivers, nor propagators of calumny, lies, &c. society would be in peace.

Verse 2. *Thou shalt not follow a multitude to do evil*] Be singular. Singularity, if in the right, can never be criminal. So completely disgraceful is the way of sin, that if there were not a multitude walking in that way, who help to keep each other in countenance, every solitary sinner would be obliged to hide his head. But רבים rabbim, which we translate multitude, sometimes signifies the great, chiefs, or mighty ones; and is so understood by some eminent critics in this place:—Thou shalt not follow the example of the great or rich, who may so far disgrace their own character, as to live without God in the world; and trample under foot his laws. It is supposed that these directions refer principally to matters which come under the eye of the civil magistrate; as if he had said, Do not join with great men in condemning an innocent or righteous person, against whom they had conceived a prejudice on the account of his religion, &c.

Verse 3. *Neither shalt thou countenance a poor man in his cause.*] The word לר דאל, which we translate poor man, is probably put here in opposition to רבים rabbim, the great, or noblemen, in the preceding verse: if so, the meaning is, thou shalt neither be influenced by the great, to make an unrighteous decision, nor by the poverty or distress of the poor, to give thy voice against the dictates of justice and truth. Hence the ancient maxim, FIAT JUSTITIA, RUAT CÆLUM. Let justice be done, though the heavens should be dissolved.

Verse 4. *If thou meet thine enemy's ox—going astray*] From the humane and heavenly maxim in this and the following verse, our blessed Lord has formed the following precept: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44. A precept so plain, wise, benevolent, and useful, can receive no other comment than that which its influence on the heart of a kind and merciful man produces in his life.

Verse 6. *Thou shalt not wrest the judgment of thy poor*] Thou shalt neither countenance him in his crimes, nor condemn him in his righteousness. See ver. 5. and ver. 7.

Verse 8. *Thou shalt take no gift*] A strong ordinance against selling justice, which has been the disgrace and ruin of every state where it has been practised. In the excellent charter of British liberties, called Magna Charta, there is one article expressly on this head: Nulli vendemus, nulli negabimus aut differemus rectum aut justitiam. Art. xxxiii. "To none will we sell, to none will we deny or defer right or justice." This was the more necessary, in those early and corrupt times, as he who had most money, and gave the largest presents, (called then oblata) to the king or queen, was sure to gain his cause in the king's court, whether he had right and justice on his side or not.

Verse 9. *Ye know the heart of a stranger*] Having been strangers yourselves, under severe, long-continued, and cruel oppression, ye know the fears, cares, anxieties, and dismal forebodings which the heart of a stranger feels. What a forcible appeal to humanity and compassion!

Verse 11. *The seventh year, thou shalt let it rest*] As

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on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

x Ch. 20. 8, 9. Deut. 5. 13. Luke 13. 14.

every seventh day was a sabbath day, so every seventh year was to be a sabbath year. The reasons for this ordinance Calmet gives thus:—

"1. To maintain, as far as possible, an equality of condition among the people, in setting the slaves at liberty, and in permitting all, as children of one family, to have the free and indiscriminate use of whatever the earth produced.

"2. To inspire the people with sentiments of humanity, by making it their duty to give rest, proper and sufficient nourishment to the poor, the slave, and the stranger, and even to the cattle.

"3. To accustom the people to submit to, and depend on, the divine Providence, and expect their support from that in the seventh year, by an extraordinary provision on the sixth.

"4. To detach their affections from earthly and perishable things, and to make them disinterested and heavenly-minded.

"5. To show them God's dominion over the country, and that He, not they, was Lord of the soil: and that they held it merely from his bounty." See this ordinance at length, Lev. xxv.

That God intended to teach them the doctrine of providence by this ordinance, there can be no doubt; and this is marked very distinctly, Lev. xxv. 20, 21. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase: Then I will command my blessing upon you, in the sixth year, and it shall bring forth fruit for three years. That is, there shall be, not three crops in one year, but one crop, equal in its abundance to three, because it must supply the wants of three years. 1. For the sixth year, supplying fruit for its own consumption. 2. For the seventh year, in which they were neither to sow nor reap. And 3. For the eighth year, for though they ploughed, sowed, &c. that year, yet a whole course of its seasons was requisite, to bring all these fruits to perfection, so that they could not have the fruits of the eighth year till the ninth, see ver. 22. till which time, God promised that they should eat of the old store. What an astonishing proof did this give of the being, power, providence, mercy, and goodness of God! Could there be an infidel in such a land, or a sinner against God and his own soul, with such proofs before his eyes, of God and his attributes, as one sabbatical year afforded?

It is very remarkable, that the observance of this ordinance is nowhere expressly mentioned in the Sacred Writings; though some suppose, but without sufficient reason, that there is a reference to it in Jer. xxiv. 8, 9. Perhaps the major part of the people could not trust God, and therefore continued to sow and reap on the seventh year, as on the preceding. This greatly displeased the Lord, and therefore he sent them into captivity; so that the land enjoyed those sabbaths through lack of inhabitants, of which their ungodliness had deprived it. See Lev. xlviii. 24, 25, 28. xxvi. 34, 35, 43. 2 Chron. xxxvi. 20, 21. Commentators have been much puzzled to ascertain the time in which the sabbatical year began; because, if it began in Abib, or March, they must have lost two harvests: for they could neither reap nor plant that year, and of course they could have no crop the year following; but if it began with what was called the civil year, or in Tisri, or Marcheshvan, which answers to the beginning of our autumn, they would then have had that year's produce reaped and gathered in.

Verse 12. *Six days shalt thou do thy work*] Though they were thus bound to keep the sabbatical year, yet they must not neglect the seventh day's rest, or weekly sabbath; for that was of perpetual obligation, and was paramount to all others. That the sanctification of the sabbath was of great consequence in the sight of God, we may learn from the various repetitions of this law: and we may observe, that it has still for its object, not only the benefit of the soul, but the health and comfort of the body also. Doth God care for oxen? Yes, and he mentions them with tenderness—that thine ox and thine ass may rest. How criminal to employ the labouring cattle on the sabbath, as well as upon the other days of the week! More cattle are destroyed in England, than in any other part of the world, in proportion, by excessive and continued labour. The noble horse, in general, has no sabbath! Does God look on this with an indifferent eye? Surely he does not. "England," said a foreigner, "is the paradise of women, the purgatory of servants, and the hell of horses."

13 ¶ And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 ^b Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty.)

16 ^d And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and ^e the feast of ingathering, which is in the

end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year, all thy males shall appear before the Lord God.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

^y Deut. 4. 9. Josh. 22. 5. Ps. 39. 1. Eph. 5. 15. 1 Tim. 4. 15.—^a Numb. 33. 38. Deut. 12. 3. Josh. 23. 7. Ps. 15. 4. Hos. 2. 17. Zech. 13. 2.—^b Ch. 34. 25. Lev. 23. 4. Deut. 16. 15.—^c Ch. 12. 15. & 13. 6. & 24. 13. Lev. 23. 6. Deut. 16. 8.—^d Ch. 34. 25. Deut. 16. 15. Eccles. 35. 4.

^d Ch. 34. 25. Lev. 23. 10.—^e Deut. 16. 13.—^f Ch. 34. 25. Deut. 16. 15.—^g Ch. 12. 6. & 24. 25. Lev. 2. 11. Deut. 16. 4.—^h Or, feast.—ⁱ Ch. 22. 29. & 24. 25. Lev. 23. 10. 17. Numb. 18. 12. 13. Deut. 28. 10. Neh. 10. 35.—^k Ch. 34. 25. Deut. 14. 21.—^l Ch. 12. 15. & 22. 34. & 23. 14. Numb. 28. 15. Josh. 6. 12. & 2. 2. Ps. 11. 1. Isa. 55. 2.

The son of thine handmaid, and the stranger—be refreshed.] *וְהַיִּנְנָפֶשֶׁת*, may be re-spirited, or new-souled; have a complete renewal both of bodily and spiritual strength. The expression used by Moses here, is very like that used by St. Peter, Acts iii. 19. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing (*καιρος ανανθρωπισης*) the times of re-souling) shall come from the presence of the Lord;" alluding, probably, to those times of refreshing and rest for body and soul originally instituted under the law.

Verse 14. Three times thou shalt keep a feast unto me in the year.] The three feasts here referred to were, 1. The feast of the PASSOVER; 2. The feast of PENTECOST; 3. The feast of TABERNACLES.

1. The feast of the pass-over, was celebrated to keep in remembrance the wonderful deliverance of the Hebrews from Egypt. 2. The feast of Pentecost, called also the feast of harvest, and the feast of weeks, chap. xxiv. 22. was celebrated fifty days after the pass-over, to commemorate the giving of the law on mount Sinai; which took place fifty days after, and hence called by the Greeks Pentecost. 3. The feast of Tabernacles, called also the feast of the ingathering, was celebrated about the 15th of the month Tivri, to commemorate the Israelites dwelling in tents for forty years, during their stay in the wilderness.—See on Lev. xxiii.

"God, out of his great wisdom," says Calmet, "appointed several festivals among the Jews, for many reasons: 1. To perpetuate the memory of those great events, and the wonders he had wrought for the people; for example, the sabbath brought to remembrance the creation of the world; the passover, the departure out of Egypt; the Pentecost, the giving of the law; the feast of Tabernacles, the sojourning of their fathers in the wilderness, &c. 2. To keep them faithful to their religion, by appropriate ceremonies, and the splendour of the divine service. 3. To procure them lawful pleasures, and necessary rest. 4. To give them instruction, for in their religious assemblies, the law of God was always read and explained. 5. To consolidate their social union, by renewing the acquaintance of their tribes and families; for, on these occasions, they came together, from different parts of the land, to the holy city."

Besides the feasts mentioned above, the Jews had,

1. The feast of the sabbath, which was a weekly feast. 2. The feast of the sabbatical year, which was a septennial feast.

3. The feast of trumpets, which was celebrated on the first day of what was called their civil year, which was ushered in by the blowing of a trumpet, Lev. xxiii. 23, &c.

4. The feast of the new moon, which was celebrated on the first day the moon appeared after her change.

5. The feast of expiation, which was celebrated annually, on the tenth day of Tivri, or September, on which a general atonement was made for all the sins, negligences, and ignorances, throughout the year.

6. The feast of lots or purim, to commemorate the preservation of the Jews from the general massacre projected by Haman.—See the book of Esther.

7. The feast of the dedication, or rather the restoration, of the temple, which had been profaned by Antiochus Epiphanes. This was also called the feast of lights.

Besides these, the Jews have had several other feasts, such as the feast of branches, to commemorate the taking of Jericho.

The feast of collections, on the 10th day of September, on which they make contributions for the service of the temple and synagogue.

The feast for the death of Nicanor, 1 Mac. vii. 48, &c. The feast for the discovery of the sacred fire, 2 Mac. i. 18, &c.

The feast of the carrying of wood to the temple, called Xylophobia, mentioned by Josephus.—WAG, b. ii. c. 17.

Verse 17. All thy males] Old men, sick men, male idiots, and male children under thirteen years of age, excepted; for so the Jewish doctors understand this command.

Verse 18. The blood of my sacrifice with leavened bread] The sacrifice here mentioned, is undoubtedly the passover: see chap. xxxiv. 25. this is called, by way of eminence, my sacrifice, because God had instituted it for that especial purpose, the redemption of Israel from the Egyptian bondage, and because it typified the LAMB of God, who taketh away the sin of the world. We have already seen how strict the prohibition against leaven was, during this festival, and what was signified by it.—See on ch. xii.

Verse 19. Thou shalt not seethe a kid in his mother's milk] This passage has greatly perplexed commentators; but Dr. Cudworth is supposed to have given it its true meaning by quoting a MS. comment of a Caraites Jew, which he met with on this passage. It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking, by these means, to make them fruitful, that they might bring forth more abundantly in the following year.—Cudworth on the Lord's Supper, 4to.

I give this comment as I find it; and add, that Spencer has shown, that the Zabii used this kind of magical milk to sprinkle their trees and fields, in order to make them fruitful. Others understand it of eating flesh and milk together—others, of a lamb or kid, while it is sucking its mother; and that the paschal lamb is here intended, which it was not lawful to offer while sucking.

After all the learned labour which critics have bestowed on this passage, and by which the obscurity, in some cases, is become more intense, the simple object of the precept seems to be this—"Thou shalt do nothing that may have any tendency to blunt thy moral feelings, or teach thee hardness of heart." Even human nature shudders at the thought, of causing the mother to lend her milk, to seethe the flesh of her young one! We need go no farther for the delicate, tender, humane, and impressive meaning of this precept.

Verse 20. Behold, I send an Angel before thee] Some have thought that this was Moses, others Joshua, because the word מלאך *malak*, signifies an angel or messenger; but as it is said, verse 21. My name is in him *בְּקִרְבּוֹ* *bekirbo*, intimately, essentially in him, it is more likely that the great Angel of the Covenant, the Lord Jesus Christ, is meant, in whom dwell all the fulness of the Godhead bodily. We have had already much reason to believe, that this glorious Personage often appeared in a human form, to the patriarchs, &c. and of him Joshua was a very expressive type, the names Joshua and Jesus, in Hebrew, and Greek, being of exactly the same signification, because radically the same, from *יושע* *yoshua*, he saved, delivered, preserved, or kept safe. Nor does it appear that the description given of the angel in the text can belong to any other person.

Calmet has referred to a very wonderful comment on these words, given by Philo Judæus, *De Agricultura*, which I shall produce here at full length, as it stands in Mangey's edition, vol. I. p. 308.—*οτις ανηλκεν κατα διαιτην και νομιμον προετοιμασμενος τον εφεδον αυτου*

21 Beware of him, and obey his voice, = provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little, I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea, even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

Numb. 14. 11. Ps. 78. 49, 54. Eph. 4. 20. Hebr. 3. 10, 16.—Ch. 22. 24. Numb. 14. 33. Deut. 13. 19. Josh. 24. 15. Jer. 5. 7. Heb. 3. 11. 1 John 5. 16.—1 Sam. 8. 2. Jer. 32. 6. John 10. 30, 38.—Gen. 12. 3. Deut. 30. 7. Jer. 30. 20.—Or, I will afflict them that afflict thee.—Ver. 20. Ch. 33. 2.—Josh. 24. 8, 11.—Ch. 30. 6. Lev. 12. 8. Deut. 12. 30, 31.—Ch. 34. 13. Numb. 33. 52. Deut. 7. 5. 25. & 12. 3. or Deut. 5. 12 & 16. 12, 20. & 11. 13, 14. & 13. 4. Josh. 22. 5 & 24. 14, 15, 21, 24. 1 Sam. 7. 3 & 12. 20, 24. Matt. 4. 10.—Deut. 7. 13. & 23. 5, 8.—Ch. 15. 25.

Deut. 7. 15.—1 Deut. 7. 14. & 23. 4. Job 21. 16. Mal. 3. 10, 11.—Gen. 35. 8. & 35. 20. 1 Chron. 23. 1. Job 5. 26. & 27. 17. Ps. 55. 23. & 90. 10.—Gen. 35. 8. Ch. 15. 11, 16. Deut. 2. 25. & 11. 25. Josh. 2. 9, 11. 1 Sam. 14. 15. 2 Chron. 14. 14.—Deut. 7. 23.—1 Heb. 10. 30. Ps. 118. 40.—Deut. 7. 30. Josh. 24. 12. Wied. 13. 2.—Deut. 7. 23.—Gen. 15. 12. Numb. 34. 3. Deut. 11. 24. Josh. 1. 4. 1 Kings 4. 21, 24. Ps. 72. 8.—Josh. 21. 4. Judg. 1. 4. & 11. 21.—Ch. 24. 12, 15. Deut. 7. 2.—1 Ch. 24. 12. Deut. 7. 16. & 12. 30. Josh. 23. 13. Judg. 2. 2. 1 Sam. 15. 21. Ps. 105. 31.

ἀποφύγετε τὸν υἱὸν τοῦ ἀνθρώπου, ὃς τὴν ἐκτίμησιν τῆς ἰσχυρίας αὐτοῦ, οὐκ αἰσθάνεται τῶν μεγάλων βασίλειον ὑπαρχῶν διακρίναι. Καὶ γὰρ εἰρηναῖος ὁ υἱὸς τοῦ ἀνθρώπου, ἀποστείλας ἄγγελον αὐτοῦ ἐκπροσώπων σου τοὺς φοβησάμεναι, ἵνα τὸν εὐαγγελίσῃ. "God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his right Word, his only BEGOTTEN SON, who as the Viceroy of the Great King, takes care of, and ministers to, this sacred flock. For it is somewhere said, (Exod. xxiii. 20.) Behold I AM, and I will send my Angel before thy face to keep thee in the way."

This is a testimony, liable to no suspicion, coming from a person who cannot be supposed to be even friendly to Christianity, nor at all acquainted with that particular doctrine, to which his words seem so pointedly to refer.

Verse 21. *He will not pardon your transgressions*] He is not like a man, with whom ye may think that ye may trifle: were he either man or angel, in the common acceptance of the term, it need not be said, *He will not pardon your transgressions*; for neither man nor angel could do it.

My name is in him.] The Jehovah dwells in him—in him dwelt all the fulness of the Godhead bodily; and because of this he could either pardon or punish.—*All power is given unto me in heaven and earth*, Matt. xxviii. 18.

Verse 23. *Unto the Amorites*] There are only six of the seven nations mentioned here; but the Septuagint, Samaritan, Coptic, and one Hebrew MS. add *Girgashite*, thus making the seven nations.

Verse 24. *Break down their images*] מַסֵּכֹתָם *massebotheythem*, from מַסָּה *masah*, to stand up; pillars, anointed stones, &c. such as the baithyllia.—See on Gen. chap. xxviii. 18.

Verse 25. *Shall bless thy bread and thy water*] That is, all thy provisions, no matter of what sort: the meanest fare shall be sufficiently nutritive, when God's blessing is in it.

Verse 26. *Nothing shall cast their young, or be barren*] Hence there must be a very great increase both of men and cattle.

The number of thy days I will fulfil.] Ye shall all live to a good old age, and none die before his time. This is the blessing of the righteous; for wicked men live not out half their days, Ps. lv. 23.

Verse 27. *I will send hornets before thee*] חֲרָצִים *haratzim*. The root is not found in Hebrew, but it may be the same with the Arabic حَرَضَ *sarad*, to lay prostrate, to strike down; the hornet, probably so called from the destruction occasioned by the violence of its sting. The hornet, in natural history, belongs to the species *Crabro*, of the genus *Vespa* or *Wasp*: it is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length, though I have seen some an inch and a half long, and so strong, that having caught one in a small pair of forceps, it repeatedly escaped by using violent contortions, so that at last I was obliged to abandon all hopes of securing it alive, which I wished to have done. How distressing and destructive a multitude

of these might be, any person may conjecture: even the bees of one hive would be sufficient to sting a thousand men to madness: but how much worse must wasps and hornets be! No armour, no weapons, could avail against these. A few thousands of them would be quite sufficient to throw the best disciplined army into confusion and rout. From Josh. xxiv. 12. we find that two kings of the Amorites were actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.

Verse 31. *I will set thy bounds from the Red sea—on the southeast—even unto the sea of the Philistines—the Mediterranean on the northwest—and from the desert of Arabia, or the wilderness of Shur, on the west—to the river—The Euphrates, on the northeast.* Or, in general terms, from the Euphrates on the east, to the Mediterranean sea, on the west: and from Mount Libanus, on the north, to the Red sea and the Nile, on the south. This promise was not completely fulfilled till the days of David and Solomon. The general disobedience of the people before this time, prevented a more speedy accomplishment; and their disobedience afterward caused them to lose the possession. So, though all the promises of God are YEA and AMEN, yet they are fulfilled but to a few; because men are slow of heart to believe: and the blessings of providence and grace are taken away from several, because of their unfaithfulness.

Verse 32. *Thou shalt make no covenant with them*] They were incurable idolaters, and the cup of their iniquity was full. And had the Israelites contracted any alliance with them, either sacred or civil, they would have enticed them into their idolatries, to which the Jews were at all times most unhappily prone; and as God intended that they should be the preservers of the true religion till the coming of the Messiah, hence he strictly forbade them to tolerate idolatry.

Verse 33. *They shall not dwell in thy land*] They must be utterly expelled. The land was the Lord's, and he had given it to the progenitors of this people, to Abraham, Isaac, and Jacob. The latter being obliged to leave it because of a famine, God is now conducting back his posterity, who alone had a divine and natural right to it; and, therefore, their seeking to possess the inheritance of their fathers, can be only criminal in the sight of those who are systematically opposed to the thing, because it is a part of Divine Revelation.

What a pity, that the Mosaic Law should be so little studied! What a number of just and equal laws, pious and humane institutions, useful and instructive ordinances, does it contain!

Every where we see the purity and benevolence of God, always working to prevent crimes, and make the people happy! But what else can be expected from that God who is love, whose tender mercies are over all his works, and who hateth nothing that he has made?—Reader, thou art not straitened in him; be not straitened in thy own bowels. Learn from him to be just, humane, kind, and merciful. Love thy enemy, and do good to him that hates

CHAPTER XXIV.

Moses and Aaron, Nadab and Abihu, and the seventy elders, are commanded to go to the mount to meet the Lord. 1. Moses alone to come near to the divine presence. 2. He informs the people, and they promise obedience. 3. He writes the words of the Lord, erects an altar at the foot of the hill, and sets up twelve pillars for the twelve tribes. 4. The young priests offer burnt-offerings and peace-offerings. 5. Moses takes the book of the Covenant, sprinkles the people with the blood, and they promise obedience. 6-8. Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, go up to the mount, and get a striking display of the Majesty of God. 9-11. Moses alone is called up to the mount, in order to receive the tables of stone, written by the hand of God. 12. Moses and his servant Joshua go up, and Aaron and Hur are left representatives of the people during his absence. 13, 14. The glory of the Lord rests on the mount, and a cloud covers it for six days, and on the seventh God speaks to Moses out of the cloud. 15, 16. The terrible appearance of God's glory on the mount. 17. Moses continues with God on the mount forty days, 18.

An. Exod. lxx. 1.
Sivan.

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 ¶ And Moses wrote all the words of the

1 Ch. 23. 1. Lev. 10. 1, 2.—m Ch. 1. 5. Numb. 11. 16.—n Ver. 13, 15, 18.—o Ver. 7. Ch. 19. 3. Deut. 5. 27. Gal. 3. 19, 20.—p Deut. 31. 9.—q Gen. 28. 18. & 31. 45. r Hebr. 9. 18.—s Hebr. 9. 18.—t Ver. 3.

thee. Jesus is with thee—hear and obey his voice; provoke him not, and he will be an enemy to thy enemies, and an adversary to thine adversaries. *Believe, love, obey,* and the road to the kingdom of God is plain before thee. Thou shalt inherit the good land, and be established in it for ever and ever.

NOTES ON CHAPTER XXIV.

Verse 1. *Come up unto the Lord*] Moses and Aaron were already on the mount, or at least some way up, ch. xix. 24. where they had heard the voice of the Lord distinctly speaking to them; and the people also saw and heard, but in a less distinct manner, probably like the hoarse grumbling sound of distant thunder, see chap. xx. 19. Calmet, who complains of the apparent want of order in the facts laid down here, thinks the whole should be understood thus:—"After God had laid before Moses and Aaron all the laws, mentioned from the beginning of the 20th chapter to the end of the 23d, before they went down from the mountain to lay them before the people, he told them, that when they had proposed the conditions of the covenant to the Israelites, and they had ratified them, they were to come up again unto the mountain, accompanied with Nadab and Abihu, the sons of Aaron, and seventy of the principal elders of Israel. Moses accordingly went down, spoke to the people, ratified the covenant, and then, according to the command of God, mentioned here, he and the others reascended the mountain.—*Tout cela est raconté ici avec assez peu d'ordre.*"

Verse 2. *Moses alone shall come near*] The people stood at the foot of the mountain. Aaron and his two sons, and the seventy elders, went up probably about half way, and Moses alone went to the summit.

Verse 3. *Moses—told the people all the words of the Lord*] That is, the ten commandments, and the various laws and ordinances mentioned from the beginning of the 20th to the end of the 23d chapter.

Verse 4. *Moses wrote all the words of the Lord*] After the people had promised obedience, (ver. 3.) and so entered into the bonds of the covenant, it was necessary, says Calmet, to draw up an act, by which the memory of these transactions might be preserved, and confirm the covenant, by authentic and solemn ceremonies. And this Moses does: 1. As legislator, he reduces to writing all the articles and conditions of the agreement, with the people's act of consent. 2. As their mediator and the deputy of the Lord, he accepts on his part, the resolution of the people; and Jehovah on his part, engages himself to Israel, to be their God, their King, and Protector, and to fulfil to them all the promises he had made to their fathers. 3. To make this the more solemn and affecting, and to ratify the covenant, which could not be done without sacrifice, shedding and sprinkling of blood, Moses builds an altar, probably of turf, as was commanded, chap. xx. 24. and erects twelve pillars, no doubt of unhewn stone, and probably set round about the altar. The altar itself represented the throne of God; the twelve stones, the twelve tribes of Israel. These were the two parties, who were to contract or enter into covenant on this occasion.

LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings, of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said, will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the LORD hath made with you, concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and there was under his feet, as it were, a paved work, of a sapphire stone, and as it were, the body of heaven in his clearness.

u Hebr. 9. 20. & 13. 20. 1 Pet. 1. 2.—v Ver. 1.—w See Gen. 22. 30. Ch. 3. 4. Judg. 13. 22. Isai. 6. 1. 5. with Ch. 33. 20, 23. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12. x Ezek. 1. 26. & 10. 1. Rev. 4. 3.—y Matt. 17. 2.

Verse 5. *He sent young men*] Stout, able, reputable young men, chosen out of the different tribes, for the purpose of killing, flaying, and offering the oxen mentioned here.

Burnt-offerings] They generally consisted of sheep and goats, Leviticus i. 10. These were wholly consumed by fire.

Peace-offerings] Bullocks or goats, see Heb. ix. 19. The blood of these was poured out before the Lord, and then the priests and people might feast on the flesh.

Verse 7. *The book of the covenant*] The writing, containing the laws, mentioned in the three preceding chapters. As this writing contained the agreement made between God and them, it was called the *book of the covenant*; but as no covenant was considered to be ratified, and binding, till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here.

Half of the blood being sprinkled on the altar, and half of it sprinkled on the people, showed that both God and they were mutually bound by this covenant. God was bound to the people, to support, defend, and save them: the people were bound to God, to fear, love, and serve him. On the ancient method of making covenants, see on Gen. vi. 18. xv. 18. Thus the blood of the New Covenant was necessary to propitiate the Throne of Justice on the one hand, and to reconcile men to God on the other. On the nature and various kinds of the Jewish offerings, see the note on Levit. vii. 1, &c.

Verse 10. *They saw the God of Israel*] The seventy elders who were representatives of the whole congregation, were chosen to witness the manifestation of God, that they might be satisfied of the truth of the revelation which he had made of himself, and of his will: and on this occasion it was necessary that the people also should be favoured with a sight of the glory of God, see chap. xx. 18. Thus the certainty of the revelation was established by many witnesses; and by those especially of the most competent kind.

A paved work of a sapphire stone] Or, *sapphire brick-work*. I suppose that something of the *Musire* or *Mosate* pavement, is here intended, floors most curiously inlaid with variously coloured stones, or small square tiles, disposed in a great variety of ornamental forms. Many of these remain in different countries to the present day. The Romans were particularly fond of them, and left monuments of their taste and ingenuity in pavements of this kind, in most countries where they established their dominion. Some very fine specimens are found in different parts of Britain.

Sapphire is a precious stone, of a fine blue colour, next in hardness to the diamond. The *ruby* is considered, by most mineralogists, of the same genus; so is also the *topaz*: hence we cannot say that the sapphire is only of a blue colour; it is blue, red, or yellow, as it may be called *sapphire*, *ruby*, or *topaz*; and some of them are blue, or green, according to the light in which they are held. The ancient oriental sapphire is supposed to have been the same with the *lapis lazuli*. Supposing that these different kinds of sapphires are here intended, how glorious must a pavement be, constituted of polished stones of this

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the Lord said unto Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you; and, behold, Aaron and Hur are with you: if any man

have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses, out of the midst of the cloud.

17 And the sight of the glory of the Lord was like devouring fire, on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

^a Ch. 13. 21.—^a Ver. 18. Ch. 33. 23. Gen. 16. 13 & 32. 30. Deut. 4. 26. Judg. 13. 22.—^b Gen. 31. 54. Ch. 18. 12. 1 Cor. 10. 18.—^c Ver. 15, 18.—^d Ch. 31. 18 & 32. 15, 18. Deut. 5. 25.

^e Ch. 32. 17. & 33. 11.—^f Ver. 2.—^g Ch. 18. 9, 16. Matt. 17. 5.—^h Ch. 16. 16. Num. 14. 10.—ⁱ Ch. 3. 2 & 19. 13. Deut. 1. 34. Heb. 12. 18, 29.—^k Ch. 24. 23. Deut. 9. 9.

sort, perfectly transparent, with an effulgence of heavenly splendour poured out upon them!—The red, the blue, the green, and the yellow, arranged by the wisdom of God, into the most beautiful emblematic representations, and the whole body of heaven in its clearness, shining upon them, must have made a most glorious appearance! As the divine glory appeared above the mount, it is reasonable to suppose that the Israelites saw the sapphire pavement over their heads, as it might have occupied a space in the atmosphere equal in extent to the base of the mountain; and being transparent, the intense brightness shining upon it, must have greatly heightened the effect.

It is necessary farther to observe, that all this must have been only an appearance, unconnected with any personal similitude; for this, Moses expressly asserts, Deut. iv. 15. And though the feet are here mentioned, this can only be understood of the sapphire basis, or pavement, on which this celestial and indescribable glory of the Lord appeared. There is a similar description of the glory of the Lord in the book of Revelation, chap. iv. 3.—"And he who sat (upon the throne) was to look upon like a jasper, and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." In neither of these appearances was there any similitude or likeness of any thing in heaven, earth, or sea. Thus, God took care to preserve them from all incentives to idolatry, while he gave them the fullest proofs of his being. In Scheuchzer's *Physica Sacra*, among his numerous fine engravings, there is one of this glorious manifestation, which cannot be too severely reprehended. The Supreme Being is represented as an old man, sitting on a throne encompassed with glory, having a crown on his head, and a sceptre in his hand; the people prostrate in adoration at the foot of the piece. A print of this kind should be considered as utterly improper, if not blasphemous.

Verse 11. Upon the nobles of—Israel he laid not his hand] This laying on of the hand has been variously explained. 1. He did not conceal himself from the nobles of Israel by covering them with his hand as he did Moses, chap. xxxiii. 22. 2. He did not endue any of the nobles, i. e. the seventy elders, with the gift of prophecy; for so laying on of the hand, has been understood. 3. He did not slay any of them; none of them received any injury; which is certainly one meaning of the phrase, see Nehem. xiii. 21. Ps. lv. 20.—Also they saw God, i. e. although they had this discovery of his majesty, yet they did eat and drink, i. e. were preserved alive and unhurt. Perhaps the eating and drinking here, may refer to the peace-offerings, on which they feasted, and the libations that were then offered, on the ratification of the covenant. But they rejoiced the more, because they had been so highly favoured, and still permitted to live; for it was generally apprehended that God never showed his glory in this signal manner, but for the purpose of manifesting his justice: and therefore it appeared a strange thing, that these should have seen God as it were face to face, and yet live. See Gen. xvi. 13. xxxiii. 30. and Judges xiii. 22, 23.

Verse 12. Come up to me in the mount, and be there] We may suppose Moses to have been, with Aaron, Nadab, Abihu, and the seventy elders, about midway up the mount; for it plainly appears, that there were several stations on it.

Verse 13. Moses rose up] In verse 16. it is said, that the glory of the Lord abode on the mount, and the cloud covered it. The glory was probably above the cloud, and it was to the cloud, that Moses and his servant Joshua ascended at this time, leaving Aaron and the elders below. After they had been in this region, viz. where the cloud encompassed the mountain for six days, God appears to have called Moses up higher: compare the 16th and 18th verses. Moses then ascended to the glory, leaving Joshua

in the cloud, with whom he had, no doubt, frequent conferences, during the forty days he continued with God on the mount.

Verse 14. Tarry ye here for us] Probably Moses did not know that he was to continue so long on the mount; nor is it likely, that the elders tarried the whole forty days where they were: they doubtless, after waiting some considerable time, returned to the camp; and their return is supposed to have been the grand cause why the Israelites made the golden calf, as they probably reported that Moses was lost.

Aaron and Hur are with you] Not knowing how long he might be detained on the mount, and knowing that many cases might occur which would require the interference of the chief magistrate, Moses constituted them regents of the people during the time he should be absent.

Verse 16. And the seventh day he called] It is very likely that Moses went up into the mount on the first day of the week; and having, with Joshua, remained in the region of the cloud, during six days; on the seventh, which was the sabbath, God spake to him, and delivered successively to him, during forty days and forty nights, the different statutes and ordinances which are afterward mentioned.

Verse 17. The glory of the Lord was like devouring fire] This appearance was well calculated to inspire the people with the deepest reverence and godly fear; and this is the use the apostle makes of it, Heb. xii. 28, 29. where he evidently refers to this place, saying, Let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a CONSUMING FIRE. Seeing the glory of the Lord upon the mount, like a devouring fire, Moses having tarried long, the Israelites probably supposed that he had been devoured or consumed by it; and, therefore, the more easily fell into idolatry. But how could they do this, with this tremendous sight of God's glory before their eyes!

Verse 18. Forty days and forty nights] During the whole of this time, he neither ate bread, nor drank water: see chap. xxxiv. 28. Deut. ix. 9. Both his body and his soul were so sustained by the invigorating presence of God, that he needed no earthly support, and this may be the simple reason why he took none. Elijah fasted forty days and forty nights, sustained by the same influence, 1 Kings xix. 8. as did likewise our blessed Lord, when he was about to commence the public ministry of his own Gospel, Matt. iv. 2.

1. Moses, who was the mediator of the Old Covenant, is alone permitted to draw nigh to God; none of the people are suffered to come up to the divine glory, not even Aaron, nor his sons, nor the nobles of Israel. Moses was a type of Christ, who is the mediator of the New Covenant, and he alone has access to God, in behalf of the human race, as Moses had, in behalf of Israel.

2. The law can inspire nothing but terror, when viewed unconnected with its sacrifices; and those sacrifices are nothing, but as they refer to Jesus Christ, the Lamb of God, who alone, by the sacrifice of himself, bears away the sin of the world.

3. The blood of the victims was sprinkled both on the altar and on the people, to show that the death of Christ gave to divine justice what it demanded; and to men what they needed. The people were sanctified by it unto God, and God was propitiated by it unto the people. By this sacrifice, the law was magnified, and made honourable, so Divine justice received its due; and those who believe, are justified from all guilt, and sanctified from all sin; so they receive all that they need. Thus God is well-pleased, and believers eternally saved. This is a glorious economy; highly worthy of God, its author.

CHAPTER XXV.

The Lord addresses Moses out of the divine glory, and commands him to speak unto the Israelites, that they may give him *free-will offerings*, 1, 2. The different kinds of offerings, gold, silver, and brass, 3. Purple, scarlet, fine linen, and goats' hair; 4. Rams' skins, badgers' skins, (rather violet, coloured skins,) and shittim wood; 5. Oil and spices, 6. Onyx stones, and stones for the ephod and breastplate, 7. A sanctuary is to be made after the pattern of the tabernacle, 8, 9. The ark, and its dimensions, 10. Its crown of gold, 11. Its rings, 12. Its staves, and their use, 13-15. The testimony to be laid up in the ark, 16. The mercy-seat and its dimensions, 17. The cherubim, how made, and placed, 18-20. The mercy-seat to be placed on the ark; and the testimony to be put within it, 21. The Lord promises to converse with the people from the mercy-seat, 22. The table of show-bread, and its dimensions, 23. Its crown and border of gold, 24. 25. Its rings, 26, 27. Staves, 28. Dish, spoons, and bowls, 29. Its use, 30. The golden candlestick; its branches, bowls, knobs and flowers, 31-38. Its seven lamps, 37. Tongs and snuffers, 38. The weight of the candlestick and its utensils, one talent of gold, 39. All to be made according to a pattern showed to Moses on the mount, 40.

Am. Exod. l. i.
Stran.

AND the LORD spake unto Moses, saying,

1 Heb. take for me—in Or. *heave-offering*—in Ch. 25. 5, 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 62. & 2. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12 & 2. 7.

NOTES ON CHAPTER XXV.

Verse 2. *That they bring me an offering*] The offering here mentioned, is the *נוֹחַחֵרֶמֶחַ* *terumah*; a kind of free-will offering, consisting of any thing that was necessary for the occasion. It signifies properly, any thing that was *lifted up*, the *heave-offering*, because in presenting it to God, it was *lifted up* to be laid on his altar, but see on chap. xxix. 26. God requires that they should build him a tent, suited in some sort to his dignity and eminence; because he was to act as their King, and to dwell among them; and they were to consider themselves as his subjects, and in this character, to bring him presents, which was considered to be the duty of every subject appearing before his prince.—See chap. xxiii. 15.

Verse 3. *This is the offering*] There were three kinds of metals, 1. GOLD, *זָהָב* *zahab*, which may properly signify *wrought gold*, what was *bright and resplendent*, as the word implies. In Job xxviii. 15, 16, 17, 19. gold is mentioned *five times*, and *four* of the words are different in the original. 1. *זָהָב* *zahab*, from *זָגַר* *sagar*, to *shut up*; gold in the mine, or shut up in its ore. 2. *כֶּסֶף* *keseph*, from *כָּתַם* *katam*, to *sign, seal, or stamp*; gold made current by being coined; standard or sterling gold, exhibiting the stamp expressive of its value. 3. *זָהָב* *zahab*, *wrought gold*, *pure, highly polished gold*, probably what was used for *overlaying or gilding*. 4. *נָחַשׁ* *nachash*, denoting *solidity, compactness, and strength*; probably gold formed into different kinds of *plate*, as it is joined in ver. 17. of the above chapter, with *כֶּלֶי* *keley*, *vessels*. The *zahab*, or *pure gold*, is here mentioned, because it was in a state that rendered it capable of being variously manufactured, for the service of the sanctuary.

2. SILVER, *כֶּסֶף* *keseph*, from *casaph*, to be *pale, wan, or white*; so called from its well-known colour.

3. BRASS, *נְחוֹשֶׁת* *nechoseheth*, copper; unless we suppose, that the factitious metal, commonly called brass, is intended: this is formed by a combination of the oxide or ore of zinc, called *lapis calaminaris*, with copper. Brass seems to have been very anciently in use, as we find it mentioned Gen. iv. 22. and the preparation of copper, to transform it into this factitious metal, seems to be very pointedly referred to, Job xxviii. 2. *Iron is taken out of the earth, and brass is molten out of the stone* *וְנָחַשׁ מִן הַבֶּהֱמָה עֵבֶן יָצִיק נְחוֹשֶׁת* *eben yatsuk nechushah*, translated by the Vulgate, *Lapis solutus calore, in æ vertitur*, "The stone, liquefied by heat, is turned into brass." Is it going too far to say, that the stone here may refer to the *lapis calaminaris*, which was used to turn the copper into brass? Because brass was capable of so fine a polish, as to become exceedingly bright, and keep its lustre a considerable time, hence it was used for all weapons of war, and defensive armour among ancient nations; and copper seems to have been in no repute, but for its use in making brass.

Verse 4. *Blue*] *תְּכֵלֶת* *teceleth*, generally supposed to mean an *azure or sky colour*; rendered by the Septuagint, *κυανέου*, and by the Vulgate, *hyacinthum*, a *sky blue, or deep violet*.

Purple] *אַרְגָּמָן* *argaman*, a very precious colour, extracted from the *purpura*, or *murex*, a species of shell-fish, from which it is supposed the famous *Tyrian purple* came, so costly, and so much celebrated in antiquity. See this largely described, and the manner of dying it, in Pliny, Hist. Nat. lib. ix. c. 60-65. edit. Bipont.

Scarlet] *תְּרִיזִית* *toladit*, signifies a *worm*, of which this colouring matter was made, and joined with *שָׁנִי* *shani*, which signifies to *repeat, or double*, implies, that to strike this colour, the wool or cloth was twice dipped; hence the Vulgate renders the original *coccum bis tinctum*, *scarlet twice dyed*; and to this Horace refers, *Odor*. lib. ii. od. 16. v. 36.

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly, with his heart, ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair;

5 And rams' skins dyed red, and badgers' skins, and shittim wood;

6 Oil for the light, spices for anointing oil, and for sweet incense;

7 Onyx stones, and stones to be set in the ephod, and in the breast-plate.

o Or, silk. Gen. 41. 42—q Ch. 27. 20—q Ch. 30. 33—r Ch. 30. 34—s Ch. 25. 4, 6. Ch. 28. 15.

To his a/r/o
Murex tinctoria
Festum lana.

"Thy robes, the twice dyed purple stains."

It is the same colour which the Arabs call *al kermes*, whence the French *cramoisi*, and the English *crimson*. On this subject, much may be seen in *Bochart, Calmet, and Scheuchzer*.

Fine linen] *שָׁשְׁ* *sheesh*; whether this means *linen, cotton, or silk*, is not agreed on among interpreters. Because *שָׁשְׁ* *sheesh*, signifies *six*, the rabbins suppose, that it always signifies the fine linen of Egypt, in which, *six folds* constituted one thread; and that when a *single fold* was meant, *בֶּדֶד* *bad* is the term used. See the note on Gen. xli. 42.

Goats' hair] *עִזִּים* *izzim*, *goats*, but used here elliptically for *goats' hair*. In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair; in some cases, almost as fine as silk, which they shear at proper times, and manufacture into garments. From Virgil, Georg. iii. v. 306-311. we learn, that goats' hair manufactured into cloth, was nearly of equal value with that formed from wool.

Ha quoque non cura nobis leviore tuerenda;
Nec minor usus erit: quoniam Miletia magno
Vellera mulierum Tyrios incoctis rubras—
Nec minus interna barbas incanque mentis
Clypeis tendent Mirci, ædæque comantes,
Urunt in castrorum, et miseris velantibus nautes

"For hairy goats of equal profit are
With woolly sheep, and ask an equal care.
'Tis true the fleece when drunk with Tyrian juice
Is dearly sold, but not for needful use:
Meanwhile the pastor shears their hoary beards
And uses of their hair the looms' hard.
Their camels, warm in tents, the soldier hold,
And shield the shivering mariner from the cold."

Dryden.

Verse 5. *Rams' skins dyed red*] *בְּרִיחִים* *brothim*, *eylilm meadamin*, literally, *the skins of red rams*. It is a fact that is attested by many respectable travellers, that in the Levant, sheep are often to be met with that have red or violet coloured fleeces. And almost all ancient writers speak of the same thing. Homer describes the rams of Polyphemus as having a violet-coloured fleece.

Λαίνας αἰεὶ ἤσαν εὐρυφάργες, δασυμύλλοι,
Καλοὶ τε, μαργαροὶ τε, ἰσχυροὶ τε καὶ ἰσχυροί.
Odym. lib. ix. v. 688.

"Strong were the rams, with native purple hair,
Well fed, and largest of the fleecy clan."—Pope.

Pliny, Aristotle, and others, mention the same. And from facts of this kind, it is very probable, that the fable of the *golden fleece* had its origin.

Badgers' skins] *בְּרִיחִים* *brothim*, *tehasim*. Few terms have afforded greater perplexity to critics and commentators, than this. Bochart has exhausted the subject, and seems to have proved, that no kind of animal is here intended, but a *colour*. None of the versions acknowledge an animal of any kind, except the Chaldee; which seems to think the *badger* is intended, and from it we have borrowed our translation of the word. The Septuagint, and Vulgate, have skins dyed a *violet colour*; the *Syriac*, *azure*; the Arabic, *black*; the Coptic, *violet*; the Persian, *ram skins*, &c. The colour contended for by Bochart, is the *hyacinthum*, which is a very deep blue: so Pliny, *Coccyus tinctum tyrio tingere, ut fieret hyacinthum*. They dip crimson in purple, to make the colour called *hyacinthine*. Hist. Nat. lib. ix. c. 66. edit. Bipont.

Shittim wood] By some supposed to be the finest species of the cedar; by others the *acacia Nilotica*, a species of thorn, solid, light, and very beautiful. This acacia is known to have been plentiful in Egypt; and it abounds in Arabia Deserta, the very place in which Moses was, when he builded the tabernacle; and hence it is reasonable to suppose, that he built it of that wood, which was every way proper for his purpose.

8 And let them make me a "sanctuary; that I may dwell among them.

9 "According to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ "And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without, shalt thou overlay it, and shalt make upon it a crown of gold round about.

■ Ch. 25. 1, 3, 4. Lev. 4. 6. & 10. 4. & 23. 12. Heb. 9. 1, 2. — Ch. 25. 45. 1 Kings 6. 13. 2 Cor. 4. 16. Heb. 9. 8. Rev. 21. 3.

Verse 6. *Oil for the light*] This they must have brought with them from Egypt, for they could not get any in the wilderness, where there were no olives; but it is likely that this, and some other directions, refer more to what was to be done, when in their fixed and settled residence, than while wandering in the wilderness.

Spices] To make a confection for *sweet incense*, abounded in different parts of these countries.

Verse 7. *Onyx stones*] We have already met with the stone called *onyx shoham*, Gen. ii. 12. and acknowledge the difficulty of ascertaining what is meant by it. Some think the *onyx*, some the *sardine*, and some the *emerald* is meant. We cannot say precisely what it was.

Stones to be set in the ephod] אבני מילואים *abney miluim*, stones of filling up. — Stones so cut as to be proper to be set in the gold work of the breastplate.

The *ephod*. It is very difficult to tell what this was, or in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of divine worship; for without it, no person attempted to inquire of God. As the word itself comes from the root *ephad*, he *tyed, or bound close*, Calmet supposes that it was a kind of *girdle*, which brought from behind the neck, and over the shoulders, and so hanging down before, was put cross upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast, there was a square ornament called *shoshon*, the *breastplate*, in which twelve precious stones were set, each bearing one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods; one of plain linen, for the priests, the other very much embroidered, for the high priest. As there was nothing singular in this common sort, no particular description is given; but that of the high priest is described very much in detail, see chap. xxviii. 6–8. It was distinguished from the common ephod by being composed of *gold, blue, purple, scarlet, fine twisted linen, and cunning work*; i. e. superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the twelve names of the twelve tribes of Israel were engraved, six names on each stone. These stones, thus engraved, were different from those on the breastplate, with which they have been confounded. From Calmet's description, the ephod seems to have been a series of belts, fastened to a collar, which were intended to keep the garments of the priest closely attached to his body; but there is some reason to believe, that it was a sort of garment, like that worn by our heralds: it covered the back, breast, and belly, and was open at the sides. A piece of the same kind of stuff with itself, united it on the shoulders, where the two stones, already mentioned, were placed; and it was probably without sleeves. See on chap. xxviii. 2, &c.

Verse 8. *Let them make me a sanctuary*] מִקְדָּשׁ *mikdash*, a *holy place*, such as God might dwell in; this was that part of the tabernacle that was called the most holy place, into which the high priest entered only once a year, on the great day of atonement.

That I may dwell among them.] This, says Mr. Ainsworth, was the main end of all; and to this all the particulars are to be referred; and by this they are to be opened. For this sanctuary, as Solomon's temple afterward, was the place of prayer, and of the public service of God, Levit. xvii. 4–6. Matt. xxi. 13. and it signified the *church*, which is the habitation of God through the Spirit, 2 Cor. vi. 16. Eph. ii. 19–22. Rev. xxi. 2, 3. and was a visible sign of God's *presence and protection*, Levit. xxvi. 11, 12. Ezek. xxxvii. 27, 28. 1 Kings vi. 12, 13. and of his leading them to his heavenly glory. For as the high priest entered into the tabernacle, and through the veil, into the most holy place, where God dwelt; so Christ entered into the holy of holies, and we also enter, through

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be borne with them.

15 "The staves shall be in the rings of the ark: and they shall not be taken from it.

16 And thou shalt put into the ark "the testimony which I shall give thee.

■ Ver. 40.—2 Ch. 37. 1. Deut. 10. 8. Heb. 9. 4.—1 Kings 8. 6.—Ch. 26. 34. & 31. 18. Deut. 10. 2, 5. & 31. 28. 1 Kings 8. 9. 2 Kings 11. 12. Heb. 9. 4.

the veil, that is to say, his flesh. See the use made of this by the apostle, Heb. ix. and x. Thus, the *sanctuary* is to be applied as a type, 1. To *Christ's* person, Heb. viii. 2. ix. 11, 12. John ii. 19, 21. 2. To every *Christian*, 1 Cor. vi. 19. 3. To the *church*, both *particular*, Heb. iii. 6. 1 Tim. iii. 15. and *universal*, Heb. x. 21. and it was because of the very extensive signification of this building, that the different things concerning this sanctuary are particularly set down by Moses, and so variously applied by the prophets, and by the apostles. See *Ainsworth*. As the *dwelling* in this tabernacle was the highest proof of God's grace and mercy toward the Israelites, so it typified Christ's dwelling by faith in the hearts of believers, and thus giving them the highest and surest proof of their reconciliation to God, and of his love and favour to them. See Eph. i. 22. iii. 17.

Verse 9. *After the pattern of the tabernacle*] It has been supposed that there had been a tabernacle before that erected by Moses; though it probably did not now exist; but the tabernacle which Moses is ordered to make, was to be formed exactly on the model of this ancient one, the pattern of which God showed him in the mount, ver. 40. The word *mischan*, signifies literally, the *dwelling or habitation*: and this was so called, because it was the dwelling-place of God; and the *only* place on the earth in which he made himself manifest. See the note on ver. 40. and on chap. xxxiii. 7–10.

Verse 10. *They shall make an ark*] אֲרוֹן *aron*, signifies an *ark, chest, coffer, or coffin*. It is used particularly to designate that chest, or coffer, in which the *testimony*, or two *tables of the covenant* were laid up; on the top of which was the *propitiatory or mercy-seat*, see on ver. 17. and at the end of which were the *cherubim* of gold, ver. 18–20. between whom, the visible signs of the presence of the supreme God appeared as seated upon his throne. The ark was the most excellent of all the holy things which belonged to the Mosaic economy; and for its sake the tabernacle and the temple were built, chap. xxvi. 33. xl. 18, 21. It was considered as conferring a sanctuary wherever it was fixed, 2 Chron. viii. 11. 2 Sam. vi. 12.

Two cubits and a half shall be the length, &c.] About four feet five inches in length, taking the cubit at *twenty-one* inches; and two feet six inches in breadth and in depth. As this ark was chiefly intended to deposit the two tables of stone, in which had been written by the finger of God, we may very reasonably conjecture, that the length of those tables was not less than *four feet*, and their breadth not less than *two*. As to their thickness we can say nothing, as the depth of the ark was intended for other matters besides the two tables, such as Aaron's rod, the pot of manna, &c. &c. though probably these were laid up *beside*, not in the ark.

Verse 11. *A crown of gold round about.*] A border, or as the Septuagint has it, *κροῖστος χρυσεῖος κυκλῶς, waves of gold wreathed round about.*

Verse 15. *The staves—shall not be taken from it.*] Because it should ever be considered as in readiness to be removed: God not having told them at what hour he should command them to strike their tents. If the staves were never to be taken out, how can it be said, as in Numb. iv. 6. that when the camp should set forward, they should *put in the staves thereof*, which intimates, that when they encamped they *took out the staves*, which appears to be contrary to what is here said? To reconcile these two places, it has been supposed, with great show of probability, that besides the staves which passed through the rings of the ark, and by which it was carried, there were two other staves or poles, in the form of a *bier or handbarrow*, on which the ark was laid, in order to be transported in their journeyings, when it and its own staves, still in their rings, had been wrapped up in the covering of what is called *badgers' skins, and blue cloth*.

17 ¶ And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub, on the one end, and the other cherub, on the other end: even ^b of the mercy-seat, shall ye make the cherubims, on the two ends thereof.

20 And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark, thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border, of an

a Ch. 37. 6. Rom. 3. 25. Hebr. 9. 5.—b Or, of the matter of the mercy-seat. c 1 Kings 8. 7. 1 Chron. 28. 18. Hebr. 9. 5.—d Ch. 38. 34.—e Ver. 16.—f Ch. 38. 42, 43 & 39. 4, 58. Lev. 16. 2. Num. 17. 4.

g Num. 7. 39. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Ps. 80. 1. & 88. 1. Isai. 37. 36.—h Ch. 37. 10. 1 Kings 7. 48. 2 Chron. 4. 8. Hebr. 9. 2.

The staves of the ark itself, which might be considered as its handles, simply to lift it by, were never taken out of their rings; but the staves or poles, which served as a bier, were taken from under it, when they encamped.

Verse 16. *The testimony*] The two tables of stone, which were not yet given; these tables were called *רְשִׁית*, from *רָשָׁה*, *forward, onward*, to bear witness to, or of a person or thing. Not only the tables of stone, but all the contents of the ark, Aaron's rod, the pot of manna, the holy anointing oil, &c. bore testimony to the Messiah in his prophetic, sacerdotal, and regal offices.

Verse 17. *A mercy-seat*] *כַּפֹּרֶת* *caphorath*, from *כָּפַר*, *to cover, or overspread*, because by an act of pardon sins are represented as being covered, so that they no longer appear in the eye of divine justice, to displease, irritate, and call for punishment; and the person of the offender is covered, or protected from the stroke of the broken law. In the Greek version of the Septuagint, the word *ἱλαστήριον*, *hilasterion*, is used, which signifies a propitiatory, and is the name used by the apostle, Heb. ix. 5. This mercy-seat, or propitiatory, was made of pure gold; it was properly the lid or covering of that vessel, so well known by the name of the ark, and ark of the covenant. On, and before this, the high priest was to sprinkle the blood of the expiatory sacrifices, on the great day of atonement; and it was in this place that God promised to meet the people; see ver. 22. For there he dwelt; and there was the symbol of the divine presence. At each end of this propitiatory was a cherub, between whom this glory was manifested: hence, in Scripture, it is so often said, that he dwelleth between the cherubim. As the word *ἱλαστήριον*, propitiatory, or mercy-seat, is applied to Christ, Rom. iii. 25, whom God hath set forth to be a propitiatory (*ἱλαστήριον*) through faith in his blood—for the remission of sins that are past; hence we learn, that Christ was the true mercy-seat, the thing signified by the caphorath, to the ancient believers. And we learn further, that it was by his blood, that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim over this propitiatory or mercy-seat, so it is said, God was in Christ reconciling the world unto himself, 2 Cor. v. 19, &c. See on Lev. vii.

Verse 18. *Thou shalt make two cherubims*] What those were we cannot distinctly say: it is generally supposed, that a cherub was a creature with four heads and one body; and the animals of which these emblematical forms consisted, were the noblest of their kinds: the lion, among the wild beasts; the bull, among the tame ones; the eagle, among the birds; and man, at the head of all; so that they might be, says Dr. Priestley, the representatives of all nature. Concerning their forms and design, there is much difference of opinion among divines. It is probable, that the term often means a figure of any kind, such as was ordinarily sculptured on stone; engraven on metal; carved on wood; or embroidered on cloth.—See on ch. xxxv. 8. It may be only necessary to add, that cherub is the singular number, *cherubim*, not cherubims, the plural. See what has been said on this subject, in the note on Gen. iii. 24.

Verse 22. *And there I will meet with thee*] That is, over the mercy-seat, between the cherubim. In this place, God chose to give the most especial manifestations of himself: here the divine glory was to be seen; and here Moses was to come, in order to consult Jehovah relative to the management of the people.

Ainsworth has remarked, that the rabbins say, "The heart of man may be likened to God's sanctuary; for, as in the sanctuary, the shekinah or divine glory dwelt, be-

cause there were the ark, the tables, and cherubim; so, in the heart of man, it is meet that a place be made for the divine majesty to dwell in; and that it be the holy of holies." This is a doctrine most implicitly taught by the apostles, and the absolute necessity of having the heart made a habitation of God, through the Spirit, is strongly and frequently insisted on through the whole of the New Testament. See the note on the following verse.

Verse 23. *Thou shalt make a table of shittim wood*] The same wood, the acacia of which the ark, staves, &c. were made. On the subject of the ark, table of show-bread, &c. Dr. Cudworth, in his very learned and excellent treatise on the Lord's supper, has the following remarks: "When God had brought the children of Israel out of Egypt, resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built, to sojourn with them also. This mystery of the tabernacle was fully understood by the learned Nachmanides, who, in a few words, but pregnant, expresseth himself to this purpose: 'The mystery of the tabernacle was this, that it was to be a place for the Shechinah, or habitation of Divinity, to be fixed in'; and this, no doubt, as a special type of God's future dwelling in Christ's human nature, which was the *תַּוּשׁ שְׁכִינָה*: but when the Jews were come into their land, and had there built them houses, God intended to have a fixed dwelling-house also; and therefore his moveable tabernacle was to be turned into a standing temple. Now, the tabernacle, or temple, being thus as a house, for God to dwell in visibly, to make up the notion of dwelling or habitation complete, there must be all things suitable to a house belonging to it. Hence, in the holy place, there must be a table and a candlestick, because this was the ordinary furniture of a room, as the fore-commended Nachmanides observes. The table must have its dishes, and spoons, and bowls, and covers belonging to it, though they were never used: and always be furnished with bread upon it. The candlestick must have its lamps continually burning. Hence also there must be a continual fire kept in this house of God upon the altar, as the focus of it; to which notion, I conceive, the prophet Isaiah doth allude, chap. xxxi. 9. *whose fire is in Zion, and his furnace in Jerusalem*; and besides all this, to carry the notion still farther, there must be some constant meat and provision brought into this house; which was done in the sacrifices that were partly consumed by fire upon God's own altar, and partly eaten by the priests, who were God's family, and therefore to be maintained by him. That which was consumed upon God's altar, was accounted God's meat, as appeareth from Mal. i. 12. where the altar is called God's table, and the sacrifice upon it, God's meat:—*Ye say, the table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible*. And often, in the law, the sacrifice is called God's *רֵץ לֶחֶם*, i. e. his bread or food. Wherefore it is farther observable, that besides the flesh of the beast offered up in sacrifice, there was a *מִנְחָה*, i. e. a meat or rather bread-offering, made of flour and oil; and a *לִיבָמֶן* or drink-offering, which was always joined with the daily sacrifice, as the bread and drink which was to go along with God's meat. It was also strictly commanded, that there should be salt in every sacrifice and oblation, because all meat is unsavoury without salt, as Nachmanides hath here also well observed; 'because it was not honourable that God's meat should be unsavoury, without salt.' Lastly, all these things were to be consumed on the altar only by the holy fire, which came down from heaven, because they were God's portion, and therefore to

hand breadth, round about, and thou shalt make a golden crown to the border thereof, round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners, that are on the four feet thereof.

27 Over against the border, shall the rings be for places of the staves, to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table show-bread before me alway.

31 ¶ And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick, out of the one side, and three branches of the candlestick, out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls, made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches, that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuff-dishes thereof shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

1 Ch. 25. 11. Numb. 4. 7.—1 Cr. to pour out without.—1 Lev. 24. 5.—an Ch. 25. 17. 1 Kings 7. 48. Zech. 4. 2. Hec. 2. 2. Rev. 1. 12. 2. 4. 5.

a Ch. 27. 11. & 30. 2. Rev. 24. 2. 4. 2 Chron. 13. 11.—o Or, causes to ascend. p Numb. 5. 2.—q Heb. the face of it.

be eaten or consumed by himself, in an extraordinary manner.—See on ver. 22.

Verse 29. *The dishes thereof*] *וַיַּרְבֵּץ קַדְרֹתָיו*, probably the deep bowls in which they kneaded the mass, out of which they made the show-bread.

The spoons thereof] *וַיַּרְבֵּץ קַדְרֹתָיו*, probably censers, on which they put the incense; as seems pretty evident from Numb. vii. 14, 20, 26, 32, 33, 44, 50, 56, 62, 63, 74, 80, 86. where the same word is used; and the instrument, whatever it was, is always represented as being filled with incense.

Covers thereof] *וַיַּרְבֵּץ קַדְרֹתָיו*, supposed to be a large cup, or tankard, in which pure wine was kept on the table along with the show-bread, for libations, which were poured out before the Lord every sabbath, when the old bread was removed, and the new bread laid on the table.

Bowls thereof] *וַיַּרְבֵּץ מִנְחֵי־יֹדֵי־לֵוִי*, from *נָחַל*, to clear away, remove, empty, &c. supposed, by Calmet, to mean either the *sieves* by which the Levites cleansed the wheat they made into bread: for it is asserted, that the grain out of which the show-bread was made, was sowed, reaped, ground, sifted, kneaded, baked, &c. by the Levites themselves; or the *ovens* in which the bread was baked. Others suppose they were vessels, which they dipped into the *keelah*, to take out the wine for libations.

Verse 30. *Show-bread*] *לֶחֶם פָּנִים*, literally, bread of faces, so called, either because they were placed before the presence on face of God, in the sanctuary; or, because they were made square, as the Jews will have it. It is probable that they were in the form of cubes or hexagons, each side presenting the same appearance, and hence the Jews might suppose they were called the bread of faces; but the Hebrew text seems to intimate, that they were called the bread of faces, *לֶחֶם פָּנִים*, because, as the Lord says, they were set *לִפְנֵי* lepanai, before my face. These loaves or cakes were twelve, representing, as is generally supposed, the twelve tribes of Israel. They were in two rows of six each. On the top of each row there was a golden dish, with frankincense, which was burned before the Lord, as a memorial at the end of the week, when the old loaves were removed, and replaced by new ones; the priests taking the former for their domestic use.

It is more difficult to ascertain the use of these, or what they represented, than almost any other emblem in the whole Jewish economy. Many have conjectured their meaning; and I feel no disposition to increase their number by any addition of my own. The note on ver. 23, from Dr. Cudworth, appears to me more rational than any thing else I have met with. The tabernacle was God's house, and in it he had his table, his bread, his wine, candlestick, &c. to show them that he had taken up his dwelling among them.—See the note on ver. 23.

Verse 31. *A candlestick of pure gold*] This candlestick, or chandelier, is generally described as having one shaft or stock, with six branches, proceeding from it, adorned, at equal distances, with six flowers, like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp; and on the top of the shaft, which occupied the centre, there were seven lamps in

all, ver. 37. These seven lamps were lighted every evening, and extinguished every morning.

We are not so certain of the precise form of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table and the two silver trumpets.

Titus, after the overthrow of Jerusalem, A. D. 70, had the golden candlestick and the golden table of the show-bread, the silver trumpets, and the book of the Law, taken out of the temple, and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of Peace! Some plants also of the balm of Jericho, are said to have been carried in the procession. At the foot of mount Palatine there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews, is represented; and on which the several monuments, which were carried in the procession, are sculptured, and particularly the golden candlestick, the table of the show-bread, and the two silver trumpets. A correct model of this arch, taken on the spot, now stands before me; and the spoils of the temple, the candlestick, the golden table, and the two trumpets, are represented on the pannel, on the left hand, in the inside of the arch, in basso-relievo. The candlestick is not so ornamented as it appears in many prints; at the same time it looks much better than it does in the engraving of this arch, given by Montfaucon, *Antiq. Espliq.* vol. iv. pl. 32. It is likely, that on the real arch, this candlestick is less in size than the original, as it scarcely measures three feet in height.—See the *Diarium Italicum*, p. 129. To see these sacred articles given up by that God who ordered them to be made, according to a pattern exhibited by himself, gracing the triumph of a heathen emperor, and at last, consecrated to an idol, affords melancholy reflections to a pious mind.—But these things had accomplished the end for which they were instituted, and were now of no further use. The glorious Personage typified by all this ancient apparatus, had, about seventy years before this, made his appearance. The true light was come, and the holy Spirit poured out from on high; and therefore the golden candlestick, by which they were typified, was given up; the ever-during bread had been sent from heaven, and therefore the golden table, which bore its representative, the show-bread, was now no longer needful; the joyful sound of the everlasting Gospel was then published in the world; and therefore the silver trumpets, that typified this, were carried into captivity, and their sound was no more to be heard. Strange providence, but unutterable mercy of God! the Jews lost both the sign and the things signified; and that very people who destroyed the holy city, carried away the spoils of the temple, and dedicated them to the objects of their idolatry, were the first in the universe to receive the preaching of the Gospel, the light of salvation, and the bread of life! There is a sort of coincidence or association here, which is worthy of the most serious observation. The Jews had these significant emblems, to lead them to, and prepare them for, the things signified. They trusted in the former, and rejected the latter! God therefore deprived them of both, and gave up their temple to the spoilers, their land to desolation, and themselves to captivity, and to the sword. The heathens then carried away the emblems of

40 And look that thou make them after their pattern, which was showed thee in the mount.

CHAPTER XXVI.

The ten curtains of the tabernacle, and of what composed. 1. Their length, 2, 3, their loops, 4, 5, their taches, 6. The curtains of goats' hair for a covering, 7, their length, and breadth, 8. Coupled with loops, 9, 10, and taches, 11. The remnant of the curtains, how to be employed, 12, 13. The covering of rams' skins, 14. The boards of the tabernacle for the south side, 15, their length, 16, width, 17, number, 18, sockets, 19. Boards, &c. for the north side, 20, 21. Boards, &c. for the west side, 22. For the corners, 23, their rings and sockets, 24, 25. The bars of the tabernacle, 26—30. The veil, its pillars, hooks, and taches, 31—33. How to place the mercy-seat, 34, the table and the candlestick, 35, the hanging for the door of the tent, 36, and the hangings for the pillars, 37.

An. Exod. lvi. 1.
Stren.

MOREOVER thou shalt make the tabernacle, with ten cur-

r. Ch. 26. 30. Numb. 2. 4. 1 Chron. 23. 11, 19. Acts 7. 44. Hebr. 8. 5.—a Heb. which thou wast caused to see.

their salvation, and God shortly gave unto those heathens, that very salvation, of which these things were the emblems! Thus, because of their unbelief and rebellion, the kingdom of heaven, according to the prediction of our blessed Lord, was taken from the Jews, and given to a nation, the Gentiles, that brought forth the fruits thereof! Matt. xxi. 43. Behold the goodness and severity of God!

Verse 39. Of a talent of pure gold shall he make it, with all these vessels. That is, a talent of gold in weight was used in making the candlestick, and the different vessels and instruments which belonged to it. According to Bishop Cumberland, a talent was three thousand shekels. As the Israelites brought each half a shekel, ch. xxxviii. 26, so that one hundred talents, one thousand seven hundred and seventy-five shekels, were contributed by six hundred and three thousand five hundred and fifty persons. By halving the number of the Israelites, he finds they contributed three hundred and one thousand seven hundred and seventy-five shekels in all. Now, as we find that this number of shekels made one hundred talents, and one thousand seven hundred and seventy-five shekels over, if we subtract one thousand seven hundred and seventy-five, the odd shekels, from three hundred and one thousand seven hundred and seventy-five, we shall have for a remainder three hundred thousand; the number of shekels in one hundred talents; and if this remainder be divided by one hundred, the number of talents, it quotes three thousand, the number of shekels in each talent. A silver shekel of the sanctuary, being equal, according to Dr. Prideaux, to three shillings English, three thousand such shekels will amount to four hundred and fifty pounds sterling; and reckoning gold to silver as fifteen to one, a talent of gold will amount to six thousand seven hundred and sixty pounds sterling: to which add two hundred and sixty-three pounds for the one thousand seven hundred and seventy-five shekels, at three shillings each, and it makes a total of seven thousand and thirteen pounds, which immense sum was expended on the candlestick and its furniture. It is no wonder, then, (if the candlestick in the second temple were equal in value to that in the ancient tabernacle) that Titus should think it of sufficient consequence to be one of the articles, with the golden table and silver trumpets, that should be employed to grace his triumph. Their intrinsic worth was a matter of no consequence to Him, whose are the silver and gold, the earth and its fulness: they had accomplished their design, and were of no farther use, either in the kingdom of Providence, or the kingdom of grace.—See the note on ver. 31, and see that on chap. xxxviii. 24.

Verse 40. And look that thou make, &c. This verse should be understood as an order to Moses after the tabernacle, &c. had been described to him: as if he had said, "When thou comest to make all the things that I have already described to thee, with the other matters of which I shall afterward treat, see that thou make every thing according to the pattern which thou didst see in the mount." The Septuagint have it αὐτὰ τοῦ τύπου τοῦ δεῖξαι σου ἐν τῇ ὄρει.—According to the TYPE, FORM, or fashion which was shown thee. It appears to me, that St. Paul had this command particularly in view, when he gave that to his son Timothy, which we find in his second epistle, chap. i. ver. 13. ὑποτάξαι τῇ μορφῇ καὶ τῇ ὁμοιότητι τοῦ σώματος, ὃν ἑώρακας—Hold fast the form of sound words which thou hast heard of me. The tabernacle was a type of the church of God: that church is built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone, Eph. ii. 20—22, the doctrines, therefore, delivered by the prophets, Jesus Christ, and his apostles, are essential to the constitution of this church. As God, therefore, gave the plan, or form, according to which the tabernacle must be constructed, so he gives the doctrines according to which the Christian church is to be modelled; and apostles, and subordinate builders, are to have and hold fast that form of sound words, and construct this heavenly

tains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue, upon the edge of the one curtain, from the selvedge in the

1 Ch. 26. 8.—a Heb. the work of a cunning workman, or embroiderer.

building according to that form or pattern, which has come through the express revelation of God.

In different parts of this work we have had occasion to remark, that the heathens borrowed their best things from Divine Revelation, both as it refers to what was pure in their doctrines, and significant in their religious rites. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship. They had their Lao, or Jove, in imitation of the true JEHOVAH; and from different attributes of the Divine Nature, they formed an innumerable group of gods and goddesses. They had also their temples, in imitation of the temple of God; and in these they had their holy and more holy places, in imitation of the courts of the Lord's house. The heathen temples consisted of several parts or divisions: 1. The area or porch; 2. The Naos, or temple, similar to the nave of our churches; 3. The adytum, or holy place, called also penetralis, and sacrum; and, 4. The sancta-sanctum, or the inner temple, the most secret recess, where they had their mysteria, and which answered to the Holy of Holies in the tabernacle. And as there is no evidence whatever, that there was any temple among the heathens, prior to the tabernacle, it is reasonable to conclude, that it served as a model for all that they afterward built. They had even their portable temples, to imitate the tabernacle: and the shrines for Diana, mentioned, Acts xix. 24, were of this kind. They had even their arks, or sacred coffers, where they kept their most holy things, and the mysterious emblems of their religion; together with candlesticks, or lamps, to illuminate their temples, which had few windows, to imitate the golden candlestick in the Mosaic tabernacle. They had even their processions, in imitation of the carrying about of the ark in the wilderness; accompanied by such ceremonies, as sufficiently show, to an unprejudiced mind, that they borrowed them from this sacred original. Dr. Dodd has a good note on this subject which I shall take the liberty to extract.

Speaking of the ark, he says, "We meet with imitations of this divinely instituted emblem, among several heathen nations. Thus Tacitus, De Moribus Germanorum, cap. 40, informs us, that the inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped Herthum, or Hertham, i. e. the mother earth; Hertham being plainly derived from γῆ ἀρετή, earth, and ἄν, am, mother; and they believed her to interpose in the affairs of men, and to visit nations; that to her, in a sacred grove, in a certain island of the ocean, a vehicle covered with a vestment, was consecrated, and allowed to be touched by the priests only, (compare 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10.) who perceived, when the goddess entered into her secret place, penetralis, and with profound veneration attended her vehicle, which was drawn by cows: see 1 Sam. vi. 7—10. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit—they engaged in no war, they handled no weapons; peace and quietness were then only known, only relished, till the same priest reconducted the goddess to her temple. Then the vehicle and vestment, and if you can believe it, the goddess herself, were washed in a sacred lake."

Apuleius, describing a solemn idolatrous procession, De Aur. Asin. lib. ii. after the Egyptian mode, says, "A chest, or ark, was carried by another, containing their secret things, entirely concealing the mysteries of religion."

And Plutarch, in his treatise De Iside, &c. describing the rites of Osiris, says—"On the tenth day of the month, at night, they go down to the sea, and the stolistae, together with the priest, carry forth the sacred chest, in which is a small boat or vessel of gold."

Pausanias likewise testifies, (lib. vii. c. 19.) that the ancient Trojans had a sacred ark, wherein was the image of Baccus, made by Vulcan, which had been given to Dardanus by Jupiter. As the ark was deposited in the

coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain, that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth, of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side to cover it.

14 ¶ And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

v Ch. 26. 14.—w Or, covering.

x Heb. in the remainder, or surplussage.—y Ch. 26. 13.

Holy of Holies, so the heathens had, in the inmost part of their temples, an *adytum*, or *penetrale*, to which none had access but the priests. And it is remarkable, that among the Mexicans, *Vitzliputzli*, their supreme god, was represented under a human shape, sitting on a throne, supported by an azure globe, which they called heaven: four poles or sticks came out from two sides of this globe, at the end of which, serpents' heads were carved, the whole making a *hitter*, which the priests carried on their shoulders, whenever the idol was shown in public." *Religious Ceremonies*, vol. iii. p. 146.

Calmet remarks, that the ancients used to dedicate candlesticks in the temple of their gods, bearing a great number of lamps.

Pliny, *Hist. Nat. lib. xxxiv. c. 3.* mentions one made in the form of a tree, with lamps in the likeness of apples, which Alexander the great consecrated in the temple of Apollo.

And *Athenæus*, lib. xv. c. 19, 20. mentions one that supported three hundred and sixty-five lamps, which *Dionysius* the younger, king of Syracuse, dedicated in the *Prytaneum* at Athens. As the Egyptians, according to the testimony of *Clemens Alexandrinus*, *Strom. lib. i.* were the first who used lamps in their temples, they probably borrowed the use from the golden candlestick in the tabernacle and temple.

From the solemn and very particular charge—*Look that thou make them after their pattern, which was showed thee in the mount*, it appears plainly that God showed Moses a model of the tabernacle and all its furniture: and to receive instructions relative to this, was one part of his employment while on the mount forty days with God. As God designed that this building and all that belonged to it, should be patterns or representations of good things to come, it was indispensably necessary that Moses should receive a model and specification of the whole, according to which he might direct the different artificers in their constructing the work. 1. We may observe that the whole tabernacle and its furniture resembled a dwelling-house and its furniture. 2. That this tabernacle was the house of God; not merely for the performance of his worship, but for his residence. 3. That God had promised to dwell among this people; and this was the habitation which he appointed for his glory. 4. That the tabernacle, as well as the temple, was a type of the incarnation of Jesus Christ, see John i. 14. and ii. 19, 21. 5. That as the glory of God was manifested between the cherubim, above the mercy-seat, in this tabernacle; so God was in Christ—and in him dwell all the fulness of the Godhead bodily. 6. As in the tabernacle were found, bread, light, &c. probably all these were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Of these, and many other things in the law and the prophets, we shall know more when mortality is swallowed up of life.

NOTES ON CHAPTER XXVI.

Verse 1. *Thou shalt make the tabernacle*] *Mischan* from *mischan*, to dwell, means simply a dwelling-place, or habitation of any kind; but here it means the dwelling-place of Jehovah, who as a king in his camp, had his dwelling or pavilion among his people, his table always spread, his lamps lighted, and the priests, &c. his attendants, always in waiting. From the minute and accurate description here given, a good workman, had he the same

materials, might make a perfect fac simile of the ancient Jewish tabernacle. It was a moveable building, and so constructed that it might be easily taken to pieces, for the greater convenience of carriage, as they were often obliged to transport it from place to place, in their various journeyings.—For the twined linen, blue, purple, and scarlet, see the notes on chap. xxv. ver. 4, &c.

Cherubim] See the note on chap. xxv. 18.

Cunning work] *צֶרֶף חֹשֶׁבֶת*, probably means a sort of *diaper*, in which the figures appear equally perfect on both sides; this was probably formed in the loom. Another kind of curious work is mentioned, ver. 36. *דְּרָרוֹקִים*, which we term *needle-work*: this was probably similar to our embroidery, tapestry, or cloth of arras. It has been thought unlikely that these curious works were all manufactured in the wilderness: what was done in the loom, they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles, during their stay in the wilderness. But still it seems probable, that they brought even their looms with them. The whole of this account shows, that not only necessary, but ornamental arts, had been carried to a considerable pitch of perfection, both among the Israelites and Egyptians. The inner curtains of the tabernacle were ten in number, and each in length, twenty-eight cubits, and four in breadth—about sixteen yards twelve inches long, and two yards twelve inches broad. The curtains were to be coupled together, five and five of a side, by fifty loops, ver. 5. and as many golden clasps, ver. 6. so that each might look like one curtain, and the whole make one entire covering, which was the first.

Verse 7. *Curtains of goats' hair*] *Stuff made of goats' hair*. See the note on chap. xxv. 4. This was the second covering.

Verse 14. *Rams' skins dyed red*] See on chap. xxv. 5. This was the third covering; and what is called the badgers' skins, was the fourth. See the note on chap. xxv. 5. Why there should have been four coverings, does not appear. They might have been designed partly for respect, and partly to keep off dust and dirt, and the extremely fine sand, which in that desert rides as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, boards, and the whole of the wood-work. As to the conjecture of some, that "the four coverings were intended the better to keep off the rain," it must appear unfounded to those who know, that in that desert rain was rarely ever seen.

Verse 15. *Thou shalt make boards*] These formed what might be called the walls of the tabernacle, and were made of shittim wood, the *Acacia Nilotica*, which, Dr. Shaw says, grows here in abundance. To have worked the acacia into these boards or planks, the Israelites must have had sawyers, joiners, &c. among them; but how they got the tools, is a question. But as the Israelites were the general workmen of Egypt, and were brought up to every kind of trade for the service of their oppressors, we may naturally suppose, that every artificer brought off some of his tools with him. For though it is not at all likely that they had any armour or defensive weapons in their power, yet for the reason above assigned, they must have had the implements which were requisite for their respective trades.

16 Ten cubits *shall be the length of a board, and a cubit and a half shall be the breadth of one board.*

17 Two *tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.*

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be twenty boards:*

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be *coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.*

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar, in the midst of the boards, shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle; *according to the fashion thereof, which was showed thee in the mount.*

31 ¶ And *thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work; with cherubims shall it be made:*

32 And thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver,

33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil, *the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy.*

34 And *thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.*

35 And *thou shalt set the table without the veil, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.*

36 ¶ And *thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.*

h. Heb. bands.—a Heb. twisted.—b Ch. 25. 9, 40. c 27. 8. Acts 7. 44. Heb. 9. 8. d Ch. 25. 25. Lev. 16. 2. 2 Chron. 3. 14. Matt. 27. 51. Heb. 9. 2.

Verse 16. *Ten cubits shall be the length of a board*] Each of these boards, or planks, was about five yards and two feet and a half long, and thirty-two inches broad; and as they are said to be *standing up*, this was the height of the tabernacle. The length being thirty cubits, twenty boards, one cubit and a half broad each, make about seventeen yards and a half, and the breadth was about five yards.

Verse 29. *Thou shalt overlay the boards with gold*] It is not said how thick the gold was, by which these boards, &c. were overlaid: it was, no doubt, done with gold plates; but these must have been very thin, else the boards, &c. must have been insupportably heavy. The gold was probably something like our gold leaf, but not brought to so great a degree of tenuity.

Verse 31. *Thou shalt make a veil*] פָּרֹכֶת paroceth, from פָּרַץ parac, to break, or rend, the inner veil of the tabernacle, or temple, 2 Chron. iii. 14. which broke, interrupted, or divided between the holy place and the most holy—The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing, compare Heb. ix. 8. The Septuagint constantly render it by κατακταμένη. Does not the Hebrew name פָּרֹכֶת paroceth moreover intimate the typical correspondence of this veil to the body or flesh of Christ? For this κατακταμένη, or veil, was his flesh, Heb. x. 20. which being rent, affords us a new and living way into the holiest of all, i. e. into heaven itself—compare Heb. x. 19, 20. ix. 24. And accordingly, when his blessed body was rent upon the cross, this veil also (το κατακταμένη του ναου) ρήνυσθαι, was rent in twain from the top to the bottom, Matt. xxvii. 51.—See Parkhurst under the word פָּרַץ par.

The veil in the tabernacle was exceedingly costly: it was made of the same materials with the inner covering, blue, purple, scarlet, fine twined linen, embroidered with cherubim, &c. It served to divide the tabernacle into two parts—one, the outermost, called the holy place; the other, or innermost, called the Holy of Holies, or the most holy place. In this was deposited the ark of the covenant, and the other things that were laid up by way of memorial. Into this the high priest alone was permitted to enter, and that only once in the year, on the great day of atonement. It was in this inner place that Jehovah manifested himself between the cherubim. The Jews say, that this veil was four fingers breadth in thickness, in order to prevent any person from seeing through it; but of this, as Calmet observes, there was no necessity, as there was no window or place for light in the tabernacle, and consequently the most simple veil would have been sufficient to obstruct the discovery of any thing behind it, which could only be discerned by the light that came in at the door, or by that afforded

by the golden candlestick, which stood on the outside of this veil.

Verse 32. *Their hooks shall be of gold*] חֲסִמֵּי ראשֵׁיהֶם, which we translate their hooks, is rendered κεφαλαια, capitula, by the Septuagint, and capita, by the Vulgate. As the word ראש, or ראש, plural ראשים rasim, occurs only in this book, chap. xxvi. 32, 37. xxviii. 10, 11, 17. xxxvi. 36, 38. xxxviii. 10, 11, 12, 17, 19, 23. and is used in these places in reference to the same subject, it is very difficult to ascertain its precise meaning. Most commentators and lexicographers think, that the ideal meaning of the word is, to connect, attach, join to, hook; and that the letter ראש has its name from its hook-like form; and its use as a particle in the Hebrew language, because it serves to connect the words and members of a sentence, and the sentences of a discourse, together; and that, therefore, hook, must be the obvious meaning of the word, in all the above texts. Calmet thinks this reason of no weight, because the ראש of the present Hebrew alphabet is widely dissimilar from the ראש of the primitive Hebrew alphabet, as may be seen on the ancient shekels: on these the characters appear as in the word יְהוֹשָׁפָט, chap. xxviii. 36. This form bears no resemblance to a hook; nor does the Samaritan ראש, which appears to have been copied from this ancient character.

Calmet, therefore, contends, 1. That if Moses does not mean the capitula of the pillars, by the ראשים rasim of the text, he mentions them nowhere; and it would be strange, that, while he describes the pillars, their sockets, bases, fillets, &c. &c. with so much exactness, as will appear on consulting the preceding places, that he should make no mention of the capitula; or that pillars, every way so correctly formed, should have been destitute of this very necessary ornament.

2. As Moses was commanded to make the hooks, חֲסִמֵּי ראשֵׁיהֶם, of the pillars, and their fillets of silver, chap. xxviii. 10, 11. and the hooks, ראשים, of the pillars of the veil, of gold, chap. xxxvi. 36. and the one thousand seven hundred and seventy-five shekels were employed in making these hooks, ראשים, overlaying their chapters, ראשיהֶם rasheyhem, their heads, and filleting them, chap. xxxviii. 28, it is more reasonable to suppose, that all this is spoken of the capitula of the pillars, than of any kind of hooks, especially as hooks are mentioned under the word taches or clasps in other places. On the whole, it appears much more reasonable to translate the original by capitula than by hooks.

After this verse, the Samaritan Pentateuch introduces the ten first verses of chapter xxx. and this appears to be their proper place. Those ten verses are not repeated in the xxxth chapter in the Samaritan: the chapter beginning with the 11th verse.

37 And thou shalt make for the hanging ⁵ five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

The altar of burnt-offerings, and its dimensions, 1. Its horns, 2. pans, shovels, &c. 3. Its grate, and network, 4. 5. Its staves, 6. 7. Court of the tabernacle, 9, with its pillars and hangings, 10-13. Gate of the court, its pillars, hangings, length, breadth, and height, 14-16. All the vessels used in the court of the tabernacle to be of brass, 17. The Israelites to provide pure olive oil, for the light, 20. Every thing to be ordered by Aaron and his sons, 21.

As. Exod. lxx. l. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

AND thou shalt make ¹an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be four-square: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

1 Ch. 25. 33-40. 2 Ch. 25. 1. Exod. 25. 12-22. See Num. 16. 22.

Verse 36. A hanging for the door of the tent.] This may be called the first veil, as it occupied the door or entrance to the tabernacle: the veil that separated the holy place from the Holy of Holies, is called the second veil, Heb. ix. 3. These two veils and the inner covering of the tabernacle, were all of the same materials, and of the same workmanship.—See chap. xxvii. 16.

1. For the meaning and design of the tabernacle, see the note on chap. xxv. 40, and while the reader is struck with the curious and costly nature of this building, as described by Moses, let him consider how pure and holy that church should be, of which it was a very expressive type; and what manner of person he should be in all holy conversation and godliness, who professes to be a member of that church, for which, it is written, Christ has given himself, that he might sanctify and cleanse it—that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—See Eph. v. 25-27.

2. In the Jewish tabernacle almost every thing was placed out of the sight of the people. The Holy of Holies was inaccessible, the testimony was comparatively hidden, as were also the mercy-seat, and the divine glory. Under the Gospel, all these things are laid open—the way to the Holiest is made manifest—the veil is rent, and we have an entrance to the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, Heb. x. 19, 20. How abundantly has God brought life and immortality to light by the Gospel! The awful distance is abolished, the ministry of reconciliation is proclaimed, the kingdom of heaven is open to all believers, and the Lord is in his holy temple.—Sinner, weary of thyself and thy transgressions, fainting under the load of thy iniquities, look to Jesus! he died for thee, and will save thee.—Believer, stand fast in the liberty wherewith God has made thee free, and be not entangled again in the yoke of bondage.

NOTES ON CHAPTER XXVII.

Verse 1. Thou shalt make an altar] *nir* *mizbeach*, from *nir* *zabach*, to slay. Septuagint, *εὐαγγελιστήριον*, from *εὐαγγέλιον*, to sacrifice, or from *εὐαγγέλιον*, to kill, &c. See the note on Gen. viii. 20.

Four-square] As this altar was five cubits long, and five broad, and the cubit is reckoned to be twenty-one inches, hence it must have been eight feet nine inches square, and about five feet three inches in height, the amount of three cubits, taken at the same ratio.

Verse 2. Thou shalt make the horns of it] The horns might have three uses: 1. For ornament; 2. To prevent carcasses, &c. from falling off; 3. To tie the victim to, previously to its being sacrificed. So David,—Bind the sacrifice with cords to the horns of the altar.—Psalm cxviii. 27. Horns were much used in all ancient altars among the heathen, and some of them were entirely constructed of the horns of the beasts that had been offered in sacrifice: but such altars appear to be erected rather as trophies in honour of their gods. On the reverses of several medals, we find altars represented with horns at the corners.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward, there shall be hangings for the court, of fine twined linen of a hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side, in length there shall be hangings of a hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars, and their fillets, of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

1 Ch. 25. 40. 2 Ch. 25. 1. Exod. 25. 12-22. See Num. 16. 22.

There is a medal of Antoninus, on the reverse of which is an altar, on which a fire burns, consecrated, *Divo Pio*, where the horns appear on each of the corners.

There is one of *Faustina*, on which the altar and its horns are very distinct, the legend *Pietas Augusta*. All the following have altars with horns. One of *Valerian*, legend *consecratio*; one of *Claudius Gothicus*, same legend; one of *Quintillus*, same legend; one of *Crispina*, with the legend *Dis Genitalibus*; and several others.—See *Numismatica Antiq.* a *MUSELLIO*, under *Consecratio*, in the Index.

Verse 3. Thou shalt make his pans] *sirotat*, a sort of large brazen dishes, which stood under the altar, to receive the ashes that fell through the grating.

His shovels] *vay yadit*. Some render this *besoms*: but as these were brazen instruments, it is more natural to suppose, that some kind of fire-shovels are intended, or scuttles, which were used to carry off the ashes that fell through the grating into the large pan or *sirot*.

His basins] *mizrekotav*, from *mir* *zarak*, to sprinkle or disperse: bowls or basins to receive the blood of the sacrifices, in order that it might be sprinkled on the people, before the altar, &c.

His flesh-hooks] *mizlegotav*. That this word is rightly translated *flesh-hooks*, is fully evident from 1 Sam. ii. 13. where the same word is used, in such a connexion, as demonstrates its meaning: And the priest's custom with the people, was, that, when any man offered sacrifice, the priest's servant came while the flesh was in the seething, with a FLESH-HOOK (*miz mazleg*) of three teeth (prongs) in his hand, and he struck it into the pan, &c. all that the FLESH-HOOK (*miz mazleg*) brought up, the priest took for himself. It was, probably, a kind of trident, or fork with three prongs, and these bended to a right angle at the middle, as the ideal meaning of the Hebrew seems to imply crookedness or curvature in general.

His fire-pans] *mizkilotav*. Bishop Patrick and others suppose, that "this was a larger sort of vessel, wherein, pebbly, the sacred fire, which came down from heaven, Lev. ix. 24. was kept burning, whilst they cleansed the altar and the grate from the coals and the ashes; and while the altar was carried from one place to another, as it often was in the wilderness."

Verse 4. Thou shalt make a grate] Calmet supposes this altar to have been a sort of box, covered with brass plates, on the top of which was a grating to supply the fire with air, and permit the ashes to fall through into the *sirot*, or pan that was placed below. At the four corners of the grating were four rings and four chains, by which it was attached to the four horns; and at the sides were rings for the poles of shittim wood, with which it was carried. Even on this, there is a great variety of opinions.

Verse 8. Hollow with boards] It seems to have been a kind of frame-work, and to have had nothing solid in the inside, and only covered with the grating at the top. This rendered it more light and portable.

Verse 9. The court of the tabernacle] The tabernacle stood in an enclosure or court, open at the top. This court

13 And the breadth of the court on the east side eastward, *shall be fifty cubits.*

14 The hangings of one side of the gate shall be fifteen cubits; their pillars three, and their sockets three.

15 And on the other side *shall be hangings fifteen cubits:* their pillars three, and their sockets three.

16 And for the gate of the court, *shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.*

17 And all the pillars round about the court *shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.*

18 ¶ The length of the court *shall be a hundred cubits, and the breadth fifty, every where, and the height five cubits of fine twined linen, and their sockets of brass.*

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass.*

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten, for the light, to cause the lamp to burn always,

21 In the tabernacle of the congregation, without the veil, which is before the testimony: "Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations, on the behalf of the children of Israel.

q Heb. *Aby by Aby.*—r Lev. 24. 2.—s Heb. to ascend up.—t Ch. 25. 31, 33.—u Ch. 25. 3. 1 Sam. 3. 3. 2 Chron. 13. 11.

v Ch. 25. 42. & 29. 9, 25. Lev. 3. 17. & 14. 24. & 24. 9. Num. 18. 23. & 19. 21. 1 Sam. 30. 25.

was made with pillars or posts, and hangings. It was one hundred cubits in length, about fifty-eight yards and a half, the breadth, as we learn from ver. 12. and 18. and five cubits, or nearly three yards high, ver. 18. And as this was but half the height of the tabernacle, chap. xxvii. 16. that sacred building might easily be seen by the people from without.

Verse 16. *And for the gate of the court*] It appears that the hangings of this gate were of the same materials and workmanship with that of the inner covering of the tabernacle, and the outer and inner veil.—See chap. xxvi. 26.

Verse 19. *All the vessels shall be of brass.*] It would have been improper to have used instruments made of the more precious metals about this altar, as they must have been soon worn out by the severity of the service.

Verse 20. *Pure oil olive beaten*] That is, such oil as could easily be expressed from the olives, after they had been bruised in a mortar, the *mother drop*, as it is called, which drops out of itself, as soon as the olives are a little broken; and which is much purer, than that which is obtained, after the olives are put under the press.

Columella, who is a legitimate evidence in all such matters, says, that the oil which flowed out of the fruit either spontaneously, or with little application of the force of the press, was of a much finer flavour than that which was obtained otherwise.—*Quoniam longè melioris saporis est, quod minore vi præli, quasi luxurians defluerit.*—*Colum.* lib. xii. c. 60.

To cause the lamp to burn always] They were to be kept burning through the whole of the night; and, some think, all the day besides: but there is a difference of sentiment upon this subject.—See the note on the following verse.

This oil and continual flame, were not only emblematical of the unction and influences of the Holy Ghost, but also of that pure spirit of devotion, which ever animates the hearts and minds of the genuine worshippers of the true God. The temple of VESTA, where a fire was kept perpetually burning, seems to have been formed on the model of the tabernacle; and from this, the followers of Zoroast, commonly called Zoroaster, appear to have derived their doctrine of the perpetual fire, which they still worship as an emblem of the Deity.

Verse 21. *The tabernacle of the congregation*] The place where all the assembly of the people were to worship; where the God of that assembly was pleased to reside; and to which, as the habitation of their king and protector, they were ever to turn their faces, in all their adorations.

Before the testimony] That is, the ark where the tables of the covenant were deposited. See chap. xxv. 16.

Aaron and his sons] These and their descendants being the only legitimate priests, God having established the priesthood in this family.

Shall order it from evening to morning] Josephus says, the whole of the seven lamps burned all the night; in the morning four were extinguished, and three kept burning through the whole day. Others assert that the whole seven were kept lighted both day and night continually; but it appears sufficiently evident from 1 Sam. iii. 3. that these lamps were extinguished in the morning: And ere the lamp of God went out in the temple of the Lord, where the ark of God was: and Samuel was laid down to sleep, &c. See also chap. xxx. 8. And when Aaron lighteth the lamps at even. It appears therefore, that the business of the priests was to light the lamps in the evening; and either to extinguish them in the morning, or permit them to burn out: having put in, the night before, as much oil as was necessary to last till daylight.

A statute for ever] This ordering of the lamps night and morning, and attendance on the service of the tabernacle, was a statute that was to be in full force while the tabernacle and temple stood; and should have its spiritual accomplishment in the Christian Church to the end of time. Reader, the tabernacle and temple are both destroyed: the church of Christ is established in their place. The seven golden candlesticks were typical of this church and the glorious light it possesses; Rev. i. 12—20. and Jesus Christ, the Fountain and Dispenser of this true light, walks in the midst of them. Hast thou that celestial flame to enlighten and animate thy heart, in all those acts of devotion, which thou professest to pay to him as thy Maker, Redeemer, and Preserver? What is thy profession, and what thy religious acts and services without this? A sounding brass—a tinkling cymbal.

Tertullian asserts, that all the ancient heathens borrowed their best notions from the Sacred Writings: "Which," says he, "of your poets, which of your sophists have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits: and if they found any thing in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity; not considering those writings to be sacred and unalterable, nor understanding their true sense, every one altering them according to his own fancy." *Apologet.*

The reader's attention has already been called to this point several times in the preceding parts of this work, and the subject will frequently recur. At the conclusion of chap. xxv. we had occasion to observe, that the heathens had imitated many things in that divine worship prescribed by Moses; but in application to their own corrupt system, every thing was in a certain measure falsified and distorted; yet not so far as to prevent the grand outlines of primitive truth from being discerned. One of the most complete imitations of the tabernacle, and its whole service, is found in the very ancient temple of Hercules, founded probably by the Phenicians, at Gades, now Cadiz, in Spain; so minutely described by Silius Italicus, from actual observation. He observes, that though the temple was at that time very ancient, yet the beams were the same that had been placed there by the founders, and that they were generally supposed to be *incorruptible*; a quality ascribed to the *shittim* wood, termed ἑλαιοειδής, *incorruptible wood*, by the Septuagint. That women were not permitted to enter this temple, and that no swine were ever suffered to come near it. That the priests did not wear parti-coloured vestments, but were always clothed in fine linen, and their bonnets made of the same. That they offered incense to their god, their clothes being ungirded—for the same reason doubtless given, chap. xx. 26. that in going up to the altar nothing unseemly might appear; and therefore they permitted their long robes to fall down to their feet. He adds, that by the laws of their forefathers, they bore on their sacerdotal vestments the *latus clavi*, which was a round knob or stud of purple, with which the robes of the Roman knights and senators were adorned; which these priests seem to have copied from the breastplate of judgment, made of cunning work, embroidered with purple, blue, &c. See ch. xxviii. 15. They also ministered barefooted, their hair was trimmed or cut off, and they observed the strictest continency; and kept a perpetual fire burning on their altars. And he further adds, that there was no image or similitude of the gods to be seen in that sacred place. This is the substance of his description: but as some of my readers may wish to see the original, I shall here subjoin it.

CHAPTER XXVIII.

Aaron and his sons are set apart for the priest's office, 1. *Garments to be provided for them, 2, 3. W. These garments were, 4, and of what made, 5. The ephod, 6, 7, 8. The breastplate, 9-14. The two onyx stones, on which the names of the twelve tribes were to be engraven, 9-14. The breastplate of judgment, its twelve precious stones, engravings, rings, chains, and its use, 15-25. The Urim and Thummim, 30. The robe of the ephod, its border, bells, pomegranates, &c. and their use, 31-35. The plate of pure gold, and its motto, 36, to be placed on Aaron's mitre, 37, 38. The embroidered coat for Aaron, 39. Coats, girdles, and bournes, 40. Aaron and his sons to be associated for the priest's office, 41. Other articles of clothing, and their use, 42, 43.*

As. Exod. lxx. 1.
Staur.

AND take thou unto thee ∇ Aaron thy brother, and his sons with

W. Num. 18. 7. Ezech. 45. 6. Hier. 5. 1. 4.—2. Ch. 28. 5. 29. & 31. 10. & 30. 1, 2. Lev. 7. 30. Num. 20. 30. 33. Ezech. 45. 7, 8.

*Fulgens (nec casus, sed) ab origine fani
Impostus duras trabes, solacium per artem
Constituit nervos manus: hic credens gaudens
Concedisse Deum, sentiensque repellere tempestem.
Tunc, quædæ hæc et honore adit penetratula noxæ,
Fumensque probat gressus, ne limes curant
Sanguis arces sonas: nec discolor ulli
Ante aras cultus: volutus corpora fimo,
Et Pulvis præfulget stamine vertes.
Dilectis mox tunc dant, æque a lege parentum
Sacrificum lato vestem distinguere clavo.
Pis nuchæ, tonsæque comæ, costæque cubile,
Emuncta foris, servat altaribus intus.
Sed nulla effigies, simulacraque note Theatri
Majestatis locum, et sacro implere timore.*
Punicor. lib. iii. ver. 17-31.

This is such a remarkable case, that I think myself justified in quoting it at length, as an extraordinary monument, though corrupted, of the tabernacle and its service. It is probable that the original founders had consecrated this temple to the *true God*, under the name of אל עז, the *strong God*, or אל עזיב, the *strong, prevailing, and victorious God*, Isai. ix. 5, out of whom the Greeks and Romans made their *Hercules*, or *god of strength*: and to make it agree with this appropriation, the *labours of Hercules* were sculptured on the doors of this temple at Gades.

*In fortibus labor Alcida Lernæa rictis
Angustus Hydræ fœcis, &c. &c.*

NOTES ON CHAPTER XXVIII.

Verse 1. *Aaron—and his sons*] The priesthood was to be restrained to this family, because the public worship was to be confined to one place; and previously to this, the eldest in every family officiated as priest, there being no settled place of worship. It has been very properly observed, that if Moses had not acted by the divine appointment, he would not have passed by his own family, which continued in the condition of ordinary Levites; and established the *priesthood*, the only dignity in the nation, in the family of his brother Aaron. "The priests, however, had no power of a *secular nature*; nor does it appear from history, that they ever arrived at any, till the time of the *Assyrians* or *Maccabees*." See the note on chap. xix. 22.

Verse 2. *For glory and for beauty*] Four articles of dress were prescribed for the priests in ordinary; and four more for the high priest. Those for the priests in general, were a *coat, drawers, a girdle, and a bonnet*. Besides these, the high priest had a *robe, an ephod, a breastplate, and a plate or diadem of gold on his forehead*. The garments, says the sacred historian, were for *honour and for beauty*. They were emblematical of the office in which they ministered. 1. It was *honourable*. They were the ministers of the Most High; and employed by him in transacting the most important concerns between God and his people; concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures. 2. They were for *beauty*. They were emblematical of that holiness and purity which ever characterise the Divine Nature, and the worship which is worthy of him; and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below; and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister? Should they not be for *glory and beauty*, expressive of the dignity of the Gospel ministry, and that beauty of holiness, without which none can see the Lord? As the high priest's vestments, under the law, were emblematical of what *was to come*, should not the vestments of the ministers of the Gospel bear some resemblance to what *is come*? Is then the dismal *black*, now worn by almost all kinds of priests and ministers, for *glory and beauty*? Is it emblematical of any thing that is good, glorious, or excellent? How unbecoming of the *glad tidings* announced by Christian ministers, is a colour, emblematical of nothing but *mourning and so, sin, desolation, and death*? How inconsistent the *habit and office* of these men? Should it be said, "these are only *shadows*, and are

him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And ∇ thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And ∇ thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Y. Ch. 31. 5. & 35. 31-35. & 36. 1, 2. Isai. 28. 24-28.—a. Ch. 31. 2. & 35. 30. St. Dent. 34. 2. James 1. 17.

useless because the *substance* is come." I ask, why then is *black* almost universally worn? Why is a particular colour preferred, if there be no signification in any? Is there not a danger, that in our zeal against *shadows*, we shall destroy, or essentially change the *substance* itself? Would not the same sort of argumentation exclude *water* in baptism, and *bread and wine* in the sacrament of the Lord's Supper? The *white surplice*, in the service of the church, is almost the only thing that remains of those ancient and *becoming* vestments, which God commanded to be made for *glory and beauty*. Clothing emblematical of *office*, is of more consequence than is generally imagined. Were the great officers of the crown, and the great officers of justice, to clothe themselves like the common people, when they appear in their public capacity, both their *persons* and their *decisions* would be soon held in little estimation.

Verse 3. *Whom I have filled with the spirit of wisdom*] So we find that *ingenuity* in arts and sciences, even those of the *ornamental kind*, comes from God. It is not intimated here, that these persons were filled with the spirit of wisdom for *this purpose only*; for the direction to Moses is, to select those whom he found to be *expert artists*; and those who were such, God shows, by these words, had derived their knowledge from himself. Every man should be permitted, as far as possible, to follow the *bent or direction* of his own genius, when it evidently leads him to *new inventions, and improvements on old plans*. How much has the labour both of men and cattle been lessened, by improvements in machinery! And can we say that the *wisdom* which found out these improvements, did not come from God? No man by course of *reading, or study*, ever acquired a *genius* of this kind: we call it *natural*, and say it was *born with the man*: Moses teaches us to consider it as *divine*. Who taught Newton to ascertain the laws by which God governs the universe; through which discovery, a new source of profit and pleasure has been opened to mankind, through every part of the civilized world? No reading, no study, no example, formed his *genius*. God, who made him, gave him that compass and bent of mind, by which he made those discoveries; and for which his name is celebrated in the earth. When I see *NAPIER* inventing the logarithms; *COPERNICUS*, *DES CARTES*, and *KEPLER*, contributing to pull down the false systems of the universe; and *NEWTON* demonstrating the *true one*; and when I see the long list of *PATENTERS* of useful inventions, by whose industry and skill, long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see, with Moses, men who are *wise-hearted, whom God has filled with the spirit of wisdom* for these very purposes; that he might hold man by man, and that as time rolls on, he might give to his intelligent creatures, such proofs of his *being, infinitely varied wisdom, and gracious providence*, as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the prophet *Isaiah* refer to this sort of teaching, as coming from God, even in the most common, and less difficult arts of life. The whole passage is worthy of the reader's most serious attention.

"Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For his God *DOETH INSTRUCT HIM* to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." See Isai. xxviii. 24-29.

4 And these are the garments which they shall make; ^a a breast-plate, and ^b an ephod, and ^c a robe, and ^d a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen:

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder pieces thereof, joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the

work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest, on the other stone, according to their birth.

11 ¶ With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and ^a Aaron

a Ver. 15.—b Ver. 6.—c Ver. 21.—d Ver. 26. Exod. 28. 3-22.—e Ch. 28. 2, 4, 21, 22.

This principle, that *God is the author of all arts and sciences*, is too little regarded: *Every good gift, and every perfect gift, says St. James, comes from above, from the FATHER OF LIGHTS.* Why has God constructed every part of nature with such a profusion of economy and skill, if he intended this skill should never be discovered by man, or that man should not attempt to examine his works in order to find them out? From the *works of CREATION*, what proofs, astonishing and overwhelming proofs, both to believers and infidels, have been drawn both of the nature, being, attributes, and providence of God! What *demonstrations* of all these have the Archbishop of Cambray, Dr. Nieuwenhuyt, Dr. Derham, and Mr. Charles Bonnet, given in their philosophical works! And who gave those men this wisdom? GOD, from whom alone MIND, and all its attributes proceed. While we see Count de Buffon and Swammerdam examining and tracing out all the curious relations, connexions, and laws of the ANIMAL kingdom: Tournefort, Ray and Linnæ, those of the VEGETABLE; Theophrastus, Werner, Klaproth, Cronstedt, Moreau, Rœumur, Kirwan, and a host of philosophical chemists, Boerhaave, Boyle, Stahl, Priestley, Lavoisier, Fourcroy, and Black, those of the MINERAL;—the discoveries they have made, the latent and important properties of vegetables and minerals which they have developed, the powerful machines which through their discoveries have been constructed, by the operations of which the *human slave* is restored to his own place in society, the *brute* saved from his destructive toil in our manufactories, and *inanimate, unfeeling NATURE* caused to perform the work of all these better, more expeditiously, and to much more profit, shall we not say, that the *hand of GOD* is in all this? He alone girded those eminent men, though many of them *knew him not*; he inspired them with wisdom and understanding; by his all-pervading and all-informing Spirit, he opened to them the entrance of the paths of the depths of science; guided them in their researches; opened to them *successively*, more and more of his astonishing treasures; crowned their persevering industry with his blessing, and made them his ministers for good to mankind. The *antiquary* and the *medalist* are also his agents: their discernment and penetration come from *him* alone. By them, how many dark ages of the world have been brought to light, how many names of men and places, how many customs and arts that were lost, restored! And by their means, a few *busts*, *images*, *stones*, *bricks*, *coins*, *rings*, and *culinary utensils*, the remaining wrecks of long passed numerous centuries, have supplied the place of *written documents*, and cast a profusion of light on the history of man, and the history of providence! And let me add, that the providence which preserved these materials, and raised up men to decipher and explain them, is, itself, gloriously illustrated by them.

Of all those men, and the noble list might be greatly swelled, we may say the same that Moses said of *Balaam* and *Aholiab*. *GOD hath filled them with the Spirit of God, in wisdom, and in understanding, and in knowledge; and in all manner of workmanship, to devise cunning works; to work in gold, and in silver, and in brass, in cutting of stones, carving of timber, and in all manner of workmanship.* Chap. xxxi. 3-6. *The works of the Lord are great; sought out of all them that have pleasure therein.* Psal. cxl. 2.

Verse 4. *Breastplate*] צן chochen. See on chap. xxv. 7.

Ephod] עפוד See the note on chap. xxv. 7.

Robe] כיתון See the note on chap. xxv. 7. Hence the *mélil* may be considered as an upper coat, a *surtout*. It is described by Josephus as a garment that

reached down to the feet, not made of two distinct pieces, but was one entire long garment, woven throughout. This was immediately under the ephod. See on ver. 31, &c.

Broidered coat] צנצנת צנצנת *tsanaph*, what Parkhurst translates a *close straight coat or garment*:—according to Josephus, “a tunic circumscribing, or closely encompassing the body, and having tight sleeves for the arms.” This was immediately under the *mélil* or robe, and answered the same purpose to the priests, that our *shirts* do to us. See on ver. 13.

Mitre] מצנפת *mitzenepheth*. As this word comes from the root צנ *tsanaph*, to roll, or wrap round, it evidently means that covering of the head so universal in the eastern countries, which we call *turban* or *turban*, corrupted from the Persian *دولند* *doolend*, which signifies what *encompasses* and *binds* the head or body; and hence is applied not only to this *covering of the head*, but to a *sash* in general. As the Persian word is compounded of *دول* *dool* or *dawal*, a *revolution*, *viciissitude*, *wheel*, &c. and *بند* *binden*, to bind; it is very likely that the Hebrew words *צנצנת* *tsanaph*, to go round, and *מצנפת* *mitzenepheth*, a band, may have been the original of *doolend* and *turban*. The *turban* consists generally of two parts, the *cap*, which goes on the head; and the long *sash*, of muslin, linen, or silk, that is wrapped round the head. These *sashes* are generally several yards in length.

A girdle] אבנט *abnet*, a belt or *girdle*: see before. This seems to have been the same kind of *sash* or *girdle*, so common in the eastern countries, that confined the loose garments about the waist; and in which their long skirts were tucked up, when they were employed in work, or on a journey. After being tied round the waist, the two ends of it fell down before, to the skirts of their robes.

Verse 8. *The curious girdle of the ephod*] The word צנצנת *chochen*, rendered here *curious girdle*, signifies merely a kind of *diaper* or *embroidered work*; see the note on chap. xxvi. 1. and is widely different from *אבנט* *abnet*, which is properly translated *girdle*, ver. 4. The meaning, therefore, of the text, according to some, is this, that the two pieces, ver. 7. which connected the parts of the ephod at the shoulders, where the onyx stones were set, should be of the same texture with the ephod itself, i. e. of gold, blue, purple, scarlet, and fine twined linen, embroidered together. But others suppose, that some kind of girdle is meant, different from the *abnet*, ver. 39. being only of plain workmanship.

Verse 9. *Two onyx stones*] See on chap. xxv. 7.

Verse 11. *Like the engravings of a signet*] So, *signets* or *seals* were in use at this time, and *engraving on precious stones*, was then an art; and this art, which was one of the most elegant and ornamental, was carried, in ancient times, to a very high pitch of perfection, and particularly among the ancient Greeks; such a pitch of perfection, as has never been rivalled, and cannot now be even well imitated. And it is very likely, that the Greeks themselves borrowed this art from the ancient Hebrews, as we know it flourished in Egypt and Palestine, long before it was known in Greece.

Verse 12. *Aaron shall bear their names before the Lord*] He was to consider, that he was the *representative* of the children of Israel: and the stones on the ephod, and the stones on the breastplate, were for a memorial, to put Aaron in remembrance, that he was the priest and mediator of the twelve tribes; and, speaking after the manner of men, God was to be put in mind of the children of Israel, their wants, &c. as frequently as the high priest appeared before him with the breastplate and the ephod.—See ver. 29.

30 ¶ And thou shalt put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth

in before the Lord: * and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually.

1 Lev. 8. 8. Numb. 27. 21. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 65.

Nab. 7. 65. Eccles. 45. 10.—a. Zech. 6. 13. 2 Cor. 7. 3. Heb. 2. 17.

9. AMETHYST, *אחלמה* *achelamah*, a gem generally of a purple colour, composed of a strong blue and deep red. The oriental amethyst is of a dove colour, though some are purple, and others white like diamonds. The name amethyst is Greek, *αμβροτος*, and it was so called, because it was supposed that it prevented inebriation.

10. The BERYL, *בִּרְיָל* *tarshish*. Mr. Parkhurst derives this name from *רָר* *tar*, to go round, and *שָׁרָשׁ* *shas*, to be vivid or bright in colour. If the beryl be intended, it is a pellucid gem of a bluish green colour, found in the East Indies, and about the gold mines of Peru. But some of the most learned mineralogists and critics suppose the *chrysolite* to be meant: this is a gem of a yellowish green colour, and ranks at present among the *topazes*. Its name, in Greek, *chrysolite*, *χρυσολίθος*, literally signifies the golden stone.

11. The ONYX, *שֹׁהַם* *shoham*. See the notes on Gen. ii. 12. Exod. xxv. 7. There are a great number of different sentiments on the meaning of the original; it has been translated *beryl*, *emerald*, *prasius*, *sapphire*, *sardius*, *ruby*, *carneian*, *onyx*, and *sardonyx*. It is likely that the name may signify both the *onyx* and *sardonyx*. This latter stone is a mixture of the *chalcodony* and *carneian*, sometimes in strata, at other times blended together, and is found striped with white and red strata, or layers. It is generally allowed, that there is no real difference, except in the degree of hardness, between the *onyx*, *carneian*, *chalcodony*, *sardonyx*, and *agate*. It is well known that the *onyx* is of a darkish horny colour, resembling the hoof or nail, from which circumstance it has its name. It has often a plate of a bluish white or red in it, and when on one or both sides of this white, there appears a plate of a reddish colour, the jewellers, says Woodward, call the stone a *sardonyx*.

12. JASPER, *יָשָׁפֶה* *yashpeh*. The similarity of the Hebrew name has determined most critics and mineralogists to adopt the jasper, as intended by the original word. The jasper is usually defined, a hard stone, of a bright beautiful green colour; sometimes clouded with white, and spotted with red or yellow. Mineralogists reckon not less than fifteen varieties of this stone, 1. green, 2. red, 3. yellow, 4. brown, 5. violet, 6. black, 7. bluish gray, 8. milky white, 9. variegated with green, red, and yellow clouds, 10. green, with red specks, 11. veined with various colours, apparently in the form of letters, 12. with variously coloured zones, 13. with various colours, mixed without any order, 14. with many colours together, 15. mixed with particles of agate.

In examining what has been said on these different precious stones, by the best critics, I have adopted such explanations, as appeared to me to be best justified by the meaning and use of the original words; but I cannot say that the stones which I have described are precisely those intended by the terms in the Hebrew text; nor can I take upon me to assert that the tribes are arranged exactly in the manner intended by Moses; for as these things are not laid down in the text, in such a way as to preclude all mistake, some things must be left to conjecture. Of several of these stones many fabulous accounts are given by the ancients, and indeed by the moderns also: these I have in general omitted, because they are *fabulous*; as also all *spiritual* meanings, which others have found so plentifully in each stone, because I consider some of them *puerile*, all *futile*, and not a few *dangerous*.

Verse 30. Thou shalt put in the breastplate—the URIM and THUMMIM] What these were, has, I believe, never yet been discovered. 1. They are nowhere described. 2. There is no direction given to Moses, or any other, how to make them. 3. Whatever they were, they do not appear to have been made on this occasion. 4. If they were the work of man at all, they must have been articles in the ancient tabernacle, matters used by the patriarchs, and not here particularly described, because well known. 5. It is probable that nothing material is designed. This is the opinion of some of the Jewish doctors. Rabbi Menachem on this chapter says, "The Urim and Thummim were not the work of the artificer; neither had the artificers, nor the congregation of Israel in them any work, or any voluntary offering: but they were a mystery delivered to Moses from the mouth of God; or they were the work of God himself; or a measure of the Holy Spirit." 6. That God was often consulted by Urim and Thummim, is sufficiently evident from several Scriptures; but how, or in

what manner, he was thus consulted, appears in none. 7. This mode of consultation, whatever it was, does not appear to have been in use from the consecration of Solomon's temple, to the time of its destruction; and after its destruction, it is never once mentioned. Hence the Jews say, that the five following things, which were in the first temple, were wanting in the second. "1. The ark with the mercy-seat, and cherubim. 2. The fire which came down from heaven. 3. The Shechinah, or divine presence. 4. The Holy Spirit, i. e. the gift of prophecy. 5. And the Urim and Thummim."

8. As the word *אור* *urim* signifies LIGHTS, and the word *תומים* *thummim* PERFECTIONS; they were probably designed to point out the light, the abundant information in spiritual things, afforded by the wonderful revelation which God made of himself by, and under the law; and the perfection, entire holiness, and strict conformity to himself, which this dispensation required; and which are introduced and accomplished by that dispensation of light and truth, the GOSPEL, which was prefigured and pointed out by the law, and its sacrifices, &c. and in this light the subject has been viewed by the Vulgate, where the words are translated *Doctrina et Veritas*, doctrine and truth; a system of teaching, proceeding from truth itself. The Septuagint translate the original by *ἐπισκοπὴ καὶ ἀλήθεια*, the manifestation and the truth; meaning probably the manifestation which God made of himself to Moses and the Israelites, and the truth which he had revealed to them; of which this breastplate should be a continual memorial.

All the other versions express nearly the same things, and all refer to intellectual and spiritual subjects, such as light, truth, manifestation, doctrine, perfection, &c. &c. not one of them supposing that any thing material is intended. The Samaritan text is however different: it adds here a whole clause not found in the Hebrew: *אֲרֻמִּים וְתוֹמִים* *urim ve el ha-thummim*, Thou shalt make the Urim and the Thummim. If this reading be admitted, the Urim and Thummim were manufactured on this occasion, as well as the other articles. However it be, they are indescribable and unknown.

The manner in which the Jews suppose that the inquiry was made by Urim and Thummim, is the following:—"When they inquired, the priest stood with his face before the ark; and he that inquired, stood behind him, with his face to the back of the priest. And the inquirer said, Shall I go up? or, Shall I not go up? And forthwith the Holy Ghost came upon the priest, and he beheld the breastplate, and saw therein, by the vision of prophecy, Go up, or, Go not up, in the letters which showed forth themselves upon the breastplate, before his face." See Numb. xxvii. 18, 21. Judg. i. 1. xx. 13, 28. 1 Sam. xxiii. 9—12. xxviii. 6. And see Ainsworth.

It was the letters that formed the names of the twelve tribes upon the breastplate, which the Jews suppose, were used in a miraculous way, to give answers to the inquirers. Thus when David consulted the Lord whether he should go into a city of Judea, three letters which constituted the word *רָחַץ* *alah*, go, rose up, or became prominent in the names on the breastplate; *y ain* from the name of Simeon, *lamed* from the name of Levi, and *he* from the name of Judah. But this supposition is without proof.

Among the Egyptians, a breastplate, something like that of the Jewish high priest, was worn by the president of the courts of justice. Diodorus Siculus has these words, *ἐφορεῖ δ' αὐτοῦ περὶ τὸν τραχήλον ἐν χρυσῇ αλυστρίᾳ πηκτικῆν ζυδαίον τὸν πολυτελέστατον λίθον, ὁ προσηγοριῶν ΑΛΗΘΕΙΑΝ*. "He bore about his neck a golden chain, at which hung an image set about or composed of precious stones, which was called TRUTH." Bib. Hist. lib. 1. chap. lxxv. p. 226. And he farther adds, "that as soon as the president put this gold chain about his neck, the legal proceedings commenced, but not before. And that when the case of the plaintiff and defendant had been fully and fairly heard, the president turned the image of truth, which was hung to the golden chain round his neck, towards the person whose cause was found to be just," by which he seemed to intimate that truth was on his side.

Ælian in his Hist. Var. lib. xxxiv. gives the same account. "The chief justice, or president, he says, 'was always a priest, of a venerable age, and acknowledged probity. Εἶπε δὲ καὶ ὁ γυμνασιάρχης τὸν αὐτίκην ἐν σπονδαῖσι λίθον, καὶ ἐκάλειτο γυμνασίαν ΑΛΗΘΕΙΑ. That he had an image

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof, and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 ¶ And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place, before the Lord, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's sons thou shalt make

v. Ch. 29. 22. Lev. 8. 7.—v. Ch. 29. 22.—x. Or, skirt. Ch. 29. 24.—y. Eccles. 48. 2.—z. Ch. 29. 30. Zech. 14. 20. Eccles. 45. 12.—a. Ver. 43. Lev. 10. 17. & 22. 9.

Numb. 13. 1. Isai. 63. 11. Ezek. 4. 4-6. John 1. 29. Hebr. 9. 22. 1 Pet. 2. 24.—b. Lev. 1. 4. & 22. 27. & 23. 11. Isai. 66. 7.—c. Ver. 4. Ch. 29. 27-29, 41. Ezek. 44. 17, 18.

which was called TRUTH, engraved on a sapphire, and hung about his neck with a gold chain."

Peter du Val mentions a mummy which he saw at Cairo, in Egypt, round the neck of which was a chain, at which a golden plate was suspended, which lay on the breast of the person, and on which was engraved the figure of a bird. This person was supposed to have been one of the supreme judges; and in all likelihood, the bird, of what kind he does not mention, was the emblem of truth, justice, or innocence.

I have now before me paintings taken on the spot, by a native Chinese, of the different courts in China, where criminal causes were tried. In these the judge always appears with a piece of embroidery on his breast, on which a white bird, of the ardea or heron kind is represented with expanded wings. All these seem to have been derived from the same source, both among the Hebrews, the Egyptians, and the Chinese. And it is certainly not impossible, that the two latter might have borrowed the notion and use of the breastplate of judgment from the Hebrews, as it was in use among them long before we have any account of its use among either the Egyptians or Chinese. The different mandarins have a breastpiece of this kind.

Verse 31. *The robe of the ephod*] See on ver. 4. From this description, and from what Josephus says, who must have been well acquainted with its form, we find that this *mitre*, or robe, was one long straight piece of blue cloth, with a hole or opening in the centre, for the head to pass through; which hole, or opening, was bound about, that it might not be rent in putting it on, or taking it off, ver. 32.

Verse 35. *His sound shall be heard*] The bells were doubtless intended to keep up the people's attention to the very solemn and important office which the priest was then performing; that they might all have their hearts engaged in the work; and at the same time to keep Aaron himself in remembrance that he ministered before Jehovah, and should not come into his presence without due reverence.

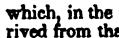

That he die not] This seems an allusion to certain ceremonies which still prevail in the eastern countries. Jehovah appeared among his people in the tabernacle, as an emperor in his tent among his troops. At the doors of the tents or palaces of grandees, was generally placed some sonorous body, either of metal or wood, which was struck, to advertise those within, that a person prayed for admittance to the presence of the king, &c. As the tabernacle had no door, but a veil, and consequently nothing to prevent any person from going in, Aaron was commanded to put the bells on his robe, that his sound might be heard, when he went into the holy place, before the Lord.

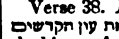
Verse 36. *Thou shalt make a plate of pure gold*] The word *ps tsite*, which we render plate, means a flower, or any appearance of this kind. The Septuagint translate it by *petala*, a leaf; hence we might be led to infer, that this plate resembled a wreath of flowers, or leaves; and as it is called, chap. xxix. 6. *netzer*, a crown, and the author of the book of Wisdom, chap. xviii. 24. who was a Jew, and may be supposed to know well what it was, calls it *diadema*; it was probably in the form, not of the ancient diadem, but rather of the radiated crown worn by the ancient Roman emperors, which was a gold band, that went round the head from the vertex to the occiput; but the position of the Jewish sacerdotal crown was different; as that went round the forehead, under which there was a blue lace, or fillet, ver. 37. which was probably attached to the mitre or turban, and formed its lowest part or border.

HOLINESS TO THE LORD.] This we may consider as the grand badge of the sacerdotal office. 1. The priest was to minister in holy things. 2. He was the representative of a holy God. 3. He was to offer sacrifices to make an atonement for, and to put away sin. 4. He was to teach the people the way of righteousness and true holiness. 5. As Mediator, he was to obtain for them those divine influences by which they should be made holy, and be prepared to dwell with holy spirits in the kingdom of glory. 6. In the sacerdotal office, he was the type of that holy and just One, who, in the fulness of time, was to come and put away sin by the sacrifice of Himself.

It is allowed on all hands, that this inscription was in the primitive Hebrew character, such as appears upon ancient shekels, and such as was used before the Babylonish captivity, and probably from the giving of the law on Mount Sinai. The מרחק קודש Kodesh Layhovah, of the present Hebrew text would in those ancient characters appear thus:

מרחק קודש

which, in the modern Samaritan characters exactly derived from that above, is as follows:  and the word  in this ancient and original character, is the famous Tetragrammaton, or word of four letters, which to the present day, the Jews will neither write nor pronounce. The Jews teach, that these letters were embossed on the gold, and not engraven in it: and that the plate on which they were embossed, was about two fingers broad, and that it occupied a space on the forehead, between the hair and the eyebrows. But it is most likely that it was attached to the lower part of the mitre.

Verse 38. *May bear the iniquity of the holy things*]  *nasa* Aharon et *avon* hakkodshim. And Aaron shall bear, in a vicarious and typical manner, the sin of the holy or separated things—offerings or sacrifices. Aaron was, as the high priest of the Jews, the type or representative of our blessed Redeemer; and as he offered the sacrifices prescribed by the Law, to make an atonement for sin, and was thereby represented as bearing their sins, because he was bound to make an atonement for them; so Christ is represented as bearing the sins, i. e. the punishment due to the sins of the world, in his becoming a sacrifice for the human race, see Isai. liii. 4. 12, where the same verb, *nasa*, is used; and see 1 Pet. ii. 24. By the inscription on the plate on his forehead, Aaron was acknowledged as the holy minister of the holy God. To the people's services, and their offerings, much imperfection was attached; and therefore Aaron was represented, not only as making an atonement in general, for the sins of the people, by the sacrifices they brought; but also as making an atonement for the imperfection of the atonement itself, and the manner in which it was brought.

It shall be always upon his forehead] The plate, inscribed with Holiness unto the Lord, should be always on his forehead, to teach that the Law required holiness: that this was its aim, design, and end: and the same is required by the Gospel; for, under this dispensation, it is expressly said, *Without holiness no man shall see the Lord*. Heb. xii. 14.

Verse 40. *For glory and beauty*] See the note on verse 2.

Verse 42. *Linen breeches*] This command had in view the necessity of purity and decency in every part of the divine worship; in opposition to the shocking indecency

coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and 'consecrate' them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them 'linen breeches' to 'cover their nakedness; from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar, to minister in the holy place; that they bear not iniquity, and die: 'it shall be a statute for ever unto him, and his seed after him.

CHAPTER XXIX.

Commons to be used in consecrating Aaron and his sons, 1-3. They are to be washed, 4. Aaron is to be clothed with the holy vestments, 5-9; to be anointed, 7. His sons (to be clothed) and girded, 10-13. They are to offer a bullock for a sin-offering, 10-14; and a ram for a burnt-offering, 15-18, and a second ram for a consecration offering, 19-22. A loaf, a cake, and a wafer, or thin cake, for a wave-offering, 23-28. The breast of the wave-offering, and the shoulder of the wave-offering to be sanctified, 29-32. Aaron's vestments to descend to his son, who shall succeed him, 33, 30. Aaron and his sons to eat the flesh of the ram of consecration, 31-32. No stranger to eat of it, 33. Nothing of it to be left till the morning, but to be burnt with fire, 34. Seven days to be employed in consecrating Aaron and his sons, 35-37. Two lambs, one for the morning, and the other for the evening sacrifice, to be offered continually, 38-42. God promises to sanctify Israel with his glory, and to dwell among them, 43-45.

As Exod. ix. 1.
cf. Thomas.

AND this is the thing that thou shalt do unto them, to hallow

d Ch. 29. 7. & 30. 30. & 40. 13. Lev. 10. 7. Heb. All their hand. (Ch. 29. 9. & c. Lev. Ch. 8. Heb. 7. 23. & Ch. 30. 21. Lev. 6. 10. & 16. 4. Exod. 44. 15. & Heb. Wash of their nakedness. Heb. 44. 15. & Ch. 30. 25. & Lev. 5. 1. 17. & 20. 19. 30. & 32. 8. Num. 9. 13. & 18. 22. & Ch. 27. 21. Lev. 17. 7. & Lev. 8. 2. & Lev. 2.

of the pagan worship in general, in which the priests often ministered naked, as in the sacrifices to Bacchus, &c.

On the garments of the high priest, some general reflections have already been made, see ver. 2. and to what is there said, it may be just necessary to add, that there can be no doubt of their being all emblematical of spiritual things; but of which, and in what way, no man can positively say. Many commentators have entered largely into this subject, and have made many edifying and useful remarks; but where no clue is given to guide us through a labyrinth, in which the possibility of mistake is every moment occurring, it is much better not to attempt to be wise above what is written: for, however edifying the reflections may be, which are made on these subjects; yet, as they are not clearly deducible from the text itself, they can give little satisfaction to a sincere inquirer after truth. These garments were all made for *glory* and for *beauty*, and this is the general account that it has pleased God to give of their nature and design: in a general sense, they represented, 1. The necessity of purity in every part of the divine worship; 2. The necessity of an atonement for sin; 3. The purity and justice of the Divine Majesty; and, 4. The absolute necessity of that holiness, without which none can see the Lord. And these subjects should be diligently kept in view by all those who wish to profit by the curious and interesting details given in this chapter. In the notes, these topics are frequently introduced.

NOTES ON CHAPTER XXIX.

Verse 1. *Take one young bullock*] This consecration did not take place till after the erection of the tabernacle. See Lev. viii. 9, 10.

Verse 2. *Unleavened bread*] Three kinds of bread, as to its form, are mentioned here, but all unleavened. 1. *חמץ* *matsoth*, unleavened bread, no matter in what shape. See chap. xii. 9. 2. *חמץ* *chaloth*, cakes, prickled or perforated, as the root implies. 3. *חמץ* *releiky*, an exceeding thin cake, from *חמץ* *rak*, to be extenuated, properly enough translated *wafer*. The manner in which these were prepared is sufficiently plain from the text; and probably these were the principal forms in which flour was prepared for household use, during their stay in the wilderness. These were all waved before the Lord, ver. 24, as an acknowledgement that the bread that sustains the body, as well as the mercy which saves the soul, comes from God alone.

Verse 4. *Thou shalt wash them*] This was done emblematically, to signify that they were to put away all filthiness of the flesh and spirit, and perfect holiness in the fear of God. 2 Cor. vii. 1.

Verse 5. *Thou shalt take the garments*] As most offices of spiritual and secular dignity had appropriate habits and insignia, hence, when a person was appointed to an office, and habited for the purpose, he was said to be invested

them, to minister unto me in the priest's office: 'Take one young bullock, and two rams without blemish,

2 And 'unleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 'And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him, with 'the curious girdle of the ephod:

6 'And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And 'thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and 'put the bonnets on them: and 'the priest's office shall be theirs for a perpetual statute: and thou shalt 'consecrate 'Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and

4. & 6. 20. 22. & Ch. 40. 12. Lev. 8. 6. Heb. 10. 22. & Ch. 25. 2. Lev. 8. 7. & Ch. 28. 5. & Lev. 8. 9. & Ch. 28. 41. & 30. 25. Lev. 8. 12. & 10. 7. & 21. 10. Num. 35. 25. & Lev. 8. 13. & Heb. bind. & Num. 15. 7. & Heb. All the hand of. & Ch. 23. 41. Lev. 8. 22. & Heb. 7. 21.

with that office, from *in*, used intensively, and *vestis*, I clothe, because he was then clothed with the vestments peculiar to that office.

Verse 7. *Then shalt thou take the anointing oil*] It appears from Isai. lxi. 1. that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz. the installation of prophets, priests, and kings, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them, that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could forestall events, unless inspired by the Spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed, by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided in him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil. Two of these offices only exist in all civilized nations, the sacerdotal and regal; and in some countries the priest and king are still consecrated by anointing. In the Hebrew language, *משיח* *mashach*, signifies to anoint; and *משיח* *mashiach*, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title *mashiach*, the anointed one, but Jesus the Christ. He alone is King of kings, and Lord of lords; the King who governs the universe, and rules in the hearts of his followers; the Prophet, to instruct men in the way wherein they should go; and the great High Priest, to make atonement for their sins. Hence he is called the Messiah, a corruption of the word *משיח* *ha mashiach*, the anointed one, in Hebrew; which gave birth to *Χριστός*, *ho Christos*, which has precisely the same signification in Greek: of him, Melchisedeck, Abraham, Aaron, David, and others, were illustrious types. But none of these had the title of THE MESSIAH, OR THE ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS THE CHRIST.

Verse 10. *Shall put their hands upon the head of the bullock*] By this rite the animal was consecrated to God, and was then proper to be offered in sacrifice. Imposition of hands also signified, that they offered the life of this

* Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the Lord; it is a sweet savour, an offering made by fire unto the Lord.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram:

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of

his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons' garments, with him.

22 Also thou shalt take of the ram, the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that is before the Lord;

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the Lord.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the Lord: it is an offering made by fire unto the Lord.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the Lord: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

s Lev. 1. 4. & 3. 14.—a Lev. 9. 15.—b Ch. 27. 2. & 30. 2.—c Lev. 3. 3.—d It smelteth by Anatomy, and the Hebrew doctors, to be the midriff.—e Lev. 4. 11, 12, 22. Hebr. 12. 11.—f Lev. 9. 15.—g Lev. 1. 4.—h Or, upon.—i Gen. 9. 21.

k Ver. 3. Lev. 9. 22.—l Ch. 30. 25, 31. Lev. 9. 30.—m Ver. 1. Hebr. 9. 22. n Lev. 9. 22.—o Heb. shake to and fro.—p Lev. 7. 30.—q Lev. 9. 22.—r Lev. 9. 22. s Ps. 50. 6.—t Lev. 7. 31, 34. Numb. 15. 11, 13. Deut. 15. 3.

animal as an atonement for their sins, and to redeem their lives from that death, which, through their sinfulness, they had deserved. In the case of the sin-offering and trespass-offering, the person who brought the sacrifice, placed his hands on the head of the animal, between the horns, and confessed his sin over the sin-offering; and his trespass over the trespass-offering, saying, "I have sinned, I have done iniquity, I have trespassed, and have done thus and thus, and do return by repentance before thee, and with this I make atonement." Then the animal was considered as vicariously bearing the sins of the person who brought it.

Verse 14. *It is a sin-offering*] See the notes on Gen. iv. 7. and xiii. 13. Lev. vii. 1, &c.

Verse 18. *It is a burnt-offering*] See the note on Lev. vii. 1, &c.

Verse 19. *The other ram*] There were two rams brought on this occasion; one was for a burnt-offering, and was to be entirely consumed; the other was the ram of consecration, ver. 22. אֵיל מִלּוּחַ *ayal millum*, the ram of filling up, because when a person was dedicated or consecrated to God, his hands were filled with some particular offering, proper for the occasion, which he presented to God. Hence the word consecration, signifies the filling up, or filling the hands, some part of the sacrifice being put into the hands of such persons, denoting thereby, that they had now a right to offer sacrifices and oblations to God. It seems, in reference to this ancient mode of consecration, that in the church of England, when a person is ordained priest, a Bible is put into his hands with these words, "Take thou authority to preach the word of God," &c. The filling the hands refers also to the presents, which, in the eastern countries, every inferior was obliged to bring when brought into the presence of a superior. Thus the sacrifice was considered not only as an atonement for sin, but also as a means of approach, and as a present to Jehovah.

Verse 20. *Take of his blood*] The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, was doubtless intended to signify, that they should dedicate all their faculties and powers to the service of God: their ears to the hearing and study of his law; their hands, to diligence in the sacred ministry, and to all acts of obediences; and their feet, to walking in the way of God's precepts. And this sprinkling appears to have been used to teach them, that they could neither hear, work, nor walk profitably, uprightly, and well-pleasing in the sight of God, without this application of the blood of the sacrifice.

And as the blood of rams, bulls, and goats, could never take away sin, does not this prove to us, that something infinitely better is shadowed out? and that we can do nothing holy and pure, in the sight of a just and holy God, but through the blood of atonement?—See on chap. xxx. ver. 20.

Verse 22. *The fat and the rump*] The rump or tail of some of the eastern sheep, is the best part of the animal, and is counted a great delicacy. They are also very large, some of them weighing from twelve to forty pounds weight; "so that the owners," says Mr. Ludolf, in his *History of Ethiopia*, "are obliged to tie a little cart behind them, whereon they put the tail of the sheep, as well for the convenience of carriage, and to ease the poor creature, as to preserve the wool from dirt, and the tail from being torn among the bushes and stones." An engraving of this kind of sheep, his tail, cart, &c. may be seen at p. 53. of the above work.

Verse 23. *And one loaf of bread*] The bread of different kinds, (see on ver. 2.) in this offering, seems to have been intended as a *minchah*, or offering of grateful acknowledgment, for providential blessings. The essence of worship consisted in acknowledging God, 1. As the Creator, Governor, and Preserver of all things, and the Dispenser of every good and perfect gift. 2. As the Judge of men, the Punisher of sin, and He who could alone pardon it. The minchahs, heave-offerings, wave-offerings, and thank-offerings, referred to the first point. The burnt-offerings, sin-offerings, and sacrifices in general, referred to the second.

Verse 24. *For a wave-offering*] See the notes on Lev. vii. where an ample account of all the offerings, sacrifices, &c. under the Mosaic dispensation, and the reference they bore to the great sacrifice offered by Christ, is given in detail.

Verse 25. *Thou shalt receive them of their hands*] Aaron and his sons are here considered merely as any common persons bringing an offering to God, and not having, as yet, any authority to present it themselves, but through the medium of a priest. Moses, therefore, was now to Aaron and his sons, what they were afterward to the children of Israel; and as the minister of God, he now consecrates them to the sacred office, and presents their offerings to Jehovah.

Verse 27. *The breast of the wave-offering, and the shoulder of the heave-offering*] As the wave-offering was agitated to and fro, and the heave-offering up and down, some have conceived that this two-fold action represented

28 And it shall be Aaron's and his sons' by a statute for ever, from the children of Israel: for it is an heave-offering: and it shall be an heave-offering from the children of Israel, of the sacrifice of their peace-offerings, even their heave-offering unto the Lord.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things where-with the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have

commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin offering, for an atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day, continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even;

40 And with the one lamb, a tenth deal of flour, mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42 This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation, before the

1 Lev. 10. 12.—a Lev. 7. 34.—v Numb. 20. 26, 28.—w Numb. 18. 8. & 35. 25. p Hab. he of his sons.—Numb. 30. 32.—q Lev. 8. 35. & 21. 5.—r Lev. 8. 31. b Matt. 12. 4.—c Lev. 10. 14.—d Lev. 22. 10.—e Lev. 8. 32.—f Exod. 40. 12. Lev. 8. 33.—g Hebr. 10. 11.—h Ch. 30. 26, 28, 32, & 40. 10.—i Ch. 40. 10.

k Ch. 30. 38. Matt. 23. 19.—l Numb. 28. 3. 1 Chron. 16. 40. 2 Chron. 2. 4. & 13. 11. a 30. 3. Ezra 3. 3.—m See Dan. 9. 27. & 12. 11.—n 2 Kings 16. 15. East. st. 13. 14, 15. o 1 Kings 18. 29, 36. 2 Kings 16. 15. Ezra 9. 4, 5. Ps. 141. 2. Dan. 2. 2.—p Ver. 38. Ch. 30. 8. Numb. 28. 6. Dan. 8. 11.—13.

the figure of the cross, on which the great Peace-offering between God and man was offered, in the personal sacrifice of our blessed Redeemer. Had we authority for this conjecture, it would certainly cast much light on the meaning and intention of these offerings; and when the intelligent reader is informed, that one of the most judicious critics in the whole republic of letters, is the author of this conjecture, viz. *Houbigant*, he will treat it with respect. I shall here produce his own words on this verse.—“*Hic distinguuntur, זבח וזבח, ut ejusdem oblationis caeremonie dunt. In זבח significatur, moveri oblatam victimam huc et illuc, ad dextram et ad sinistram. In זבח, sursum tolli, et sublatam rursus deprimi; nam pluribus vicibus id fiebat. Rem sic interpretantur Judei; et Christianos docent, quoniam id non agentes, sic adumbrari eam crucem, in quam generis humani victima illa pacifica sublatam est, quam veteres victimæ omnes prænuñciabant.*”

“The heave-offering and wave-offering, as two ceremonies in the same oblation, are here distinguished. The wave-offering implies, that the victim was moved hither and thither to the right hand and to the left: the heave-offering was lifted up and down, and this was done several times. In this way the Jews explain these things, and teach the Christians, that by these acts the cross was adumbrated, upon which that Peace-offering of the human race was lifted up, which was prefigured by all the ancient victims.”

The breast and the shoulder, thus waved and heaved, were by this consecration appointed to be the priests' portion for ever; and this, as Mr. Ainsworth piously remarks, “taught the priests how, with all their heart and all their strength, they should give themselves unto the service of the Lord in his church.” Moses, as priest, received on this occasion the breast and the shoulder, which became afterward the portion of the priests, see ver. 28. and Lev. vii. 34. It is worthy of remark, that although Moses himself had no consecration to the sacerdotal office, yet he acts here as high priest, consecrates a high priest, and receives the breast and the shoulder, which were the priests' portion! But Moses was an extraordinary messenger, and derived his authority, without the medium of rites or ceremonies, immediately from God himself. It does not appear that Christ either baptized the twelve apostles, or ordained them by imposition of hands; yet, from his own infinite sufficiency, he gave them authority both to baptize, and to lay on hands, in appointing others to the work of the sacred ministry.

Verse 29. The holy garments—shall be his son's after him] These garments were to descend from father to son; and no new garments were to be made.

Verse 30. Seven days] The priest, in his consecration, was to abide seven days and nights at the door of the tabernacle keeping the Lord's watch. See Lev. viii. 33, &c.

The number seven is what is called, among the Hebrews, a number of perfection; and it is often used to denote the completion, accomplishment, fulness, or perfection of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a perfect consecration; and intimated to the priest, that his whole body and soul, his time and talents, should be devoted to the service of God and his people.

Verse 33. But a stranger shall not eat thereof] That is, no person, who was not of the family of Aaron—no Israelite and not even a Levite.

Verse 34. Burn the remainder with fire] Common, voluntary, and peace-offerings, might be eaten even on the second day, see Lev. vii. 16. xix. 5. 6. But this being a peculiar consecration, in order to qualify a person to offer sacrifices for sin, like that great sacrifice, the Paschal Lamb, that typified the atonement made by Christ, none of it was to be left till the morning, lest putrefaction should commence, which would be utterly improper in a sacrifice that was to make expiation for sin, and bring the soul into a state of holiness and perfection with God.—See the note on Exod. xii. 10.

Verse 36. Thou shalt cleanse the altar] The altar was to be sanctified for seven days: and it is likely that, on each day, previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c. removed.

Verse 37. Whatsoever toucheth the altar shall be holy.] To this our Lord refers, Matt. xxiii. 19. where he says, the altar sanctifies the gift; and this may be understood as implying, that whatever was laid on the altar, became the Lord's property, and must be wholly devoted to sacred uses; for in no other sense could such things be sanctified by touching the altar.

Verse 39. One lamb thou shalt offer in the morning] These two lambs, one in the morning, and the other in the evening, were generally termed the morning and evening daily sacrifice; and were offered from the time of their settlement in the promised land to the destruction of Jerusalem by the Romans. The use of these sacrifices, according to the Jews, was this: “The morning sacrifice made atonement for the sins committed in the night; and the evening sacrifice expiated the sins committed during the day.”

Verse 40. A tenth deal of flour] Deal signified a part, from the Anglo-Saxon *dælan*, to divide; hence *dæl*, a part, a portion taken from the whole. From Numb. xxviii. 5. we learn, that this tenth deal was the tenth part of an ephah, which constituted what is called an omer. See chap. xvi. 36. and see the note on ver. 16. of the same chapter, where an account is given of different measures of capacity among the Hebrews. The omer contained about three quarts English.

LORD: 'where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and 'the tabernacle' shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will 'sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And 'I will dwell among the children of Israel, and I will be their God.

46 And they shall know that 'I am the LORD their God that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

CHAPTER XXX.

The altar of burnt incense, 1. Dimensions, 2. Golden crown, 3. Rings and staves, 4, 5. Where placed, 6. Can. 8-10. The ransom price of half a shekel, 11-13. Who were to pay it, 14. The rich and the poor to pay alike, 15. The use to which it was applied, 16. The brazen laver, and its use, 17-21. The holy anointing oil, and its component parts, 22-25. To be applied to the tabernacle, ark, golden table, candlestick, altar of burnt offerings, and the laver, 26-28. And to Aaron and his sons, 29. Never to be applied to any other use, and none like it ever to be made, 30-32. The perfume, and how made, 34, 35. Its use, 36. Nothing similar to it ever to be made, 37, 38.

An. Exod. l. 1.
cir. Thebanus.

AND thou shalt make 'an altar * to burn incense upon: of shittim wood shalt thou make it.

q Ch. 25, 22 & 26, 6, 35. Numb. 17. 4.—r Or, Israel.—s Ch. 40, 34. 1 Kings 8, 11. 2 Chron. 5, 14 & 7, 1, 2, 3. East. 48, 5. Hag. 2, 7, 8. Mal. 3, 1.—t Lev. 2, 15 & 23, 9, 15.—Ezek. 43, 15. Lev. 23, 10. Zech. 3, 10. John 14, 17, 23. 2 Cor. 6, 16. Rev. 21, 3.—v Ch. 30, 2.—w Ch. 37, 23 & 40, 5.—x See Ver. 7, 8, 10. Lev. 4, 7, 13.

The fourth part of a hin.] The hin contained one gallon and two pints. The fourth part of this was about one quart and a quarter of a pint.

Drink-offering.] A libation poured out before the Lord.—See its meaning Lev. vi. 1, &c.

Verse 43. There will I meet with the children of Israel.] See the note on chap. xxv. 22.

Verse 44. I will sanctify—both Aaron and his sons.] So we find the sanctification by Moses, according to the divine institution, was only *symbolical*; and that Aaron and his sons must be sanctified, i. e. made holy, by God himself, before they could officiate in holy things. From this, as well as from many other things mentioned in the Sacred Writings, we may safely infer, that no designation by man only, is sufficient to qualify any person to fill the office of a minister of the sanctuary. The approbation and consecration of man have both their propriety and use; but must never be made *substitutes* for the *unction* and *inspiration* of the Almighty. Let holy men ordain, but let God sanctify; then we may expect that his church shall be built up on its most holy faith.

Verse 45. I will dwell among the children of Israel.] This is the great charter of the people of God, both under the Old and New Testaments, see chap. xxv. 8. Lev. xxvi. 11, 12. 2 Cor. vi. 16. Rev. xxi. 3. God dwells among them—he is ever to be found in his church, to enlighten, quicken, comfort, and support it—to dispense the light of life by the preaching of his word, and the influences of his Spirit, for the conviction and conversion of sinners. And he dwells in those who believe: and this is the very tenor of the New Covenant, which God promised to make with the house of Israel, see Jerem. xxxi. 31-34. Ezek. xxxvii. 24-28. Heb. viii. 7-12. and 2 Cor. vi. 16. And because God had promised to dwell in all his genuine followers, hence the frequent reference to this covenant and its privileges in the New Testament. And hence it is so frequently and strongly asserted, that every believer is a habitation of God through the Spirit, Ephes. ii. 22. That the Spirit of God witnesses with their spirits that they are the children of God, Rom. viii. 16. That the Spirit of Christ in their hearts, enables them to call God their Father, Gal. iv. 6. And that, if any man have not this Spirit, he is none of his, Rom. viii. 9, &c. And hence St. Paul states this to be the sum and substance of apostolical preaching, and the riches of the glory of the mystery of the Gospel, among the Gentiles, viz. Christ in you the hope of glory. Whom, says he, we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, Coloss. i. 27, 28.

Verse 46. And they shall know that I am the Lord their God.] That is, they shall acknowledge God, and their infinite obligations to him. In a multitude of places, in Scripture, the word *know* should be thus understood.

That I may dwell among them.] For without this acknowledgment, and consequent dependence on, and gratitude and obedience to God, they could not expect him to dwell among them.

2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the 'top thereof, and the 'sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it, under the crown of it, by the two 'corners thereof, upon the two sides of it, shalt thou make it; and they shall be for places for the staves, to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the veil, that is by the ark of the testimony, before the 'mercy-seat, that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon 'sweet 'incense, every morning: when 'he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron 'lighteth 'the lamps 'at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Rev. 8, 2.—y Heb. roof.—z Heb. walls.—a Heb. ribs.—b Ch. 25, 21, 22.—c Heb. incense of spices.—d Ver. 34. 1 Sam. 2, 25. 1 Chron. 23, 13. Luke 1, 2.—e Ch. 27, 31.—f Or, stretch up.—g Heb. cause to ascend.—h Heb. between the two corners. Ch. 12, 6.

By dwelling among the people, God shows that he would be a continual resident in their houses and in their hearts—that he would be their God—the sole object of their religious worship, to whom they should turn, and on whom they should trust in all difficulties and distresses; and that he would be to them all that the Creator could be to his creatures. That, in consequence, they should have a full conviction of his presence and blessing, and a consciousness that he was their God, and that they were his people. Thus, then, God dwells among men, that they may know him; and they must know him, that he may continue to dwell among them. He who does not experimentally know God, cannot have him as an indwelling Saviour; and he who does not continue to know, to acknowledge, love, and obey him, cannot retain him as his Preserver and Sanctifier. From the beginning of the world, the salvation of the souls of men, necessarily implied the indwelling influences of God.—Reader, hast thou this salvation? This alone will support thee in all thy travels in this wilderness, comfort thee in death, and give thee boldness in the day of judgment. "He," says an old writer, "who has pardon, may look his judge in the face."

NOTES ON CHAPTER XXX.

Verse 1. Altar to burn incense.] The Samaritan omits the ten first verses of this chapter, because it inserts them after the 32d verse of chapter xxvi.—See the note there.

Shittim wood.] The same of which the preceding articles were made, because it was abundant in those parts, and because it was very durable; hence, every where the Septuagint translation, which was made in Egypt, renders the original by ἄσβεστον, *incorruptible wood*.

Verse 2. Four-square.] That is, on the upper or under surface, as it showed four equal sides; but it was twice as high as it was broad, being twenty-one inches broad, and three feet six inches high. It was called not only the altar of incense, but also the golden altar, Numb. iv. 11. For the crown, horns, staves, &c. see on the altar of burnt-offering, chap. xxvi.

Verse 6. Before the mercy-seat that is over the testimony.] These words, in the original, are supposed to be a repetition, by mistake, of the preceding clause; the word חֲפֵצִים *hapereteth*, the veil, being corrupted, by interchanging two letters, into חֲפֵצִים *hapereteth*, the mercy-seat: and this, as Dr. Kennicott observes, places the altar of incense before the mercy-seat, and consequently in the Holy of Holies! Now this could not be, as the altar of incense was attended every day, and the Holy of Holies entered only once in the year. The five words which appear to be a repetition, are wanting in twenty-six of Kennicott's and De Rossi's MSS. and in the Samaritan. The verse reads better without them, and is more consistent with the rest of the account.

Verse 7. When he dresseth the lamps.] Prepares the wicks, and puts in fresh oil for the evening.

Shall burn incense upon it.] Where so many sacrifices were offered, it was essentially necessary to have some

9 Ye shall offer no ¹strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And ²Aaron shall make an atonement upon the horns of it, once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it is most holy unto the Lord.

11 ¶ And the Lord spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after ³their number, then shall they give every man, ⁴a ransom for his soul unto the Lord, when thou numberest them; that there be no ⁵plague among them, when thou numberest them.

13 ⁶This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (⁷a shekel is twenty gerahs:)⁸ a half shekel shall be the offering of the Lord.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.

15 The ⁹rich shall not ¹⁰give more, and the poor shall not ¹¹give less than half a shekel, when they give an offering unto the Lord, to make an ¹²atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and ¹³thou shalt appoint it for the service of the tabernacle of the congregation; that it may be ¹⁴a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17 ¶ And the Lord spake unto Moses, saying,

18 ¹⁵Thou shalt also make a laver of brass, and his foot ¹⁶also of brass, to wash ¹⁷withal: and thou shalt ¹⁸put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ¹⁹shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering, made by fire unto the Lord:

21 So they shall wash their hands and their feet, that they die not: and ²⁰it shall be a statute for ever to them, ²¹even to him and to his seed throughout their generations.

22 ¶ Moreover the Lord spake unto Moses, saying,

23 Take thou also unto thee ²²principal spices, of pure ²³myrrh five hundred ²⁴shekels, and of

1 Lev. 10. 1—4 Lev. 16. 18. & 22. 27.—1 Ch. 35. 25. Numb. 1. 2. 5. & 25. 2. 3 Sam. 24. 2.—an Heb. them that are to be numbered: See Numb. 31. 50.—a Job 22. 24. & 32. 12. Ps. 40. 7. Matt. 20. 28. Mark 10. 45. 1 Tim. 2. 6. 1 Pet. 1. 18. 19.—o 2 Sam. 24. 15.—p Matt. 17. 24.—q Lev. 27. 25. Numb. 3. 47. Eccl. 45. 12.—r Ch. 35. 25.

a Job 34. 19. Prov. 22. 2. Ephes. 6. 2. Col. 3. 25.—b Heb. multiply.—c Heb. diminish.—d Ver. 12.—e Ch. 35. 25.—f Numb. 16. 40.—g Ch. 35. 2. 1 Kings 7. 32. s Ch. 40. 7. 30.—a Ch. 40. 31. 32. Ps. 25. 6. Isai. 52. 11. John 13. 16. Hebr. 10. 22. b Ch. 25. 4.—c Cant. 4. 14. Ezek. 27. 22.—d Ps. 45. 3. Prov. 7. 17.

pleasing perfume to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh, &c. The perfume that was to be burnt on this altar is described, ver. 34. No blood was ever sprinkled on this altar, except on the day of general expiation, which happened only once in the year, ver. 10. But the perfume was necessary in every part of the tabernacle and its environs.

Verse 9. No strange incense] None made in any other way.

Nor burnt-sacrifice] It should be an altar for incense, and for no other use.

Verse 10. An atonement—once in a year] On the tenth day of the seventh month.—See Lev. xvi. 18, &c. and the notes there.

Verse 12. Then shall they give every man a ransom for his soul] This was a very important ordinance, and should be seriously considered.—See the following verse.

Verse 13. Half a shekel] Each of the Israelites was ordered to give, as a ransom for his soul, (i. e. for his life,) half a shekel, according to the shekel of the sanctuary. From this we may learn, 1. That the life of every man was considered as being forfeited to Divine Justice. 2. That the redemption-money given, which was doubtless used in the service of the sanctuary, was ultimately devoted to the use and profit of those who gave it. 3. That the standard by which the value of coin was ascertained, was kept in the sanctuary: for this appears to be the meaning of the words after the shekel of the sanctuary. 4. The shekel is here said to be twenty gerahs. A gerah, according to Maimonides, weighed sixteen barley-corns; a shekel, three hundred and twenty of pure silver. The shekel is generally considered to be equal in value to three shillings English; the redemption-money, therefore, must be about one shilling and sixpence. 5. The rich were not to give more; the poor not to give less. To signify that all souls were equally precious in the sight of God; and that no difference of outward circumstances could affect the state of the soul; all had sinned; and all must be redeemed by the same price. 6. This atonement must be made, that there might be no plague among them; intimating, that a plague or curse from God, must light on those souls for whom the atonement was not made. 7. This was to be a memorial unto the children of Israel, ver. 16. to bring to their remembrance their past deliverance, and to keep in view their future redemption. 8. St. Peter seems to allude to this, and to intimate that this mode of atonement was ineffectual in itself, and only pointed out the great sacrifice, which, in the fulness of time, should be made for the sin of the world. Ye know, says he, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, &c.

1 Pet. i. 18, 19, 20. 9. Therefore all these things seem to refer to Christ alone, and to the atonement made by his blood; and upon him who is not interested in this atonement, God's plagues must be expected to fall.—Reader, acquaint now thyself with God, and be at peace; and thereby good shall come unto thee.

Verse 18. A laver of brass] כִּיֹּר *ciyor*, sometimes signifies a cauldron, 1 Sam. ii. 16. but it seems to signify any large round vessel or basin used for washing the hands and feet. There were doubtless *cocks* or *spigots* in it, to draw off the water, as it is not likely the feet were put into it in order to be washed. The foot of the laver must mean the pedestal on which it stood.

Verse 20. They shall wash with water, that they die not] This was certainly an emblematical washing; and as the hands and the feet are particularly mentioned, it must refer to the purity of their whole conduct. Their hands, all their works; their feet, all their goings, must be washed, must be holiness unto the Lord. And this washing must be repeated every time they entered into the tabernacle, or when they came near to the altar to minister. This washing was needful, because the priests all ministered barefoot; but it was equally so, because of the guilt they might have contracted, for the washing was emblematical of the putting away of sin, or what St. Paul calls the laver of regeneration, and the renewing of the Holy Ghost, Tit. iii. 5. as the influences of the Spirit must be repeated for the purification of the soul, as frequently as any moral defilement has been contracted.

Verse 21. And it shall be a statute for ever] To continue, in its literal meaning, as long as the Jewish economy lasted; and, in its spiritual meaning, to the end of time. What an important lesson does this teach the ministers of the Gospel of Christ! Each time they minister in public, whether in dispensing the word or the sacraments, they should take heed that they have a fresh application of the grace and Spirit of Christ, to do away past transgressions or unfaithfulness, and to enable them to minister with the greater effect, as being in the divine favour, and consequently entitled to expect all the necessary assistances of the divine unction, to make their ministrations spirit and life to the people.—See on chap. xxix. ver. 20.

Verse 23. Take—unto thee principal spices] From this and the following verse we learn, that the holy anointing oil was compounded of the following ingredients:

500 shekels.—Myrrh is the produce of an oriental tree not well known, and is collected by making an incision in the tree. What is now called by this name, is precisely the same with that of the ancients.

Pure myrrh, מֵרְיָן מָרִי mar deror

sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet * calamus two hundred and fifty *shekels*.

24 And of * cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive a * hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the * apothecary: it shall be a holy anointing oil.

26 * And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: * whatsoever toucheth them shall be holy.

30 * And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me, throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make any *other* like it, after the composition of it: * it is holy, and it shall be holy unto you.

33 * Whosoever compoundeth *any* like it, or

whosoever putteth *any* of it upon a stranger, * shall even be cut off from his people.

34 ¶ And the Lord said unto Moses, * Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection * after the art of the apothecary, * tempered together, pure and holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, * where I will meet with thee: * it shall be unto you most holy.

37 And *as* for the perfume which thou shalt make, * ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 * Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAPTER XXXI.

Bezaleel appointed for the work of the tabernacle, 1-5. *Aholiab* appointed for the same, 6. The particular things on which they were to be employed, the art and mercy-seat, 7. Table, candlestick, and altar of incense, 8. Altar of burnt-offering, and the laver, 9. Priest's garments, 10. Anointing oil, and sweet incense, 11. God renews the command relative to the sanctification of the Sabbath, 12-17. Delivers to Moses the two tables of stone, 18.

AND the Lord spake unto Moses, An. Exod. lxx. i. saying, *Thammar.*

2 * See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

1. Gen. 14. Jer. 8. 22. — Psa. 45. 2. — Ch. 28. 48. — Or. per. super. — Ch. 28. 48. Numb. 25. 22. Psa. 88. 22. — 133. 2. — Ch. 40. 3. Lev. 8. 30. Numb. 7. 1. 1. Ch. 28. 48. Ch. 28. 7. — See Lev. 8. 12. 30. — a. Ver. 25. 27. — o. Ver. 28.

Sweet cinnamon, *שֶׁמֶן קִינְמָן* *kin-naman bosen*, (probably from Arabia) } 250 shekels.

Sweet calamus, *שֶׁמֶן קֶנֶף* *kenef bosen*, or sweet cane, Jer. vi. } 250 shekels.

20.—*Calamus aromaticus* }
Cassia, *קִידָה* *kidah*, (cassia lignea) brought also from Arabia } 500 shekels.

Olive oil, *שֶׁמֶן זַיִת* *shemen zayit*, one hin, about } 5 quartas.

500 shekels of the first and last, make 48 4 12 21 $\frac{1}{2}$
250 of the cinnamon and cassia . . . 24 2 6 10 $\frac{1}{2}$

Olive oil is supposed to be the best preservative of odours. As the gifts and graces of the Holy Spirit are termed the anointing of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces.—See Acts i. 5. x. 38. 2 Cor. i. 21. 1 John ii. 20, 27.

Verse 25. *After the art of the apothecary* The original *רִכְזָאֵךְ* signifies a compounder or confectioner—any person who compounds drugs, aromatics, &c.

Verse 30. *Thou shalt anoint Aaron and his sons* For the reason of this anointing, see the note on chap. xxix. 7. It seems that this anointing oil was an emblem of divine teaching, and especially of those influences by which the church of Christ was, in the beginning, guided into all truth, as is evident from the allusion to it by St. John—*Ye have an unction from the Holy One, and ye know all things.* The ANOINTING which ye have received from him abideth in you, and ye need not that any man teach you, but as the same ANOINTING teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in Him, 1 John chap. ii. 20, 21.

Verse 34. *Take unto thee sweet spices* The Holy perfume was compounded of the following ingredients:

STACTE, *שֶׁמֶן נָטָפֵף* *nataph*, supposed to be the same with what was afterward called the balm of Jericho. Stacte is the gum which spontaneously flows from the tree which produces myrrh. See the note on ver. 23.

ONYCHA, *שֶׁמֶן שֶׁחֶלֶת* *shecheleth*, allowed by the best critics to be the *unguis odoriferans*, described by Rumph, which is the external crust of the shell-fish *purpura*, or *murex*; and is the basis of the principal perfumes made in the East Indies.

GALBANUM, *חֶלְבֵּנָה* *chelbenah*, the *bubon gummiferum*, or African *ferula*: it rises with a ligneous stalk from eight to ten feet, and is garnished with leaves at each joint. The top of the stalk is terminated by an umbel of yellow flowers, which are succeeded by oblong channelled seeds, which have a thin membrane or wing on their border. When any part of the plant is broken, there issues out a little thin milk of a cream colour. The gummy resinous

juice which proceeds from this plant, is what is commonly called *galbanum*, from the *chelbenah* of the Hebrews.

FRANKINCENSE pure, *לֶבֹנָה זָכָה* *lebannah zakah*. Frankincense is supposed to derive its name from *franc*, free, because of its liberal or ready distribution of its odours. It is a dry, resinous substance, in pieces or drops of a pale yellowish white colour, a strong smell, and bitter acrid taste. The tree which produces it is not well known. *Dioscorides* mentions it as gotten in India. What is called here *pure frankincense*, is no doubt the same with the *mascula thura* of Virgil, and signifies what is *first obtained* from the tree—that which is strongest, and most free from all adventitious mixtures. For the necessity of such a perfume as that here described, see the note on ver. 7.

The Israelites were most strictly prohibited, on the most awful penalties, from making any anointing oil or perfume, similar to those described in this chapter. He that should compound such, or apply any of this to any common purpose, even to *smell to*, ver. 38. should be cut off, that is, excommunicated from his people, and so lose all right, title, and interest in the promises of God, and the redemption of Israel. From all this, we may learn, how careful the Divine Being is to preserve his own worship and his own truth, so as to prevent them from being adulterated by human inventions: for he will save men in *his own way*, and upon *his own terms*. What are called *human inventions* in matters of religion, are not only of no worth, but are, in general, deceptive and ruinous. Arts and sciences, in a certain way, may be called inventions of men; for the spirit of a man knoweth the things of a man; can comprehend, plan, and execute, under the general influence of God, every thing in which human life is immediately concerned; but *religion*, as it is the gift, so it is the invention of God: its doctrines and its ceremonies proceed from his wisdom and goodness—for HE alone could devise the plan by which the human race may be restored to his favour and image, and taught to worship him in spirit and in truth. And that worship which Himself has prescribed, we may rest assured, will be most pleasing in his sight. Nabab and Abihu offered *strange fire* before the Lord; and their destruction by the fire of Jehovah, is recorded as a lasting warning to all presumptuous worshippers, and to all who attempt to model his religion according to their own caprice, and to minister in sacred things, without that authority which proceeds from himself alone.

NOTES ON CHAPTER XXXI

Verse 2. *I have called by name Bezaleel* That is, I have particularly appointed this person to be the chief superintendent of the whole work. His name is significant, *בְּצַל־אֵל* *betsal-el*, in or under the shadow of God, meaning, under the especial protection of the Most High. He was the son of Uri, the son of Hur, the son of Caleb or Cahbi,

3 And I have ^a filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him ^a Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^b wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 ^c The tabernacle of the congregation, and ^d the ark of the testimony, and ^e the mercy seat that is thereupon, and all the ^f furniture of the tabernacle,

8 And ^g the table and his furniture, and ^h the pure candlestick with all his furniture, and the altar of incense;

9 And ⁱ the altar of burnt-offering with all his furniture, and ^j the laver and his foot,

10 And ^k the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 = And the anointing oil, and ^l sweet in-

cence for the holy place: according to all that I have commanded thee, shall they do.

12 ¶ And the Lord spake unto Moses, saying, 13 Speak thou also unto the children of Israel, saying, ^m Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I ⁿ am the Lord that doth sanctify you.

14 ^o Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for ^p whosoever doth ^q any work therein, that soul shall be cut off from among his people.

15 ^r Six days may work be done; but in the ^s seventh is the sabbath of rest, ^t holy to the Lord: whosoever doeth ^u any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath, throughout their generations, for a perpetual covenant.

17 It is ^v a sign between me and the children of Israel for ever: for ^w in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon

^a Ch. 35. 31. ^b 1 Kings 7. 14. ^c Ch. 25. 24. ^d Ch. 25. 2. ^e 35. 10, 35. ^f 36. 1. ^g Ch. 36. 5. ^h Ch. 37. 1. ⁱ Ch. 37. 6. ^j Heb. vessels. ^k Ch. 37. 10. ^l Ch. 37. 17. ^m Ch. 38. 1. ⁿ Ch. 38. 3. ^o Ch. 38. 1. ^p Ch. 38. 1. ^q Ch. 38. 1. ^r Ch. 38. 1. ^s Ch. 38. 1. ^t Ch. 38. 1. ^u Ch. 38. 1. ^v Ch. 38. 1. ^w Ch. 38. 1.

^x Ch. 30. 34. ^y 37. 22. ^z Lev. 19. 3. ^{aa} 30. ^{ab} 26. 2. ^{ac} 30. 12. ^{ad} 20. ^{ae} 44. 24. ^{af} Ch. 20. 8. ^{ag} Dent. 5. 12. ^{ah} Exod. 30. 12. ^{ai} Ch. 35. 2. ^{aj} Num. 15. 32. ^{ak} Ch. 38. 2. ^{al} Gen. 2. 2. ^{am} Ch. 22. 2. ^{an} 30. 10. ^{ao} Heb. holiness. ^{ap} Ver. 13. ^{aq} Exod. 30. 12. ^{ar} Gen. 1. 21. ^{as} 2. 2.

the son of Esron, the son of Pharez, the son of Judah. See 1 Chron. ii. 5, 9, 13, 19, 20. and the note on chap. xvii. 10.

Verse 3. *I have filled him with the Spirit of God*] See the note on chap. xxviii. 3.

In wisdom] חכמה *chocmah*, from חכם *chacam*, to be wise, skilful, or prudent, denoting the compass of mind and strength of capacity, necessary to form a wise man: hence our word *wisdom*, the power of judging what is wise or best to be done. From the Saxon *pyran*, to teach, to advise, and *bernan*, to judge; hence *pyrebon*, the doom or judgment of the well taught, wise, or prudent man.

Understanding] תבונה *tebunah*, from תבן, *ban* or *bun*, to separate, distinguish, discern, capacity to comprehend the different parts of a work, how to connect, arrange, &c. in order to make a complete whole.

Knowledge] דעת *daat*, denoting particular acquaintance with a person or thing, practical, experimental knowledge.

Verse 4. *Cunning work*] מְחָשָׁבוֹת *mechashabot*, works of invention or genius, in the gold and silversmith line.

Verse 5. *In cutting of stones, &c.*] Every thing that concerned the lapidary's, jeweller's, and carver's art.

Verse 6. *In the hearts of all that are wisehearted I have put wisdom*] So every man that had a natural genius, as we term it, had an increase of wisdom by immediate inspiration from God, so that he knew how to execute the different works which divine wisdom designed for the tabernacle and its furniture. Dark as were the heathens, yet they acknowledged that all talents, and the seeds of all arts came from God. Hence Seneca, *Instita nobis omnium artium semina, magisterque ex oculis Deus producit ingenia*.

In the same way Homer attributes such curious arts to Minerva the goddess of wisdom, and Vulcan the god of handicrafts.

Ως δὲ τις χερσὶν περιχέουσαι ἀργύρου ἀνὰ
ἥρας, οὐ ὁμοίως δίδωσι καὶ Πάλλας Ἀθήνη
Τέχων παντοίαν, χαλκίοντα δὲ ἔργα τέλει.

Olym. l. vi. v. 228.

As by some artist, to whom Vulcan gives
His skill divine, a braiding statue lives;
By Pallas taught, he frames the wondrous mould,
And o'er the silver pours the fustile gold.

Pope.

And all this the wisest of men long before them declared; when speaking of the wisdom of God he says, *I, Wisdom, dwell with Prudence, and find out knowledge of witty inventions*, Prov. viii. 12. See the note on chap. xxviii. 3. to which the reader is particularly desired to refer. There is something remarkable in the name of this second superintendent, אהליאב, *Aholiab*, the tabernacle of the father; or the father is my tabernacle; a name nearly similar in its meaning to that of *Bezaleel*, see the note on verse 1.

Verse 8. *The pure candlestick*] Called so, either because of the pure gold of which it was made, or the

brightness and splendour of its workmanship, or of the light which it imparted in the tabernacle, as the purest, finest oil was always burnt in it.

Verse 9. *The altar of burnt-offerings*] See on chap. xxvii. 1.

The laver and its foot] The pedestal on which it stood.

Verse 10. *Clothes of service*] Vestments for the ordinary work of their ministry; the holy garments, those which were peculiar to the high priest.

Verse 11. *The anointing oil*] See on chap. xxx. 23. *Sweet incense*] See on chap. xxx. 34.

Verse 13. *My sabbaths ye shall keep*] See the notes on Gen. ii. 3. Exod. xx. 8.

Verse 14. *Every one that defileth it*] By any kind of idolatrous or profane worship.

Shall surely be put to death] The magistrates shall examine into the business, and if the accused be found guilty, he shall be stoned to death.

Shall be cut off] Because that person who could so far contemn the sabbath, which was a sign to them of the rest which remained for the people of God, was of course an infidel, and should be cut off from all the privileges and expectations of an Israelite.

Verse 16. *A perpetual covenant*] Because it is a sign of this future rest and blessedness, therefore the religious observance of it must be perpetually kept up. The type must continue in force till the antitype come.

Verse 17. *Rested, and was refreshed*] God, in condescension to human weakness, applies to himself here, what belongs to man. If a man religiously rest on the sabbath, both his body and soul shall be refreshed: he shall acquire new light and life.

Verse 18. *When he had made an end of communing*] When the forty days and forty nights were ended.

Two tables of testimony] See on chap. xxiv. 1.

Tables of stone] That the record might be lasting, because it was a testimony that referred to future generations, and therefore the materials should be durable.

Written with the finger of God] All the letters cut by God himself. Dr. Winder, in his History of Knowledge, thinks it probable that this was the first writing in alphabetical characters ever exhibited to the world, though there might have been marks or hieroglyphics cut on wood, stone, &c. before this time, see chap. xvii. 14. That these tables were written, not by the commandment but by the power of God himself, the following passages seem to prove: "And the Lord said unto Moses, come up to me into the mountain, and I have thee there; and I will give thee three tables of stone which I have written, that thou mayest teach them." Exod. xxiv. 12. "And he gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God," chap. xxxi. 18. And Moses went down from the mount, and the two tables of testimony were in his hand; and the tables were written on both their sides. And the tables were the

mount Sinai, * two tables of testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

The Israelites, finding that Moses delayed his return, desire Aaron to make them gods to go before them, 1. Aaron consents, and receives their acquiescence, 2. They desire him to make them a molten calf, 3. He builds an altar before it, 4, 5, and the people offer burnt-offerings and peace-offerings, 6. The Lord commands Moses to go down, telling him that the people had corrupted themselves, 7, 8. The Lord is angry, and threatens to destroy them, 9, 10. Moses intercedes for them, 11-13. And the Lord promises to spare them, 14. Moses goes down with the tables in his hands, 15, 16. Joshua hearing the noise they made in their festival, makes some remarks on it, 17, 18. Moses coming to the camp, and seeing their idolatrous worship, is greatly displeased, throws down and breaks the tables, 19. Takes the calf, reduces it to powder, screws it upon water, and causes them to drink it, 20. Moses expostulates with Aaron, 21. Aaron vindicates himself, 22-24. Moses orders the Levites to slay the transgressors, 25-27. They do so, and 3000 fall, 28, 29. Moses returns to the Lord on the mount, and makes supplication for the people, 30-32. God threatens and yet spares, 33. Commands Moses to lead the people, and promises him the direction of an angel, 34. The people are plagued because of their sin, 35.

Am. Exod. lxx. l.

AND when the people saw that Moses * delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, * Up, make us gods, which shall * go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the * golden ear-rings, which are in the ears of your

wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron.

4 * And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made * proclamation, and said, To-morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the * people sat down to eat and to drink, and rose up to play.

7 ¶ And the Lord said unto Moses, * Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, * have corrupted themselves:

8 They have turned aside quickly out of the way which * I commanded them: they have made them a molten calf, and have worshipped

W Ch. 24. 12. & 32. 15, 16. & 34. 28, 29. Deut. 4. 13. & 5. 9, 10. 11. 9 Cor. 10. 5. & 1 Cor. 10. 7. & Deut. 9. 12. Ver. 1. Ch. 33. 1. Dan. 9. 26. & Gen. 6. 11. Ch. 23. 23. Deut. 9. 16. Judg. 17. 3, 4. 1 Kings 12. 28. Neh. 9. 18. Ps. 106. 19.

Isai. 46. 6. Acts 7. 41. Rom. 1. 23. & Lev. 26. 2, 4, 21, 27. 2 Kings 10. 26. 2 Chron. 20. 5. & 1 Cor. 10. 7. & Deut. 9. 12. Ver. 1. Ch. 33. 1. Dan. 9. 26. & Gen. 6. 11. 12. Deut. 4. 16. & 32. 5. Judg. 2. 19. Hos. 2. 9. & Ch. 30. 3, 4, 23. Deut. 8. 16.

WORK OF GOD, and the WRITING WAS THE WRITING OF GOD, graven upon the tables," ch. xxxii. 15, 16. "These words (the ten commandments,) the Lord spake in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more, BUT HE WROTE THEM ON TWO TABLES OF STONE." Deut. v. 22. It is evident therefore that this writing was properly and literally the writing of God himself. He wrote now on tables of stone, what he had originally written on the heart of man; and in mercy he placed that before his eyes, which by sin had been obliterated from his soul, and by this he shows us what, by the Spirit of Christ, must be rewritten in the mind, 2 Cor. iii. 3. and this is according to the covenant, which God long before promised to make with mankind, Jer. xxxi. 33. See also what is said on this subject, chap. xx. 1. and see chap. xxxiv. 1.

NOTES ON CHAPTER XXXII.

Verse 1. *When the people saw that Moses delayed*] How long this was before the expiration of the forty days, we cannot tell; but it certainly must have been some considerable time, as the ornaments must be collected, and the calf or ox, after having been *founded*, must require a considerable time to fashion it with the graving tool; and certainly not more than two or three persons could work on it at once. This work, therefore, must have required several days.

They gathered themselves together] They came in a tumultuous and seditious manner, insisting on having an object of religious worship made for them, as they intended, under its direction, to return to Egypt, see Acts vii. 39, 40.

As for this Moses, the man that brought us up] This seems to be the language of great contempt, and by it we may see the truth of the character given them by Aaron, verse 22. *they were set on mischief*. It is likely they might have supposed that Moses had perished in the fire, which they saw had invested the top of the mountain, into which he went.

Verse 2. *Your ear-rings*] Both men and women wore these ornaments; and we may suppose that these were a part of the spoils which they brought out of Egypt. How strange, that the very things which were granted them by an especial influence and providence of God, should be now abused to the basest idolatrous purposes; but it is frequently the case, that the gifts of God become desecrated by being employed in the service of sin. I will curse your blessings, saith the Lord, Mal. ii. 2.

Verse 3. *And all the people brake off the golden ear-rings*] The human being is naturally fond of dress, though this has been improperly attributed to the female sex alone, and those are most fond of it, who have the shallowest capacities; but on this occasion, the best of the people to idolatry was greater than even their love of dress, so that they readily stripped themselves of their ornaments, in order to get a molten god. They made some compensation for this afterward, see chap. xxxv. and the note, chap. xxxviii. 9.

Verse 4. *Fashioned it with a graving-tool*] There has been much controversy about the meaning of the word *cheret*, in the text: some make it a mould, others a garment, cloth, or apron, some a purse or bag, and others a graver. It is likely that some mould was made on this occasion; that the gold when fused, was cast into it, and that afterward it was brought into form and symmetry by the action of the chisel and graver.

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These be thy gods, O Israel] The whole of this is a most strange and unaccountable transaction. Was it possible, that the people could have so soon lost sight of the wonderful manifestations of God upon the mount? Was it possible, that Aaron could have imagined that he could make any god that could help them? And yet, it does not appear that he ever remonstrated with the people! Possibly he only intended to make them some *symbolical* representation of the divine power and energy, that might be as evident to them as the pillar of cloud and fire had been; and to which God might attach an always present energy and influence! or, in requiring them to sacrifice their ornaments, he might have supposed they would have desisted from urging their request; but all this is mere conjecture, with very little probability to support it. It must, however, be granted, that Aaron does not appear to have even designed a worship that should supersede the worship of the Most High; hence we find him making proclamation, *To-morrow is a feast to the Lord* xxxv. and we find farther, that some of the proper rites of the true worship were observed on this occasion, for they brought *burnt-offerings* and *peace-offerings*, ver. 6, 7. hence it is evident he intended that the true God should be the object of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium, the molten calf. It has been supposed that this was an exact resemblance of the famous Egyptian god Apis, who was worshipped under the form of an ox; which worship the Israelites, no doubt, saw often practised in Egypt. Some, however, think that this worship of Apis was not then established; but we have already had sufficient proof that different animals were sacred among the Egyptians; nor have we any account of any worship in Egypt, earlier than that offered to Apis, under the figure of an OX.

Verse 6. *The people sat down to eat and to drink*] The burnt-offerings were wholly consumed; the peace-offerings, when the blood had been poured out, became the food of the priests, &c. When, therefore, the strictly religious part of these ceremonies was finished, the people sat down to eat of the peace-offerings, and this they did merely as the idolaters; eating and drinking to excess. And it appears they went much farther, for it is said, *they rose up to play*, *pry, letachak*, a word of ominous import, and seems to imply here fornicating and adulterous intercourse; and in some countries the verb to play is still used precisely in this sense. In this sense the original is evidently used, Gen. xxxix. 14.

Verse 7. *Thy people have corrupted themselves*] They had not only got into the spirit of idolatry, but they had become abominable in their conduct, so that God discards them to be his: *thy people*, they have broken the covenant, and are no longer entitled to my protection and love.

it, and have sacrificed thereunto, and said, ^aThese be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, ⁱI have seen this people, and behold it is a stiff-necked people:

10 Now therefore ^alet me alone, that ⁱmy wrath may wax hot against them, and that ⁱI may consume them: and ⁱ"I will make of thee a great nation.

11 ¶ And Moses besought ^othe LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 ^pWherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^qrepent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, ⁱ"I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

14 And the LORD ^qrepented of the evil which he thought to do unto his people.

15 ¶ And ^oMoses turned, and went down from the mount, and the two tables of the testi-

mony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

16 And the ⁱtables were the work of God, and the writing was the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that ⁱhe saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

21 ¶ And Moses said unto Aaron, ⁱWhat did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my Lord wax hot: ⁱthou knowest the people, that they are set on mischief.

23 For they said unto me, ^bMake us gods, which shall go before us: for as for this Moses,

^h 1 Kings 12:28-31. ⁱ Ch. 23: 3, 5, & 34: 9. ^j Deut. 9: 6, 13, & 31: 27. ^k 2 Chron. 30: 8. ^l 1 Sam. 8: 4. ^m Acts 7: 51. ⁿ Deut. 9: 14, 18. ^o Ch. 22: 24. ^p Num. 14: 12. ^q Deut. 9: 18, 26, 29. ^r Ps. 11: 1, 2. & 108: 28. ^s Heb. the face of the LORD. ^t Num. 14: 13. ^u Deut. 9: 23. & 32: 27. ^v Ver. 11. ^w Gen. 22: 18. ^x Heb. 6: 13. ^y Gen. 12: 7, & 13: 15.

Verse 9. *A stiff-necked people*] Probably an allusion to the stiff-necked ox, the object of their worship.

Verse 10. *Now therefore let me alone*] Moses had already begun to plead with God in behalf of this rebellious and ungrateful people; and so powerful was his intercession, that even the Omnipotent represents himself as incapable of doing any thing in the way of judgment, unless his creature desisted from praying for mercy! See an instance of the prevalence of fervent intercession in the case of Abraham, Gen. xviii. 23-33. from the model of which, the intercession of Moses seems to have been formed.

Verse 14. *And the Lord repented of the evil*] This is spoken merely after the manner of men, who having formed a purpose, permit themselves to be diverted from it by strong and forcible reasons, and so change their minds relative to their former intentions.

Verse 15. *The tables were written on both their sides*] If we take this literally, it was certainly a very unusual thing; for in ancient times the two sides of the same substance were never written over. However, some rabbins suppose that by the writing on both sides is meant, the letters were cut through the tables, so that they might be read on both sides, though on one side they would appear reversed. Supposing this to be correct, if the letters were the same with those called *Hebrew* now in common use, the same, *v*, which occurs twice, and the final *mem*, *m*, which occurs twenty-three times in the ten commandments, both of these being close letters could not be cut through on both sides, without falling out, unless, as some of the Jews have imagined, they were held in by miracle; but if this ancient character were the same with the Samaritan, this thorough cutting might have been quite practicable, as there is not one close letter in the whole Samaritan alphabet. On this transaction there are the three following opinions. 1. We may conceive the tables of stone to have been thin slabs, or a kind of slate, and the writing on the backside to have been a continuation of that on the front, the first not being sufficient to contain the whole: 2. Or the writing on the backside was probably the precepts that accompanied the ten commandments: the latter were written by the Lord, the former by Moses, see the note on chap. xxxiv. 1. and 27. 3. Or the same words were written on both sides, so that when held up, two parties might read at the same time.

Verse 16. *The tables were the work of God*] Because such a law could proceed from none but himself; God alone is the fountain and author of LAW, of what is right, just, holy, and good; see the meaning of the word LAW, Exod. xii. 49.

The writing was the writing of God] For as he is the sole author of law and justice, so he alone can write them on the heart of man. This is agreeable to the spirit

of the new covenant, which God had promised to make with men in the latter days. *I will make a new covenant with the house of Israel—I will put my laws in their minds, and write them in their hearts*, Jerem. xxxi. 33. Heb. viii. 10. 2 Cor. iii. 3. That the writing of these tables was the writing of God, see proved at the conclusion of the last chapter.

Verse 17. *Joshua said—there is a noise of war in the camp.*] How natural was this thought to the mind of a military man! hearing a confused noise, he supposed that the Israelitish camp had been attacked by some of the neighbouring tribes.

Verse 18. *And he said*] That is, Moses, returned this answer to the observations of Joshua.

Verse 19. *He cast the tables out of his hands, and brake them*] He might have done this through distress and anguish of spirit, on beholding their abominable idolatry and dissolute conduct: or he probably did it emblematically, intimating thereby that, as by this act of his, the tables were broken in pieces, on which the law of God was written; so they, by their present conduct, had made a breach in the covenant, and broken the laws of their Maker.

Verse 20. *He took the calf—and burnt—and ground it to powder, &c.*] How truly contemptible must the object of their idolatry appear, when they were obliged to drink their god, reduced to powder, and strewed on the water! "But," says an objector, "how could gold, the most ductile of all metals, and the most ponderous, be stamped into dust, and strewed on water?" In Deut. ix. 21. this matter is fully explained. *I took, says Moses, your sin, the calf which ye had made, and burnt it with fire, that is, melted it down, probably into ingots or gross plates, and stamped it, that is, beat it into thin laminae, something like our gold-leaf, and ground it very small, even until it was as small as dust, which might be very easily done by the action of the hands, when beat into thin plates or leaves, as the original words עָרַשׁ עֹתֹת, and פָּרַדַּק, imply. And I cast the dust thereof into the brook, and being thus lighter than the water, it would readily float, so that they could easily see, in this reduced and useless state, the idol to which they had been lately offering divine honours, and from which they were vainly expecting protection and defence. No mode of argumentation could have served so forcibly to demonstrate the folly of their conduct, as this method pursued by Moses.*

Verse 21. *What did this people unto thee?*] It seems, if Aaron had been firm, this evil might have been prevented.

Verse 22. *Thou knowest the people*] He excuses himself by the wicked and seditious spirit of the people, intimating that he was obliged to accede to their desires.

the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame, among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his

brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 ¶ For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their sin;

1 Ver. 4—d Ch. 33. 4, 5—2 Chron. 23. 19—f Heb. those that rose up against them.—g Numb. 25. 5. Dent. 32. 9.—h Numb. 25. 11, 12, 13. Dent. 13. 6-11. & 33. 9, 10. 1 Sam. 15. 18, 22. Prov. 21. 3. Zech. 12. 2. Matt. 10. 31.—i Or, And Moses said, Consecrate yourselves to-day to the LORD, because every man hath been

against his son, and against his brother, &c.—h Heb. Fill your hands.—i 1 Sam. 12. 20, 22. Luke 15. 18.—m 2 Sam. 16. 12. Amos 5. 15.—n Numb. 25. 12—o Dent. 32. 18.—p Ch. 20. 22.

Verse 24. *I cast it into the fire, and there came out this calf.* What a silly and ridiculous subterfuge! He seems to insinuate that he only threw the mettle into the fire, and that the calf came unexpectedly out, by mere accident! The Targum of Jopathan ben Uzziel makes a similar excuse for him: "And I said unto them, whosoever hath gold, let him break it off and give it to me; and I cast it into the fire, and Satan entered into it, and it came out in the form of this calf!"

Verse 25. *Moses saw that the people were naked.* They were stripped, says the Targum, of the holy crown that was upon their heads, on which the great and precious name, *יהוה* (Jehovah), was engraved. But it is more likely that the word *phar*, implies that they were reduced to the most helpless and wretched state, being abandoned by God in the midst of their enemies. This is exactly similar to that expression, 2 Chron. xxviii. 19. *For the Lord brought Judah low, because of Ahaz king of Israel: for he made Judah naked, חרפן, hipphid, and transgressed sore against the Lord.* Their nakedness, therefore, though, in the first sense, it may imply that several of them were despoiled of their ornaments, yet it may also express their defenceless and abandoned state, in consequence of their sin.—That they could not, literally, have all been despoiled of their ornaments, appears evident from their offerings, chap. xxxv. 21, &c.

Verse 26. *Who is on the Lord's (Jehovah's) side?* That is, who among you is free from this transgression? *And all the sons of Levi, &c.* It seems they had no part in this idolatrous business.

Verse 27. *From gate to gate.* There was probably an enclosed or intrenched camp, in which the chief rulers and heads of the people were; and that this camp had two gates or outlets; and the Levites were commanded to pass from one to the other, slaying as many of the transgressors as they could find.

Verse 28. *There fell about three thousand men.* These were, no doubt, the chief transgressors, having broken the covenant, by having other gods besides Jehovah, they lost the divine protection, and then the justice of God laid hold on and slew them. Moses, doubtless, had positive orders from God for this act of justice, see ver. 27. for though through his intercession the people were spared, so as not to be exterminated as a nation, yet the principal transgressors, those who were set on mischief, ver. 22. were put to death.

Verse 29. *For Moses had said, Consecrate yourselves.* Fill your hands to the Lord. See the reason of this form of speech in the note on chap. xxix. 19.

Verse 31. *Moses returned unto the Lord.* Before he went down from the mountain, God had acquainted him with the general defection of the people, whereupon he immediately, without knowing the extent of their crime, began to make intercession for them, and God having given him a general assurance, that they should not be cut off, hastened him to go down and bring them off from their idolatry. Having descended, he finds matters much worse than he expected, and ordered three thousand of the principal delinquents to be slain; but knowing that an evil so extensive must be highly provoking in the sight of the just and holy God, he finds it highly expedient that an atonement be made for the sin; for although he had the promise of God, that, as a nation, they should not be exterminated, yet he had reason to believe, that divine justice must continue to contend with them, and prevent them from ever entering the promised land; that he was appre-

hensive that this would be the case, we may see plainly from the following verse.

Verse 32. *Forgive their sin—if not, blot me out of thy book.* It is probable that one part of Moses's work during the forty days of his residence on the mount with God, was his regulating the muster-roll of all the tribes and families of Israel, in reference to the parts they were respectively to act in the different transactions in the wilderness, promised land, &c. and this being done under the immediate direction of God, is termed *God's book*, which he had written; such muster-rolls, or registers, called also genealogies, the Jews have had from the remotest period of their history; and it is probable that God had told him, that those who should break the covenant that he had then made with them, should be *blotted out of that list*, and never enter into the promised land. All this Moses appears to have particularly in view, and without entering into any detail, immediately comes to the point which he knew was fixed, when this list or muster-roll was made, namely, that those who should break the covenant should be *blotted out*, and never have any inheritance in the promised land; therefore he says, *this people have sinned a great sin, and have made them gods of gold*; thus they had broken the covenant, see the first and second commandments: and by this, had forfeited their right to Canaan. Yet now, he adds, *if thou wilt, forgive their sin*, that they may yet attain the promised inheritance, and, *if not, blot me, I pray thee, out of thy book which thou hast written.* If thou wilt blot out their names from this register, and never suffer them to enter Canaan, blot me out also, for I cannot bear the thought of enjoying that blessedness, while my people and their posterity shall be for ever excluded. And God, in kindness to Moses, spared him the mortification of going into Canaan, without taking the people with him. They had forfeited their lives, and were sentenced to die in the wilderness; and Moses's prayer was answered in mercy to him, while the people suffered under the hand of justice. But the promise of God did not fail: for although those who sinned were blotted out of the book, yet their posterity enjoyed the inheritance.

This seems to be the simple and pure light in which this place should be viewed: and in this sense St. Paul is to be understood, Rom. ix. 3. where he says, *For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh; who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants.* Moses could not survive the destruction of his people, by the neighbouring nations, nor their exclusion from the promised land; and St. Paul, seeing the Jews about to be cut off by the Roman sword, for their rejection of the Gospel, was willing to be deprived of every earthly blessing, and even to become a sacrifice for them, if this might contribute to the preservation and salvation of the Jewish state. Both those eminent men, engaged in the same work, influenced by a spirit of unparalleled patriotism, were willing to forfeit every blessing of a secular kind, and even die for the welfare of the people. But certainly, neither of them could wish to go to eternal perdition, to save their countrymen from being cut off, the one by the sword of the Philistines, the other by that of the Romans. Even the supposition is monstrous.

On this mode of interpretation, we may at once see what is implied in the *book of life*, and being *written in*, or *blotted out* of such a book. In the public registers, all that were born of a particular tribe, were entered in the

and if not, blot me, I pray thee, out of thy book which thou hast written.

33 ¶ And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore, now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the Lord plagued the people, because they made the calf, which Aaron made.

CHAPTER XXXIII.

Moses is commanded to depart from the mount, and lead up the people toward the promised land, 1. An angel is promised to be their guide, 2. The land is described, and the Lord refuses to go with them, 3. The people mourn, and strip themselves of their ornaments, 4-6. The tabernacle or tent is pitched without the camp, 7. Moses goes to it, to consult the Lord, and the cloudy pillar descends on it, 8, 9. The people, standing at their tent doors, witness this, 10. The Lord speaks familiarly with Moses, he returns to the camp, and leaves Joshua in the tabernacle, 11. Moses pleads with God, and desires to know whom he will send to be their guide, and to be informed of the way of the Lord, 12, 13. The Lord promises that his presence shall go with them, 14. Moses pleads that the people may be taken under the divine protection, 15, 16. The Lord promises to do so, 17. Moses requests to see the divine glory, 18. And God promises to make his goodness pass before him, and to proclaim his name, 19. Shows that no man can see his glory and live, 20, but promises to put him in a cleft of the rock, and to cover him with his hand while his glory passed by, and then to remove his hand, and let him see his back parts, 21-23.

Am. Exod. 1st. 1.

Ab.

AND the Lord said unto Moses, Depart, and go up hence, thou

q. Ps. 69. 23. Rom. 9. 3.—r. Ps. 58. 8. & 139. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. & 12. 8. & 17. 8. & 20. 12. 15. & 21. 27. & 22. 19.—s. Lev. 23. 30. Ezek. 18. 4.—t. Ch. 28. 2. 14. &c. Num. 30. 16.—u. Dent. 32. 35. Amos 3. 5. &c.—v. 2 Sam. 12. 3. Acts 7. 41.—w. Ch. 32. 7.—x. Gen. 13. 7. Ch. 32. 13.—y. Ch. 32. 24. & 34. 21. Fl.

list of their respective families, under that tribe. This was the *book of life*: but when any of those died, his name might be considered as blotted out from this list. Our *baptismal registers*, which record the births of all the inhabitants of a particular parish or district, and which are properly our *books of life*; and our *bills of mortality*, which are properly our *books of death*, or the lists of those who are thus *blotted out* from our *baptismal registers*, or *books of life*, are very significant and illustrative remains of the ancient registers, or *books of life and death*, among the *Jews*, the *Greeks*, the *Romans*, and most ancient nations. It is worthy of remark, that, in China, the names of the persons who have been tried on criminal processes, are written in *two distinct books*, which are called the *book of life*, and the *book of death*; those who have been acquitted, or who have not been capitally convicted, are written in the *former*; those who have been found guilty, in the *latter*. These two books are presented to the emperor by his ministers, who, as sovereign, has a right to *erase* any name from either: to place the *living* among the *dead*, that he may die; or the *dead*, that is, the person condemned to death, among the *living*, that he may be preserved. Thus he *blots out* of the *book of life*, or the *book of death*, according to his sovereign pleasure, on the representation of his ministers, or the intercession of friends, &c. An ancient, extremely rich picture, in my own possession, representing this circumstance, painted in China, was thus interpreted to me by a native Chinese.

Verse 33. *Whoever hath sinned against me, him will I blot out!* As if the Divine Being had said, "All my conduct is regulated by infinite justice and righteousness: in no case shall the *innocent* ever suffer for the guilty: that no man may transgress through ignorance, I have given you my law, and thus publish my covenant; the people themselves have acknowledged its justice and equity, and have voluntarily ratified it. He then, that sins against me, for sin is the transgression of the law, (1 John iii. 4.) and the law must be published and known, that it may be binding, him will I blot out of my book." And is it not remarkable, that to these conditions of the covenant God strictly adhered, so that not one soul of these transgressors ever entered into the promised rest! Here was *justice*: and yet, though they deserved death, they were spared! Here was *mercy*. Thus, as far as *justice* would permit, *mercy* extended: and, as far as *mercy* would permit, *justice* proceeded. Behold, O reader, the goodness and severity of GOD! *Mercy* saves all that *justice* can spare; and *justice* destroys all that *mercy* should not save.

Verse 34. *Lead the people unto the place!* The word *place* is not in the text, and is with great propriety omitted. For Moses never led this people into that place—they all died in the wilderness, except Joshua and Caleb—but Moses led them *toward* the place, and thus the particle *unto*, here, should be understood: unless we suppose, that God designed to lead them to the borders of the land, but not to take them *into* it.

I will visit their sin! I will not destroy them, but they

and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob saying, Unto thy seed will I give it:

2 ¶ And I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 ¶ Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee; therefore, now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp,

g. Dent. 7. 22. Josh. 24. 11.—a. Ch. 3. 8.—b. Ver. 15, 17.—c. Ch. 32. 2. & 34. 2. Dent. 9. 6, 13.—d. Ch. 23. 21. & 32. 10. Num. 16. 21, 45.—e. Num. 14. 1, 28.—f. Lev. 10. 6. & 2 Sam. 19. 34. 1 Kings 21. 27. 2 Kings 19. 1. Esther 4. 1, 4. Ezra 9. 3. Job 1. 20. & 2. 12. Isai. 32. 11. Ezek. 34. 17, 23. & 36. 16.—g. Ver. 3.—h. See Num. 16. 45, 46. 1 Dent. 8. 2. Ps. 136. 23.

shall not enter into the promised land. They shall wander in the wilderness till the present generation become extinct.

Verse 35. *The Lord plagued the people!* Every time they transgressed afterward, Divine Justice seems to have remembered this transgression against them. The Jews have a metaphorical saying, apparently founded on this text: "No affliction has ever happened to Israel, in which there was not some particle of the dust of the golden calf."

1. THE attentive reader has seen enough in this chapter to induce him to exclaim, How soon a clear sky may be overcast! How soon may the brightest prospects be obscured! Israel had just ratified its covenant with Jehovah, and had received the most encouraging and unequivocal pledges of his protection and love. But they sinned, and provoked the Lord to depart from them, and to destroy the work of his hands. A little more faith, patience, and perseverance, and they should have been safely brought into the promised land. For want of a little more dependence upon God, how often does an excellent beginning come to an unhappy conclusion. Many, who were just on the borders of the promised land, and about to cross Jordan, have, through an act of unfaithfulness, been turned back to wander many a dreary year in the wilderness. Reader, be on thy guard! Trust in Christ, and watch unto prayer.

2. Many people have been greatly distressed on losing their *baptismal register*, and have been reduced, in consequence, to great political inconvenience. But still they had their *lives*, and should a living man complain? But a man may so sin, as to provoke God to cut him off; or, like a fruitless tree, be cut down, because he encumbers the ground. Or he may have sinned a *sin unto death*, 1 John v. 16, 17. that is, a sin which God will punish with *temporal* death, while he extends mercy to the soul.

3. With respect to the *blotting out* of God's book, on which there has been so much controversy, it is not evident that a soul could not be *blotted out* of a book, in which it had *never been written*? And is it not farther evident, from ver. 32, 33. that although a man *be written* in God's book, if he *sins*, he may be *blotted out*? Let him that readeth, understand: and let him that standeth, take heed lest he fall! Reader, be not high-minded, but fear. See the note on ver. 32 and 33.

NOTES ON CHAPTER XXXIII.

Verse 1. *Unto the land!* That is, toward it, or to the borders of it. See chap. xxxii. 34.

Verse 2. *I will send an angel!* In chap. xxiii. 20. God promises to send an angel to conduct them into the good land, in whom the name of God should be; that is, in whom God should dwell. See the note there. Here, he promises that an angel should be their conductor; but as there is nothing particularly specified of him, it has been thought that an ordinary angel is intended, and not that angel of the covenant promised before. And this sentiment seems to be confirmed by the following verse.

Verse 3. *I will not go up in the midst of thee!* Consequently the angel here promised to be their guide, was not that angel in whom Jehovah's name was: and so the

* and called it the Tabernacle of the congregation. And it came to pass, *that every one which sought the Lord, went out unto the tabernacle of the congregation, which was without the camp.*

8 And it came to pass, when Moses went out unto the tabernacle, *that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.*

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses.

1 Ch. 22. 42. — 1 Deut. 4. 22. 2 Sam. 21. 1. — a Num. 16. 37. — a Ch. 22. 22. & 23. 12. Ps. 91. 7. — c Ch. 31. — p Gen. 22. 30. Num. 12. 8. Deut. 34. 10.

people understood it, and hence the mourning which is afterward mentioned.

Verse 5. *Now put off thy ornaments from thee*] "The Septuagint, in their translation, suppose, that the children of Israel not only laid aside their ear-rings, and such like ornaments, in a time of professed deep humiliation before God, but their upper, or more beautiful garments too. Moses says nothing of this last circumstance; but as it is a modern practice, so it appears by their version, to have been as ancient as their time, and probably took place long before that. The Septuagint gives us this as the translation of the passage: 'The people having heard this sad declaration, mourned with lamentations. And the Lord said unto the children of Israel, Now, therefore, put off your robes of glory, and your ornaments, and I will show you the things I will do unto you. And the children of Israel put off their ornaments and robes, by the mount, by Horeb.'

"If it had not been the custom to put off their upper garments in times of deep mourning, in the days that the Septuagint translation was made, they would not have inserted this circumstance, in the account Moses gives of their mourning, and concerning which he was silent. They must have supposed too, that this practice might be in use in those elder times.

"That it is now practised in the east, appears from the account Pitts gives of the ceremonies of the Mohammedan pilgrimage to Mecca. 'A few days after this, we came to a place called Rabbock, about four days' sail on this side of Mecca, where all the haggas or pilgrims (excepting those of the female sex) do enter into *hirrawem*, or *ihram*, i. e. they take off all their clothes, covering themselves with two hirrawas, or large white cotton wrappers: one they put about their middle, which reaches down to their ankles; with the other they cover the upper part of their body, except the head; and they wear no other thing on their bodies, but these wrappers, one a pair of grimgameca, that is, *thin-soled shoes*, like sandals, the oyer leather of which covers only the toes, the insteps being all naked. In this manner, like humble penitents, they go from Rabbock, until they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree.' Page 115, 116. Presently after, he informs us, 'that the time of their wearing this mortifying habit, is about the space of seven days.' Again, (p. 138) 'It was a sight indeed, able to pierce one's heart, to behold so many thousands in their garments of humility and mortification, with their naked heads, and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expressions, and thus continuing for the space of four or five hours.'

"The Septuagint supposes, the Israelites made much the same appearance as these Mohammedan pilgrims, when Israel stood in anguish of soul at the foot of mount Horeb, though Moses says nothing of putting off any of their vestments.

"Some passages of the Jewish prophets seem to confirm the notion of their stripping themselves of some of their clothes, in times of deep humiliation, particularly Micah i. 8. *Therefore I will wail and howl: I will go stript and naked: I will make a wailing like the dragons, and mourning as the owls.*

"Saul's stripping himself, mentioned 1 Sam. xiv. 24. is perhaps to be understood of his assuming the appearance of those that were deeply engaged in devotional exercises, into which he was unintentionally brought by the prophetic influences that came upon him, and in which he saw others engaged." *Harmer's Observat.* Vol. iv. p. 172.

10 And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped, every man in his tent door.

11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, 'I know thee by name, and thou hast also found grace in my sight.'

q Ch. 24. 12. — r Ch. 22. 34. — s Ver. 17. Gen. 12. 10. Ps. 1. 6. Jer. 1. 5. John 10. 14, 15. 2 Tim. 2. 19.

The ancient Jewish commentators were of opinion, that the Israelites had the name of *Jehovah*, *rwv* inscribed on them in such a way as to ensure them the divine protection; and that this, inscribed probably on a plate of gold, was considered their choicest ornament; and that when they gave their ornaments to make the golden calf, *this* was given by many; in consequence of which they were considered as *naked and defenceless*. All the remaining parts of their ornaments, which it is likely were all emblematical of spiritual things, God commands them here to lay off; for they could not with propriety bear the symbols of the divine protection, who had forfeited that protection for their transgression.

That I may know what to do unto thee.] For it seems, that while they had these emblematical ornaments on them, they were still considered as under the divine protection. These were a *shield* to them, which God commands them to throw aside. Though many had parted with their choicest ornaments, yet not all, only comparatively a few, of the wives, daughters and sons of 600,000 men, could have been thus stripped, to make one golden calf. The major part still had these ornaments; and they are now commanded to lay them aside.

Verse 7. *Moses took the tabernacle*] *rwv* *rwv* *et haohel*, the *rwv*, or *rwv* *et hamishcen*, the tabernacle, the dwelling-place of Jehovah, see chap. xxxv. 11. for this was not as yet erected, but probably the *tent* of Moses, which was before in the midst of the camp, and to which the congregation came for judgment; and where, no doubt, God frequently met with his servant. This is now removed to a considerable distance from the camp, *two thousand cubits*, according to the Talmudists, as God refuses to dwell any longer among this rebellious people. And as this was the place, to which all the people came for justice and judgment, hence it was probably called the *tabernacle*, more properly, the *tent of the congregation*.

Verse 9. *The cloudy pillar descended*] This very circumstance precluded the possibility of deception. The cloud descending at these times, and at none others, was a full proof that it was *miraculous*, and a pledge of the divine presence. It was beyond the power of human art to counterfeit such an appearance; and let it be observed that all the people *saw* this, ver. 10. How many indubitable, and irrefragable proofs of its own authenticity and divine origin, does the Pentateuch contain!

Verse 11. *The Lord spake unto Moses face to face*] That there was no personal appearance here, we may readily conceive; and that the communications made by God to Moses, were not by *visions, ecstasies, dreams, inward inspirations, or the mediation of angels*, is sufficiently evident: we may therefore consider the passage as implying that *familiarity and confidence* with which the Divine Being treated his servant; and that he spake with him by articulate sounds, in his own language, though no *shape or similitude* was then to be seen.

Joshua, the son of Nun, a young man] There is a difficulty here: Joshua certainly was not a young man in the literal sense of the word; "but he was called so," says Mr. Ainsworth, "in respect of his service, not of his years; for he was now above fifty years old, as may be gathered from Josh. xxiv. 29. But because *ministry and service* are usually by the younger sort, all *servants* are called *young men*, Gen. xiv. 24." — See also Gen. xxxii. 7. and xli. 12. Perhaps the word *naqr*, here translated *young man*, means a *single person, one unmarried*.

Verse 12. *Moses said unto the Lord*] We may suppose, that after Moses had quitted the tabernacle, he went to the camp, and gave the people some general information relative to the conversation he lately had with the Lord; after which, he returned to the tabernacle or tent, and began to plead with God, as we find in this and the following verses.

13 Now therefore, I pray thee, 'if I have found grace in thy sight, ^dshow me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is ^ethy people.

14 And he said, ^eMy presence shall go with thee, and I will give thee ^erest.

15 And he said unto him ^fIf thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? ^gis it not in that thou goest with us? ^hso shall we be separated, I and thy people, from all the people that ⁱare upon the face of the earth.

17 And the Lord said unto Moses, ^jI will do this thing also that thou hast spoken: for ^kthou hast found grace in my sight, and I know thee by name.

¹ Ch. 24. 9.—² Ps. 25. 4. & 27. 11. & 28. 11. & 113. 32.—³ Deut. 8. 26. 28. Joel 2. 17.—⁴ Ch. 13. 21. & 40. 34-35. Isai. 63. 9.—⁵ Deut. 3. 20. Josh. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11.—⁶ Ver. 2. Ch. 31. 9.—⁷ Numb. 14. 14.—⁸ Ch. 24. 16. Deut. 4. 7, 9. 1 Sam. 7. 23. 1 Kings 8. 23. Ps. 137. 26.

Thou hast not let me know, &c.] As God had said, *he would not go up with this people*, Moses wished to know *whom* he would send with him, as he had only said, in general terms, that he would send an angel.

Verse 13. *Show me now thy way*] Let me know the manner in which thou wouldst have this people led up and governed, because this nation is *thy people*, and should be governed and guided in *thy own way*.

Verse 14. *My presence shall go with thee*] וְאֶנִּי אֶלְכֶּם פָּנָי יֵשֶׁעַ, *my faces shall go*. I shall give thee manifestations of my grace and goodness through the whole of thy journey. I shall vary my appearances for thee, as thy necessities shall require.

Verse 15. *If thy presence go not*] אִם אֵין פָּנַי עִמָּךְ *im ein paneyca holcim, if thy faces do not go*. If we have not manifestations of thy peculiar providence and grace, carry us not up hence. Without supernatural assistance, and a most particular providence, he knew that it would be impossible either to govern such a people, or support them in the desert; and therefore he wishes to be well assured on this head, that he may lead them up with confidence, and be able to give them the most explicit assurances of support and protection. But by what means should these manifestations take place? This question seems to be answered by the prophet, Isai. lxiii. 9. *In all their affliction he was afflicted, and the Angel of his presence, וְאֶנִּי פָנָיו, of his faces, saved them*. So we find, that the goodness and mercy of God were to be manifested by the *Angel of the covenant*, the Lord Jesus, the Messiah: and this is the interpretation which the Jews themselves give of this place. Can any person lead men to the typical Canaan, who is not himself influenced and directed by the Lord? And of what use are all the means of grace, if not crowned with the *presence and blessing* of the God of Israel! It is on this ground, that Jesus Christ hath said, *Where two or three are gathered together in my name, I am in the midst of them*, Matt. xviii. 20. Without which, what would *preachings, prayers*, and even *sacraments*, avail?

Verse 16. *So shall we be separated*] By having this divine protection, we shall be saved from idolatry, and be preserved in thy truth, and in the true worshiping of thee: and thus shall we be separated from all the people that are upon the face of the earth, as all the nations of the world, the Jews only excepted, were at this time idolaters.

Verse 17. *I will do this thing also*] My presence shall go with thee, and I will keep thee separate from all the people of the earth.—Both these promises have been remarkably fulfilled. God continued miraculously with them, till he brought them into the promised land; and from the day in which he brought them out of Egypt, to the present day, he has kept them a *distinct, unmixed* people! Who can account for this on any principle but that of a continual especial providence, and a constant divine interference? The Jews have ever been a people *fond of money*; had they been mingled with the people of the earth, among whom they have been scattered, their secular interests would have been greatly promoted by it; and they who have sacrificed every thing besides to their love of money, on this point have been incorruptible! They chose, in every part of their dispersions, rather to be a poor, despised, persecuted people, and continue separate from all the people of the earth, than to enjoy ease and affluence by becoming mixed with the nations. For what great purposes must God be preserving this people! for it does not appear that any moral principle binds them together—

18 ¶ And he said, I beseech thee show me ^athy glory.

19 And he said, ^bI will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, ^cand will be ^dgracious, to whom I will be gracious, and I will show mercy on whom I will show mercy.

20 And he said, Thou canst not see my face: for ^ethere shall no man see me, and live.

21 And the Lord said, Behold, ^fthere is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee ^gin a cleft of the rock, and will ^hcover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall ⁱnot be seen.

¹ Gen. 18. 21. James 5. 16.—² Ver. 12.—³ Ver. 20. 1 Tim. 6. 16.—⁴ Ch. 24. 6, 7. Jer. 21. 14.—⁵ Rom. 9. 15, 16, 18.—⁶ Rom. 4. 4, 15.—⁷ Gen. 32. 30. Deut. 6. 24. Job. 6. 22. & 13. 22. Isai. 6. 5. Rev. 1. 16, 17. See Ch. 24. 10.—⁸ Isai. 2. 21.—⁹ Ps. 91. 1, 2. 1 Ver. 20. John 1. 18.

they seem lost to this; and yet, in opposition to their interests, for which, in other respects, they would sacrifice every thing, they are still kept distinct from all the people of the earth, and for this, an especial providence can alone account.

Verse 18. *Show me thy glory*] Moses probably desired to see that which constitutes the peculiar glory or excellence of the divine nature, as it stands in reference to man. By many this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was now doing had the most important and gracious designs, which at present he could not distinctly discover; therefore he desires God to show him his glory. God graciously promises to indulge him in this request as far as possible, by *proclaiming his name, and making all his goodness pass before him*, verse 19. But at the same time he assures him, that he could not see his face—the fulness of his perfections, and the grandeur of his designs—and *live*; as no human being could bear, in the present state, this full discovery. But he adds, *thou shalt see my back parts*, אַחֲרַי אֶרְאֶה *et achoray*; probably meaning, that appearance which he should assume in aftertimes, when it should be said, *God is manifest in the flesh*. This appearance did take place; for we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a human similitude. John may have had this in view when he said, *The Word was made flesh, and dwelt among us, full of grace and truth, and we beheld his glory*. What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

Verse 19. *I will make all my goodness pass before thee*] Thou shalt not have a sight of my justice, for thou couldst not bear the infinite splendour of my purity; but I shall show myself to thee as the Fountain of inexhaustible compassion—the sovereign Dispenser of my own mercy, in my own way; being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.

I will proclaim the name of the Lord] See the note, chap. xxxiv. 6.

Verse 20. *No man can see me, and live*] The splendour would be insufferable to man: he only, whose mortality is swallowed up of life, can see God as he is; see 1 John iii. 2. From some disguised relation of the circumstances mentioned here, the fable of *Jupiter and Semele* was formed: she is reported to have entreated Jupiter to show her his glory, who was at first very reluctant, knowing that it would be fatal to her; but, at last, yielding to her importunity, he discovered his divine majesty, and she was consumed by his presence. This story, is told by Ovid, in his *Metamorphoses*, book iii. fable iv. 5.

Verse 21. *Behold, there is a place by me*] There seems to be a reference here to a well-known place on the mount, where God was accustomed to meet with Moses. This was a rock, and it appears there was a cleft or cave in it, in which Moses was to stand, while the Divine Majesty was pleased to show him all that human nature was capable of bearing; but this appears to have referred more to the counsels of his mercy and goodness, relative to his purpose of redeeming the human race, than to any visible appearance of the Divine Majesty itself.—See the note on ver. 18.

1. THE conclusion of this chapter is very obscure; we can scarcely pretend to say, in any precise manner, what it means:—and it is very probable that the whole concerned Moses alone. He was in great perplexity and doubt—he was afraid that God was about to abandon this people;

will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 ¶ And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art, shall see the work of the Lord: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee

Ch. 1. 21. 7. Ch. 23. 15. 16. Ch. 33. 3. 4. Deut. 22. 2. 3. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

of stone. Then he wrote all in a book, chap. xxiv. 4, which was called the book of the covenant, ver. 7. After this there was a second going up of Moses, Aaron, Nadab, Abihu, and the seventy elders, chap. xxiv. 9, when that glorious discovery of God, mentioned in verses 10 and 11. of the same chapter, took place. After their coming down, Moses is again commanded to go up: and God promises to give him tables of stone, containing a law and precepts, ver. 12. This is the first place these tables of stone are mentioned; and thus it appears that the ten commandments, and several other precepts, were given to, and accepted by, the people, and the covenant sacrifice offered, chap. xxiv. 5. before the tables of stone were either written or mentioned. It is very likely that the commandments, laws, &c. were first published by the Lord, in the hearing of the people; repeated afterward by Moses, and the ten words or commandments, containing the sum and substance of the whole, afterward written on the first tables of stone, to be kept for a record in the ark. These being broken, as it is related, chap. xxxii. 19. Moses is commanded to hew out two tables like to the first, and bring them up to the mountain, that God might write upon them what he had written on the former, chap. xxxiv. 1. And that this was accordingly done, see the preceding part of this note.

Verse 6. *And the Lord passed by, and proclaimed, The Lord, &c.* It would be much better to read this verse thus; "And the Lord passed by before him, and proclaimed, JEHOVAH"—that is, showed Moses, fully, what was implied in this august name. Moses had requested God to show him his glory, see the preceding chapter, 18th verse, and God promised to proclaim, or fully declare the name, JEHOVAH, verse 19. by which proclamation or interpretation, Moses should see how God would "be gracious to whom he would be gracious;" and how he would "be merciful to those to whom he would show mercy." Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word JEHOVAH, *Jehovah, Yehua, Yehosh, or Yeh, Jeus, Jao, Iao, Jhuah, and Jove*; for it has been as variously pronounced, as it has been differently interpreted. Some have maintained that it is utterly inexplicable. These of course have offered no mode of interpretation. Others say, that it implies the essence of the divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation: the letter *Yod*, standing for the Father, *He*, for the Son, and *Vau*, (the connecting particle) for the Holy Spirit; and they add, that the *he*, being repeated in the word, signifies the human nature united to the divine in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men have discovered that God himself interprets this name in verses 8, and 7. of this chapter! "And the Lord passed by before him, and proclaimed *JEHOVAH*, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." These words contain the proper interpretation of the venerable and glorious name JEHOVAH.

But it will be necessary to consider them in detail. The different names in this and the following verse, have been considered as so many attributes of the Divine Nature. Commentators divide them into eleven, thus: 1. JEHOVAH

this day: behold, 'I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one eat of his sacrifice;

16 And thou take of their daughters unto

Ch. 23. 24. Deut. 12. 3. Judg. 2. 2.—Hab. ii. 1.—Deut. 7. 6. & 12. 2. Judg. 2. 25. 2 Kings 18. 4. & 23. 14. 2 Chron. 21. 1. & 28. 2. 4.—Isa. 2. 8. & 57. 12.—Ch. 23. 5.—Ver. 12.—Q. Deut. 32. 16. Judg. 2. 17. Jer. 2. 2. Ezek. 4. 2.—Numb. 33. 2. 1 Cor. 10. 27.—Ps. 105. 23. 1 Cor. 5. 4. 7, 10.—Deut. 7. 2. 1 Kings 11. 2. Ezra 9. 2. Neh. 13. 25.

CHUM, the merciful Being, who is full of tenderness and compassion. 4. *JEHOVAH*, the gracious One: *He*, whose nature is goodness itself—the loving God. 5. *JEHOVAH*, long-suffering, the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long, and is kind. 6. *JEHOVAH*, the great or mighty One. 7. *JEHOVAH*, the bountiful Being: He who is abundant in his beneficence. 8. *JEHOVAH*, the Truth, or true One: He alone who can neither deceive nor be deceived—who is the Fountain of truth, and from whom all wisdom and knowledge must be derived. 9. *JEHOVAH*, the preserver of bountifulness: He whose beneficence never ends, keeping mercy for thousands of generations—showing compassion and mercy while the world endures. 10. *JEHOVAH*, the one who bears away iniquity and transgression and sin; properly the Remover, the Pardoner, the Forgiver, the Being whose prerogative alone it is to forgive sin, and save the soul. 11. *JEHOVAH*, the righteous Judge, who distributes justice with an impartial hand; with whom no innocent person can ever be condemned. 12. *JEHOVAH*, the one who visits iniquity; he who punishes transgressors, and from whose justice no sinner can escape. The God of retributive and vindictive justice.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH: and are, as we have before seen, the proper interpretation of it: but the meaning of several of these words has been variously understood.

Verse 7. *That will by no means clear the guilty* This last clause is rather difficult: literally translated, it signifies, in clearing he will not clear. But the Samaritan reading *he lo*, to him, instead of the negative *he lo*, not, renders the clause thus, *With whom the innocent shall be innocent*; i. e. an innocent or holy person shall never be treated as if he were a transgressor, by this just and holy God. The Arabic version has it, *He justifies, and is not justified*; and the Septuagint is nearly as our English text, *and he doth not purify the guilty*. The Alexandrian copy of the Septuagint, edited by Dr. Grabe, has, *and he doth not purify the guilty, and the guilty he will not cleanse with a purification offering*. The Coptic is to the same purpose. The Vulgate is a paraphrase, *nihilusque apud le, per se innocens est*; "and no person is innocent by or of himself before thee." This gives a sound theologic sense, stating a great truth, *That no man can make an atonement for his own sins, or purify his own heart: and, that all have sinned and come short of the glory of God*.

Verse 9. *O Lord, let my Lord, I pray thee go among us* The original is not *my Jehovah*, but *my Adonai*, in both these places, and seems to refer particularly to the Angel of the Covenant, the Messiah.—See the note on Gen. xv. 8.

Verse 10. *I will do marvels* This seems to refer to what God did in putting them in possession of the land of Canaan, causing the walls of Jericho to fall down—making the sun and moon to stand still, &c. and thus God made his covenant with them, binding himself to put them in possession of the promised land; and binding them to observe the precepts laid down in the following verses, from the 11th to the 26th inclusive.

Verse 12. *Ye shall destroy their images* See the subjects of this and all the following verses, to the 26th, treated at large, in the notes on chap. xxiii.

34 But when Moses went in before the Lord to speak with him, he took the veil off until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

CHAPTER XXXV.

Moses assembles the congregation to deliver to them the commandments of God, 1. Directions concerning the sabbath, 2, 3. *Pre-vill offerings of gold, silver, brass, &c. for the tabernacle, 4-7. Of oil and spices, 8. Of precious stones, 9. Proper attire to be employed, 10. The tabernacle and its tent, 11. The ark, 12. Table of the show-bread, 13. Candlestick, 14. Altar of incense, 15. Altar of burnt-offering, 16. Hangings, pins, &c. 17, 18. Clothes of service, and holy eunuchs, 19. The people cheerfully bring their ornaments, as offerings to the Lord, 20-22; together with blue, purple, scarlet, &c. 23, 24. The women spin, and bring the produce of their skill and industry, 25, 26. The rulers bring precious stones, &c. 27, 28. All the people offer willingly, 29. Bezaleel and Aholiab appointed to conduct and superintend all the work of the tabernacle, for which they are qualified by the spirit of wisdom, 30-35.*

As Exod. lvi. 1. *Read.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them.

2 ¶ Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

¶ 1 Cor. 15. 16-17. 2 Cor. 5. 14-15. 16. Lev. 23. 3. Num. 15. 32-34. Deut. 10. 12. 13. 14-15. Heb. 4. 10. 12. 13-14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

because they could not bear to look on the brightness of his countenance; but when he entered into the tabernacle, to converse with the Lord, he removed this veil, var. 34. St. Paul, 2 Cor. iii. 7, &c. makes a very important use of the transactions recorded in this place. He represents the brightness of the face of Moses as emblematical of the glory or excellence of that dispensation; but he shows that however glorious or excellent that was, it had no glory when compared with the superior excellence of the Gospel. As Moses was glorious in the eyes of the Israelites, but that glory was absorbed and lost in the splendour of God, when he entered into the tabernacle, or went to meet the Lord upon the mount, so the brightness and excellence of the Mosaic dispensation are eclipsed and absorbed in the transcendent brightness or excellence of the Gospel of Christ. One was the shadow, the other is the substance. One showed sin in its exceeding sinfulness, together with the justice and immaculate purity of God; but in, and of itself, made no provision for pardon or sanctification. The other exhibits Jesus, the Lamb of God, typified by all the sacrifices under the law, putting away sin by the sacrifice of himself; reconciling God to man, and man to God; diffusing his Spirit through the souls of believers, and cleansing the very thoughts of their hearts by his inspiration, and causing them to perfect holiness in the fear of God. The one seems to shut heaven against mankind, because by the law was the knowledge, not the cure of sin; the other opens the kingdom of heaven to all believers. The former was a ministration of death; the latter a dispensation of life. The former ministered terror, so that even the high priest was afraid to approach, the people withdrew and stood afar off, and even Moses, the mediator of it, exceedingly feared and trembled; by the latter we have boldness to enter into the holiest through the blood of Jesus, who is the end of the law for righteousness, justification, to every one that believeth. The former gives a partial view of the divine nature; the latter shows God as he is,

"Full of light in his whole round of rays complete."

The apostle farther considers the veil on the face of Moses, as being emblematical of the metaphorical nature of the different rites and ceremonies of the Mosaic dispensation, each covering some spiritual meaning, or a spiritual subject; and that the Jews did not lift the veil to penetrate the spiritual sense, and did not look to the end of the commandment, which was to be abolished; but rested in the letter, or literal meaning, which conferred neither light nor life.

He considers the veil also as being emblematical of that state of intellectual darkness into which the Jewish people, by their rejection of the Gospel, were plunged, and

5 Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair.

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise-hearted among you shall come and make all that the Lord hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The ark, and the staves thereof, with the mercy seat, and the veil of the covering;

13 The table, and his staves, and all his vessels, and the show-bread;

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And the incense altar and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels, the layer and his foot;

17 The hangings of the court, his pillars,

¶ 1 Cor. 15. 16-17. 2 Cor. 5. 14-15. 16. Lev. 23. 3. Num. 15. 32-34. Deut. 10. 12. 13. 14-15. Heb. 4. 10. 12. 13-14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.

from which they have never yet been recovered. When a Jew, even at the present day, reads the law in the synagogue, he puts over his head an oblong woollen veil with four tassels at the four corners, which is called the *talit* or *thalet*: this is a very remarkable circumstance, as it appears to be an emblem of the intellectual veil referred to by the apostle, which is still upon their hearts when Moses is read; and which prevents them from looking to the end of that which God designed should be abrogated, and which has been abolished by the introduction of the Gospel. The veil is upon their hearts, and prevents the light of the glory of God from shining into them; but we all, says the apostle, speaking of believers in Christ, *with open face, without any veil, beholding as in a glass the glory of God, are changed into the same image, from glory to glory by the Spirit of the Lord*, 2 Cor. iii. 18. Reader, dost thou know this excellence of the religion of Christ? once thou wert darkness, art thou now light in the Lord? Art thou still under the letter that killeth? Or under the spirit that giveth life? Art thou a slave to sin? Or a servant of Christ? Is the veil on thy heart? Or hast thou found redemption in his blood, the remission of sins? Knowest thou not these things? Then, may God pity, enlighten, and save thee!

NOTES ON CHAPTER XXXV.

Verse 1. *And Moses gathered*] The principal subjects in this chapter have been already largely considered in the notes on chapters xxv. xxvi. xxvii. xxviii. xxix. xxx. and xxxi. and to those the reader is particularly directed to refer, together with the parallel texts in the margin.

Verse 3. *Ye shall kindle no fire*] The Jews understand this precept as forbidding the kindling of fire, only for the purpose of doing work or dressing victuals; but to give them light and heat, they judge it lawful to light a fire on the sabbath-day; though themselves rarely kindle it: they get Christians to do this work for them.

Verse 5. *An offering*] A *terumah* or heave-offering, see Lev. vii. 1, &c.

Verses 5 and 6. See on these metals and colours, chap. xxv. 3, 4, &c.

Verse 7. *Rams' skins, &c.*] See ch. xxv. 5.

Verse 8. *Oil for the light*] See ch. xxv. 6.

Verse 9. *Onyx stones*] See ch. xxv. 7.

Verse 11. *The tabernacle*] See ch. xxv. 8.

Verse 12. *The ark*] See ch. xxv. 10-17.

Verse 13. *The table*] See ch. xxv. 23-28.

Verse 14. *The candlestick*] See ch. xxv. 31-39.

Verse 15. *The incense altar*] The golden altar, see ch. xxx. 1-10.

Verse 16. *The altar of burnt-offering*] The brazen altar, see chap. xxvii. 1-6.

and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 *The clothes of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 † And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one * whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord.

23 And * every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass, brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were * wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom, spun goats' hair.

27 And * the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And * spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a * willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

30 † And Moses said unto the children of Israel, See, * the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship:

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he, and * Aholiab, the son of Ahisamach, of the tribe of Dan:

35 Them hath he * filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

CHAPTER XXXVI.

Moses appoints Bezaleel, Aholiab, and their associates, to the work, and delivers to them the free-will offerings of the people, 1-3. The people bring offerings more than are needed for the work, and are only restrained by the proclamation of Moses, 4-7. The curtains, their loops, taches, &c. for the tabernacle, 8-18. The covering for the tent, 19. The boards, 20-23. The bars, 24-26. The wall and its pillars, 27, 28. The hangings and their pillars, 29, 30.

THEN wrought Bezaleel and Aholiab, and every * wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the * sanctuary, according to all that the Lord had commanded.

A. M. 2514.
B. C. 1490.
An. Exod. li. 1.
Terri to Ador.

q Ch. 31. 18. & 32. 1. 41. Numb. 4. 5. 6. & c.—r Ver. 5. 22. 23. 29. Ch. 35. 2. & 35. 2. 1 Chron. 28. 2. & 29. 1. 2 Kings 7. 27. 2 Cor. 8. 12. & 9. 7.—s 1 Chron. 28. 2. Ch. 31. 2. & 32. 1. 2 Kings 22. 7. Prov. 31. 13. 22. 34.—t 1 Chron. 29. 2.

Verse 17. *The hangings of the court*] Exod. xxvii. 9.

Verse 19. *The clothes of service*] Probably aprons, towels, and such like, used in the common service, and different from the vestments for Aaron and his sons. See these latter described, chap. xxviii. 1, &c.

Verse 21. *Every one whose heart stirred him up*] Literally, *whose heart was lifted up*, whose affections were set on the work, being cordially engaged in the service of God.

Verse 22. *As many as were willing-hearted*] For no one was forced to lend his help in this sacred work; all was a free-will offering to the Lord.

Bracelets, *nn chach*, whatever hooks together, ornaments for the wrists, arms, legs, or neck.

Ear-rings, *nn nazem*, see this explained Gen. xxiv. 22. *Rings*, *nn tabbath*, from *yab tabd*, to penetrate, enter into, probably rings for the fingers.

Tablets, *nn cumaz*, a word only used here and in Numb. xxxi. 50. supposed to be a girdle to support the breasts.

Verse 25. *All the women that were wise-hearted did spin*] They had before learned this art, they were wise-hearted, and now they practise it, and God condescends to require and accept their services. In building this house of God all were ambitious to do something, by which they might testify their piety to God, and their love for his worship.

Verse 27. *The rulers brought onyx stones*] These being persons of consequence, might be naturally expected to furnish the more scarce and costly articles. See how all join in this service! The men worked and brought offerings, the women spun and brought their ornaments, the rulers united with them, and delivered up their jewels! and all the children of Israel brought a willing offering unto the Lord.

Verse 30. *The Lord hath called by name Bezaleel*] See this subject discussed at large in the note on chap. xxxi. 3.

1. From the nature of the offerings made for the service of the tabernacle, we see of what sort the spoils were which the Israelites brought out of Egypt, gold, silver, brass, blue, purple, scarlet, fine linen, rams' skins dyed red, what we call badgers' skins, oil, spices, incense, oyls

stones, and other stones, the names of which are not here mentioned. They must also have brought looms, spinning-wheels, instruments for cutting precious stones, anvils, hammers, furnaces, melting-pots, with a vast variety of tools for the different artists employed on the work of the tabernacle, viz. smiths, joiners, carvers, gilders, &c. &c.

2. God could have erected his tabernacle without the help or skill of man: but he condescended to employ him. As all are interested in the worship of God, so all should bear a part in it; here God employs the whole congregation; every male and female, with even their sons and their daughters, and the very ornaments of their persons, are given to raise and adorn the house of God. The women who had not ornaments, and could neither give gold nor silver, could spin goats' hair, and the Lord graciously employs them in this work, and accepts what they can give and what they can do, for they did it with a willing mind; they were wise of heart, had learned a useful business, their hearts were lifted up in the work, ver. 21. and all felt it a high privilege to be able to put only a nail in the holy place. By the free-will offerings of the people, the tabernacle was erected, and all the costly utensils belonging to it provided. This was the primitive mode of providing proper places for divine worship; and as it was the primitive, so it is the most rational mode. Taxes levied by law, for building or repairing churches, were not known in the ancient times of religious simplicity. It is an honour to be permitted to do any thing for the support of public worship: and he must have a strange, unfeeling, and ungodly heart, who does not esteem it a high privilege to have a stone of his own laying or procuring in the house of God. How easily might all the buildings necessary for the purpose of public worship be raised, if the money that is spent in needless self-indulgence by ourselves, our sons, and our daughters, were devoted to this purpose! By sacrifices of this kind the house of the Lord would be soon built, and the top-stones brought on with shouting grace! unto it.

NOTES ON CHAPTER XXXVI.

Verse 1. *Then wrought, &c.*] The first verse of this chapter should end the preceding chapter; and this should begin with verse the second: as it now stands, it does not make a very consistent sense. By reading the first word

3 And Moses called Bezaleel and Aholiab, *and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it:*

3 And they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 ¶ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, 'The people bring much more than enough for the service of the work, which the Lord commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise-hearted man among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with cherubims of cunning work made he them.*

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one curtain to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the utter-

most edge of the curtain, in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass, to couple the tent together, that it might be one.

19 ¶ And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.

20 ¶ And he made boards for the tabernacle of shittim wood standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards.

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them, in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a veil of blue, and purple, and scarlet, and fine twined linen: *with cherubims made he it of cunning work.*

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold:

• Ch. 25. 2, 26. 1 Chron. 25. 5-4 Ch. 25. 27.-4 2 Cor. 4. 2, 5.-f Ch. 25. 1.-g Ch. 25. 5.-h Ch. 25. 7.-i Ch. 25. 14.-k Ch. 25. 15.

l Heb. twined.—m Heb. two sockets, two sockets under one board.—n Ch. 25. 26.—o Ch. 25. 31.

way, *vedeah*, then wrought, in the future tense, instead of the past, the proper connexion will be preserved; for all grammarians know that the conjunction *vau*, is often *conversive*; i. e. it turns the *preter* tense of those verbs to which it is prefixed, into the *future*, and the *future* into the *preter*: this power it evidently has here; and joined with the last verse of the preceding chapter, the connexion will appear thus: chap. xxv. ver. 30, &c. *The Lord hath called by name Bezaleel and Aholiab; them hath he filled with wisdom of heart to work all manner of work*, chap. xxvi. ver. 1. *And Bezaleel and Aholiab shall work, and every wise-hearted man, in whom the Lord put wisdom.*

Verse 5. *The people bring much more than enough*] With what a liberal spirit do these people bring their free-will offerings unto the Lord! Moses is obliged to make a proclamation to prevent them from bringing any more, as there was at present more than enough! Had Moses been intent upon gain, and had he not been perfectly disinterested, he would have encouraged them to continue their contributions, as thereby he might have multiplied to himself gold, silver, and precious stones. But he was doing the Lord's work, under the inspiration of the divine Spirit, and therefore he sought no secular gain. Indeed this one circumstance is an ample proof of it.—Every thing necessary for the worship of God will be cheerfully provided by a people whose hearts are in that worship. In a state

where all forms of religion, and modes of worship, are tolerated by the laws, it would be well to find out some less exceptionable way of providing for the national clergy than by *tithes*. Let them by all means have the provision allowed them by the law; but let them not be needlessly exposed to the resentment of the people, by the mode in which this provision is made, as this often alienates the affections of their flocks from them, and exceedingly injures their usefulness.

Verse 8. *Cherubim of cunning work*] See on chap. xxvi. ver. 18. Probably the word means no more than *figures* of any kind, wrought in the *diaper* fashion, in the loom, or by the needle in *embroidery*, or by the *chisel* or *graving-tool*, in wood, stone, or metal, see on chap. xxv. 18. This meaning Houbigant and other excellent critics contend for. In some places the word seems to be restricted to express a particular figure then well known; but in many other places it seems to imply any kind of figure commonly formed by sculpture on stone, by carving on wood, by engraving upon brass, and by weaving in the loom, &c.

Verse 9. *The length of one curtain*] Concerning these curtains, see chap. xxvi. 1, &c.

Verse 20. *And he made boards*] See the notes on chap. xxvi. 15, &c.

Verse 31. *He made bars*] See on chap. xxvi. 25, &c.

Verse 35. *He made a veil*] See on chap. xxvi. 31, &c.

their hooks were of gold; and he cast for them four sockets of silver.

37 ¶ And he made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.

CHAPTER XXXVII.

Bezaleel and Aholiab make the ark, 1-6. The mercy seat, 6. The pure gold, 7-9. The table of the show-bread, 10-15; and its vessels, 16. The candlestick, 17-24. The golden altar of incense, 25-26. The holy anointing oil and perfume, 26.

As Read, Sec. 1. Verse 1. To read. **A**ND Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece, made he them, on the two ends of the mercy seat.

8 One cherub on the end, on this side, and another cherub on the other end, on that side: out of the mercy seat he made the cherubims, on the two ends thereof.

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward, were the faces of the cherubims.

10 ¶ And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a hand breadth round about; and he made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

Ch. 37. 25.—a Heb. the work of a gold-worker, or embroiderer.—Ch. 37. 16. (Ch. 37. 17.—a Or, out of, &c.—b Or, out of, &c.—c Ch. 37. 25.—d Ch. 37. 25.)

Verse 37. *Hanging for the door*] See on chap. xxvi. 36.

Verse 38. *The five pillars of it with their hooks*] Their capitals. See the note on chap. xxvi. 32.

THERE is scarcely any thing particular in this chapter that has not been touched on before; both it and the following to the end of the book, being, in general, a repetition of what we have already met in detail, in the preceding chapters from the xxvth to the xxxist inclusive, and to those the reader is requested to refer. God had before commanded this work to be done, and it was necessary to record the execution of it, to show that all was done according to the pattern shown to Moses: without this detailed account, we should not have known whether the work had ever been executed according to the directions given.

At the commencement of this chapter, the reader will observe that I have advanced the dates A. M. and B. C. one year without altering the year of the Exodus, which at first view may appear an error: the reason is, that the above dates commence at *Ther*, but the years of the Exodus are dated from *Abib*.

16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knops, and his flowers;

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices according to the work of the apothecary.

CHAPTER XXXVIII.

Bezaleel makes the altar of burnt-offering, 1-7. He makes the laver and its foot, out of the mirrors given by the women, 8. The court, its pillars, hangings, &c. 9-24. The whole tabernacle and its work finished by Bezaleel, Aholiab, and their assistants, 25-29. The receipt of the gold contributed, 30. The receipt of the silver, and how it was expended, 31-33. The amount of the brass, and how this was used, 34-35.

As Read, Sec. 1. Verse 1. To read. **A**ND he made the altar of burnt-offering, of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four

y Or, to pour out withal.—Ch. 38. 31.—a Ch. 38. 1.—b Ch. 38. 24. Incl. 31. & c 1 John 2. 20. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42.

NOTES ON CHAPTER XXXVII.

Verse 1. *And Bezaleel made the ark, &c.*] For a description of the ark, see chap. xxv. 10, &c.

Verse 6. *He made the mercy seat*] See this described, chap. xxv. 17.

Verse 10. *He made the table*] See chapter xxv. 23.

Verse 16. *He made the vessels*] See all these particularly described in the notes on chap. xxv. 29.

Verse 17. *He made the candlestick*] See this described from the triumphal arch of Titus, in the note on chap. xxv. 31.

Verse 25. *He made the incense altar*] See this described, chap. xxx. 1.

Verse 29. *He made the holy anointing oil*] See this and the perfume, and the materials out of which they were made, described at large, in the notes on chap. xxx. 23—25, and 34—38. As this chapter also is a repetition of what has been mentioned in preceding chapters, the reader is desired to refer to them, as noted above.

NOTES ON CHAPTER XXXVIII.

Verse 1. *The altar of burnt-offering*] See the notes on chap. xxvii. 1. and for its horns, pots, shovels, basins,

corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar, a brazen grate of network, under the compass thereof beneath, unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made ^a the laver of brass, and the foot of it of brass, of the ^b looking-glasses of the women ^c assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made ^a the court: on the south side southward, the hangings of the court were of fine twined linen, a hundred cubits:

10 Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars, and their fillets were of silver.

11 And for the north side, the hangings were a hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side of the gate

were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen,

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the pines of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of ^a the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, ^b by the hand of Ithamar, son to Aaron the priest.

22 And ^a Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahimach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

^a Ch. 30. 12.—^f Or, brazen glasses.—^g Heb. assembling by troops, as 1 Sam. 2. 22.
^h Ch. 27. 2.—ⁱ Ch. 27. 15.

^k Num. 1. 50, 52, & 9. 15, & 10. 11, & 17. 7, 8, & 18. 2. 1 Chron. 24. 6. Acts 7. 44.
^l Num. 4. 25, 35.—^m Ch. 21. 2, 6.

&c. see the meaning of the Hebrew terms explained, chap. xxvii. 3—5.

Verse 8. *He made the laver*] See the notes on chap. xxx. 18, &c.

The *looking-glasses*] The word מַרְאִי מַרְאִי, from מַרְאִי, *he saw*, signifies *reflectors or mirrors* of any kind. Here, *metal* highly polished, must certainly be meant, as *glass* was not yet in use; and had it even been in use, we are sure that *looking-glasses* could not make a *brazen laver*. The word, therefore, should be rendered *mirrors*, not *looking-glasses*, which in the above verse is perfectly absurd, because from those *maroth*, the *brazen laver* was made. The first *mirrors* known among men, were the clear still *fountain*, and *unruffled lake*. The first artificial ones were apparently made of brass, afterward of polished *steel*, and when luxury increased, they were made of *silver*, but they were made at a very early period of mixed metal, particularly of *tin* and *copper*, the best of which, as Pliny tells us, were formerly manufactured at Brundisium: *Optima apud majores, fuerant Brundisina, stanno et are mistis*. Hist. Nat. lib. xxxiii. cap. 9. but according to him, the most esteemed were those made of *tin*: and he says, that *silver mirrors* became so common, that even the *servant girls* used them: *Specula (ex stanno) laudatissima, Brundisii temperantur; donec argenteis uti cœperet et ancillæ*, lib. xxxiv. c. 17. When the Egyptian women went to the temples, they always carried their mirrors with them. The Israelitish women probably did the same; and Dr. Shaw states, that the Arab women carry them constantly hung at their breasts. It is worthy of remark, that at first, these women freely gave up their ornaments for this important service, and now give their very *mirrors*, probably as being of little farther service, seeing they had already given up the principal decorations of their persons. Woman has been invidiously defined, *A creature fond of dress*, (though this belongs to the whole human race, and not exclusively to woman.) Had this been true of the Israelitish women, in the present case we must say, they nobly sacrificed their incentives to pride, to the service of their God. Woman, *go thou* and do likewise.

Of the women—which assembled at the door] What the employment of these women was at the door of the tabernacle, is not easily known. Some think they assembled there for purposes of devotion. Others think they kept watch there during the night, and this is the most probable opinion; for they appear to have been in the same employment as those who assembled at the door of the

tabernacle of the congregation in the days of Samuel, who were abused by the sons of the high priest Eli. 1 Sam. ii. 22. Among the ancients, women were generally employed in the office of *porters or doorkeepers*. Such were employed about the house of the high priest, in our Lord's time; for a woman is actually represented as keeping the door of the palace of the high priest, John xviii. 17. *Then saith the damsel that kept the door unto Peter*, see also Matt. xxvi. 69. In 2 Sam. iv. 6. both the *Septuagint* and *Vulgate*, make a *woman, porter, or doorkeeper*, to Ishobabeth. *Aristophanes* mentions them in the same office, and calls them *Sekis*, Σέκισ, which seems to signify a common maid-servant. *Aristoph.* in *Vespis*, p. 496.

Οἱ τὴν θύραν ἀνοίξαν ἡ Σέκισ Λαέρτις.

Homer *Odyss.* τ, v. 225—229, mentions *Actoris*, *Penelope's maid*, whose office it was to keep the door of her chamber:

Ἀκτορίς ———
Ἡ νύκτις ἔργου θυρᾶς ὑπὸ κλισίᾳ θαλάσσης.

And *Euripides*, in *Trood*, v. 197, brings in *Hecuba*, complaining that she who was wont to sit upon a throne, is now reduced to the miserable necessity of becoming a *door-keeper*, or a *nurse*, in order to get a morsel of bread.

— ἡ τῶν
Πατρὶς προθύροις φύλακας κατεχούσα.
Ἡ παιδὸν θρεψέισσα.

Sir John Chardin observes, that women are employed to keep the gate of the palace of the Persian kings. *Plautus*, *Curcul.* Act i. Sc. 1. mentions an *old woman*, who was keeper of the gate.

Amos *hic colat cubitarem, custos janitricis.*

Many other examples might be produced. It is therefore very likely, that the persons mentioned here, and in 1 Sam. ii. 22. were the women who guarded the tabernacle, and that they regularly relieved each other, a *troop or company* regularly keeping watch: and indeed this seems to be implied in the original, *utroque latere*, they came by *troops*; and these troops, successively consecrated their mirrors to the service of the tabernacle. See *Calmét* on John xviii. 16.

Verse 9. *The court*] See chap. xxvii. 9.

Verse 17. *The hooks—and their fillets*] The capitals, and the silver bands that went round them, see the note on chap. xxvi. 32.

Verse 21. *This is the sum of the tabernacle*] That is, the foregoing account contains a detail of all the articles which Bezaleel and Aholiab were commanded to make;

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was twenty and nine talents,

Ch. 28. 12, 24. Lev. 5. 12. & 27. 2, 25.

and which were reckoned up by the Levites, over whom Bhamar, the son of Aaron, presided.

Verse 24. All the gold that was occupied for the work, &c.] To be able to ascertain the quantum and value of the gold, silver, and brass which were employed in the tabernacle, and its different utensils, altars, &c. it will be necessary to enter into the subject in considerable detail.

In the course of my notes on this and the preceding book, I have had frequent occasion to speak of the shekel in use among the ancient Hebrews, which, following Dean Prideaux, I have always computed at 3s. English. As some value it at 2s. 6d. and others at 2s. 4d. I think it necessary to lay before the reader the learned Dean's mode of computation, as a proper introduction to the calculations which immediately follow.

"Among the ancients, the way of reckoning their money was by talents. So the Hebrews, so the Babylonians, and so the Romans did reckon; and of these talents they had sub-divisions, which were usually in minas and drachms; i. e. of their talents into minas; and their minas into drachms. The Hebrews had, besides these, their shekels and half-shekels or bekas; and the Romans their denarii, which last were very nearly of the same value with the drachms of the Greeks. What was the value of a Hebrew talent appears from Exod. xxxviii. 26, 26. for there 603,550 persons being taxed at half a shekel a head, they must have paid in the whole 301,775 shekels; and that sum is there said to amount to one hundred talents, and 1775 shekels over; if, therefore, we deduct the 1775 shekels from the number 301,775, and divide the remaining sum, i. e. 300,000 by a hundred, this will prove each of those talents to contain three thousand shekels. Each of these shekels weighed about three shillings of our money; and sixty of them, Ezekiel tells us, chap. xiv. 12. made a mina; and therefore fifty of those minas made a talent. And as to their drachms, it appears by the Gospel of St. Matthew, that it was the fourth part of a shekel, that is, nine pence of our money. For there (chap. xvii. 24.) the tribute money annually paid to the temple, by every Jew, (which was half a shekel) Talmud in shekelim, is called ארבעה עשר (i. e. the two drachm piece) and therefore, if half a shekel contained two drachms, a drachm must have been the quarter part of a shekel, and every shekel must have contained four of them, and so Josephus tells us it did. For he says, Ant. lib. iii. c. 9. that a shekel contained four Attic drachms, which is not exactly to be understood according to the weight, but according to the valuation in the currency of common payments. For according to the weight, the heaviest Attic drachms did not exceed eight pence farthing half farthing, of our money; and a Hebrew drachm, as I have said, was nine pence; but what the Attic drachm fell short of the Hebrew in weight, might be made up in the fineness, and its ready currency in all countries, (which last the Hebrew drachm could not have,) and so might be made equivalent in common estimation among the Jews. Allowing therefore a drachm, as well Attic as Jewish, as valued in Judea, to be equivalent to nine pence of our money, a BEKA or half shekel, will be one shilling and six pence; a SHEKEL three shillings; a MINA nine pounds; and a TALENT four hundred and fifty pounds. So was it in the time of Moses and Ezekiel; and so was it in the time of Josephus, among that people, for he tells us, Antiq. lib. xiv. chap. 12. that a Hebrew mina contained two LITRAS and a half, which comes exactly to nine pounds of our money: for a litra being the same with a Roman libra, contained twelve ounces, Troy weight, that is, ninety-six drachms, and therefore two litras and a half must contain two hundred and forty drachms, which being estimated at nine pence a drachm, according to the Jewish valuation, comes exactly to sixty shekels, or nine pounds of our money. And this account agrees exactly with that of Alexandria. For the Alexandrian talent contained 12,000 Attic drachms, and 12,000 Attic drachms, according to the Jewish valuation, being 12,000 of our nine pences, they amount to 450 pounds of sterling money, which is the same value with the Mosiac talent. But here it is to be observed, that though the Alexandrian talent amounted to 12,000 Attic drachms, yet they themselves reckoned it but at 6000 drachms, because every Alexandrian drachm contained two Attic drachms; and therefore the Septuagint version, being made by the Alexandrian Jews, they there render the Hebrew word shekel, by the Greek δίδραχμον, which signifies two drachms, because two Alexandrian drachms made a shekel, two of them amounting to as much as four

and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered

Num. 3. 47. & 12. 35.

Attic drachms. And therefore, computing the Alexandrian money according to the same method, in which we have computed the Jewish, it will be as follows. One drachm of Alexandria, will be of our money eighteen pence; one didrachm, or shekel, consisting of two drachms of Alexandria, or four of Attica, will be three shillings; one mina, consisting of sixty didrachms or shekels, will be nine pounds; and one talent consisting of fifty minas, will be four hundred and fifty pounds, which is the talent of Moses, Exod. xxxviii. 26, 26. and so also is the talent of Josephus, Antiq. lib. iii. chap. 7. For he tells us, that a Hebrew talent contained one hundred Greek (i. e. Attic) minas. For these fifty minas, which here make an Alexandrian talent, would be one hundred Attic minas, in the like method of valuation, the Alexandrian talent containing double as much as the Attic talent, both in the whole, and also in all its parts, in whatever method both shall be equally distributed. Among the Greeks, the established rule was, Jul. Polux. Onomast. lib. x. c. 6. that one hundred drachms made a mina, and sixty minas a talent. But in some different states, their drachms being different, accordingly their minas and talents, were within the same proportion different also. But the money of Attica was the standard by which all the rest were valued, according as they more or less differed from it. And therefore it being of most note, wherever any Greek historian speaks of talents, minas, or drachms, if they be simply mentioned, it is to be always understood of talents, minas, or drachms of Attica, and never of the talents, minas, or drachms, of any other place, unless it be expressed. Mr. Brerewood, going by the goldsmith's weights, reckons an Attic drachm to be the same with a drachm now in use in their shops; that is, the eighth part of an ounce, and therefore lays it at the value of seven pence halfpenny of our money, or the eighth part of a crown, which is, or ought to be, an ounce weight. But Dr. Bernard, going more accurately to work, lays the middle sort of Attic drachms at eight pence farthing of our money, and the minas and talents accordingly, in the proportions above-mentioned. The Babylonian talent, according to Pollux, Onomast. lib. x. c. 8. contained seven thousand of those drachms. The Roman talent (see Festus Pompeius) contained seventy-two Italic minas, which were the same with the Roman libras; and ninety-six Roman denariuses, each being of the value of seven pence halfpenny of our money, made a Roman libra. But all the valuations I have hitherto mentioned, must be understood only of silver money, and not of gold, for that was much higher. The proportion of gold to silver was, among the ancients, commonly as ten to one: sometimes it was raised to be as eleven to one, sometimes as twelve, and sometimes as thirteen to one. In the time of King Edward the first, it was here, in England, at the value of ten to one; but it is now gotten, at sixteen to one, and so I value it in all the reductions which I make in this history of ancient sums to the present value. But to make the whole of this matter the easier to the reader, I will lay all of it before him for his clear view in this following table of valuations.

Hebrew money.		L. s. d.	
A Hebrew drachm			1
Two drachms made a beka, or half-shekel, which was the tribute money paid by every Jew to the temple			2
Two bekas made a shekel			4
Sixty shekels made a mina			240
Fifty minas made a talent			12000
A talent of gold, sixteen to one			7500
Attic money according to Mr. Brerewood.		L. s. d.	
An Attic drachm			1
A hundred drachms made a mina			100
Sixty minas made a talent			6000
A talent of gold, sixteen to one			3750
Attic money according to Dr. Bernard.		L. s. d.	
An Attic drachm			1
A hundred drachms made a mina			100
Sixty minas made a talent			6000
A talent of gold, sixteen to one			3750
Babylonian money according to Mr. Brerewood.		L. s. d.	
A Babylonian talent of silver, containing seven thousand Attic drachms			3750
A Babylonian talent in gold, sixteen to one			234
Babylonian money according to Dr. Bernard.		L. s. d.	
A Babylonian talent in silver			3750
A Babylonian talent in gold, sixteen to one			234
Alexandrian money.		L. s. d.	
A drachm of Alexandria, containing two Attic drachms, as valued by the Jews			1
A didrachm of Alexandria, containing two Alexandrian drachms, which was a Hebrew shekel			2
Sixty didrachms, or Hebrew shekels, made a mina			120
Fifty minas made a talent			6000
A talent of gold, sixteen to one			3750
Roman money.		L. s. d.	
Four sesterces made a Roman denarius			1
Ninety-six Roman denariuses made an Italic mina, which was the same with a Roman libra			96
Seventy-two Roman libras made a talent			7200

of the congregation, *was* a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 * A bekah for ^p every man, *that is*, half a shekel after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^a six hundred thousand, and three thousand, and five hundred and fifty men.

27 And of the hundred talents of silver, were cast ^r the sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31 And the ^r sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

Smial makes the clothes of service for the holy place, and the holy garments, 1. The ephod, 2. Gold is beaten into plates, and cut into wires for embroidery, 3. He makes the shoulder-pieces of the ephod, 4. The curious girdle, 5. Cuts the onyx stones for the shoulder-pieces, 6. Makes the breastplates, 7. Chains, sockets, rings, &c. 7-21. The robe of the ephod, 22-26. Coats of fine linen, 27. The mitre, 28. The girdle, 29. The plate of the holy crown, 30, 31. The completion of the work of the tabernacle, 32. All the work is brought unto Moses, 33-41. Moses having examined the whole, finds every thing done as the Lord had commanded, in consequence of which he blesses the people, 42, 43.

An Exod. lxx. i.
Flert to Adar.

AND of the blue, and purple, and scarlet, they made ^r clothes of ser-

o Ch. 20, 13, 15—p Heb. a poll—q Numb. 1. 46—r Ch. 26, 19, 21, 26, 32—s Ch. 26, 37. Ch. 27, 10, 17.

See the *Old and New Testaments connected*, &c. Vol. I. Preface p. xx—xxvii.

There were *twenty-nine talents seven hundred and thirty shekels of gold*: *one hundred talents one thousand seven hundred and seventy-five shekels of silver*: and *seventy talents two thousand four hundred shekels of brass*.

If, with Dean Prideaux, we estimate the value of the silver shekel at *three shillings* English, we shall obtain the weight of the shekel, by making use of the following proportion. As *sixty-two shillings*, the value of a pound weight of silver, as settled by the British laws, is *two hundred and forty*, the number of *pennyweights*, in a pound troy, so is *three shillings*, the value of a shekel of silver, to 11 dwts. 14. grains $\frac{3}{4}$ the weight of the shekel required.

In the next place, to find the value of a shekel of gold, we must make use of the proportion following: As *one ounce troy* is to 31. 17s. 10 $\frac{1}{2}$ d. the legal value of an ounce of gold, so is 11 dwts. 14 grains $\frac{3}{4}$, the weight of the shekel, as found by the last proportion to 2l. 5s. 2 $\frac{1}{2}$ d. $\frac{3}{4}$ the value of the shekel of gold required. From this datum we shall soon be able to ascertain the value of all the gold employed in the work of this holy place, by the following arithmetical process. Reduce 2l. 5s. 2 $\frac{1}{2}$ d. $\frac{3}{4}$ to the lowest term mentioned, which is 201,852 ninety-third parts of a farthing. Multiply this last number by 3,000 the number of shekels in a talent; and the product by 29, the number of talents; and add in 730 times 201,852 on account of the 730 shekels, which were above the 29 talents employed in the work, and we shall have for the last product 17,708,475,960, which divided successively by 93, 4, 12, and 20, will give 198,347l. 12s. 6d. for the total value of the gold employed in the tabernacle, &c.

The value of the silver contributed by 603,550 Israelites, at half a shekel, or *eighteen pence* per man, may be found by an easy arithmetical calculation, to amount to 45,266l. 5s. 0d.

The value of the brass at 1s. per pound, will amount to 513l. 17s. 0d.

The GOLD of the holy place weighed 4245 lbs.

The SILVER of the tabernacle, 14802 pounds.

The BRASS, 10277 pounds, Troy weight.

The total value of all the gold, silver, and brass, of the tabernacle, will consequently amount to 244,127l. 14s. 6d.—And the total weight of all these three metals amounts to 23,124 pounds Troy; which, reduced to *avoirdupois*

vice, to do service in the holy place, and made the holy garments for Aaron; ^r as the Lord commanded Moses.

2 ¶ And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses.

6 * And they wrought onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Lord commanded Moses.

8 ¶ And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It *was* four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, being doubled.

10 * And they set in it four rows of stones: *the first row was* a ^b sardius, a topas, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and

o Ch. 26, 28—q Ch. 31, 10. & 25, 18—r Ch. 26, 4—s Ch. 26, 6—t Ch. 26, 8 & y Ch. 26, 12—z Ch. 26, 15—& Ch. 26, 17, &c.—b Or, ruby.

weight is equal to *FOURTEEN TONS, 266 pounds!* When all this is considered, besides the quantity of gold which was employed in the golden calf, and which was all destroyed, it is no wonder that the Sacred Text should say, the Hebrews spoiled the Egyptians; particularly, as in those early times the precious metals were probably not very plentiful in Egypt.

Verse 26. A bekah for every man] The Hebrew word *pp* *bakk*, which signifies to divide, separate into two, seems to signify, not a particular coin, but a shekel, broken, or cut in two: so, anciently, our farthing was a penny divided in the midst, and then subdivided, so that each division contained the fourth part of the penny: hence its name *fourthing* or *fourthling*, since corrupted into *farthing*.

There appear to be three particular reasons, why so much riches should be employed in the construction of the tabernacle, &c. 1. To impress the people's minds with the glory and dignity of the divine majesty, and the importance of his service. 2. To take out of their hands the occasion of covetousness; for as they brought much spoils out of Egypt, and could have little if any use for gold and silver in the wilderness, where it does not appear that they had much intercourse with any other people, and were miraculously supported, so that they did not need their riches, it was right to employ that in the worship of God, which otherwise might have engendered that love which is the root of all evil. 3. To prevent pride and vain-glory, by leading them to give up to the divine service, even the ornaments of their persons, which would have had too direct a tendency to divert their minds from better things.—Thus God's worship was rendered august and respectable, incitements to sin and low desires removed, and the people instructed to consider nothing valuable, but as far as it might be employed to the glory, and in the service of God.

NOTES ON CHAPTER XXXIX.

Verse 1. Blue, and purple, and scarlet] See this subject largely explained in the notes on chap. xxv. 4.

Verse 2. Ephod] See this described, chap. xxv. 7.

Verse 3. They did beat the gold into thin plates] For the purpose, as it is supposed, of cutting it into wires *twined or threads*; for to twist or twine is the common occupation of the root *bra* *palal*. I cannot suppose that the Israelites had not then the art of making gold thread, as they possessed several ornamental arts, much more diff-

a jasper; they were enclosed in ouches of gold in their enclosings.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod, underneath, toward the fore part of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the Lord commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made ^a bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in, as the Lord commanded Moses.

27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons,

28 And a mitre of fine linen, and goodly bon-

nets of fine linen, and ^a linen breeches of fine twined linen,

29 ^a And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the Lord commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied upon it a lace of blue, to fasten it on high upon the mitre; as the Lord commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did ^a according to all that the Lord commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his tables, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the show-bread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and ^a the sweet incense, and the hanging for the tabernacle door,

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court; his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The clothes of service, to do service in the holy place; and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the Lord commanded Moses, so the children of Israel ^a made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses ^a blessed them.

• Ch. 28. 31.—d Ch. 28. 32.—e Ch. 28. 39. 40.—f Ch. 28. 4. 39. Exod. 44. 18. g Ch. 28. 32.—h Ch. 28. 33.—i Ch. 28. 36. 37.—k Ver. 42. 43. Ch. 28. 40.

1 Heb. the incense of sweet spices.—m Ch. 25. 10.—n Lev. 9. 22. 23. Numb. 6. 28. Josh. 22. 6. 2 Sam. 6. 18. 1 Kings 8. 14. 2 Chron. 30. 27.

sult: but in the present instance, figures made in a more solid form than that which could have been effected by gold thread, might have been required.

Verse 6. *Onyx stones*] See ch. xxv. 7. & xxviii. 17, &c.

Verse 8. *Breastplate*] See on ch. xxviii. 18.

Verse 10. *And they set in it four rows of stones*] See all these precious stones particularly explained in the notes on ch. xxviii. 17, &c.

Verse 23. *As the hole of an habergeon*] The habergeon, or hauberk, was a small coat of mail, something in the form of a half shirt, made of small iron rings, curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head, as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders.

Verse 30. *The holy crown of pure gold*] On Asiatic monuments, particularly those that appear in the ruins of Persepolis, and on many Egyptian monuments, the priests are represented as wearing crowns or tiaras, and sometimes their heads are crowned with laurel. Cuper observes, that the priests and priestesses, among the ancient Greeks, were styled *ετικωνοφοροι*, or *crown-bearers*, because they officiated, having sometimes crowns of gold, at others, crowns of laurel, upon their heads.

Verse 32. *Did according to all that the Lord commanded Moses*] This refers to the command, given chap. xxv. 40. And Moses has taken care to repeat every thing,

in the most circumstantial detail, to show that he had conscientiously observed all the directions he had received.

Verse 37. *The pure candlestick*] See the note on chap. xxv. 31.

The lamps to be set in order] To be trimmed and fresh oiled every day, for the purpose of being lighted in the evening. See the note on chap. xxvii. 21.

Verse 43. *And Moses did look upon all the work*] As being the general superintendent of the whole, under whom Bezaleel and Aholiab were employed, as the other workmen were under them.

They had done it as the Lord had commanded] Exactly according to the pattern which Moses received from the Lord, and which he laid before the workmen, to work by.

And Moses blessed them] Gave them that praise which was due to their skill, diligence, and fidelity. See the meaning of the original word in the note on Gen. ii. 3. See also a fine instance of ancient courtesy, between masters and their servants, in the case of Boaz and his reapers, Ruth ii. 4. Boaz came from Bethlehem, and said to the reapers, *The Lord be with you!* And they answered him, *The Lord bless thee!* It is however, very probable, that Moses prayed to God in their behalf, that they might be prospered in all their undertakings, saved from every evil, and be brought at last to the inheritance that fadeth not away. This blessing seems to have been given, not only to the workmen, but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon all.

CHAPTER XL.

Moses is commanded to set up the tabernacle, the first day of the first month, of the second year of their departure from Egypt; 1, 2. The ark to be put into it; 3. The table and candlestick to be brought in also; 4, with the golden altar; 5. The altar of burnt-offering to be set up before the door; 6, and the laver between the tent and the altar; 7. The court to be set up; 8. The tabernacle and its utensils to be appointed; 9-11. Aaron and his sons to be washed; 12, clothed; 13, 14, and anointed; 15. All these things are done accordingly; 16. The tabernacle is erected, and all its utensils, &c. placed in it on the first of the first month of the second year; 17-33. The cloud covers the tent, and the glory of the Lord fills the tabernacle; 34; so that even Moses is not able to enter; 35. When they were to journey, the cloud was taken up; when to encamp, the cloud rested on the tabernacle; 36, 37. A cloud by day and a fire by night, was upon the tabernacle, in the sight of all the Israelites, through the whole course of the journeyings; 38.

An. Exod. lxx. 1.
Herr to Adar.

AND the Lord spake unto Moses, saying,

2 On the first day of the first month, shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 ¶ And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

o Ch. 12. 2 & 12. 4.—p Ver. 17. & Ch. 25. 1, 30.—q Ver. 21. Ch. 25. 22. Numb. 4. 5.—r Ver. 22. Ch. 25. 25.—s Ver. 23. Ch. 25. 26. Lev. 24. 5, 6.—t Heb. the order thereof.—u Ver. 24, 25.—v Ver. 26.

The promptitude, cordiality, and despatch used in this business, cannot be too highly commended, and are worthy of the imitation of all, who are employed in any way in the service of God. The prospect of having God to dwell among them, inflamed every heart, because they well knew, that on this depended their prosperity and salvation. They therefore hastened to build him a house; and they spared no expense or skill to make it, as far as a house made with hands could be, worthy of that divine majesty who had promised to take up his residence in it. This tabernacle, like the temple, was a type of the human nature of the Lord Jesus; that was a shrine, not made with hands, formed by God himself, and worthy of that fullness of the Deity that dwelt in it.

It is scarcely possible to form an adequate opinion of the riches, costly workmanship, and splendour of the tabernacle: and who can adequately conceive the glory and excellence of that human nature, in which the fullness of the godhead, bodily, dwelt? That this tabernacle typified the human nature of Christ; and the divine shekinah that dwelt in it, the Deity that dwelt in the man Christ Jesus, these words of St. John sufficiently prove. In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us, *et cetera*, made his tabernacle among us, full of grace and truth.—i. e. possessing the true *Urim* and *Thummim*, all the lights and perfections, the truth and the grace, typified by the Mosaic economy. John 1. 1, 14. And hence the evangelist adds, And we beheld his glory; as the Israelites beheld the glory of God, resting on the tabernacle, so did the disciples of Christ see the divine glory resting on him, and showing itself forth in all his words, spirit, and works. And for what purpose was the tabernacle erected? That God might dwell in it among the children of Israel. And for what purpose was the human nature of Christ so miraculously produced? That the godhead might dwell in it; and that God and man might be reconciled, through this wonderful economy of divine grace; God being in Christ reconciling the world unto himself, 2 Cor. v. 19. And what was implied by this reconciliation? The union of the soul with God, and the indwelling of God in the soul. Reader, has God yet filled thy tabernacle with his glory? Does Christ dwell in thy heart by faith, and dost thou abide in him, bringing forth fruit unto holiness? Then, thy end shall be eternal life. Why shouldst thou not go on thy way rejoicing, with Christ in thy heart, heaven in thy eye, and the world, the devil, and the flesh, under thy feet?

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot and sanctify it.

12 ¶ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint thy father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 ¶ Thus did Moses: according to all that the Lord commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

w Ver. 20. Ch. 20. 18.—x Ch. 20. 25.—y Ch. 20. 26, 27.—z Heb. holiness of holiness.—a Lev. 8. 1-15.—b Ch. 23. 41.—c Numb. 35. 12.—d Ver. 1. Numb. 7. 1. e Ch. 25. 16.

NOTES ON CHAPTER XL.

Verse 2. *The first day of the first month*] It is generally supposed, that the Israelites began the work of the tabernacle about the sixth month after they had left Egypt; and as the work was finished about the end of the first year of their Exodus, for it was set up the first day of the second year, that, therefore, they had spent about six months in making it; so that the tabernacle was erected one year, all but fifteen days, after they had left Egypt. Such a building, with such a profusion of curious and costly workmanship, was never got up in so short a time. But it was the work of the Lord, and the people did service as unto the Lord. For the people had a mind to work.

Verse 4. *Thou shalt bring in the table, and set in order the things, &c.*] That is, thou shalt place the twelve loaves upon the table, in the order before mentioned. See the note on chap. xxv. 30.

Verse 15. *For their anointing shall surely be an everlasting priesthood*] By this anointing, a right was given to Aaron and his family to be high priests among the Jews for ever; so that all who should be born of this family, should have a right to the priesthood, without the repetition of this unction; as they should enjoy this honour, in their father's right, who had it by a particular grant from God. But it appears, that the high priest, on his consecration, did receive the holy unction; see Lev. iv. 3. vi. 22. xxi. 10. And this continued till the destruction of the first temple, and the Babylonian captivity; and according to Eusebius, Cyril of Jerusalem, and others, this custom continued among the Jews to the advent of our Lord, after which, there is no evidence it was ever practised. See Calmet's note on chap. xxix. 7. The Jewish high priest was a type of Him, who is called the high priest over the house of God, Heb. x. 21. and when He came, the functions of the other necessarily ceased. This case is worthy of observation. The Jewish sacrifices were never resumed after the destruction of their city and temple; for they hold it unlawful to sacrifice any where out of Jerusalem: and the unction of their high priests ceased from that period also: and why? because the true priest and the true sacrifices were come, and the types, of course, were no longer necessary after the manifestation of the antitype.

Verse 19. *He spread abroad the tent over the tabernacle*] By the tent, in this and several other places, we are to understand the coverings made of rams' skins, goats' hair, &c. which were thrown over the building; for the tabernacle had no other kind of roof.

21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 And he set the bread in order upon it before the Lord; as the Lord had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the Lord; as the Lord commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the Lord commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering, by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering, as the Lord commanded Moses.

30 ¶ And he set the laver between the tent

of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.

33 ¶ And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon; and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

(Ch. 25. 23-25. 26-27. 28-29. 30-31. 32-33. 34-35. 36-37. 38-39. 40-41. 42-43. 44-45. 46-47. 48-49. 50-51. 52-53. 54-55. 56-57. 58-59. 60-61. 62-63. 64-65. 66-67. 68-69. 70-71. 72-73. 74-75. 76-77. 78-79. 80-81. 82-83. 84-85. 86-87. 88-89. 90-91. 92-93. 94-95. 96-97. 98-99. 100-101. 102-103. 104-105. 106-107. 108-109. 110-111. 112-113. 114-115. 116-117. 118-119. 120-121. 122-123. 124-125. 126-127. 128-129. 130-131. 132-133. 134-135. 136-137. 138-139. 140-141. 142-143. 144-145. 146-147. 148-149. 150-151. 152-153. 154-155. 156-157. 158-159. 160-161. 162-163. 164-165. 166-167. 168-169. 170-171. 172-173. 174-175. 176-177. 178-179. 180-181. 182-183. 184-185. 186-187. 188-189. 190-191. 192-193. 194-195. 196-197. 198-199. 200-201. 202-203. 204-205. 206-207. 208-209. 210-211. 212-213. 214-215. 216-217. 218-219. 220-221. 222-223. 224-225. 226-227. 228-229. 230-231. 232-233. 234-235. 236-237. 238-239. 240-241. 242-243. 244-245. 246-247. 248-249. 250-251. 252-253. 254-255. 256-257. 258-259. 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2212-2213. 2214-2215. 2216-2217. 2218-2219. 2220-2221.

upon God for that blessing, which, for the sake of his Son, he is ever disposed to impart; then shalt thou be glorious, and on all thy glory there shall be a defence. Amen.

On the ancient division of the law into fifty-four sections, see the notes at the end of Genesis. Of the fifty-four sections, Genesis contains *twelve*; and the commencement and ending of each, has been marked in the note already referred to. Of these sections, Exodus contains *eleven*, all denominated, as in the former case, by the words in the original, with which they commence. I shall point these out, as in the former, carrying the enumeration from Genesis.

The THIRTEENTH section, called שְׁמוֹת *shemoth*, begins Exod. chap. i. 1. and ends chap. vi. 1.

The FOURTEENTH, called זִמְרָה *zama*, begins chap. vi. 2. and ends chap. ix. 35.

The FIFTEENTH, called בָּה *ba*, begins chap. x. 1. and ends chap. xiii. 16.

The SIXTEENTH, called בִּשְׁחָלַח *beshallah*, begins chap. xiii. 17. and ends chap. xvii. 16.

The SEVENTEENTH, called יִלְחֹד *yilthro*, begins chap. xviii. 1. and ends chap. xx. 26.

The EIGHTEENTH, called מִשְׁפָּטִים *mishpatim*, begins chap. xxi. 1. and ends chap. xxiv. 18.

The NINETEENTH, called תְּרֻמָּה *terumah*, begins chap. xxv. 2. and ends chap. xxvii. 19.

The TWENTIETH, called תִּצְטָו *tetsaveh*, begins chap. xxvii. 20. and ends chap. xxx. 10.

The TWENTY-FIRST, called תִּסָּע *tissa*, begins chap. xxx. 11. and ends chap. xxxiv. 35.

The TWENTY-SECOND, called וַיַּקָּהֵל *vaiyakahel*, begins chap. xxxv. 1. and ends chap. xxxviii. 20.

The TWENTY-THIRD, called וַיִּפְקֹדֵם *vaipekudey*, begins chap. xxxviii. 21. and ends chap. xl. 38.

It will at once appear to the reader, that these sections have their technical names from some remarkable word, either in the first, or second verse of their commencement.

MASORETIC Notes on EXODUS.

Number of VERSES in V'ellesh *shemoth* (Exodus) 1209. The symbol of this number is ו' א' ; aleph מ' denoting 1000, resh ר' 200, and teth ט' 9.

The middle verse is ver. 28. of chap. xxii. *Thou shalt not revile God, nor curse the ruler of thy people.*

Its *parashioth*, or larger sections, are 11. The symbol of this is the word מ' ע' , Isa. lvi. 1. *WHERE is the house that ye will build unto me?* In which aleph מ' stands for 1, and yod י' for 10.

Its *sedarim* are 29. The symbol of which is taken from Psalm xix. 3. מִן יָחַשְׁכֶּה *min yachshaveh*. *Night unto night sheweth forth knowledge.* In which word, yod י' stands for 10, cheth ח' for 8, vau ו' for 6, and he ה' for 5, amounting to 29.

Its *pirkey*, *perakim*, or present chapters, 40. The symbol of which is בלל *belibbo*, taken from Psalm xxxvii. 31. *The law of God is in his heart.* In this word, beth ב' stands for 2, lamed ל' for 30, beth כ' for 2, and vau ו' for 6, amounting to 40.

The open sections are 69.—The close sections are 95. Total 164. The symbol of which is יסדעכ *yisdedeca*. STRENGTHEN THEE out of Zion. In which numerical word, ain י' stands for 70, samech כ' for 60, caph ק' for 20, yod י' for 10, and daleth ד' for 4, making together 164.

Number of words, 16513; of letters, 63467.

But on these subjects, important to some, and trifling to others, see what is said in the concluding note on GENESIS.

ADDITIONAL OBSERVATIONS

ON THE TRAVELS OF THE ISRAELITES THROUGH THE WILDERNESS.

In the preceding notes I have had frequent occasion to refer to Dr. Shaw's account of the different stations of the Israelites, of which I promised an abstract in this place. This will doubtless be acceptable to every reader who knows that Dr. Shaw travelled over the same ground; and carefully, in person, noted every spot to which reference is made in the preceding chapters.

After having endeavoured to prove that Goshen was that part of the Heliopolitan Nomos, or of the land of Rameses, which lay in the neighbourhood of *Cairo, Matta-reah*, and *Bishbesh*, and that Cairo might be Rameses, the capital of the district of that name, where the Israelites had their rendezvous before they departed out of Egypt, he takes up the text, and proceeds thus:

"Now, lest peradventure, (Exod. xiii. 17.) *when the Hebrews saw war they should repent and return to Egypt, God did not lead them through the way of the land of the Philistines*, (viz. either by *Heroopolis* in the midland road, or by *Bishbesh*, *Tinah*, and so along the seacoast, toward *Gaza*, and *Ascalon*,) *although that was the nearest*, but

he led them *about through the way of the wilderness of the Red sea*. There are accordingly two roads through which the Israelites might have been conducted from *Cairo* to *Pihahiroth*, on the banks of the Red sea. One of them lies through the valleys, as they are now called, of *Jendily*, *Rumeleah*, and *Baideah*, bounded on each side by the mountains of the lower Thebais. The other lies higher, having the northern range of these mountains, (the mountains of *Mocatteh*) running parallel with it on the right hand, and the desert of the *Egyptian Arabia*, which lies all the way open to the land of the *Philistines* on the left. About the middle of this range we may turn short upon our right hand into the valley of *Baideah*, through a remarkable breach or discontinuation, in which we afterwards continued to the very bank of the *Red sea*. *Suez*, a small city upon the northern point of it, at the distance of thirty hours, or ninety Roman miles from *Cairo*, lies a little to the northward of the promontory that is formed by this same range of mountains, called at present *Attackah*, as that which bounds the valley of *Baideah* to the southward is called *Gewoubee*. See the annexed map.

"This road then, through the valley of *Baideah*, which is some hours longer than the other open road, which leads up directly from *Cairo* to *Suez*, was, in all probability, the very road which the Israelites took to *Pihahiroth*, on the banks of the Red sea. Josephus, then, and other authors who copy after him, seem to be too hasty in making the Israelites perform this journey of *ninety or one hundred Roman miles* in three days: by reckoning each of the stations that are recorded for one day. Whereas, the Scriptures are altogether silent with regard to the time or distance, recording the stations only. The fatigue, likewise, would have been abundantly too great, for a nation on foot, encumbered with their *dough*, their *kneading-troughs*, their *little children and cattle*, to walk at the rate of *thirty Roman miles* a day. Another instance of the same kind occurs, Exod. xxxiii. 9. where *Elim* is mentioned as the next station after *Marah*, though *Elim* and *Marah* are farther distant from each other than *Cairo* is from the *Red sea*. Several intermediate stations, therefore, as well here as in other places, were omitted, the *holy penman* contenting himself with laying down such only as were the most remarkable, or attended with some notable transaction. *Succoth*, then, the first station from *Rameses*, signifying only a *place of tents*, may have no fixed situation, being probably nothing more than some considerable *Douwar* of the *Ishmaelites* or *Arabs*, such as we still meet with at *fifteen or twenty miles* distance from *Cairo*, in the road to the *Red sea*. The *rendevouz* of the *caravan* which conducted us to *Suez* was at one of these *Douwars*, at the same time we saw another at about *six miles* distance, under the mountains of *Mocatteh*, or in the very same direction which the Israelites may be supposed to have taken in their marches from *Goshen* toward the *Red sea*.

"That the Israelites, before they turned toward *Pihahiroth*, had travelled in an open country, (the same way, perhaps, which their forefathers had taken in coming into Egypt) appears to be farther illustrated from the following circumstance: that upon their being ordered to remove from the edge of the wilderness, and to encamp before *Pihahiroth*, it immediately follows that Pharaoh should then say, *they are entangled in the land, the wilderness* (betwixt the mountains we may suppose of *Gewoubee* and *Attackah*) has shut them in, Exod. xiv. 3. or, as it is in the original, (וּבְסֶגְגָּר) *viam illis clausit*, as that word is explained by *Pagninus*; for in these circumstances the *Egyptians* might well imagine that the *Israelites* could have no possible way to escape, inasmuch as the mountains of *Gewoubee* would stop their flight or progress to the southward, as the mountains of *Attackah* would do the same, toward the land of the *Philistines*; the *Red sea* likewise lay before them to the east, whilst *Pharaoh* closed up the valley behind them with his *chariots and horsemen*. This valley ends at the sea, in a small bay made by the eastern extremities of the mountains which I have been describing, and is called *Tiah-Beni Israel*, i. e. the road of the Israelites, by a tradition that is still kept up by the Arabs, of their having passed through it; so it is also called *Baideah*, from the *new* and unheard-of miracle that was wrought near it, by dividing the *Red sea*, and destroying therein *Pharaoh, his chariots, and his horsemen*. The third notable encampment then of the Israelites was at this bay. It was to be before *Pihahiroth*, betwixt *Migdol* and the sea, over against *Baal-tzephon*, Exod. xiv. 2. and in Numb. xxxiii. 7. it was to be before *Migdol*, where the word וּבְלִפְנֵי *before*, as we render it, being applied to *Pihahiroth* and *Migdol*, may signify no more than that they pitched within sight of or at a small distance from, the one and the other of those places. Whether *Baal-tzephon*

then may have relation to the northern situation of the place itself, or to some watch-tower or idol temple that was erected upon it; we may probably take it for the eastern extremity of the mountains of *Suez* or *Attackah*, the most conspicuous of these deserts, inasmuch as it overlooks a great part of the lower *Thebaïs*, as well as the wilderness that reaches toward, or which rather makes part of the land of the *Philistines*. *Migdol* then might lie to the south, as *Beal-zephon* did to the north of *Pihahiroth*; for the marches of the *Israelites* from the edge of the wilderness being to the seaward, that is, toward the S. E., their encampments between *Migdol* and the sea, or before *Migdol*, as it is otherwise noted, could not well have another situation.

"*Pihahiroth*, or *Hihroth*, rather, without regarding the prefixed part of it, may have a more general signification, and denote the valley, or that whole space of ground which extended itself from the edge of the wilderness of *Etham* to the *Red sea*; for that particular part only, where the *Israelites* were ordered to encamp, appears to have been called *Pihahiroth*, i. e. *moult of Hihroth*; for when *Pharaoh* overtook them, it was in respect to his coming down upon them, *Exod. xiv. 9.* *וַיִּבְרַח יְהוָה מִפְּנֵי מֹשֶׁה וְיִשְׂרָאֵל* i. e. *besides or at the mouth*, or the most advanced part of *Hihroth* to the eastward. Likewise in *Numb. xxxiii. 7.* where the *Israelites* are related to have encamped before *Migdol*, it follows, *ver. 8.* *וְהָיוּ שָׁם בְּעֵת הַיָּמָוֶת מִפְּנֵי מֹשֶׁה וְיִשְׂרָאֵל* and not from before *Pihahiroth*, as it is rendered in our translation.

"There are likewise other circumstances to prove that the *Israelites* took their departure from this valley in their passage through the *Red sea*, for it could not have been to the northward of the mountains of *Attackah*, or in the higher road, which I have taken notice of; because as this lies for the most part upon a level, the *Israelites* could not have been here, as we find they were, shut in and entangled. Neither could it have been on the other side, viz. to the south of the mountains of *Gewoubee*, for then, (besides the insuperable difficulties which the *Israelites* would have met with in climbing over them, the same likewise that the *Egyptians* would have had in pursuing them) the opposite shore could not have been the desert of *Shur*, where the *Israelites* landed, *Exod. xv. 22.* but it would have been the desert of *Marah*, that lay a great way beyond it. What is now called *Corondel* might probably be the southern portion of the desert of *Marah*, the shore of the *Red sea*, from *Suez*, hitherto having continued to be low and sandy; but from *Corondel* to the port of *Tor*, the shore is for the most part rocky and mountainous, in the same manner with the *Egyptian* coast that lies opposite to it; neither the one nor the other of them affording any convenient place, either for the departure of a multitude from the one shore, or the reception of it upon the other. And besides, from *Corondel* to *Tor*, the channel of the *Red sea*, which from *Suez* to *Sdur* is not above nine or ten miles broad, begins here to be so many leagues, too great a space certainly for the *Israelites*, in the manner they were encumbered, to pass over in one night. At *Tor* the *Arabian* shore begins to wind itself round about *Ptolemy's* promontory of *Paran*, toward the gulf of *Eloth*, while the *Egyptian* shore retires so far to the southwest that it can scarce be perceived. As the *Israelites* then, for these reasons, could not, according to the opinion of some authors, have landed either at *Corondel* or *Tor*, so neither could they have landed at *Ain el Mousah*, according to the conjectures of others. For if the passage of the *Israelites* had been so near the extremity of the *Red sea*, it may be presumed that the very encampments of six hundred thousand men, besides children, and a mixed multitude, which would amount to as many more, would have spread themselves, even to the farther, or the *Arabian* side of this narrow isthmus, whereby the interposition of Providence would not have been at all necessary; because, in this case, and in this situation, there could not have been room enough for the waters, after they were divided, to have stood on a heap, or to have been a wall unto them, particularly on the left hand. This, moreover, would not have been a division, but a recess only of the water to the southward. *Pharaoh*, likewise, by overtaking them as they were encamped in this open situation by the sea, would have easily surrounded them on all sides. Whereas the contrary seems to be implied by the pillar of the cloud, *Exod. xiv. 19, 20.* which (divided, or) came between the camp of the *Egyptians* and the camp of *Israel*, and thereby left the *Israelites* (provided this cloud should have been removed) in a situation only of being molested in the rear. For the narrow valley which I have described, and which we may presume was already occupied and filled up behind by the host of *Egypt*, and before by the encampments of the *Israelites*, would not permit or leave

room for the *Egyptians* to approach them, either on the right hand or on the left. Besides, if this passage was at *Ain Mousa*, how can we account for that remarkable circumstance, *Exod. xv. 22.* where it is said, that when *Moses* brought *Israel* from the *Red sea*, they went out into (or landed in) the wilderness of *Shur*. For *Shur*, a particular district of the wilderness of *Etham*, lies directly fronting the valley, from which I suppose they departed, but a great many miles to the southward of *Ain Mousa*. If they landed likewise at *Ain Mousa*, where there are several fountains, there would have been no occasion for the sacred historian to have observed, at the same time, that the *Israelites*, after they went out from the sea into the wilderness of *Shur*, went three days in the wilderness, always directing their marches toward *Mount Sinai*, and found no water; for which reason *Marah* is recorded, *ver. 23.* to be the first place where they found water, as their wandering so far before they found it, seems to make *Marah* also their first station, after their passage through the *Red sea*. Moreover, the channel over against *Ain Mousa* is not above three miles over, whereas that betwixt *Shur* or *Sedur* and *Jibbel Gewoubee* and *Attackah*, is nine or ten, and therefore capacious enough, as the other would have been too small, for covering or drowning therein, *Exod. xv. 28.* the chariots and horsemen, and all the host of *Pharaoh*. And therefore by impartially weighing all these arguments together, this important point in the sacred geography, may with more authority be fixed at *Sedur*, over against the valley of *Baidah*, than at *Tor*, *Corondel*, *Ain Mousa*, or any other place.

"Over against *Jibbel, Attackah*, and the valley of *Baidah*, is the desert, as it is called, of *Sdur*, the same with *Shur*, *Exod. xv. 22.* where the *Israelites* landed, after they had passed through the interjacent gulf of the *Red sea*. The situation of this gulf, which is the *Jam suph* *וַיִּבְרַח יְהוָה מִפְּנֵי מֹשֶׁה וְיִשְׂרָאֵל* i. e. *besides or at the mouth*, or the tongue of the *Egyptian sea*, in the Scripture language; the gulf of *Herocopolis* in the Greek and Latin geography; and the western arm, as the *Arabian* geographers call it, of the sea of *Kolzum*, stretches itself nearly north and south, and therefore lies very properly situated, to be traversed by that strong east-wind which was sent to divide it, *Exod. xiv. 21.* The division that was thus made in the channel; the making the waters of it to stand on a heap, (*Ps. lxxviii. 13.*) their being a wall to the *Israelites*, on the right hand and on the left; *Exod. xiv. 22.* besides the twenty miles distance, at least, of this passage, from the extremity of the gulf, are circumstances which sufficiently vouch for the miraculousness of it, and no less contradict all such idle suppositions as pretend to account for it, from the nature and quality of ideas, or from any such extraordinary recess of the sea, as it seems to have been too rashly compared to, by *Josephus*.

"In travelling from *Sdur* towards *mount Sinai*, we come into the desert, as it is still called, of *Marah*, where the *Israelites* met with those bitter waters, or waters of *Marah*, (*Exod. xv. 23.*) And as this circumstance did not happen till after they had wandered three days in the wilderness, we may probably fix these waters at *Corondel*, where there is still a small riv, which, unless it be diluted by the dews and rain, still continues to be brackish. Near this place, the sea forms itself into a large bay, called *Berk el Corondel*, i. e. the lake of *Corondel*; which is remarkable from a strong current, that sets into it from the northward, particularly at the recess of the tide. The *Arabs*, agreeably to the interpretation of *Kolzum* (the name for this sea) preserve a tradition, that a numerous host was formerly drowned at this place, occasioned, no doubt, by what is related *Exod. xiv. 30.* that the *Israelites* saw the *Egyptians* dead upon the seashore, i. e. all along, as we may presume, from *Sdur* to *Corondel*; and at *Corondel* especially, from the assistance and termination of the current, as it has been already mentioned.

"There is nothing farther remarkable, till we see the *Israelites* encamped at *Elim*, *Exod. xv. 27.* *Numb. xxxiii. 9.* upon the northern skirts of the desert of *Sin*, two leagues from *Tor*, and near thirty from *Corondel*. I saw no more than nine of the twelve wells that are mentioned by *Moses*; the other three being filled up by those drifts of sand, which are common in *Arabia*. Yet this loss is amply made up by the great increase of the palm-trees, the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the *Hammam Mousa*, or bath of *Moses*, particularly so called, which the inhabitants of *Tor* have in great esteem and veneration; acquainting us that it was here, where the household of *Moses* was encamped.

"We have a distinct view of *mount Sinai* from *Elim*; the wilderness, as it is still called, of *Sin*, lies between them. We traversed these plains in nine hours; being all

the way diverted with the sight of a variety of lizards and *opores*, that are here in great numbers. We were afterward near twelve hours in passing the many windings and difficult ways, which lie between these deserts and those of Sinai. The latter consists of a beautiful plain, more than a league in breadth, and nearly three in length; lying open toward the northeast, where we enter it, but is closed up to the southward, by some of the lower eminences of mount Sinai. In this direction, likewise, the higher parts of this mountain make such encroachments upon the plain, that they divide it into two, each of them capacious enough to receive the whole encampment of the Israelites. That which lies to the eastward, may be the desert of Sinai, properly so called, where *Moses saw the angel of the Lord in the burning bush, when he was guarding the flocks of Jethro*, Exod. iii. 2. The convent of St. Catharine is built over the place of this divine appearance. It is near three hundred feet square, and more than forty in height, being built partly with stone, partly with mud and mortar mixed together. The more immediate place of the *shkinnah* is honoured with a little chapel, which this old fraternity of St. Basil has in such esteem and veneration, that, in imitation of *Moses, they put off their shoes from off their feet, whenever they enter it*. This, with several other chapels dedicated to particular saints, are included within the church, as they call it, of the *transfiguration*; which is a large beautiful structure covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices in *Mosaic* work. Of the same tessellated workmanship, likewise, are both the floor and the walls of the *presbyterium*, upon the latter whereof is represented the *effigies* of the emperor *Justinian*, together with the history of the *transfiguration*. Upon the partition which separates the *presbyterium* from the body of the church, there is placed a small *marble shrine*, wherein are preserved the skull and one of the hands of St. Catharine; the rest of the sacred body having been bestowed at different times, upon such *Christian princes* as have contributed to the support of this convent.

"Mount Sinai, which hangs over this convent, is called by the Arabs, *Ribbat Musa*, i. e. the mountain of *Moses*; and sometimes only, by way of eminence, *El Tor*, i. e. the mountain. The summit of mount Sinai is not very spacious; where the *Mohammedans*, the *Latins*, and the *Greeks*, have each of them a small chapel.

"After we had descended, with no small difficulty, down the other, or western side of this mount, we come into the plain or wilderness of *Rephidim*, Exod. xvii. 1. where we see that extraordinary antiquity, the rock of *Meribah*, Exod. xvii. 6. which has continued down to this day without the least injury from time or accidents. This is rightly called, from its hardness, Deut. viii. 15. a rock of *Sin*, *עֵינֵינוּ* *אֶת־הָאֵשׁ*. Though from the purple or reddish colour of it, it may be rather rendered the rock of *עֵינֵינוּ* or *אֶת־הָאֵשׁ* *amethyst*, or the *amethystine*, or granite rock. It is about six yards square, lying tottering, as it were, and loose, near the middle of the valley, and seems to have been formerly a part or cliff of mount Sinai, which hangs in a variety of precipices all over this plain. The waters which gushed out, and the stream which flowed *withal*, Psal. lxxviii. 20. have hollowed across one corner of this rock, a channel about two inches deep, and twenty wide, all over incrustated like the inside of a tea-kettle that has been long used. Besides several mossy productions, that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter: the lively and demonstrative tokens of their having been formerly so many fountains. Neither could art or chance be concerned in the contrivance; inasmuch as every circumstance points out to us a miracle: and in the same manner, with the rent in the rock of mount *Cathary* in *Jerusalem*, never fails to produce the greatest seriousness and devotion in all who see it.

"From mount Sinai, the Israelites directed their marches northward, toward the land of *Canaan*. The next remarkable encampments, therefore, were in the desert of *Paran*, which seems to have commenced immediately upon their departing from *Hazareth*, three stations, or days' journey, i. e. thirty miles, as we will only compute them, from Sinai, Numb. x. 33. and xii. 16. And as tradition has continued down to us the names of *Shur*, *Marah*, and *Sin*; so it has also that of *Paran*; the ruins of the late convent of *Paran*, built upon the ruins of an ancient city of that name, (which might give denomination to the whole of that desert,) being about the half-way between *Sinai* and *Coronah*, which lie at forty leagues distance. This situation of *Paran*, so far to the south of *Kadesh*, will illustrate Gen. xix. 5, 6. where *Chedorlaomer*, and the kings that were with him, are said to have smote the

Horites in their mount Seir unto El Paran, (i. e. unto the city, as I take it, of that name), which is in, or by the wilderness. From the more advanced part of the wilderness of *Paran*, (the same that lay in the road between *Midian* and *Egypt*, 1 Kings xi. 18.) *Moses sent a man out of every tribe to spy out the land of Canaan*, Numb. xiii. 3. who returned to him after forty days, unto the same wilderness, to *Kadesh Barnea*, Numb. xxxiii. 8. Deut. i. 10. and ix. 23. Josh. xiv. 7. This place or city, which in Gen. xiv. 7. is called *Enmishpat* (i. e. the fountain of *Mishpat*) is (in Numb. xx. 1. xxvii. 14. xxxiii. 36.) called *Tzin Kadesh*, or simply *Kadesh* (as in Gen. xvi. 14. xx. 1.) and being equally ascribed to the desert of *Tzin* and to the desert of *Paran*, we may presume that the desert of *Tzin* and *Paran* were one and the same, and *paran* may be so called from the plants of divers palm grounds upon it.

"A late ingenious author has situated *Kadesh Barnea*, a place of no small consequence in Scripture history, which we are now enquiring after, at eight hours or twenty miles distance only, from mount Sinai, which I presume cannot be admitted for various reasons. Because several texts of Scripture insinuate, that *Kadesh* lay at a much greater distance. Thus in Deut. i. 9. it is said, they departed from *Horeb* through that great and terrible wilderness (which supposes by far a much greater extent both of time and space,) and came to *Kadesh Barnea*; and in chap. ix. 23. when the Lord sent you from *Kadesh Barnea* to possess the land: which Numb. xx. 16. is described to be a city in the uttermost parts of the border of *Edom*; the border of the land of *Edom* and that of the land of *promise* being contiguous, and in fact the very same. And farther, Deut. 1. 2. it is expressly said, there are eleven days' journey from *Horeb* by the way of mount *Seir* to *Kadesh Barnea*: which, from the context, cannot be otherwise understood, than of marching along the direct road. For *Moses* hereby intimates, how soon the Israelites might have entered upon the borders of the land of *promise*, if they had not been a stubborn and rebellious people. Whereas the number of their stations between *Sinai* and *Kadesh*, as they are particularly enumerated, Numb. xxxiii. (each of which must have been at least one day's journey,) appear to be near twice as many, or twenty-one, in which they are said with great truth and propriety (Ps. cvii. 4.) to have wandered in the wilderness out of the way; and in Deut. ii. 1. to have compassed mount *Seir*, rather than to have travelled directly through it. If then we allow ten miles for each of these eleven days' journey (and fewer I presume cannot well be insisted upon) the distance of *Kadesh* from mount *Sinai* will be about one hundred and ten miles. That ten miles a day (I mean in a direct line, as laid down in the map, without considering the deviations, which are every where, more or less) were equivalent to one day's journey, may be farther proved from the history of the spies, who searched the land (Numb. xiii. 21.) from *Kadesh* to *Rehob* as men come to *Hamath*, and returned in forty days. *Rehob* then, the farthest point of this expedition to the northward, may well be conceived to have been twenty days' journey from *Kadesh*; and therefore to know the true position of *Rehob*, will be a material point in this disquisition. Now it appears from Josh. xix. 29, 30. and Judg. i. 31. that *Rehob* was one of the maritime cities of the tribe of *Asher*; and lay (in travelling, as we may suppose, by the common or nearest way along the seacoast) *נֶחֱדָם* Numb. xiii. 21. (not, as we render it, as men come to *Hamath*, but) as men go toward *Hamath*, in going to *Hamath*, or in the way, or road to *Hamath*. For to have searched the land as far as *Hamath*, and to have returned to *Kadesh* in forty days, would have been altogether impossible. Moreover, as the tribe of *Asher* did not reach beyond *Sidon* (for that was its northern boundary, Josh. xix. 28.) *Rehob* must have been situated to the southward of *Sidon*, upon, or (being a derivative perhaps from *רחב* *latum esse*) below in the plain, under a long chain of mountains, that runs east and west, through the midst of that tribe. And as these mountains, called by some the mountains of *Saron*, are all along, except in the narrow road, which I have mentioned, near the sea, very rugged, and difficult to pass over, the spies, who could not well take another way, might imagine they would run too great a risk of being discovered, in attempting to pass through it. For in these eastern countries a watchful eye was always, as it is still, kept upon strangers, as we may collect from the history of the two angels at *Sodom*, Gen. xix. 5. and of the spies at *Jericho*, Josh. ii. 2. and from other instances. If then, we fix *Rehob* upon the skirts of the plains of *Acre*, a little to the south of this narrow road, (the *Scala Tyriorum*, as it was afterwards named) somewhere near *Egdeippa*, the distance between *Kadesh* and *Rehob* will be about two

hundred and ten miles; whereas by placing *Kadesh twenty miles only from Sinai or Horeb*, the distance will be *three hundred and thirty miles*. And instead of *ten miles a day*, according to the former computation, the *spies* must have travelled near *seventeen*, which for *forty days successively*, seems to have been too difficult an expedition in this hot, and consequently fatiguing climate; especially as they were on foot, or *footpads*, as סורקס (their appellation in the original) may probably import. These geographical circumstances therefore, thus corresponding with what is actually known of those countries at this time, should induce us to situate *Kadesh*, as I have already done, *one hundred and ten miles to the northward of Mount Sinai*, and *forty-two miles to the westward of Eloth*, near *Callah Nahar*, i. e. the castle of the river or fountain, (probably the Ain Mishpat) a noted station of the *Mohammedans* in their pilgrimage to *Mecca*.

"From *Kadesh*, the *Israelites* were ordered to turn into the wilderness by the way of the *Red sea*, (Numb. xiv. 25. Deut. i. 40.) i. e. they were at this time, in punishment of their murmurings, infidelity, and disobedience, to advance no farther northward, toward the land of *Canaan*. Now, these marches are called the *compassing of Mount Seir*, Deut. ii. 1. and the *passing by from the children of Esau, which dwell in Seir, through the way of the plain of Eloth and Ezion-gaber*, ver. 8. The wandering, therefore, of the children of *Israel*, during the space of thirty-eight years, Deut. ii. 14. was confined in all probability, to that neck of land only which lies bounded by the gulfs of *Eloth* and *Heropotia*. If then we could adjust the true position of *Eloth*, we should gain one considerable point toward the better laying down and circumscribing this mountainous tract, where the *Israelites* wandered for so many years. Now there is an universal consent among geographers, that רמץ *Eloth*, אילח, or *Adana*, as it is differently named, was situated upon the northern extremity of the gulf of that name. *Ptolemy*, indeed, places it *forty-five minutes* to the south of *Heropotia*, and nearly *three degrees* to the east; whereas *Abulfeda*, whose later authority, and perhaps greater experience, should be more regarded, makes the extremities of the two gulfs to lie nearly in the same parallel, though without recording the distance between them. I have been often informed by the *Mohammedan* pilgrims, who, in their way to *Mecca*, pass by them both, that they direct their marches from *Cairo* eastward, till they arrive at *Callah Accaba*, or the castle (situated below the mountains) of *Accaba*, upon the *Elanitic* point of the *Red sea*. Here they begin to travel between the south and southeast, with their faces directly toward *Mecca*, which lay hitherto upon their right hand; having made in all from *Adjeroute*, ten miles to the north northwest of *Suez*, to this castle, a journey of *seventy hours*. But as this whole tract is very mountainous, the road must consequently be attended with great variety of windings and turnings, which would hinder them from making any greater progress, than at the rate, we will suppose, of about half a league an hour. *Eloth*, then, (which is the place of a *Turkish* garrison at present, as it was a *presidium* of the *Romans* in former times), will lie, according to this calculation, about *one hundred and forty miles from Adjeroute*, in an east by south direction: a position which will likewise receive farther confirmation, from the distance that is assigned to it from *Gaza*, in the old geography. For, as this distance was *one hundred and fifty Roman miles*, according to *Pliny*, or *one hundred and fifty-seven*, according to other authors, *Eloth* could not have had a more southern situation than latitude *twenty-nine degrees, forty minutes*; neither could it have had a more northern latitude, inasmuch as this would have so far invalidated a just observation of *Strabo's*, who makes *Heropotia* and *Pelusium* to be much nearer each other than *Eloth* and *Gaza*. And, besides, as *Gaza* is well known to lie in latitude *thirty-one degrees forty minutes*, (as we have placed *Eloth* in latitude *twenty-nine degrees forty minutes*), the difference of latitude between them will be *two degrees*, or one hundred and twenty geographical miles; which converted into Roman miles, (*seventy-five and a half* of which make one degree) we have the very distance (especially as they lie nearly under the same meridian,) that is ascribed to them above by *Strabo* and *Pliny*. Yet, notwithstanding this point may be gained, it would be too daring an attempt even to pretend to trace out above two or three of the encampments mentioned, Numb. xxxiii. though the greatest part of them was, in all probability, confined to this tract of Arabia *Petrea*, which I have bounded to the east, by the meridian of *Eloth*, and to the west by that of *Heropotia*; *Kadesh* lying near, or upon the skirts of it to the northward.

"However, one of their more southern stations, after they had left *Mount Sinai*, and *Paran*, seems to have

been at *Ezion-gaber*, which being the place from whence *Solomon's navy went for gold to Ophir*, 1 Kings ix. 26. 2 Chron. viii. 17. we may be induced to take it for the present, *Meenah el Deshab*, i. e. the port of gold. According to the account I had of this place from the monks of *St. Catharine*, it lies in the gulf of *Eloth*, between two and three days' journey from them,—enjoying a spacious harbour; from whence they are sometimes supplied, as I have already mentioned, with plenty of lobsters and shell-fish. *Meenah el Deshab*, therefore, from this circumstance, may be nearly at the same distance from *Sinai* with *Tor*; from whence they are likewise furnished with the same provisions, which, unless they are brought with the utmost expedition, frequently corrupt and putrefy. I have already given the distance between the northwest part of the desert of *Sin* and *Mount Sinai*, to be *twenty-one hours*; and if we farther add *three hours*, (the distance between the desert of *Sin* and the port of *Tor*, from whence these fish are obtained,) we shall have, in all, *twenty-four hours*; i. e. in round numbers, about *sixty miles*. *Ezion-gaber*, consequently, may lie a little more or less at that distance from *Sinai*; because the days' journeys which the monks speak of, are not, perhaps, to be considered as ordinary and common ones; but such as are made in haste, that the fish may arrive in good condition.

"In the description of the *East*, p. 157, *Ezion-gaber* is placed to the southeast of *Eloth*, and at two or three miles only from it; which, I presume, cannot be admitted. For, as *Eloth* itself is situated upon the very point of the gulf, *Ezion-gaber*, by laying to the southeast of it, would belong to the land of *Midian*; whereas *Ezion-gaber* was undoubtedly a sea-port in the land of *Edom*; as we learn from the authorities above related, viz. where *King Solomon* is said to have made a navy of ships in *Ezion-gaber*, which is רמץ *rw* beside *Eloth*, on the shore of the *Red sea*, in the land of *Edom*. Here it may be observed, that the word *rw* we render beside (viz.) *Eloth*, should be rendered, together with *Eloth*; not denoting any vicinity between them, but that they were both of them ports of the *Red sea*, in the land of *Edom*.

"From *Ezion-gaber* the *Israelites* turned back again to *Kadesh*, with an intent to direct their marches that way into the land of *Canaan*. But upon *Edom's* refusing to give *Israel* passage through his border, (Numb. xx. 18.) they turned away from him to the right hand, as I suppose, toward *Mount Hor*, (Numb. xx. 21.) which might lie to the eastward of *Kadesh*, in the road from thence to the *Red sea*; and as the soul of the children of *Israel* is said to have been here much discouraged because of the way, it is very probable that *Mount Hor* was the same chain of mountains that are now called *Accaba* by the *Arabs*, and were the easternmost range, as we may take them to be, of *Ptolemy's* *μῆκος οὐρα* above described. Here, from the badness of the road, and the many rugged passes that are to be surmounted, the *Mohammedan* pilgrims lose a number of camels, and are no less fatigued than the *Israelites* were formerly in getting over them. I have already hinted, that this chain of mountains, the *μῆκος οὐρα* of *Ptolemy*, reached from *Paran* to *Judea*. *Petra*, therefore, according to its later name, the metropolis of this part of *Arabia*, may well be supposed to lie among them, and to have been left by the *Israelites* on their left hand, in journeying toward *Moab*. Yet it will be difficult to determine the situation of this city, for want of a sufficient number of geographical data to proceed upon. In the old geography, *Petra* is placed *one hundred and thirty-five miles* to the eastward of *Gaza*, and four days' journey from *Jericho*, to the southward. But neither of these distances can be any ways accounted for; the first being too great, the other too deficient. For, as we may well suppose *Petra* to lie near, or upon the border of *Moab*, seven days' journey would be the least: the same that the three kings took hither, 2 Kings iii. 9. (by fetching a compass, as we imagine,) from *Jerusalem*, which was nearer to that border than *Jericho*. However, at a medium, *Petra* lay in all probability, about the half way between the south extremity of the *Asphaltic* lake, and the gulf of *Eloth*, and may be therefore fixed near the confines of the country of the *Midianites* and *Moabites* at *seventy miles* distance from *Kadesh*, towards the northeast; and *eighty-five* from *Gaza*, to the south. According to *Josephus*, it was formerly called *Arce*, which *Bochart* supposes to be a corruption of *Rekem*, the true and ancient name. The *Amalekites*, so frequently mentioned in Scripture, were once seated in the neighbourhood of this place, who were succeeded by the *Nabatheans*, a people no less famous in profane history. From *Mount Hor*, the direction of their marches through *Zalmone*, *Punon*, &c. seems to have been between the north and northeast. For it does not

appear, that they wandered any more in the wilderness out of the direct way that was to conduct them through the country of Moab, (Numb. xiii. 38, 39.) into the land of promise."

SHAW'S *Travels*, chap. v. p. 304, &c. 4to edition.

It may be necessary to inform the reader, that the map which accompanies this book, has been constructed from the very best authorities, and much pains have been taken to make it correct. Great difficulty, however, has occurred in laying down the different places; no two travellers agreeing in their accounts of the positions, bearings, and distances of the towns, villages, mountains, &c. which they mention. The confusion here is indescribable, and I am far from supposing that every difficulty is removed, by the pains that have been taken to correct and reconcile others. Several embarrassments still remain, but they are not such as affect the general accuracy of the map. The position of Egypt, the Nile, Mediterranean sea, Red sea, with its Heroopolitic and Elanitic gulfs, the Desert or

Stony Arabia, mount Sinai, and the promised land, are, I hope, sufficiently correct.

Though I have inserted the preceding remarks from Dr. Shaw, yet, as many respectable writers differ from him in some positions and distances, I could not construct the map so as to tally with his account, much less with his map, which is obviously incorrect: therefore the reader must not be surprised if he find some stations, not exactly in the places in which Dr. Shaw lays them down. The difficulty of placing these correctly in a tractless wilderness, which has never been accurately measured, will at once plead both his excuse and mine.

The track of the journey of the Israelites, I have laid down exactly from Dr. Shaw's map: but this differs widely from Calmet and others. The forty-two stations, mentioned Numb. xxxiii. I could not pretend to lay down with any degree of correctness, as most that has been said on the subject, appears to me to be founded rather on conjecture than facts.

MAY 1, 1811.

END OF THE NOTES ON EXODUS.

CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED IN THE BOOK OF EXODUS,

Showing in what year of the World, in what year before Christ, in what year from the Deluge, and in what year from their departure from Egypt, each event happened; interspersed with a few connecting circumstances from Profane History, according to the plan of Archbishop Ussher.

A. M.	B. C.		An. DM.
2365	1630	Levi, the third son of Jacob, dies in the 137th year of his age, Exod. vi. 16.—N. B. <i>This event is placed twenty years later by most chronologists, but I have followed the computation of Mr. Skinner and Dr. Ken- nicott. See the note on Gen. xxxi. 41.</i>	700
2375	1620	About this time, Aencres, son of Orus, began to reign in Egypt, and reigned twelve years and one month.	719
2385	1610	The Ethiopians, from the other side of the Indus, first settle in the middle of Egypt.	730
2387	1617	Rathotis, the brother of Aencres, began about this time to reign over the Egyptians, and reigned nine years.	731
2396	1606	Aenccheres, the son of Rathotis, succeeds his father and reigns twelve years and six months.	740
2400	1604	About this time, it is supposed the Egyptians began to be jealous of the Hebrews, on account of their prodigious multiplication.	744
2400	1595	Aenccheres succeeds Aenccheres, and reigns twelve years and three months.	753
2421	1583	Armais succeeds Aenccheres, and reigns four years and one month.	765
		About this time Kohath, the son of Levi, and grandfather of Moses, died in the 133d year of his age. Exod. vi. 18.—N. B. There are several years of uncertainty in the date of this event.	
2425	1579	Rameses succeeds Armais in the government, and reigns one year and four months.	769
2427	1577	Rameses Miamun succeeds Rameses, and reigns sixty-seven years.	771
2430	1574	Aaron, son of Amram, brother of Moses, born eighty-three years before the Exodus of the Israelites, Exod. vi. 30. vii. 7.	774
2431	1573	About this time, Pharaoh (supposed to be the same with Rameses Miamun) published an edict, ordering all the male children of the Hebrews to be drowned in the Nile, Exod. i. 22.	775
2433	1571	Moses, the Jewish lawgiver, born, Exod. ii. 2.	777
2440	1566	The kingdom of the Athenians founded about this time, by Cecrops.	798
2445	1559	In this year, which was the eighteenth of Cecrops, the Chaldeans waged war with the Phœnicians.	800
2466	1538	About this time, the Arabians subdued the Chaldeans, and took possession of their country.	810
2473	1531	Moses being 40 years of age, kills an Egyptian, whom he found smiting a Hebrew; in consequence of which, being obliged to fly for his life, he escapes to the land of Midian, where, becoming acquainted with the family of Jethro, he marries Zipporah, Exod. ii. 11—23.	817
2474	1530	The birth of Caleb, the son of Jephunneh.	818
2494	1510	Rameses Miamun, king of Egypt, dies about this time in the 67th year of his reign, and is succeeded by his son Sennephis, who reigns nineteen years and six months.	836
2495	1500	The death of Amram, the father of Moses, is supposed to have taken place about this time.	839
2513	1491	While Moses keeps the flock of Jethro at Mount Horeb, the angel of God appears to him in a burning bush, promises to deliver the Hebrews from their oppression in Egypt, and sends him to Pharaoh, to command him to let Israel go, Exod. iii.	857
		Aaron and Moses assemble the elders of Israel, inform them of the divine purpose, and then go to Pharaoh, and desire him, in the name of the God of the Hebrews, to let the people go three days' journey into the wilderness, to hold a feast unto the Lord. Pharaoh is enraged, and increases the oppression of the Israelites, Exod. v.	
		Aaron throws down his rod, which becomes a serpent. The Egyptian magicians imitate this miracle, Exod. vii.	
		Pharaoh refusing to let the Israelites go, God sends his first plague upon the Egyptians, and the waters are turned into blood, Exod. vii. 19—23.	
		Pharaoh remaining impenitent, God sends immense numbers of frogs, which infest the whole land of Egypt. This was the second plague, chap. viii. 1—7.	
		This plague not producing the desired effect, God sends the third plague, the dust of the ground becoming lice on man and beast, chap. viii. 16—20.	
		Pharaoh's heart still remaining obdurate, God sends the fourth plague upon the nation, by causing great swarms of flies to cover the whole land, chap. viii. 30—32.	
		The Egyptian king still refusing to dismiss the Hebrews, God sends his fifth plague, which is a universal murrain, or mortality among the cattle, Exod. ix. 1—7.	
		This producing no good effect, the sixth plague of boils and blains is sent, chap. ix. 8—12.	
		Pharaoh still hardening his heart, God sends the seventh plague, viz. a grievous hail, which destroyed the whole produce of the field, chap. ix. 23—26.	
		This, through Pharaoh's obstinacy, proving ineffectual, the eighth plague is sent, immense swarms of locusts, which devour the land, Exod. x. 1—20.	
		Pharaoh refusing to submit to the divine authority, the ninth plague, a total darkness of three days' continuance, is spread over the whole land of Egypt, chap. x. 21—24.	
		Pharaoh continuing to refuse to let the people go, God institutes the rite of the passover, and sends the tenth plague upon the Egyptians, and the first-born of man and beast die, throughout the whole land. This was in the fourteenth night of the month Abib. The Israelites are driven out of Egypt, chap. xii. 1—36. and carry Joseph's bones with them, chap. xiii. 19.	
2513	1491	The Israelites march from Succoth to Etham; thence to Pi-ha-hiroth, the Lord guiding them by a miraculous pillar, Exod. xiii. 30—32. xiv. 1, 2.	An. DM. 857
		Towards the close of this month, Pharaoh and the Egyptians pursue the Israelites:—God opens a passage for them through the Red sea, and they pass over as on dry land, which the Egyptians amaying to do, are all drowned, Exod. xiv. Heb. xi. 30.	An. DM. 1. 857.
		The Israelites come to Marah, and murmur because of the bitter waters: Moses is directed to throw a certain tree into them, by which they are rendered sweet, chap. xv. 23—25.	
		About the beginning of this month the Israelites come to Elim, chap. xv. 27.	
		On the fifteenth day of this month the Israelites come to the desert of Sin, where, murmuring for want of bread, quails are sent, and manna from heaven, chap. xvi.	
		Coming to Rephidim, they murmur for want of water, and God supplies this want by miraculously bringing water out of a rock in Horeb, chap. xvii. 1—7.	
		The Amalekites attack the Israelites in Rephidim, and are discomfited, chap. xvii. 8—16.	
		The Israelites come to the wilderness of Sinai. God calls Moses up to the mount, where he receives the ten commandments and other precepts, Exod. xix.—xxiv. is instructed how to make the tabernacle, xxv.—xxvii. Aaron and his sons are dedicated to the priest's office, ch. xxviii.	
		Moses delaying to come down from the mount, the people make a molten calf, and worship it. Moses, coming down, sees their idolatry, is distressed, and breaks the tables—three thousand of the idolaters are slain: and, at the intercession of Moses, the rest of the people are saved from destruction, chap. xxxii.	

CHRONOLOGY TO EXODUS.

A.M. 2513	R.C. 1491	Moses is again called up into the mount, where God renews the covenant, and writes the two tables afresh. Moses desires to see the Divine glory; his request is partially granted, chap. xxxiii. 18—93. xxvii. 1—7.	An. Pa. 857	Ex. Lxx. 1.
		Moses, after having been in the mount forty days and forty nights, during which time he ate nothing, comes down with the two tables of stone: his face shines so that he is obliged to cover it with a veil, chap. xxxiv. 29—35.		Exon.
2514	1490	From this time to the month Jdar, including <i>Marchesvan, Chislel, Thebet, and Sibat</i> , Bezaleel, Aholiab, and their assistants, are employed in constructing the tabernacle, &c. according to the pattern delivered to Moses on the mount, Exod. xxxvi. xxix.	858	Flori.
		On the first of this month, being the first month of the second year after their departure from Egypt, the tabernacle is reared up, and Aaron and his sons set apart for the priests' office, Exod. xl. 17—32.—N. B. <i>The ceremonies attending this consecration, form the chief part of the following book, Leviticus.</i>		2. Aho or Nisan.
		Jethro brings Zipporah and her two sons to Moses in the wilderness, and gives him wholesome directions concerning the best mode of governing the people, which Moses thankfully accepts, and God approves, Exod. xviii. and see the notes there.		2. Zif.

A TABLE of the THREE GREAT EPOCHS, A. M., B. C., and the JULIAN PERIOD, synchronized with the reigns of the sovereigns of the four principal monarchies; viz. Egypt, Sicony, the Argivi, and the Athenians, from the death of Jacob, A. M. 2315, to the erection of the Tabernacle, A. M. 2514, by which any event in the preceding *Chronological Table* may be referred to its corresponding year of the reign of any of the above sovereigns.

E. G. To find out the year of the birth of Moses, inspect the preceding Table, by which it appears, he was born A. M. 2433, B. C. 1571, and from the *Deluge* 777. Then look in the following Table, for A. M. 2433, where it appears, that this event took place in the year of the *Jubian Period*, 3143—the 7th of *Rameses Miamun*, king of *Egypt*—the 46th of *Orthopolis*, king of *Sicyon*—the 17th of *Phorbas*, king of the *Argivi*—and the 15th before the reign of *Cecrops*, king of the *Athenians*.

Kingdom of the Aethiopia	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
Kingdom of the Aethiopia	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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PREFACE

TO THE BOOK OF LEVITICUS.

THE Greek version of the *Septuagint* and the *Vulgate Latin*, have given the title of *LEVITICUS* to the third book of the Pentateuch; and the name has been retained in almost all the modern versions. The book was thus called, because it treats principally of the laws and regulations of the *Levites*, and priests in general. In Hebrew it is termed *ויקרא Vayikra*, "And he called," which is the *first* word in the book; and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt sacrifices; meat, peace, and sin-offerings; the consecration of priests, together with the institution of the three grand national festivals of the Jews, *PASS-OVER*, *PENTECOST*, and *TABERNACLES*; with a great variety of other ecclesiastical matters. It seems to contain little more than the history of what passed during the *eight days* of the consecration of Aaron and his sons; though Archbishop Usher supposes that it comprises the history of the transactions of a whole month, viz. from *April 21 to May 21*, of the year of the world 2514, which answers to the *first* month of the *second* year after the departure from Egypt. As there are no data by which any chronological arrangement of the facts mentioned in it can be made, it would be useless to encumber the page with conjectures, which, because *uncertain*, can answer no end to the serious reader for doctrine, reproof, or edification in righteousness. As the *law was our school-master unto Christ*, the whole sacrificial system was intended to point out that *Lamb of God*, Christ Jesus, who takes away the sin of the world. In reading over this book, this point should be kept particularly in view; as without this spiritual reference, no interest can be excited by a perusal of the work.

The principal events recorded in this book, may be thus deduced in the order of the chapters. Moses having set up the tabernacle, as has been related in the conclusion of the preceding book, and the cloud of divine glory, the symbol of the presence of God, having rested upon it, God called to him out of this tabernacle, and delivered the laws and precepts contained in the seven first chapters.

In Chap. i. he prescribes every thing relative to the nature and quality of *burnt-offerings*, and the ceremonies which should be observed, as well by the person who brought the sacrifice, as by the priest who offered it.

In Chap. ii. he treats of *meal-offerings*, of fine flour, with oil and frankincense; of cakes, and the oblations of first-fruits.

Chap. iii. treats of *peace-offerings*, prescribes the ceremonies to be used in such offerings, and the parts which should be consumed by fire.

Chap. iv. treats of the offerings made for *sins of ignorance*; for the sins of the *priests*, *rulers*, and of the *common people*.

Chap. v. treats of the sin of him, who being adjured as a *witness*, conceals his knowledge of a fact; the case of him who touches an *unclean thing*; of him who binds himself by a *vow* or an *oath*; and of *trespass-offerings* in cases of *sacrilege*, and in *sins of ignorance*.

Chap. vi. treats of the *trespass-offerings* for sins *knowingly* committed; and of the offerings for the *priests*, the parts which should be consumed, and the parts which should be considered as the *priests'* portion. And in

Chap. vii. the same subject is continued.

Chap. viii. treats of the *consecration of Aaron and his sons*; their *sin-offering*, *burnt-offering* ram of consecration, and the time during which these solemn rites should continue.

Chap. ix. After Aaron and his sons were consecrated, on the *eighth day* they were commanded to offer *sin-offerings*, and *burnt-offerings*, for *themselves* and for the *people*, which they accordingly did, and Aaron and Moses having blessed the people, a fire came forth from before the Lord, and consumed the offering that was laid upon the altar.

Chap. x. Nadab and Abihu, the sons of Aaron, having offered *strange fire* before the Lord, are consumed; and the priests are forbidden the use of wine and all inebriating liquors.

Chap. xi. treats of *clean and unclean* beasts, fishes, birds, and reptiles.

Chap. xii. treats of the purification of women after child-birth, and the offerings they should present before the Lord.

Chap. xiii. prescribes the manner of discerning the infection of the *leprosy* in persons, garments, and houses.

Chap. xiv. prescribes the sacrifices and ceremonies which should be offered by those who were cleansed from the *leprosy*.

Chap. xv. treats of certain uncleannesses in man and woman: and of their purifications.

Chap. xvi. treats of the solemn yearly expiation to be made for the sins of the priest and of the people, of the goat and bullock for a sacrifice, and of the *scape-goat*; all which should be offered annually, on the *tenth day* of the *seventh* month.

Chap. xvii. the Israelites are commanded to offer all their sacrifices at the tabernacle:—the eating of *blood* is prohibited; as also the flesh of those animals which die of themselves, and of those that are torn by dogs.

Chap. xviii. shows the different degrees within which *marriages* were not to be contracted; and prohibits various acts of impurity.

Chap. xix. recapitulates a variety of laws which had been mentioned in the preceding book, (*Exodus*) and adds several new ones.

Chap. xx. prohibits the consecration of their children to *Moloch*, forbids their consulting *wizards*, and those which had *familiar spirits*, and also a variety of incestuous and unnatural mixtures.

Chap. xxi. gives different ordinances concerning the *mourning* and *marriages* of *priests*, and prohibits those from the sacerdotal office, who have certain *personal defects*.

Chap. xxii. treats of those infirmities and uncleannesses which rendered the priest unfit to officiate in sacred things, and lays down directions for the perfection of the sacrifices which should be offered to the Lord.

Chap. xxiii. treats of the *sabbath* and the great annual festivals—the *pass-over*, *pentecost*, *feast of trumpets*, *day of atonement*, and *feast of tabernacles*.

Chap. xxiv. treats of the oil for the *lamps* and the *show-bread*; the law concerning which had already been given, see *Exodus* xiv. &c. mentions the case of the person who *blasphemed* God, and his punishment—lays down the law in cases of *blasphemy* and *murder*; and recapitulates the *lex talionis*, or law of *like for like*, prescribed *Exod.* xxi.

Chap. xxv. recapitulates the law, given *Exod.* xxiii. relative to the *sabbatical year*, prescribes the year of *jubilee*, and lays down a variety of statutes relative to *mercy*, *kindness*, *benevolence*, *charity*, &c.

Chap. xxvi. prohibits idolatry, promises a great variety of blessings to the obedient, and threatens the disobedient with many and grievous curses.

Chap. xxvii. treats of *vows*, of things *devoted*, and of the *tithes* which should be given for the service of the tabernacle.

No *Chronological Table* can be affixed to this book; as the transactions of it seem to have been included within the space of *eight days*, or of a month at the utmost, as we have already seen. And even some of the facts related here, seem to have taken place previously to the erection of the tabernacle: nor is the order in which the others occurred, so distinguished as to enable us to lay down the *precise days* in which they took place.

THE
THIRD BOOK OF MOSES,
CALLED
LEVITICUS.

Year before the common Year of Christ, 1480.—Julian Period, 3934.—Cycle of the Sun, 37.—Dominical Letter, D.—Cycle of the Moon, 2.—Indiction, 5.—Olympiad, 5854.
Tisri or September, 2814.

CHAPTER I.

The Lord calls to Moses out of the tabernacle, and gives him directions concerning burnt-offerings of the beeve kind, 1, 2. The burnt-offering to be a male, without blemish, 3. The person bringing it, to lay his hands upon its head, that it might be accepted for him, 4. He is to kill, lay, and eat it in pieces, and bring the blood to the priests, that they might sprinkle it round about the altar, 5, 6. All the pieces to be laid upon the altar and burnt, 7-9. Directions concerning offerings of the smaller cattle, such as sheep and goats, 10-13. Directions concerning offerings of fowls, such as doves and pigeons, 14-17.

A. M. 2514.
B. C. 1498.
An. Exod. lxx. 2.
Add. or Nisan.
AND the LORD ^acalled unto Moses, and spake unto him ^bout of the tabernacle of the congregation, saying,
2 Speak unto the children of Israel, and say

a Exod. 19. 3.—b Exod. 40. 24, 25. Numb. 12. 4, 5.—c Ch. 22. 19. 18.—d Exod. 12. 5. Ch. 1. 1.—e Exod. 12. 31. Deut. 15. 21. Mal. 1. 14. Eph. 4. 27. Heb. 9. 14. 1. Pet. 1. 18.—f Ch. 4. 15.

NOTES ON CHAPTER I.

Verse 1. *And the Lord called unto Moses*] From the manner in which the book commences, it appears plainly to be a continuation of the preceding; and, indeed, the whole is but one *law*, though divided into five portions; and why thus divided is not easy to be conjectured.

Previously to the erection of the tabernacle, God had given no particular directions concerning the manner of offering the different kinds of sacrifices; but as soon as this divine structure was established and consecrated, Jehovah took it as his dwelling-place; described the rites and ceremonies which he would have observed in his worship, that his people might know what was best pleasing in his sight; and that, when thus worshipping him, they might have confidence that they pleased him, every thing being done according to his own directions. A consciousness of acting according to the revealed will of God gives strong confidence to an upright mind.

Verse 2. *Bring an offering*] The word קרבן *korban*, from קרב *karab*, to approach, or draw near, signifies an offering or gift, by which a person had access unto God: and this receives light from the universal custom that prevails in the east, no man being permitted to approach the presence of a superior without a present or gift; and the offering thus brought was called *korban*, which properly means the introduction offering, or offering of access. This custom has been often referred to in the preceding books. See also chap. vii.

Of the cattle] חיה *ha-behemah*, animals of the beeve kind, such as the bull, heifer, bullock, and calf; and restrained to these alone by the term *herd*, בקר *baquar*, which from its general use in the Levitical writings, is known to refer to the ox, heifer, &c. And therefore other animals of the beeve kind were excluded.

Of the flock] צאן *teon*, SHEEP and GOATS; for we have already seen that this term implies both kinds: and we know, from its use, that no other animal of the smaller clean domestic quadrupeds is intended; and as no other animal of this class, beside the sheep and goat, was ever offered in sacrifice to God. The animals mentioned in this chapter as proper for sacrifice, are the very same which God commanded Abraham to offer, see Gen. xv. 9. And thus it is evident, that God delivered to the patriarchs an epitome of that law which was afterward given in detail to Moses, the essence of which consisted in its *sacrifices*; and those sacrifices were of clean animals, the most perfect, useful, and healthy of all that are brought under the immediate government and influence of man. Gross feeding, and ferocious animals, were all excluded, as were also all birds of prey. In the pagan worship, it was widely different; for although the ox was esteemed among them, according to *Livy*, as the *major hostia*—and according to *Pliny*, the *victimis optima*, et *laudatissima deorum placatio*, *Plin. Hist. Nat. lib. viii. ch. 46.* the chief sacrifice, and the most availing offering which could be made to the gods; yet obscene fowls, and ravenous beasts, according to

unto them, 'If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd and of the flock.

3 ¶ If his offering be a burnt-sacrifice of the herd, let him offer a male ^awithout blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 *And he shall put his hand upon the head of the burnt-offering; and it shall be ^baccepted for him ^cto make atonement for him.

a 2. 2. 5, 12. & 4. 14. 22. & 18. 31. Exod. 29. 19, 15, 18.—(Ch. 22. 21, 27. Lev. 22. 1. Phil. 4. 15.—b Ch. 4. 20, 29, 31, 35. & 9. 7. & 14. 31. Numb. 15. 25. 2 Chron. 29. 24. Rom. 4. 11.

the nature of their deities, were frequently offered in sacrifice. Thus they sacrificed *horses* to the SUN; *wolves*, to MARS; *asses*, to PRIAPUS; *swine*, to CERES; *dogs*, to HECATE, &c. &c. But in the worship of God, all these were declared *unclean*, and only the three following kinds of QUADRUPEDS were commanded to be sacrificed: 1. The bull or ox, the cow or heifer, and the calf. 2. The he-goat, she-goat, and the kid. 3. The ram, the ewe, and the lamb. Among FOWLS, only pigeons and turtle-doves, were commanded to be offered, except in the case of cleansing the leper, mentioned ch. xiv. 14. where two clean birds, generally supposed to be sparrows, or other small birds, though of what species is not well known. Fish were not offered, because they could not be readily brought to the tabernacle alive.

Verse 3. *Burnt-offering*] The most important of all the sacrifices offered to God, called by the Septuagint, Θυσιαστήριον, because it was wholly consumed, which was not the case in any other offering.—See on chap. vii.

His own voluntary will] ורצו *leretsono*—to gain himself acceptance before the Lord: in this way all the versions appear to have understood the original words; and the connexion in which they stand obviously requires this meaning.

Verse 4. *He shall put his hand upon the head of the burnt-offering*] By the imposition of hands, the person bringing the victim acknowledged, 1. The sacrifice as his own. 2. That he offered it as an atonement for his sins. 3. That he was worthy of death, because he had sinned, having forfeited his life by breaking the law. 4. That he entreated God to accept the life of the innocent animal in place of his own. 5. And all this, to be done profitably, must have respect to HIM whose life in the fulness of time, should be made a sacrifice for sin. 6. The blood was to be sprinkled round about upon the altar, ver. 5. as by the sprinkling of blood the atonement was made; for the blood was the life of the beast, and it was always supposed, that life went to redeem life. See note on Exod. xxix. 10. On the required perfection of the sacrifice, see the note on Exod. xii. 5.

It has been sufficiently remarked by learned men, that almost all the people of the earth had their burnt-offerings; on which also they placed the greatest dependence. It was a general maxim through the heathen world, that there was no other way to appease the incensed gods; and they sometimes even offered human sacrifices, from the supposition, as Cæsar expresses it, that life was necessary to redeem life, and that the gods would be satisfied with nothing less.—*Quod pro vitâ hominis nisi vitâ reddatur, non posse aliter deorum immortalium numen placari*, *Com. de Bell. Gal. lib. vi.*—But this was not the case only with the Gauls; for we see by Ovid, *Fast. lib. vi.* that it was a commonly received maxim among more polished people:

Pro parvo victimâ parva cælli,
Cor pro corde, precor, pro stirpe cunctis aras
Hanc animam vobis pro multorum damna.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar, that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest, shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar;

12 And he shall cut into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that is on the fire, which is upon the altar.

13 But he shall wash the inwards and the

legs with water: and the priest shall bring it all, and burn it upon the altar; it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood that is upon the fire; it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II.

The meat-offering of flour with oil and incense, 1-3. The oblation of the meat-offering baked in the oven, and in the pan, 4-8. The meat-offering baked in the frying-pan, 9-10. No leaven nor honey to be offered with the meat-offering, 11. The oblation of the first-fruits, 12. Salt to be offered with the meat-offering, 13. Green ears, dried by the fire, and corn to be beaten out of full ears, with oil and frankincense, to be offered as a meat-offering of first-fruits, 14-16.

AND when any will offer a meat-offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

1. Ch. 5. 7. & 12. 8. Luke 2. 34.—Or, pinch off the head with the nail.—On the altar, thereby.—1. Ch. 5. 10.—1. Gen. 15. 12.—1. Ver. 9. 13.—Ch. 6. 14. & 17. Numb. 15. 4.

See the whole of this passage in the above work; from ver. 135 to 163.

Verse 6. *He shall flay*] Probably meaning the person who brought the sacrifice, who, according to some of the rabbins, killed, flayed, cut up, and washed the sacrifice, and then presented the parts and the blood to the priest, that he might burn the one, and sprinkle the other upon the altar. But it is certain that the priests also, and the Levites, flayed the victims, and the priest had the skin to himself, see chap. vii. 8. and 2 Chron. xxix. 34. The red heifer alone was not flayed: but the whole body, with the skin, &c. consumed with fire.—See Numb. xix. 5.

Verse 7. *Put fire*] The fire that came out of the tabernacle from before the LORD, and which was kept perpetually burning, see chap. ix. 24. Nor was it lawful to use any other fire in the service of God.—See the case of Nadab and Abihu, chap. x.

Verse 8. *The priests—shall lay the parts*] The sacrifice was divided according to its larger joints. 1. After its blood was poured out, and the skin removed, the head was cut off. 2. They then opened it and took out the omentum, or caul, that invests the intestines. 3. They took out the intestines with the mesentery, and washed them well, as also the fat. 4. They then placed the four quarters upon the altar, covered them with fat, laid the remains of the intestines upon them, and then laid the head above all. 5. The sacred fire was then applied, and the whole mass was consumed. This was the holocaust, or complete burnt-offering.

Verse 9. *An offering—of a sweet savour*] *תִּשְׁחֶה רִיחַח נִיחֹחַ*, a fire-offering, an odour of rest—er, as the Septuagint express it, *τοῦτο ὁππὲρ ὠδὴν*, a sacrifice for a sweet-smelling savour; which place St. Paul had evidently in view when he wrote Ephes. v. 2.—“Christ hath loved us, and hath given himself for us an offering, *an offering—his own body*, and a sacrifice, for a sweet smelling savour” where he uses the same terms as the Septuagint. Hence we find, that the holocaust, or burnt-offering, typified the sacrifice and death of Christ for the sins of the world.

Verse 10. *An offering of the flocks*] See on ver. 2.

Verse 12. *Cut it into his pieces*] See the notes on Gen. xv.

Verse 16. *Pluck away his crop with his feathers*] In this sacrifice of fowls, the head was violently wrung off, then the blood was poured out—then the feathers were plucked off, the breast was cut open, and the crop, stomach, and intestines, taken out, and then the body was burnt. Though the bird was split up, yet it was not divided asunder. This circumstance is particularly remarked in Abram's sacrifice, Gen. xv. 10.—See the notes there.—See Ainsworth.

We have already seen on ver. 2. that four kinds of animals might be made burnt-offerings to the Lord, 1. *Neat cattle*, such as bulls, oxen, cows, and calves. 2. *He-goats*,

she-goats, and kids. 3. Rams, ewes, and lambs. 4. Pigeons and turtle-doves; and in one case, the cleansing of the leper, *sparrows*, or some small bird, all these must be without spot or blemish—the most perfect of their respective kinds, and be wholly consumed by fire. The rich were to bring the most costly; the poor, those of least price. Even in this requisition of justice, how much mercy was mingled! If a man could not bring a bullock, or a heifer, a goat, or a sheep, let him bring a calf, a kid, or a lamb. If he could not bring any of these, because of his poverty, let him bring a turtle-dove, or a young pigeon, see chap. v. 7. and it appears, that, in cases of extreme poverty, even a little meal, or fine flour, was accepted by the bountiful Lord, as a sufficient oblation, see chap. v. ver. 11. This brought down the benefits of the sacrificial service within the reach of the poorest of the poor; as we may take for granted, that every person, however low in his circumstances, might be able to provide the tenth part of an ephah, about three quarts of meal, to make an offering for his soul unto the Lord. But every man must bring something—the law stooped to the lowest circumstances of the poorest of the people; but every man must sacrifice, because every man had sinned. Reader, what sort of a sacrifice dost thou bring to God? To him thou oweest thy whole body, soul, and substance—are all these consecrated to his service? Or, has he the refuse of thy time, and the offal of thy estate? God requires thee to sacrifice as his providence has blessed thee. If thou have much, thou shouldest give liberally to God and the poor; if thou have but little, do thy diligence to give of that little. God's justice requires a measure of that which his mercy has bestowed. But remember, that as thou hast sinned, thou needest a Saviour.—Jesus is that Lamb without spot, which has been offered to God for the sin of the world, and which thou must offer to him for thy sin; and it is only through Him that thou canst be accepted, even when thou dedicatest thy whole body, soul, and substance, to thy Maker. Even when we present ourselves a living sacrifice to God, we are accepted for his sake who carried our sins, and bore our sorrows. Thanks be to God, the rich and the poor have equal access unto him through the Son of his love! And equal right to claim the benefits of the great Sacrifice.

NOTES ON CHAPTER II.

Verse 1. *Meat-offering*] *מִנְחָה minchah*. For an explanation of this word, see the note on Gen. iv. 3. and Lev. vii. Calmet has remarked, that there are five kinds of the minchah mentioned in this chapter: 1. *וְשֵׁלֶלֶת*, simple flour or meal, ver. 1. 2. *Cakes and wafers*, or whatever was baked in the oven, ver. 4. 3. *Cakes baked in the pan*, ver. 5. 4. *Cakes baked on the frying-pan*, or probably a griddle, ver. 7. 5. *Green ears of corn parched*, ver. 14. All these were offered without honey or leaven, but accompanied with wine, oil, and frankincense. It is very likely that the minchah, in some or all of the

2 And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^a the memorial of it upon the altar, *to be an offering made by fire, of a sweet savour unto the Lord:*

3 And 'the remnant of the meat-offering *shall* be Aaron's and his sons': 'it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-

offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers * anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* ^b in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.

7 ¶ And if thy oblation be a meat-offering *baken* in the frying-pan, it shall be made of *fine* flour with oil.

x Ver. 9. & Ch. 5. 12. & 6. 15. & 24. 7. Isai. 65. 3. Eccles. 45. 16. Acts 10. 4.
y Ch. 7. 9. & 10. 12, 13. Eccles. 7. 31.

^a Exod. 29. 37. Numb. 18. 2.—^a Exod. 29. 2.—^b Or, on a fest. solemnity, etc.

above forms, was the earliest oblation offered to the Supreme Being; and probably was in use *before* sin entered into the world, and consequently before *bloody sacrifices*, or *piacular victims*, had been ordained. The *minchah* of green ears of corn, dried by the fire, &c. was properly the *gratitude-offering* for a good seed-time, and the prospect of a plentiful harvest. This appears to have been the offering brought by Cain, Gen. iv. 3.—See the note there. The *flour* whether of wheat, rice, barley, rye, or any other grain used for *aliment*, was in all likelihood equally proper; for in Numb. v. 15, we find the *flour of barley*, or *barley-meal*, is called *minchah*. It is plain that in the institution of the *minchah* here, no *animal* was included, though, in other places, it seems to include both kinds; but, in general, the *minchah* was not a *bloody offering*, nor used by way of *atonement* or *expiation*, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. It is such an offering, as, what is called *natural religion*, might be reasonably expected to suggest: but, alas! so far lost is man, that even *thankfulness* to God for the fruits of the earth, must be taught by a divine revelation; for in the heart of man, even the *seeds of gratitude* are not found, till sown there by the band of divine Grace.

Offerings of different kinds of *grain, flour, bread, fruits, &c.* are the most ancient among the heathen nations; and even the people of God have had them from the beginning of the world. See this subject largely discussed on Exod. xxii. 29. where several examples are given.—*Ovid* intimates, that these gratitude-offerings originated with agriculture. "In the most ancient times, men lived by rapine, hunting, &c. for the sword was considered to be more honourable than the *plough*; but when they sowed their fields, they dedicated the first fruits of their harvest to *Ceres*, to whom the ancients attributed the art of agriculture, and to whom burnt-offerings of corn were made, according to immemorial usages." The passage to which I refer, and of which I have given the substance, is the following:

Non habuit istius doctos antiqua colones :
Lasebant agiles aspera bella viros.
Plus erat in gaudio quam curvo laudis aratro :
Neglectis domino paucis forebat ager.
Furta tamen veritas jacebant, fura molebant :
Præstibus Cereri furas resedas dabant.
Urbis admoniti tamen torrenda dederat ;

Fraser. No. 1 we did.

Pliny observes, that "Numa taught the Romans to offer fruits to the gods and to make supplications before them, bringing salt cakes and parched corn; as grain in this state was deemed most wholesome." *Numa instituit deos fruges colere, et MOLA SALSA supplicare atque (ut auctor est Hemina) far torrere, quoniam tostum cibo saluberrimum esset.* HIST. NAT. lib. xviii. c. 2. And it is worthy of remark, that the ancient Romans considered "no grain as pure or proper for divine service that had not been previously parched." *Id uno modo consecutum, statutando non esse purum ad rem divinam nisi tostum.* Ibid.

God, says *Calmet*, requires nothing here which was not in common use for nourishment; but he commands that these things should be offered with such articles as might give them the most exquisite relish, such as *salt, oil, and wine*, and that the flour should be of the finest and purest kind. The ancients, according to Suidas, seem to have made much use of meal formed into a paste with milk, and sometimes with water; see Suidas in *Ματ.* "The priests kept in the temples a certain mixture of flour mingled with oil and wine, which they called *ἡγυγία, Hygicia, or health*, and which they used as a kind of *amulet* or charm against sickness: after they had finished their sacrifices, they generally threw some *flour* upon the fire, mingled with *oil and wine*, which they called *θουλήματα, thulemata*, and which, according to Theophrastus, was the ordinary sacrifice of the poor."—*Calmet*.

Verse 2. *A handful of the flour*] This was for a memorial to put God in mind of his covenant with their fathers.

and to recall to *their* mind his gracious conduct toward them and their ancestors. Mr. *Ainsworth* properly remarks, "that there was neither *oil* nor *incense* offered with the *sin* and *jealousy* offerings; because they were no offerings of *memorial*, but such as brought *iniquities* to remembrance, which was not gracious nor *sweet-smelling* before the Lord." Numb. v. 16. Levit. v. 11.

In this case only a handful was burnt, the rest was reserved for the priest's use, but *all* the frankincense was burnt, because from it the priest could derive no advantage.

Verse 4. *Baken in the oven*] *ḥar* (anstr, from *ḥar*, to split, divide, says Mr. Parkhurst, and hence the oven, because of its burning, dissolving and melting heat.

Verse 5. Baken in a pan] טרבה machabath, supposed to be a *flat iron plate* placed over the fire; such as is called a *griddle* in some countries.

Verse 7. *The frying pan*] מַרְחֶשֶׁת *marchoesheth*, supposed to be the same with that called by the Arabs a *ta-jeh*, a shallow earthen vessel like a *frying-pan*, used not only to fry in, but for other purposes. On the different instruments, as well as the manner of *baking* in the east, Mr. Harmer in his observations on select passages of Scripture, has collected the following curious information.

"Dr. Shaw informs us, that in the cities and villages of Barbary there are *public ovens*, but that among the *Bedouins*, (who live in tents) and the *Kabyles*, (who live in miserable hovels in the mountains) their bread, made into thin cakes, is baked either immediately upon the coals, or else in a *ta-jen*, which he tells us is a *shallow earthen vessel like a frying-pan*: and then cites the *Septuagint* to show, that the supposed pan, mentioned Lev. ii. 5. was the same thing as a *ta-jen*. The *ta-jen*, according to Dr. Russel, is exactly the same among the Bedouins, as the תַּגְגָּן, a word of the same sound as well as meaning, was among the Greeks. So the Septuagint, Lev. ii. 5. *If thy oblation be a meat-offering baked in a pan, (וְהָיָה תַגְגָּן) it shall be of fine flour unleavened, mingled* with oil.

"This account given by the Doctor is curious; but as it does not give us all the eastern ways of baking, so neither does it furnish us, I am afraid, with a complete comment on that variety of methods, of preparing the meat-offering, which is mentioned by Moses in Lev. ii. So long ago as Queen Elizabeth's time, *Rauwolf*, observed, that travellers frequently baked bread in the deserts of Arabia, on the ground, heated for that purpose, by fire, covering their cakes of bread with *ashes* and *coals*, and turning them several times, until they were baked enough; but that some of the Arabians had in their tents *stones* or *copper-plates*, made on purpose for baking. Dr. Pococke very lately made a like observation, speaking of *iron hearths* used for the baking their bread.

“Sir John Chardin, mentioning the several ways of baking their bread in the east, describes these *iron plates*, as small and *convex*. These plates are, most commonly used, he tells us, in Persia, and among the wandering people that dwell in tents, as being the easiest way of baking, and done with the least expense; the bread being as thin as a *skin*, and soon prepared. Another way, (for he mentions four) is by baking on the *hearth*. The bread is about an inch thick; they make no other all along the Black sea, from the Palus *Mæotis* to the Caspian sea, in Chaldæa and in Mesopotamia, except in towns. This, he supposes, is owing to their being *woody* countries. These people make a fire in the middle of a room, when the bread is ready for baking, they sweep a corner of the *hearth*, lay the bread there, cover it with *hot ashes and embers*; in a quarter of an hour they turn it; this bread is very good. The *third* way, is that which is common among us. The *last* way, and that which is common through all Asia, is thus: they make an oven in the ground four or five feet deep, and three in diameter, well plastered with mortar. When it is hot, they place the bread (which is commonly long, and not thicker than a finger) against the sides, and it is baked in a moment.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

c Ver. 2.

"*D'Arvieux* mentions another way, used by the Arabs about mount Carmel, who sometimes bake in an oven, and at other times on the hearth; but have a third method, which is, to make a fire in a great stone pitcher, and when it is heated, they mix meal and water, as we do to make paste to glue things together, which they apply with the hollow of their hands to the outside of the pitcher, and this extreme soft paste, spreading itself upon it, is baked in an instant. The heat of the pitcher having dried up all the moisture, the bread comes off as thin as our wafers; and the operation is so speedily performed, that in a very little time a sufficient quantity is made.

"*Maimonides*, and the *Septuagint*, differ in their explanation of Lev. ii. 5. for that Egyptian rabbi supposes this verse speaks of a flat plate, and these more ancient interpreters, of a *ta-jen*. But they both seem to agree, that these were two of the methods of preparing the meat-offering: for *Maimonides* supposes the seventh verse speaks of a *frying-pan* or *ta-jen*; whereas the *Septuagint*, on the contrary, thought the word *there* meant a *hearth*, which term takes in an iron, or copper plate, though it extends farther.

"The meat-offerings of the fourth verse answer, as well to the Arab bread, baked by means of their stone pitchers, which are used by them for the baking of wafers; as their cakes of bread, mentioned by *D'Arvieux*, who, describing the way of baking among the modern Arabs, after mentioning some of their methods, says, they bake their best sort of bread, either by heating an oven, or a large pitcher, half full of certain little smooth, shining flints, upon which they lay the dough, spread out in form of a thin broad cake. The mention of wafers seems to fix the meaning of *Moses* to these oven-pitchers: though perhaps it may be thought an objection, that this meat-offering is said to have been baked in an oven; but it will be sufficient to observe, that the Hebrew words only signify a meat-offering of the oven: and consequently may be understood as well of wafers baked on the outside of these oven-pitchers, as of cakes of bread baked in them. And if thou bring an oblation, a baked thing, of the oven, it shall be an unleavened cake of fine flour, mingled with oil, or unleavened wafers anointed with oil. Whoever then attends to these accounts of the stone pitcher, the *ta-jen*, and the copper-plate or iron hearth, will enter into this second of Leviticus, I believe, much more perfectly than any commentator has done, and will find in these accounts what answers perfectly well to the description *Moses* gives us of the different ways of preparing the meat-offerings. A *ta-jen*, indeed, according to Dr. Shaw, serves for a *frying-pan*, as well as for a baking vessel; for, he says, the *bagreah* of the people of Barbary differs not much from our pancakes, only that instead of rubbing the *ta-jen*, or pan, in which they fry them, with butter, they rub it with soap to make them like a honey-comb.

"*Moses* possibly intended, a meat-offering of that kind might be presented to the Lord; and our translators seem to prefer that supposition, since, though the margin mentions the opinion of *Maimonides*, the reading of the text in the sixth verse, opposes a pan for baking, to a pan for frying in the seventeenth verse. The thought, however, of *Maimonides*, seems to be most just, as *Moses* appears to be speaking of different kinds of bread only, not of other farinaceous preparations.

"These oven-pitchers, mentioned by *D'Arvieux*, and used by the modern Arabs for baking cakes of bread in them, and wafers on their outside, are not the only portable ovens of the east; St. Jerom, in his commentary on Lam. v. 10. describes an eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire, which heats it within. Such an oven I have seen used in England. Which of these the *Mishnah* refers to, when it speaks of the women lending their ovens to one another, as well as their mills and their sieves, I do not know; but the foregoing observations may serve to remove a surprise, that this circumstance may otherwise occasion in the reader of the *Mishnah*. Every body almost knows, that little portable handmills are extremely common in the Levant: moveable ovens are not so well known. Whether ovens of the kind which St. Jerom mentions, be as ancient as the days of *Moses*, does not appear, unless the *ta-jen* be used after this manner; but the pitcher-ovens of the Arabs are, without doubt, of that remote antiquity.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

d Exod. 28. 12.

"Travellers agree that the eastern bread is made in small, thin, moist cakes, must be eaten new, and is good for nothing, when kept longer than a day. This, however, admits of exceptions. Dr. Russel of late, and *Rauwolff* formerly, assure us, that they have several sorts of bread and cakes. Some, *Rauwolff* tells us, done with yolk of eggs, some mixed with several sorts of seed, as of *sesamum*, *Romish coriander*, and wild *garden saffron*, which are also strewed upon it; and he elsewhere supposes, that they prepare biscuits for travelling. Russel, who mentions this strewing of seeds on their cakes, says they have a variety of *rucks* and *biscuits*. To these authors let me add *Pitta*, who tells us, the biscuits they carry with them from Egypt, will last them to Mecca and back again.

"The Scriptures suppose their loaves of bread were very small, *thres* of them being requisite for the entertainment of a single person, Luke xi. 5. That they were generally eaten new, and baked as they wanted them, as appears from the case of Abraham. That sometimes, however, they were made so as to keep several days; so the *showbread* was fit food, after lying before the Lord a week. And that bread for travellers was wont to be made to keep some time, as appears from the pretences of the Gibeonites, Josh. ix. 12. and the preparations made for Jacob's journey into Egypt, Gen. xiv. 23. The bread or *rucks* for travelling is often made in the form of large rings; and is moistened or soaked in water before it is used. In like manner too, they seem to have had there a variety of eatables of this kind, as the *Aleppines* now have. In particular, some made like those on which seeds are strewed, as we may collect from that part of the presents of *Jeroboam's* wife to the prophet *Ahijah*, which our translators have rendered *cracknels*, 1 Kings xiv. 3. *Buxtorf* indeed supposes the original word *קריס*; *nakkudeem*, signifies biscuits, called by this name, either because they were formed into little buttons like some of our gingerbread, or because they were pricked full of holes after a particular manner. The last of these two conjectures, I imagine, was embraced by our translators of this passage; for *cracknels*, if they are all over England of the same form, are full of holes, being formed into a kind of flourish of lattice work. I have seen some of the unleavened bread of the English Jews, made in like manner in a net form. Nevertheless, I should think it more natural to understand the word of biscuits spotted with seeds; for it is used elsewhere to signify works of gold spotted with studs of silver; and as it should seem bread spotted with mould, Josh. ix. 5—12. how much more natural is it then to understand the word of cakes spotted with seeds, which are so common in the east? Is not *לביבות* *lebiboith* in particular, the word that in general means rich cakes? A sort of which *Tamar* used to prepare that was not common, and furnished *Amnon* with a pretence for desiring her being sent to his house, that she might make some of that kind for him in the time of his indisposition, his fancy running upon them: see 2 Sam. xiii. 1—8. *Parkhurst* supposes the original word to signify *pancakes*, and translates the root *לָבַב* *labab* to move, or toss up and down; 'And she took the dough *וַתִּלְוֶשׁ* *vatulosh*, and kneaded, *וַתִּלְבֵּב* *vatilabab*, and tossed it in his sight, *וַתִּבְשֹׁל* *vatibashal*, and dressed the cakes. In this passage, says Mr. *Parkhurst*, it is to be observed, that *לָבַב* is distinguished from *לָבַשׁ* to knead, and from *בָּשַׁל* to dress, which agrees with the interpretation here given.

"The account which Mr. Jackson gives of an Arab baking apparatus, and the manner of kneading, and tossing their cakes, will at once, if I mistake not, fix the meaning of this passage, and cast much light upon Lev. xi. 35. 'I was much amused by observing the dexterity of the Arab woman in baking their bread. They have a small place built with clay, between two and three feet high, having a hole in the bottom for the convenience of drawing out the ashes, somewhat similar to that of a lime-kiln. The oven (which I think is the most proper name for this place) is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then toss it about with great dexterity in one

10 And * that which is left of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with 'leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy first-fruits, green ears

of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

CHAPTER III.

The law of the peace-offering in general, 1-5. That of the peace-offering taken from the flock, 6-11. And the same when the offering is a goat, 12-17.

AND if his oblation be a sacrifice of peace-offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about.

Ver. 2.—Ch. 6. 17. See Matt. 15. 12. Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 9.—g Exod. 22. 29. Ch. 23. 10, 11.—h Heb. ascend.—Mark 8. 49. Col. 4. 6.

1. Numb. 15. 12-17. Exod. 22. 29.—Ch. 23. 10, 11.—g 1 Kings 4. 22.—Ver. 1.—p Ver. 2.—q Ch. 7. 11, 29. & 22. 21.—Ch. 1. 2.—Ch. 1. 4, 5. Exod. 22. 14.

hand till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven, till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms, but they perform it with such amazing dexterity, that one woman will continue keeping three or four cakes on the oven at once, till she has done baking. This mode, let me add, does not require half the fuel that is made use of in Europe."—See more in HARMER'S *Observat.* Vol. i. p. 414, &c. Edit. 1808.

Verse 8. *Thou shalt bring the meat-offering*] It is likely that the person himself who offered the sacrifice, brought it to the priest, and then the priest presented it before the LORD.

Verse 11. *No meat-offering shall be made with leaven*] See the reason of this prohibition in the note on Exod. xii. 8.

Nor any honey] Because it was apt to produce acidity, as some think, when wrought up with flour paste; or rather because it was apt to gripe and prove purgative. On this latter account, the College of Physicians have totally left it out of all medicinal preparations. This effect, which it has in most constitutions, was a sufficient reason why it should be prohibited here, as a principal part of all these offerings was used by the priests as a part of their ordinary diet; and these offerings, being those of the poorer sort, were in greater abundance than most others. On this account, the gripping and purgative quality of the honey must render it extremely improper. As leaven was forbidden because producing fermentation, it was considered a species of corruption, and was therefore used to signify hypocrisy, malice, &c. which corrupt the soul; it is possible that honey might have had a moral reference also, and have signified, as St. Jerom thought, carnal pleasures and sensual gratifications. Some suppose that the honey mentioned here, was a sort of saccharine matter, extracted from dates. Leaven and honey might be offered with the first-fruits, as we learn from the next verse, but they were forbidden to be burnt on the altar.

Verse 13. *With all thine offerings thou shalt offer salt*.] Salt was the opposite to leaven, for it preserved from putrefaction and corruption, and signified the purity and persevering fidelity that were necessary in the worship of God. Every thing was seasoned with it to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called the salt of the covenant of God; because as salt is incorruptible, so was the covenant made with Abram, Isaac, Jacob, and the patriarchs, relative to the redemption of the world by the incarnation and death of Jesus Christ. Among the heathens, salt was a common ingredient in all their sacrificial offerings, and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their gods, from whose sacrifices it was never absent. That inimitable and invaluable writer, Pliny, has left a long chapter on this subject, the seventh of the thirty-first book of his *Natural History*, a few extracts from which will not displease the intelligent reader. Ergo hercule, vita humanum sine Sale nequit degere: adeoque necessarium elementum est ut transierit

intellectus ad voluptates animi quoque. Nam ita sales appellantur omnique vite lepos et summa hilaritas, laborumque requies non alio magis vocabulo constat. Honoribus etiam militisque interponitur, SALARIIS inde dictis—Maxime tamen in sacris intelligitur autoritas, quando nulla conficiuntur sine mola salsa. "So essentially necessary is salt, that without it human life cannot be preserved, and even the pleasures and endowments of the mind are expressed by it; the delights of life, repose, and the highest mental serenity, are expressed by no other term than *sales* among the Latins. It has also been applied to designate the honourable rewards given to soldiers, which are called *salaris* or *salaries*.—But its importance may be farther understood by its use in sacred things, as no sacrifice was offered to the gods without the salt cake."

So Virgil. *Ecol.* viii. v. 52. *Spargite molam.*

"Crumble the sacred mola of salt and corn."

And again, *Æneid.* iv. 517.

Ipsa mola manibus pila altaria furis.

"Now with the sacred cake, and blood hands, All bent on death before her altar stands." *Pie.*

In like manner Homer,

Ilia. 2. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500.

Ilia. 2. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500.

And taking sacred salt from the hearth side, Where it was treasured, poured it o'er the feast. *Comper.*

Quotations of this kind might be easily multiplied, but the above may be deemed sufficient.

Verse 14. *Green ears of corn dried by the fire*] Green or half ripe ears of wheat, parched with fire, is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as keeping a table among his people, for the tabernacle was his house, where he had the golden table, show-bread, &c. so he represents himself as partaking with them of all the aliments that were in use, and even sitting down with the poor, to a repast of parched corn! We have already seen, that these green ears were presented as a sort of eucharistical offering for the blessings of seed time, and the prospect of a plentiful harvest. See the note on ver. 1.; several other examples might be added here, but they are not necessary.

The command to offer salt with every oblation, and which was punctually observed by the Jews, will afford the pious reader some profitable reflections. It is well known that salt has two grand properties. 1. It seasons and renders palatable the principal aliments used for the support of life. 2. It prevents putrefaction and decay. The covenant of God, that is, his agreement with his people, is called a *covenant of salt*, to denote, as we have seen above, its stable undecaying nature, as well as to point out its importance and utility in the preservation of the life of the soul. The grace of God by Christ Jesus, is represented under the emblem of salt, (see Mark ix. 49. Eph. iv. 29. Col. iv. 6.) because of its relishing, nourishing, and preserving quality. Without it no offering, no sacrifice, no religious service, no work, even of charity and mercy, can be acceptable in the sight of God. In all things we must come unto the Father THROUGH HIM. And from none of our sacrifices or services must this salt of the covenant of our God be lacking.

NOTES ON CHAPTER III.

Verse 1. *Peace-offering*] שְׁלָמִים *Shelamim*; an offering to make peace between God and man; see on chap. vii. and Gen. xiv. 18.

Verse 2. *Lay his hands upon the head of his offering*] יָשָׁה *Yashah*; to lay hands upon.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the Lord; * the * fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the * caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons * shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire; it is an offering made by fire, of a sweet savour unto the Lord.

6 ¶ And if his offering for a sacrifice of peace-offering unto the Lord be of the flock; male or female, * he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the Lord.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards.

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is * the food of the offering made by fire unto the Lord.

12 ¶ And if his offering be a goat, then * he shall offer it before the Lord.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: * all the fat is the Lord's.

17 It shall be a * perpetual statute for your generations throughout all your dwellings, that ye eat neither * fat nor * blood.

CHAPTER IV.

The law concerning the sin-offering for transgressions committed through ignorance, 1, 2. For the priest, then slaying, 3-17. For the sin of ignorance of the whole congregation, 13-21. For the sin of ignorance of a ruler, 22-26. For the sin of ignorance of any of the common people, 27-28.

AND the Lord spake unto Moses, An. Exod. 12. 2. Abis or Nisan.

saying,

2 Speak unto the children of Israel, saying, ¶ If a soul shall sin through ignorance against any of the commandments of the Lord, (concerning things which ought not to be done,) and shall do against any of them:

1. Exod. 28. 13, 22. Ch. 4. 8, 9. Or, *midriff over the liver and over the kidneys*.—Ch. 12. Exod. 28. 13.—Ver. 8. *See* Ch. 3. 6, 9, 17, 21, 22. & 28. Exod. 44. 7. 12.—Ver. 1, 7, 22.—Ch. 7. 23, 25. 1 Sam. 2.

See this rite explained on Exod. xxix. 10. and Levit. i. 4. "As the burnt-offering," (Lev. i.) says Mr. Ainsworth, "figured our reconciliation to God by the death of Christ; and the meat-offering, chap. ii. our sanctification in him before God; so this peace-offering signified both Christ's oblation of himself, whereby he became our peace and salvation, Eph. ii. 14-16. Acts xiii. 47. Heb. v. 9. ix. 28. and our oblation of praise, thanksgiving, and prayer unto God."

Verse 3. *The fat that covereth the inwards* The omentum, caul, or web, as some term it. *The fat that is upon the inwards*; probably the mesentery, or fatty part of the substance which connects the convolutions of the alimentary canal, or small intestines.

Verse 5. *Aaron's sons shall burn it* As the fat was deemed the most valuable part of the animal, it was offered in preference to all other parts: and the heathens probably borrowed this custom from the Jews; for they burnt the omentum or caul in honour of their gods.

Verse 9. *The whole rump, it shall he take off hard by the backbone* To what has already been said on the tails of the eastern sheep, in the note on Exod. xxix. 22. we may add the following observation from Dr. Russel concerning the sheep at Aleppo. Their tails, says he, are of a substance between fat and marrow, and are not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. He states also, that a common sheep of this kind, without the head, fat, skin, and entrails, weighs from sixty to seventy English pounds, of which the tail usually weighs fifteen pounds and upwards: but that those of the largest breed, when fattened, will weigh one hundred and fifty pounds, and their tails fifty; which corresponds with the account given by Ludolf in the note referred to above. The sheep about Jerusalem are the same with those in Abyssinia, mentioned by Ludolf, and those of Syria mentioned by Dr. Russel.

Verse 11. *It is the food of the offering* We have already remarked that God is frequently represented as *feasting with his people* on the sacrifices they offered; and because these sacrifices were consumed by that fire that was kindled from heaven; therefore, they were considered as the food of that fire, or rather of the Divine Being who was represented by it. In the same idiom of speech, says Dodd, the gods of the heathens are said, Deut. xxxii. 38. to eat the fat and drink the wine which were consumed on their altars.

Verse 12. *A goat* Implying the whole species, *he-goat, she-goat, and kid*, as we have already seen.

Verse 17. *That ye eat neither fat nor blood* It is not likely that the fat should be forbidden in the same manner and in the same latitude as the blood. The blood was the

life of the beast, and that was offered to make an atonement for their souls; consequently, this was never eaten in all their generations, but it was impossible to separate the fat from the flesh, which in many parts, is so intimately intermixed with the muscular fibres; but the blood being contained in separate vessels, the arteries and veins, might, with great ease, be entirely removed by cutting the throat of the animal, which was the Jewish method. By the fat, therefore, mentioned here and in the preceding verse, we may understand any fat that exists in a separate or unmixed state, such as the omentum or caul, the fat of the mesentery, the fat on the kidneys, and whatever else of the internal fat was easily separable, together with the whole of the tail already described. And probably, it was the fat of such animals only, as were offered to God in sacrifice, that was unlawful to be eaten.

As all temporal as well as spiritual blessings come from God, he has a right to require that such of them should be dedicated to his service as he may think proper to demand. He required the most perfect of all the animals, and the best parts of these perfect animals. This he did, not that he needed any thing, but to show the perfection of his nature, and the purity of his service. Had he condescended to receive the meanest animals, and the meanest parts of animals as his offerings, what opinion could his worshippers have entertained of the perfection of his nature? If such imperfect offerings were worthy of this God, then his nature must be only worthy of such offerings. It is necessary that every thing employed in the worship of God should be the most perfect of its kind that the time and circumstances can afford. As sensible things are generally the medium through which spiritual impressions are made, and the impression usually partakes of the nature of the medium through which these impressions are communicated: hence, every thing should not only be decent, but as far as circumstances will admit, dignified, in the worship of God: the object of religious worship, the place in which he is worshipped, and the worship itself, should have the strongest and most impressive correspondences possible.

NOTES ON CHAPTER IV.

Verse 2. *If a soul shall sin through ignorance* That is, if any man shall do what God has forbidden, or leave undone what God has commanded, through ignorance of the law, relative to these points; as soon as the transgression or omission comes to his knowledge, he shall offer the sacrifice here prescribed: and shall not suppose that his ignorance is an excuse for his sin. He who, when his iniquity comes to his knowledge, refuses to offer such a sacrifice, sins obstinately and wilfully, and to him there remains no other sacrifice for sin, no other mode by which he can be reconciled to God; but he has a certain

3 * If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, 'a young bullock without blemish, unto the LORD, for a sin-offering.

4 And he shall bring the bullock * unto the door of the tabernacle of the congregation, before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed ^b shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.

7 And the priest shall ^c put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour * all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering: the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 ^d As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 * And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung.

12 Even the whole bullock shall he carry forth * without the camp unto a clean place, * where the ashes are poured out, and ^e burn him on the wood with fire: * where the ashes are poured out shall he be burnt.

13 ¶ And * if the whole congregation of Israel sin through ignorance, * and the thing be hid from the eyes of the assembly, and they have

done somewhat against any of the commandments of the LORD, concerning things which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 * And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil.

18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did * with the bullock for a sin-offering, so shall he do with this: * and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and * done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

23 Or * if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And * he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin-offering.

25 * And the priest shall take of the blood of

^a Ch. 12.—(^b Ch. 2.—^c Ch. 1, 2, 4.—^d Ch. 16, 14. Num. 19, 4.—^e Ch. 8, 15 & 2, 2 & 16, 13.—^f Ch. 5, 9.—^g Ch. 3, 2, 4, 5.—^h Exod. 29, 14. Num. 19, 5.—ⁱ Heb. to without the camp.—^j Ch. 6, 11.—^k Heb. 12, 11.—^l Heb. at the pouring out of the ashes.

^r Num. 15, 24. Josh. 7, 11.—^s Ch. 5, 2, 3, 4, 17.—^t Ch. 1, 4.—^u Ver. 5, Heb. 2, 12, 13, 14.—^v Ver. 3.—^w Num. 15, 25. Dan. 5, 24. Rom. 5, 11. Heb. 2, 17, & 10, 10, 11, 12. 1 John 1, 7. & 2, 2.—^x Ver. 3, 13.—^y Ver. 14.—^z Ver. 4, & a Ver. 20.

feared looking for of judgment, which shall devour such adversaries; and this seems the case to which the apostle alludes, Heb. x. 26, &c. in the words above quoted. There have been a great number of subtle questions started on this subject, both by Jews and Christians; but the above I believe to be the sense and spirit of the law.

Verse 3. *If the priest that is anointed*] Meaning, most probably, the high priest. According to the sin of the people: for, although he had greater advantages than the people could have, in being more conversant with the law of God, and his lips should understand and preserve knowledge, yet it was possible even for him, in that time in which the will of God had not been fully revealed, to transgress through ignorance; and his transgression might have the very worst tendency, because the people might be thereby led into sin. Hence, several critics understand this passage in this way, and translate it thus: *If the anointed priest shall lead the people to sin—or, literally, if the anointed priest shall sin to the sin of the people; that is, so as to cause the people to transgress, the shepherd going astray, and the sheep following after him.*

Verse 4. *Lay his hand upon the bullock's head*] See on chap. i. 4.

Verse 6. *Seven times*] See the note on Exod. xxix. 30. The blood of this sacrifice was applied in three different ways. 1. The priest put his finger in it and sprinkled it seven times before the veil, ver. 6. 2. He put some of it on the horns of the altar of incense. 3. He poured the remaining part at the bottom of the altar of burnt-offerings, ver. 7.

Verse 12. *Without the camp*] This was intended, figuratively, to express the sinfulness of this sin, and the availability of the atonement. The sacrifice, as having the sin of the priest transferred from himself to it by his confession and imposition of hands, was become unclean and abominable, and was carried, as it were, out of the Lord's

sight; from the tabernacle and congregation, it must be carried without the camp; and thus its own offensiveness was removed, and the sin of the person in whose behalf it was offered. The apostle (Heb. xiii. 11—13.) applies this in the most pointed manner to Christ. *For the bodies of those beasts whose blood is brought into the sanctuary of the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.*

Verse 13. *If the whole congregation of Israel sin*] This probably refers to some oversight in acts of religious worship, or to some transgression of the letter of the law, which arose out of the peculiar circumstances in which they were then found, such as the case mentioned, 1 Sam. xiv. 32, &c. where the people, through their long and excessive fatigue in their combat with the Philistines, being faint, *flew on the spoil, and took sheep, oxen, and calves, and slew them on the ground, and did eat with the blood*; and this was partly occasioned by the rash adjuration of Saul, mentioned verse 24. *Cursed be the man that eateth any food until evening.*

The sacrifices and rites in this case were the same as those prescribed in the preceding; only here the elders of the congregation, i. e. *three of the sanhedrim*, according to Maimonides, laid their hands on the head of the victim in the name of all the congregation.

Verse 22. *When a ruler hath sinned*] Under the term *נָשִׂא נַפְשׁוֹ*, it is probable that any person is meant who held any kind of political dignity among the people, though the rabbins generally understand it of the king.

A kid of the goats, was the sacrifice in this case, the rites nearly the same as in the preceding cases, only the fat was burnt as that of the peace-offering.—See ver. 26. and ch. iii. 5.

the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as ^b the fat of the sacrifice of peace-offerings: ^c and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And ^d if ^e any one of the ^f common people sin through ignorance, while he doeth *some-what against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or ^g if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 ^h And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And ⁱ he shall take away all the fat thereof, ^j as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a ^k sweet savour unto the LORD; ^l and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, ^m he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering,

34 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, ⁿ according to the offerings made by fire unto the LORD; ^o and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

Concerning witnesses who, being adjured, refuse to tell the truth. 1. Of those who contract defilement by touching unclean things or persons. 2. Of those who bind themselves by vows or oaths, and do not fulfil them. 3. 4. 5. The trespass-offering prescribed in such cases, a lamb or a kid. 6. A turtle dove or two young pigeons, 7-10, or an ephah of fine flour with oil and frankincense, 11-13. Other laws relative to trespassers, through ignorance, in holy things, 14-16. Of trespassers in things unknown, 17-19.

An. Exod. 18: 2. Abdo or Naam.

AND if a soul sin, ^p and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall ^q bear his iniquity.

2 Or ^r if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him: he also shall be unclean, and ^s guilty.

3 Or if he touch ^t the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips ^u to do evil, or ^v to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall ^w confess that he hath sinned in that thing:

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

b Ch. 2. 5-6 Ver. 26. Numb. 15. 22-4 Ver. 2. Numb. 15. 27-4 Heb. any soul. c Heb. people of the land. d Ver. 23-4 Ver. 4. 24-4 Ch. 2. 14-4 Ch. 5. 2-1 Exod. 23. 15. Ch. 1. 2-4 Ver. 26-4 Ver. 23-4 Ch. 2. 5-4 Ver. 23. 24.

q 1 Kings 3. 31. Matt. 23. 63-4 Ver. 17. Ch. 7. 13. & 17. 16. & 19. 8. & 20. 17. Numb. 9. 13-4 Ch. 11. 24. 29, 31, 32. Numb. 19. 11, 12, 16-4 Ver. 17-4 Ch. 12. & 13. & 15-4 See 1 Sam. 26. 22. Acts 23. 12-4 See Mark 6. 23-4 Ch. 16. 21. & 25. 45. Numb. 5. 7. Ezra 10. 11, 12.

Verse 27. *The common people*] אֲמֹת הָאֶרֶץ *am ha-arets*, the people of the land; that is, any individual who was not a priest, king, or ruler among the people; any of the poor or ordinary sort; any of these having transgressed through ignorance, was obliged to bring a lamb or a kid, the ceremonies being nearly the same as in the preceding cases.

The law relative to the general cases of sins committed through ignorance, and the sacrifices to be offered on such occasions, so amply detailed in this chapter, may be thus recapitulated. For all sins and transgressions of this kind, committed by the people, the prince, and the priest, they must offer expiatory offerings. The person so sinning, must bring the sacrifice to the door of the tabernacle, and lay his hands upon its head, as in a case already referred to, acknowledging the sacrifice to be his, that he needed it for his transgression; and thus he was considered as confessing his sin; and the sin was considered as transferred to the animal, whose blood was then spilt to make an atonement. See on chap. i. verse 4. Such institutions as these could not be considered as terminating in themselves; they necessarily had reference to something of infinitely higher moment; in a word, they typified Him whose soul was made an offering for sin, Isai. liii. 10. And taken out of this reference, they seem both absurd and irrational. It is obviously in reference to these innocent creatures being brought as sin-offerings to God for the guilt, that St. Paul alludes, 2 Cor. v. 21. where, he says, *He (God) made him to be sin (חַטָּאת, a sin-offering) for us who knew no sin, that we might be made the righteousness of God, holy and pure by the power and grace of God, in or through him.* And it is worthy of remark, that the Greek word used by the apostle, is the same by which the Septuagint, in more than fourscore places in the Pentateuch, translate the Hebrew word *chatah*, sin, which in all those places our translation renders *sin-offering*. Even sins of ignorance cannot be unnoticed, by a strict and holy law; these also need the great atonement; on which account we should often pray with David, *Cleanse thou me from secret faults!* Ps. xix. 12. How little attention is paid to this solemn subject! sins of this kind, sins committed sometimes ignorantly, and more fre-

quently, heedlessly, are permitted to accumulate in their number, and consequently in their guilt; and from this very circumstance, we may often account for those painful *decretions*, as they are called, under which many comparatively good people labour. They have committed sins of ignorance or *heedlessness*, and have not offered the sacrifice which can alone avail in their behalf. How necessary, in ten thousand cases, is the following excellent prayer: "That it may please thee to give us *true repentance*; to forgive us all our *sins, negligences, and ignorances*, and to endue us with the grace of thy Holy Spirit, to *amend our lives* according to thy HOLY WORD."—*Litany.*

NOTES ON CHAPTER V.

Verse 1. *If a soul sin*] It is generally supposed, that the case referred to here, is that of a person who, being demanded by the civil magistrate to answer upon oath, refuses to tell what he knows concerning the subject—such an *one shall bear his iniquity*—shall be considered as guilty in the sight of God of the transgression which he has endeavored to conceal, and must expect to be punished by him for hiding the iniquity to which he was privy; or suppressing the truth, which being discovered, would have led to the exculpation of the innocent, and the punishment of the guilty.

Verse 2. *Any unclean thing*] Either the *dead body of a clean animal, or the living or dead carcass of any unclean creature.* All such persons were to wash their clothes and themselves in clean water, and were considered as unclean till the evening, chap. xi. 24-31. But if this had been neglected, they were obliged to bring a *trespass-offering*. What this meant, see the notes on chap. vii.

Verse 4. *To do evil, or to do good*] It is very likely that rash promises are here intended: for if a man vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty, because he made it; and therefore must offer the *trespass-offering*. If he neglect to do the good he has vowed, he is guilty, and must, in both cases, confess his iniquity, and bring his *trespass-offering*.

Verse 5. *He shall confess that he hath sinned*] Even *restitution* was not sufficient without this *confession*, be-

7 ¶ And if he be not able to bring a lamb, then he shall bring for his trespass, which, he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons, then, he that sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it; neither shall he put any frankincense thereon; for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin-offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto

the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make atonement for him concerning his ignorance wherein he erred, and wist it not, and it shall be forgiven him.

19 It is a trespass-offering: he hath certainly trespassed against the LORD.

CHAPTER VI.

Laws relative to detection of property entrusted to the care of another, to robbery and deceit, 1, 2; finding of goods lost, keeping them for their owner, and returning fairly, 3. Such a person shall not only restore what he has thus unlawfully gotten, but shall add a fifth part of the value of the property besides, 4, 5. And shall bring a ram without blemish as a trespass-offering to the LORD, 6, 7. Laws relative to the burnt-offering, and the perpetual fire, 8-13. Law of the meat-offering, and who may lawfully eat it, 14-18. Laws relative to the offerings of Aaron and his sons, and their successors, on the day of their anointing, 19-22. Laws relative to the sin-offering, and those who might eat of it, 23-25.

AND the LORD spake unto Moses, As Exod. lxx. 2. Add or Minus.

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

y Ch. 12. 8. & 14. 31.—Heb. His hand cannot reach to the sufficiency of a lamb.—a Ch. 1. 14.—b Ch. 1. 15.—c Ch. 4. 7, 18, 20, 24.—d Cr. ordinance.—e Ch. 2. 14.—f Ch. 4. 26.—g Numb. 5. 15.—h Ch. 2. 2.—i Ch. 4. 25.—k Ch. 4. 26.—l Ch. 2. 3.—m Ch. 22. 14.—n Exod. 10. 19.—o Exod. 20. 13. Ch. 27. 25.—p Ch. 6. 5. & 22.

14. & 27. 13, 15, 27, 31. Numb. 5. 7.—q Ch. 4. 26.—r Ch. 4. 2.—s Ver. 15. Ch. 4. 2, 13, 22, 27. Ps. 10. 12. Luke 12. 48.—t Ver. 1. 1.—u Ver. 15.—v Ver. 15.—w Exod. 10. 12.—x Numb. 5. 6.—y Ch. 19. 11. Acts 5. 4. Col. 3. 2.—z Exod. 22. 7, 10.—a Cr. in dealing.—b Heb. putting of the hand.—c Prov. 24. 28. & 28. 13.

cause a man might make restitution without being much humbled: but the confession of sin has a direct tendency to humble the soul; and hence it is so frequently required in the Holy Scriptures, as without humiliation there can be no salvation.

Verse 7. *If he be not able to bring a lamb*] See the conclusion of chapter the first.

Verse 8. *But shall not divide it*] See the note on chap. i. 16.

Verse 10. *He shall offer the second for a burnt-offering*] The pigeon for the burnt-offering was wholly consumed; it was the Lord's property: that for the sin-offering was the priest's property, and was to be eaten by him, after its blood had been partly sprinkled on the side of the altar, and the rest poured out at the bottom of the altar.—See also chap. vi. 26.

Verse 11. *Tenth part of an ephah*] About three quarts. The ephah contained a little more than seven gallons and a half.

Verse 15. *In the holy things of the Lord*] This law seems to relate particularly to sacrilege, and defrauds in spiritual matters—such as the neglect to consecrate or redeem the first-born—the withholding of the first-fruits, tithes, and such like; and, according to the rabbins, making any secular gain of divine things, keeping back any part of the price of things dedicated to God, or withholding what a man had vowed to pay.—See a long list of these things in *Ainsworth*.

With thy estimation] The wrong done or the defraud committed, should be estimated at the number of shekels it was worth, or for which it would sell. These the defrauder was to pay down, to which he was to add a fifth part more, and bring a ram without blemish, for a sin-offering, besides. There is an obscurity in the text; but this seems to be its meaning.

Verse 16. *Shall make amends*] Make restitution for the wrong he had done, according to what is laid down in the preceding verse.

Verse 19. *He hath certainly trespassed*] And because he hath sinned, therefore he must bring a sacrifice. On no other ground shall he be accepted by the Lord.—Reader, how dost thou stand in the sight of thy Maker?

On the subject of this chapter it may be proper to make the following reflections.

When the infinite purity and strict justice of God are considered, the exceeding breadth of his commandment, our slowness of heart to believe, and our comparatively cold performance of sacred duties; no wonder that there is sinfulness found in our holy things: and at what a low ebb must the Christian life be found, when this is the case! This is a sore and degrading evil in the church of God; but there is one even worse than this, that is, the strenuous endeavour of many religious people to reconcile their minds to this state of inexcusable imperfection; and defend it zealously, on the supposition that it is at once both *unavoidable* and *useful*—unavoidable, for they think they cannot live without it—and useful, because they suppose it tends to humble them! The more inward sin a man has, the more pride he will feel; the less, the more humility. A sense of God's infinite kindness to us, and our constant dependence on him, will ever keep the soul in the dust. Sin can never be necessary to the maintenance or extension of the Christian life: it is the thing which Jesus Christ came into the world to destroy; and his name is called Jesus, or Saviour, because he saves his people from their sins. But how little of the spirit and influence of his Gospel is known in the world! He saves, unto the uttermost, them who come unto the Father through him—but, alas! how few are thus saved!—for they will not come unto him that they might have life. Should any Christian refuse to offer up the following prayer to God?—"Almighty God! unto whom all hearts be open, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. Amen."—*The Liturgy*.

NOTES ON CHAPTER VI.

Verse 2. *Lie unto his neighbour, &c.*] This must refer to a case in which a person delivered his property to his neighbour to be preserved for him, and took no witness to attest the delivery of the goods; such a person, therefore, might deny that he had ever received such goods, for he who had deposited them with him, could bring no proof of the delivery. On the other hand, a man might accuse his neighbour of detaining property which he had never confided to him, or after having been confided, had restored it again; hence, the law here is very cautious on these points: and, because in many cases it was impossible to come at

3 Or ⁴ have found that which was lost, and lieth concerning it, and ⁵ sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

5 Or all that about which he hath sworn falsely; he shall even ⁶ restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, ⁷ in ⁸ the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the Lord, ⁹ a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest;

7 ¹⁰ And the priest shall make an atonement for him before the Lord; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the Lord spake unto Moses, saying, 9 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, ¹¹ because of the burning upon the altar all night unto the morning; and the fire of the altar shall be burning in it.

4 Deut. 22. 1-3.—Exod. 22. 11. Ch. 19. 12. Jer. 7. 9. Zech. 5. 4.—1 Ch. 5. 16. Num. 6. 7. 2 Sam. 12. 6. Luke 15. 9.—Or, in the day of his being found guilty. 5 Heb. in the day of his trespass.—1 Ch. 5. 15.—1 Ch. 6. 28.—1 Or, for the burn-

the whole truth, without a direct revelation from God, which should in no common case be expected; the penalties are very moderate; for in such cases, even when guilt was discovered, the man might not be so criminal as appearances might intimate. See the law concerning this, laid down and explained on Exod. xxii. 7, &c.

Verse 3. *Have found that which was lost.* The Roman lawyers laid it down as a sound maxim in jurisprudence, "That he who found any property, and applied it to his own use, should be considered as a thief, whether he knew the owner or not; for in their view the crime was not lessened, suppose the finder was totally ignorant of the right owner." *Qui alienum quid jaceat, luci faciendi causa sustulit, furti obstringitur, siue scit, siue sit, siue ignoravit; nihil enim ad furtum minusdum facit, quod ejus sit, ignoret.*—DIAZOTON. lib. xlvii. Tit. ii. de furtis. Leg. xliii. sect. 4. On this subject every honest man must say, that the man who finds any lost property, and does not make all due inquiry to find out the owner, should in sound policy be treated as a thief. It is said of the Dyrbœans, a people who inhabited the tract between Bactria and India, that if they met with any lost property, even on the public road, they never even touched it. This was actually the case in this kingdom in the time of Alfred the Great, about A. D. 888; so that golden bracelets hung up on the public roads were untouched by the finger of rapine. One of Solomon's laws was, *Take not up what you laid not down.* How easy to act by this principle in case of finding lost property: "This is not mine, and it would be criminal to convert it to my use, unless the owner be dead, and his family extinct." When all due inquiry is made, if no owner can be found, the lost property may be legally considered to be the property of the finder.

Verse 5. *All that about which he hath sworn falsely* This supposes the case of a man who, being convicted by his own conscience, comes forward and confesses his sin.

Restores it in the principal The property itself, if still remaining, or the full value of it, to which a fifth part more was to be added.

Verse 6. *With thy estimation* See the note on chap. v. ver. 15.

Verse 8. *And the Lord spake unto Moses* At this verse the Jews begin the 25th section of the law; and here, undoubtedly, the 6th chapter should commence, as the writer enters upon a new subject, and the preceding verses belong to the 5th chapter. The best edited Hebrew Bibles begin the sixth chapter at this verse.

Verse 9. *This is the law of the burnt-offering* This law properly refers to that burnt-offering which was daily made in what was termed the morning and evening sacrifice: and as he had explained the nature of this burnt-offering in general, with its necessary ceremonies, as far as

10 ¹¹ And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them ¹² beside the altar.

11 And ¹³ he shall put off his garments, and put on other garments, and carry forth the ashes without the camp ¹⁴ unto a clean place.

12 And the fire upon the altar shall be burning in it: it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it: and he shall burn thereon ¹⁵ the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this is the law of the meat-offering; the sons of Aaron shall offer it before the Lord, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the ¹⁶ memorial of it, unto the Lord.

16 And ¹⁷ the remainder thereof shall Aaron and his sons eat; ¹⁸ with unleavened bread shall it be eaten in the holy place: in the court of the tabernacle of the congregation they shall eat it.

ing.—1 Ch. 16. 4. Exod. 28. 40, 41, 42. Ezek. 44. 17, 18.—1 Ch. 1. 16.—2 Ch. 4. 19.—1 Ch. 4. 12.—1 Ch. 3. 3, 9, 14.—1 Ch. 2. 1. Num. 15. 4.—1 Ch. 2. 2, 3. 1 Ch. 2. 3. Ezek. 44. 20.—1 Ver. 22. Ch. 10. 12, 13. Num. 18. 16.

the persons who brought them were concerned, he now takes up the same in relation to the priests who were to receive them from the hands of the offerer, and present them to the Lord on the altar of burnt-offerings.

Because of the burning upon the altar all night If the burnt-offering were put all upon the fire at once, it could not be burning all night. We may therefore reasonably conclude, that the priests sat up by turns the whole night, and fed the fire with portions of this offering till the whole was consumed; which they would take care to lengthen out till the time of the morning sacrifice. The same we may suppose was done with the morning sacrifice: it was also consumed by *pieces* through the whole day, till the time of offering the evening sacrifice. Thus there was a continual offering by fire unto the Lord: and hence, in ver. 13. it is said, *The fire shall ever be burning upon the altar: it shall never go out.* If at any time any extraordinary offerings were to be made, the daily sacrifice was consumed more speedily, in order to make room for such extra offerings.—See more on this subject in the note on ver. 23.

The Hebrew doctors teach that no sacrifice was ever offered in the morning, before the morning sacrifice: and none, the *passover* excepted, ever offered in the evening, after the evening's sacrifice: for all sacrifices were made by *day-light*. The fat seems to have been chiefly burned in the night season, for the greater light, and conveniency of keeping the fire alive, which could not be so easily done as in the day-time.

Verse 11. *Shall put on other garments* The priests approached the altar in their holiest garments: when carrying the ashes, &c. from the altar, they put on *other garments*, the holy garments being only used in the holy place.

Clean place A place where no dead carcases, dung, or filth of any kind, was laid; for the ashes were *holy*, as being the remains of the offerings made by fire unto the Lord.

Verse 13. *The fire shall be ever burning* See on ver. 9. and ver. 20. In imitation of this perpetual fire, the ancient Persian Magi, and their descendants the *Parsees*, kept up a perpetual fire: the latter continue it to the present day. This is strictly enjoined in the *Zend Avesta*, which is a code of laws, as sacred among them, as the *Pentateuch* is among the Jews.

Verse 14. *The meat-offering* See on chap. ii. 1, &c.

Verse 15. *His handful of the flour* An *omer* of flour, which was the *tenth part of an ephah*, and equal to about *three quarters* of our measure, was the least quantity that could be offered even by the poorest sort, and this was generally accompanied with a *log* of oil, which was a little more than *half a pint*. This quantity, both of flour and oil, might be *increased* at pleasure, but *no less* could be offered.

17 * It shall not be baken with leaven. * I have given it *unto them* for their portion of my offerings made by fire; * it is most holy, as is the sin-offering, and as the trespass-offering.

18 * All the males among the children of Aaron shall eat of it. * *It shall be a statute* for ever in your generations concerning the offerings of the Lord made by fire: * every one that toucheth them shall be holy.

19 ¶ And the Lord spake unto Moses, saying,

20 * This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in; and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord.

22 And the priest of his sons, * that is anointed in his stead, shall offer it: *it is a statute* for ever unto the Lord; * it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the Lord spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, * This is the law of the sin-offering: * In the place where the burnt-offering is killed shall the sin-offering be killed before the Lord: * it is most holy.

26 ¶ The priest that offereth it for sin shall eat it; * in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 * Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden * shall be broken: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 * All the males among the priests shall eat thereof; * it is most holy.

30 ¶ And no sin-offering whereof any of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

v Ch. 2. 11.—w Numb. 18. 9, 10.—x Ver. 25. Ch. 2. 3. & 7. 1. Exod. 29. 37. y Ver. 23. Numb. 18. 10.—z Ch. 3. 17.—a Ch. 32. 2-7. Exod. 29. 37.—b Exod. 29. 2. c Exod. 16. 36.—d Ch. 4. 3.—e Exod. 29. 25.—f Ch. 4. 2.—g Ch. 1. 8, 9, 11. & 4. 24.

20, 33.—a Ver. 17. Ch. 21. 26.—b Ch. 10. 17, 18. Numb. 18. 9, 10. Exod. 44. 29, 30. c Ver. 14.—d Exod. 29. 37. & 30. 29.—e Ch. 11. 23. & 15. 12.—f Ver. 18. Numb. 18. 10.—g Ver. 25.—p Ch. 4. 7, 11, 12, 13, 21. & 10. 12. & 16. 27. Heb. 12. 11.

Verse 20. *In the day when he is anointed*] Not only in that day, but from that day forward; for this was to them and their successors a statute for ever. See ver. 22.

Verse 23. *For every meat-offering for the priest shall be wholly burnt*] Whatever the priest offered, was wholly the Lord's, and therefore must be entirely consumed: the sacrifices of the common people were offered to the Lord, but the priests partook of them: and thus, they who ministered at the altar, were fed by the altar. Had the priests been permitted to live on their own offerings, as they did on those of the people, it would have been as if they had offered nothing, as they would have taken again to themselves, what they appeared to give unto the Lord. Theodoret says, that this marked "the high perfection which God required in the ministers of his sanctuary," as his not eating of his own sin-offering, supposes him to stand free from all sin: but a better reason is given by Mr. Ainsworth. "The people's meat-offering was eaten by the priests that made atonement for them, ver. 15, 16. chap. vii. 7. but because no priest, being a sinner, could make atonement for himself, therefore his meat-offering might not be eaten, but all burnt on the altar, to teach him to expect salvation, not by his legal service or works, but by Christ: for the eating of the sin-offering figured the bearing of the sinner's iniquity."—Ch. x. 17.

Verse 25. *In the place where the burnt-offering was killed, &c.*] The place here referred to, was the north side of the altar.—See chap. i. 11.

Verse 26. *The priest—shall eat it*] From the expostulation of Moses with Aaron, chap. x. 17, we learn that the priest, by eating the sin-offering of the people, was considered as bearing their sin, and typically removing it from them: and besides, this was a part of their maintenance, or what the Scripture calls their *inheritance*, see Ezek. xlv. 27—30. This was afterward greatly abused; for improper persons endeavoured to get into the priest's office merely that they might get a secular provision, which is a horrible profanity in the sight of God.—See 1 Sam. ii. 36. Jer. xxxiii. 1, 2. Ezek. xxxiv. 2—4. and Hos. iv. 8.

Verse 27. *Whatsoever shall touch the flesh thereof shall be holy*] The following note of Mr. Ainsworth is not less judicious than it is pious.

"All this rite was peculiar to the sin-offering, (whether it were that which was to be eaten, or that which was to be burnt) above all the other most holy things. As the sin-offering in special sort figured Christ, who was made sin for us, 2 Cor. v. 21. so this ordinance, for all that touched the flesh of the sin-offering, to be holy; the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boiled, to be broken, or scoured and rinsed; taught a holy use of this mystery of our redemption, whereof they that are made partakers ought to be washed, cleansed, and sanctified by the Spirit of God; that we possess our vessels in holiness and honour, and yield not our members as instruments of unrighteousness unto sin." 1 Thess. iv. 4. Rom. vi. 13.

Verse 28. *The earthen vessel—shall be broken*] Cal-

met states, that this should be considered as implying the vessels brought by individuals to the court of the temple or tabernacle, and not of the vessels that belonged to the priests for the ordinary service. That the people dressed their sacrifices sometimes in the court of the tabernacle, he gathers from 1 Sam. ii. 13, 14. to which the reader is desired to refer.

In addition to what has already been said on the different subjects in this chapter, it may be necessary to notice a few more particulars. The perpetual meat-offering, *מִנְחָה תָמִיד* *minchah tamid*, ver. 20.—the perpetual fire, *אֵשׁ תָּמִיד* *esh tamid*, ver. 13.—and the perpetual burnt-offering, *זֶבַח תָּמִיד* *zabch tamid*, Exod. xxix. 42. translated by the Septuagint, *θυσία διαπαντός*, *the diapanteros*, and *ἀσυνάκτουτος*, and *ἀσυνάκτουτος διαπαντός*, all cast much light on Heb. vii. 25. where it is said, Christ is able to save them to the uttermost (ἵνα πάντες, *perpetually*, to all intents and purposes) that come unto God by him; seeing he ever liveth (*παρῶντος ᾧ*, *he is perpetually living*) to make intercession for them: in which words there is a manifest allusion to the perpetual *minchah*, the perpetual fire, and the perpetual burnt-offering, mentioned here by Moses. As the *minchah*, or gratitude offering, should be perpetual, so our gratitude for the innumerable mercies of God should be perpetual. As the burnt-offering must be perpetual, so should the sacrifice of our blessed Lord be considered as a perpetual offering, that all men, in all ages, should come unto God through him, who is ever living in his sacrificial character, to make intercession for men; and who is, therefore, represented, even in the heavens, as the Lamb just slain, standing before the throne, Rev. v. 6. Heb. x. 19—22. And as the fire on the altar must be perpetual, so should the influences of the Holy Spirit in every member of the church, and the flame of pure devotion in the hearts of believers, be ever energetic and permanent. A continual sacrifice, for continual successive generations of sinners, was essentially necessary. Continual influences of the Holy Spirit on the souls of men were essentially necessary to apply and render effectual this atonement, to the salvation of the soul. And, incessant gratitude for the ineffable love of God, manifested by his unspeakable gift, is surely required of all those who have tasted that the Lord is gracious.—Reader, dost thou feel thy obligations to thy Maker? Does the perpetual fire burn on the altar of thy heart? Art thou ever looking unto Jesus, and beholding, by faith, the Lamb of God which taketh away the sin of the world? And dost thou feel the influences of his Spirit, at all times witnessing with thy spirit, that thou art his child, and exciting thee to acts of gratitude and obedience? If not, of what benefit has the religion of Christ been to thee, to the present day? Of a contrary state to that referred to above, it may be well said, This is not the way to heaven, for the way of life is above to the wise, that they may depart from the snares of death beneath. Arise, therefore, and shake thyself from the dust, and earnestly call upon the Lord thy God, that he may save thy soul, and that thou fall not into the bitter pains of an eternal death.

CHAPTER. VII.

The law of the trespass-offering, and the priest's portion in it, 1-7. As also in the sin-offerings and meat-offerings, 8-10. The law of the sacrifice of peace-offering, 11, whether it was a thanksgiving offering, 12-15, or a vow or voluntary offering, 16-18. Concerning the flesh that touched any unclean thing, 19, 20, and the person who touched any thing unclean, 21. Laws concerning eating of fat, 22-25, and concerning eating of blood, 26, 27. Further ordinances concerning the peace-offerings and the priest's portion in them, 28-30. Conclusion of the laws and ordinances relative to burnt-offerings, meat-offerings, sin-offerings, and peace-offerings, delivered in this and the preceding chapters, 31, 32.

An. Exod. lxx. 2. **L**IKEWISE ¹this is the law of the trespass-offering: ²it is most holy.

2 ¹In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it ¹all the fat thereof; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the Lord; it is a trespass-offering.

6 ¹Every male among the priests shall eat thereof: it shall be eaten in the holy place: ²it is most holy.

7 As the sin-offering is, so is ¹the trespass-offering: ²there is one law for them; the priest that maketh the atonement therewith shall have it.

1 Ch. 5. 6. & 1-7. → Ch. 6. 17, 25. & 21. 22. → Ch. 1. 3. 5. 11. & 4. 24. 29. 33. 1 Ch. 2. 4. 5. 14. 14. 15. 16. & 4. 8. 9. Exod. 28. 13. → Ch. 6. 16-18. Numb. 15. 9. 10. 11. 12. → Ch. 6. 25. 26. & 14. 12.

NOTES ON CHAPTER VII.

Verse 1. *Trespass-offering*] See at the end of the chapter.

Verse 2. *In the place where they kill the burnt-offering*] Viz. on the north side of the altar, chap. i. 11.

Verse 3. *The rump*] See the notes on chap. iii. 9. where the principal subjects in this chapter are explained, being nearly the same in both.

Verse 4. *The fat that is on them*] Chiefly the fat that was found in a detached state, not mixed with the muscles; such as the omentum or caul, the fat of the mesentery, the fat about the kidneys, &c.—See the notes on chap. iii. 9. &c.

Verse 5. *The priest shall have to himself the skin*] Bishop Patrick supposes, that this right of the priest to the skin, commenced with the offering of Adam: "For it is probable," says he, "that Adam himself offered the first sacrifice, and had the skin given him by God to make garments for him and his wife: in conformity to which, the priests ever after had the skin of the whole burnt-offerings for their portion; which was a custom among the Gentiles as well as the Jews, who gave the skins of their sacrifices to their priests, when they were not burnt with the sacrifices, as in some sin-offerings they were among the Jews, see chap. iv. 11. And they employed them to a superstitious use, by lying upon them in their temples, in hopes to have future things revealed to them in their dreams. Of this we have a proof in Virgil's 7th *Æneid*, ver. 86—96.

huc dona sacerdos
Cum tui, et casarum ovium sub nocte silenti
Pellibus lectubus stratis, somnoque potitus;
Multa modis simulacra videret soliditate miris:
Et varias audit voces, frutigerum decursum
Colloquio, atque insula Acherontis affatus Averni
Hic at tum pater ipse patens responsa Latine,
Constant longæva monentem visio bidens,
Atque harum effulset tergo stramine jacuit
Vellentes. Scitatis ex alto vos redditis lucos est.

First, on the fleeces of the slaughter'd sheep
By night the sacred priest dissolves in sleep:
When in a train, before his slumbering eye,
This airy forms, and wondrous visions fly.
He calls the powers who guard th' infernal floods,
And talks, inspir'd, familiar with the gods.
To this dread aspect the priest's wither'd
Aid first a hundred sheep the monster sees
Then on their fleeces lay; and from the wood
He heard, distinct, those accents of the god.

Pitt.

The same superstition, practised precisely in the same way, and for the same purposes, prevails to the present day in the Highlands of Scotland, as the reader may see from the following note of Mr. Scott, in his *Lady of the Lake*.

"The Highlanders of Scotland, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *logharm*. A person was wrapped up in the skin of a newly slain bullock, and deposited beside a water-fall, or at the bottom of a precipice,

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8 And the priest that offereth any man's burnt-offering, ¹even the priest shall have to himself the skin of the burnt-offering which he hath offered.

9 And ¹all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and ²in the pan, shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 ¶ And ¹this is the law of the sacrifice of the peace-offerings, which he shall offer unto the Lord.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving, unleavened cakes, mingled with oil, and unleavened wafers ¹anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering ¹leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for a heave-offering unto the Lord, ¹and it shall be the priest's that sprinkled the blood of the peace-offerings.

15 ¹And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered: he shall not leave any of it until the morning.

1 Ch. 2. 5. 10. Numb. 15. 9. Exod. 44. 22. → Cr. on the fat plate, or altar. 1 Ch. 2. 1. & 22. 15. 21. → Ch. 2. 4. Numb. 6. 15. → Amos 4. 5. → Numb. 15. 9. 11, 12. → Ch. 22. 30.

or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination, passed for the inspiration of the disembodied spirits who haunt these desolate recesses. One way of consulting this oracle, was by a party of men, who first retired to solitary places, remote from any house, and there they singled out one of their number, and *wropt him in a big cow's hide*, which they folded about him; his whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at break of day; and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable inquiries.

"Mr. Alexander Cooper, present minister of North-Virt, told me, that one *John Erach*, in the Isle of Lewis, assured him, it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night *within the hide above-mentioned*; during which time he felt and heard such terrible things, that he could not express them; the impression made on him, was such as could never go off; and he said, for a thousand worlds, he would never again be concerned in the like performance, for it had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse, and seemed to be very penitent under a just sense of so great a crime: he declared this, about five years since, and is still living in the Isle of Lewis, for any thing I know." *Description of the Western Isles*, p. 110. See also Pennant's *Scottish Tour*, Vol. II. p. 301. and Mr. W. Scott's *Lady of the Lake*.

Verse 9. *Baken in the oven*] See the notes on chap. ii. 5. &c.

Verse 12. *If he offer it for a thanksgiving*] See the notes at the end of this chapter.

Verse 15. *He shall not leave any of it until the morning*] Because, in such a hot country, it was apt to putrefy; and as it was considered to be *holy*, it would have been very improper to expose that to putrefaction which had been consecrated to the Divine Being. Mr. Harmer supposes, that the law here refers rather to the custom of *drying flesh*, which had been devoted to religious purposes, which is practised among the Mohammedans to the present time. This, he thinks, might have given rise to the prohibition, as the sacred flesh thus preserved, might have been abused to superstitious purposes. Therefore God says, ver. 18. *If any of the flesh of the sacrifice—be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it is an abomination, and the soul that eateth of it shall bear*

16 But * if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it shall be an *abomination*, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, *having* his uncleanness upon him, even that soul *shall be cut off* from his people.

21 Moreover the soul that shall touch any unclean thing, *as* the uncleanness of man, or *any* unclean beast, or *any* *abominable* unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD, even that soul *shall be cut off* from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, * Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the *beast* that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 *Moreover* ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whosoever soul it be that eateth any

manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, * He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring his oblation unto the LORD, of the sacrifice of his peace-offerings.

30 *His own hands* shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that *the breast* may be waved for a wave-offering before the LORD.

31 * And the priest shall burn the fat upon the altar: *but the breast* shall be Aaron's and his sons'.

32 And *the right shoulder* shall ye give unto the priest for a heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34 For *the wave-breast* and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office,

36 Which the LORD commanded to be given them of the children of Israel, *in the day* that he anointed them, by a statute for ever throughout their generations.

37 This is the law *of the burnt-offering*, *of the meat-offering*, *and of the sin-offering*, *and of the trespass-offering*, *and of the consecrations*, and *of the sacrifice of the peace-offerings*.

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel *to offer their oblations* unto the LORD, in the wilderness of Sinai.

a Ch. 19. 6. 7. 8. f Numb. 18. 27. g Ch. 11. 10. 11. 41. h 19. 7. i Ch. 16. 3. 1 Ch. 17. 14. k Ch. 12. 13. l 12. 14. m Ch. 11. 36. n Exod. 4. 14. o Ver. 20. p Ch. 2. 17. q Heb. carcases. Ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31. q Gen. 2. 4. Ch. 2. 17. & 17. 10-14. r Ch. 2. 1. s Ch. 2. 4, 5, 14. t Exod. 29.

24, 27. Ch. 2. 37. & 9. 22. Numb. 6. 23. u Ch. 2. 5, 11, 14. v Ver. 24. w Ver. 24. Ch. 2. 31. Numb. 6. 23. x Exod. 29. 22. Ch. 10. 14. 15. Numb. 18. 18, 19. Deut. 18. 3. y Ch. 8. 19. 30. Exod. 42. 13, 15. z Ch. 4. 4. a Ch. 6. 14. b Ch. 6. 25. c Ver. 1. d Ch. 6. 20. Exod. 29. 1. e Ver. 11. f Ch. 1. 2.

his iniquity. That is, on Mr. Harmer's hypothesis, this sacred flesh shall avail nothing to him that eats it after the first or second day on which it is offered: *however consecrated before*, it shall not be considered *sacred* after that time. See Harmer's *Observat.* vol. i. p. 394. edit. 1808.

Verse 20. *Having his uncleanness upon him*] Having touched any unclean thing by which he became legally defiled, and had not washed his clothes, and bathed his flesh.

Verse 21. *The uncleanness of man*] Any ulcer, sore, or leprosy—or any sort of cutaneous disorder, either *loathsome* or *infectious*.

Verse 23. *Fat, of ox, or of sheep, or of goat*] Any other fat, they might eat—but the fat of these was sacred, because they were the only animals which were offered in sacrifice, though many others ranked among the *clean* animals as well as these. But it is likely that this prohibition is to be understood of these animals *when* offered in sacrifice, and *then only* in reference to the *inward fat*, as mentioned on ver. 4. Of the fat in any other circumstances, it cannot be intended, as it was one of the especial blessings which God gave to the people. *Butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats*, was the provision that he gave to his followers; see Deut. xxxii. 12–14.

Verse 27. *Whosoever soul that eateth any manner of blood*] See the note on Gen. ix. 4. *Shall be cut off*—excommunicated from the people of God, and so deprived of any part in their inheritance, and in their blessings. See the note on Gen. xvii. 14.

Verse 29. *Shall bring his oblation*] Meaning those things which were given out of the peace-offerings, to the Lord and to the priest. *Ainsworth*.

Verse 30. *Wave-offering*] See the note on Exod. xxix. 27.

Verse 32. *The right shoulder*] See on Exod. xxix. 27.

Verse 36. *In the day that he anointed them*] See the note on Exod. xl. 15.

Verse 38. *In the wilderness of Sinai*] These laws were

probably given to Moses while he was on the mount with God; the time was quite sufficient, as he was there with God not less than fourscore days in all—forty days at the *giving*, and forty days at the *renewing* of the law.

As in the course of this book, the different kinds of sacrifices commanded to be offered, are repeatedly occurring, I think it best, once for all, to give a general account of them, and a definition of the original terms, as well as of all others *relative* to this subject, which are used in the Old Testament, and the reference in which they all stood to the great sacrifice offered by Christ.

1. חטאת ASAM, *TRESPASS-OFFERING*, from חטא *asam*, to be *guilty*, or *liable to punishment*; for in this sacrifice the guilt was considered as being transferred to the animal offered up to God, and the offerer redeemed from the penalty of his sin, ver. 37. Christ is said to have made his soul an offering for sin, חטאת Isai. liii. 10.

2. אישׁה חטאת ISHEH, *FIRE-OFFERING*, probably from שׂחט *ashah*, to be *grieved*, *angered*, *inflamed*; either pointing out the distressing nature of sin, or its property of incensing divine justice against the offender, who, in consequence, deserving burning for his offence, made use of this sacrifice to be freed from the punishment due to his transgression. It occurs Exod. xxix. 18. and in many places of this book.

3. חבהב חבהב HABEHAB, *ITERATED* or *REPEATED OFFERING*, from יחב *yahab*, to *supply*. The word occurs only in Hos. viii. 13. and probably means no more than the continual repetition of the accustomed offerings, or continuation of each part of the sacred service.

4. זבח ZEBACH, a *SACRIFICE*; in Chaldean זבח *debach*, the *z* being changed into *d* *daleth*, a creature slain in sacrifice, from זבח *zabach*, to *slay*; hence the altar on which such sacrifices were offered, was termed מזבח *mizbach*, the place of sacrifice. See the note on Gen. viii. 20. *Zebach* is a common name for sacrifices in general.

5. חג CHAG, a *FESTIVAL*, especially such as had a periodical return, from חגג *chagag*, to *celebrate a festival*, to

CHAPTER VIII.

Moses is commanded to consecrate Aaron and his sons, 1-3. Moses convenes the congregation, washes, clothes, and anoints Aaron, 4-12. He also clothes Aaron's sons, 13. Offers a bullock for them, as a sin-offering, 14-17. And a ram for a burnt-offering, 18-21. And another ram for a consecration-offering, 22-24. The fat, with calves of unleavened bread, and the right shoulder of the ram, he offers as a wave-offering, and afterward burns, 25-28. The breast, which was the part of Moses, he also waves, 29. And sprinkles oil and blood upon Aaron and his sons, 30. The fat of the consecration ram is to be boiled and eaten at the door of the tabernacle, 31, 32. Moses commands Aaron and his sons to abide seven days at the door of the tabernacle of the congregation, which they do accordingly, 33-35.

Am. Exod. 1v. 2
Add or Miss.

AND the LORD spake unto Moses, saying,

g Exod. 28. 1-3.-b Exod. 28. 2, 4.

dance round and round in circles. See Exod. v. 1. xii. 24. The circular dance was probably intended to point out the revolution of the heavenly bodies, and the exact return of the different seasons. See Parkhurst.

6. חַטָּאת CHATAATH and חַטֹּאת CHATAAH, SIN-offering, from חָטָא *chata*, to miss the mark; it also signifies sin in general, and is a very apt term to express its nature by. A sinner is continually aiming at, and seeking happiness; but as he does not seek it in God, hence the Scripture represents him as missing his aim, or missing the mark. This is precisely the meaning of the Greek word *μαρτυρία*, translated sin and sin-offering in our version; and this is the term by which the Hebrew word is translated both by the Septuagint and the inspired writers of the New Testament. The sin-offering was at once an acknowledgment of guilt, in having forsaken the fountain of living waters, and hewed out cisterns that could hold none; and also of the firm purpose of the offerer to return to God, the true and pure fountain of blessedness. This word often occurs. See the note on Gen. iv. 7. xiii. 13.

7. עֹשֶׂה עֹפֶרֶת, the EXPIATION or ATONEMENT, from עָפַר *ephah*, to cover, to smear over, or obliterate or annul a contract. Used often to signify the atonement or expiation made for the pardon or cancelling of iniquity. See more in the note on Exod. xxv. 17.

8. מִזְבֵּחַ מִזְבֵּחַ, an APPOINTED annual festival, from מִזְבֵּחַ *mozd*, to appoint, or constitute, signifying such feasts as were instituted in commemoration of some great event or deliverance, such as the deliverance from Egypt. See Exod. xiii. 10. and thus differing from the *chag* mentioned above. See the note on Gen. i. 14.

9. מִלּוּלִים MILLUM, CONSECRATIONS or consecration-offerings, from מָלַא *mala*, to fill; those offerings made in consecrations, of which the priests partook, or in the Hebrew phrase, had their hands filled. See the note on Exod. xxi. 19. and see 2 Chron. xiii. 9.

10. מִנְחָה MINCHAH, MEAT-offering, from נָחַח *nach*, to rest, settle after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil, and frankincense: see on ch. ii. 1, &c. And may be considered as having its name from that rest from labour and toil, which a man had when the fruits of the autumn were brought in; or when, in consequence of obtaining any rest, ease, &c. a significant offering or sacrifice was made to God. It often occurs. See the note on Gen. iv. 3. The jealousy-offering, Numb. v. 15. was a simple *minchah*, consisting of barley-meal only.

11. מִשְׁכָּה MESCE and מִשְׁכָּה MISESAC, a MIXTURE-offering, or MIXED LIBATION; called a DRINK-offering, Isai. lv. 11. from מָסַח *masac*, to mingle; it seems in general to mean, old wine mixed with the lees, which made it extremely intoxicating. This offering does not appear to have had any place in the worship of the true God; but from Isai. lxxv. 11. and Prov. xxiii. 30. it seems to have been used for idolatrous purposes, such as the Bacchanalia among the Greeks and Romans, "when all got drunk in honour of the god."

12. מִנְחָה MASEOTH, an OBLATION, things carried to the temple to be presented to God, from מָסַח *nasa*, to bear, or carry, to bear sin; typically, Exod. xxviii. 38. Lev. x. 17. xvi. 21.; really, Isai. lxxv. 4, 12. The sufferings and death of Christ were the true *maseoth*, or vicarious bearing of the sins of mankind, as the passage in Isai. above referred to, sufficiently proves. See this alluded to by the evangelist, John i. 29. And see the root in Parkhurst.

13. נֶדָבָה NEDABAH, FREE-WILL or voluntary offering, from נָדַב *nadab*, to be free, liberal, princely. An offering not commanded, but given as a particular proof of extraordinary gratitude to God for especial mercies; or on account of some vow or engagement voluntarily taken. Ver. 16.

14. נֶסֶךְ NESCE, LIBATION, or DRINK-offering, from נָסַךְ *nasech*, to diffuse or pour out. Water or wine poured at the conclusion or confirmation of a treaty or covenant.

2. Take Aaron and his sons with him, and the garments, and anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

1 Exod. 30. 24, 25.

To this kind of offering there is a frequent allusion and reference in the New Testament, as it typified the blood of Christ, poured out for the sin of the world; and to this our Lord himself alludes in the institution of the holy Eucharist. The whole Gospel economy is represented as a covenant or treaty between God and man, Jesus Christ being not only the mediator, but the covenant sacrifice, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man.

15. מִלּוּלֵי אֵלֶּה OLAH and מִלּוּלֵי אֵלֶּה OOLAH, BURNT-offering, from אָלַח *alah*, to ascend, because this offering, as being wholly consumed, ascended, as it were, to God in smoke and vapour. It was a very expressive type of the sacrifice of Christ; as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings, the priest, and often the offerer, had a share, but in the whole burnt-offering, all was given to God.

16. קָטֹרֶת KATORETH, INCENSE, or PERFUME-offering, from קָטַר *katar*, to burn; i. e. the frankincense, and other aromatics used as a perfume in different parts of the divine service. To this St. Paul compares the agreeableness of the sacrifice of Christ to God, Eph. v. 2. Christ hath given himself for us an offering—to God for a sweet-smelling savour. From Rev. v. 8. we learn, that it was intended also to represent the prayers of the saints, which, offered up on that altar, Christ Jesus, that sanctifies every gift, are highly pleasing in the sight of God.

17. קָרְבָּן KORBAN, the GIFT-offering, from קָרַב *karab*, to draw nigh or approach. See this explained on ch. i. 2. *Korban* was a general name for any kind of offering, because through these, it was supposed, a man had access to his Maker.

18. שְׁלָמִים SHELAMIM, PEACE-offering, from שָׁלַם *shalam*, to complete, make whole, for, by these offerings, that which was lacking, was considered as being now made up; and that which was broken, viz. the covenant of God, by his creature's transgression, was supposed to be made whole; so that after such an offering, the sincere and conscientious mind had a right to consider, that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the apostle evidently alludes, Eph. ii. 14-19. *He is our peace*, (i. e. our *shalam*, or peace-offering) *who has made both one, and broken down the middle wall; having abolished in his flesh the enmity, &c.* See the whole passage; and see the note on Gen. xiv. 18.

19. יָדָה YADAH, THANK-offering, from יָדַח *yadah*, to confess: offerings made to God with public confession of his power, goodness, mercy, &c.

20. נֶפֶשׁ NAPHAH, WAVE-offering, from נָפַח *naph*, to stretch out; an offering of the first-fruits stretched out before God, in acknowledgment of his providential goodness. This offering was moved from the right hand to the left. See the note on Exod. xxix. 27.

21. תְּרוּמָה TERUMAH, HEAVE-offering, from תָּרַם *ram*, to lift up, because the offering was lifted up toward heaven, as the wave-offering, in token of the kindness of God in granting rain and fruitful seasons, and filling the heart with food and gladness. As the wave-offering was moved from right to left, so the heave-offering was moved up and down; and in both cases this was done several times. These offerings had a blessed tendency to keep alive in the breasts of the people a due sense of their dependence on the divine providence and bounty; and of their obligation to God for his continual and liberal supply of all their wants. See the note on Exod. xxix. 27.

In the above collection are comprised, as far as I can recollect, an explanation of all the terms used in the Hebrew Scriptures which signify sacrifice, oblation, atonement, offering, &c. &c. as well as the reference they bear to the great and only sufficient atonement, sacrifice, oblation, and satisfaction, made by Christ Jesus, for the sins of mankind. Larger accounts must be sought in authors who treat professedly on these subjects.

5 And Moses said unto the congregation, * This *is* the thing which the Lord commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the * coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he * put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forehead, did he put the golden plate, the holy crown; as the Lord * commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he * poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and * put bonnets upon them; as the Lord commanded Moses.

14 ¶ And he brought the bullock for the sin-offering: and Aaron and his sons * laid their hands upon the head of the bullock for the sin-offering.

15 And he slew it; * and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord * commanded Moses.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, and an offering made by fire unto the Lord; * as the Lord commanded Moses.

22 ¶ And * he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses

k Exod. 29. 4.—l Exod. 29. 4.—m Exod. 29. 5.—p Exod. 29. 4.—o Exod. 29. 30. p Exod. 29. 4.—q Exod. 29. 37, &c.—r Exod. 29. 36—s Ch. 21. 10, 12. Exod. 29. 7. & 20. 30. Psal. 133. 2. Eccles. 45. 15.—t Exod. 29. 8, 9.—u Heb. bound.

v Exod. 29. 10. Ezek. 43. 18.—w Ch. 4. 4.—x Exod. 29. 12, 28. Ch. 4. 7. Ezek. 40. 35. Heb. 9. 21.—y Exod. 29. 13. Ch. 4. 8.—z Ch. 4. 11, 12. Exod. 29. 14.—a Exod. 29. 15.—b Exod. 29. 18.—c Exod. 29. 19, 31.

NOTES ON CHAPTER VIII.

Verse 2. *Take Aaron and his sons*] The whole subject of this chapter has been anticipated in the notes on Exod. xxviii. 1, &c. and xxix. 1, &c. in which all the sacrifices, rites, and ceremonies have been explained in considerable detail: and to those notes the reader is referred.

Verse 8. *He put in the breastplate the Urim and the Thummim*] The Urim and Thummim are here supposed to be something different from the breastplate itself. See the notes on Exod. xxviii. 15, 16, and 30. It is only necessary to observe, that Aaron and his sons were not anointed until *now*. *Before*, the thing *was* commanded; and *now*, first performed.

Verse 9. *And he put the mitre*] See the note on Exod. xxviii. 37.

Verse 14. *The bullock for the sin-offering*] This was offered each day during the seven days of consecration. See Exod. xxix. 36.

Verse 23. *Put of the blood on the tip of Aaron's right ear, &c.*] See this significant ceremony explained in the note on Exod. xxix. 20. Calmet remarks that the consecration of the high priest among the Romans, bore a considerable resemblance to the consecration of the Jewish high priest. "The Roman priest, clothed with a garment of silk, his head covered with a crown of gold, adorned with sacred ribbands, was conducted into a subterranean place, over which there was a floor of planks pierced through with many holes. On this floor they sacrificed a bullock, whose blood was freely poured out on the planks or floor, which running through the holes, fell upon the priest, who stood under to receive this sacred aspersion, and who, in order to be completely covered with the blood, took care to present the whole of his body, his clothes, face, eyes, nose, lips, and even his tongue, to receive the drops of blood falling through the pierced floor above. Being completely covered with this sanguineous shower, he ascended from his subterranean place, and was acknowledged and adored by the people as *Pontifex Maximus*, or supreme high priest." These rites, which bear a striking allusion to those used in the consecration of Aaron, and from which they were probably borrowed, and disguised by the introduction of their own superstitions, are particularly described by *Aurelius Prudentius* in his poem, entitled, *Romani Martyris Supplicium*, from which I shall select those verses, the substance of which is given above, as the passage is curious, and the work not common.

*Summus sacerdos nampo sub terram acroste
Acta in profundum consecrandus mergitur,
Mire insulatus, festa vitis tampus
Nectens, coram tum repens suras,
Cincto Cestreo sericum fulvus torrens.
Tubulis superne strata lazzur pulpas,
Rimosa rari paginatis compagibus,
Stridens subinde vel terribant arcum,
Ceruleoque liquum perforant acumen,
Potest alacritas ut frequens hincilae—
Hic ut elatula set immolanda tellus,
Fictus sacrate dividit venabulo,
Eructat amplexum vitulus undam sanguinis—&c.
Tum per frequenter nitte cinerum rias
Illepus linter, labidum coram plant,
Defosus intus quem sacerdos excipit,
Guttas ad omnes turpe sublevis caput,
Et vixit et omni putrefactis corpore,
Quin os supinat, obitus offert gressu,
Supponit sacra, labra, naves olivis,
Oculis et igne perficit hypocrisis,
Nec jam palato parat, et lingua rigat,
Dance crumen lotus nitrum comitabit—
Procedit inde pontifex rias horridus—&c.
Onus salubrit clypeo advenit emine,
Vile quod illum sacrate, et his sacros
Fidels latentem sub cavernis lazzur.*

Of these lines, the reader will not be displeased to find the following poetical version.

"For when with sacred pont and solemn state,
Their great high priest the Romans consecrate,
His silken vest in Gabine cincture bound,
A festal fillet twines his temples round:
And, while aloft the gorgeous mitre shines,
His awful brow a golden crown confines.
In a deep dyle, for mystic ritual made,
He stands, surrounded with terrific shade.
High o'er his holy head a sage they place,
Adorn with paintings, and with scutes grace;
Then with keen piercers perforate the floor
Till thro' the aperture admit no more.
Tinder the victim as is now conveyed,
To glut the vengeance of the thirsty blade.
The sacred spear his sturdy throat divides,
Down, instant streaming, gush the gory tides,
Through countless crevices the gushing wood
Droplets exorpted dew and smacking blood:
Drop after drop, in swift succession shed,
Falls on the holy pontiff's mitred head.
While to imbibe the sanctifying shower,
His outspread garments drink the crimson shower,
Then on his back in reeking streams he lies
And lavas in livid blood his lips and eyes;
Bares every limb, exposes every pore
To catch the virtue of the streaming gore.
With open mouth expects the falling flood;
Moisten his palate and his tongue with blood;
Extends his ears to meet the gurgling rain,
Nor lets a single drop descend in vain.
Then from the filthy cave comes forth to light,
Bathed in black blood, and horrible in sight—
By the vile torrent, and the victim slain,
In the dark cavern cleansed from mortal stain,
His priest, enveloped in stinging gore,
With trembling awe surrounding shores adores."

T. Green.

Prudentius was born about the middle of the fourth century, and was no doubt intimately acquainted with the circumstances he describes.

altar, and * offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and † offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 † And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and † put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 * But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt upon the altar; † as the LORD commanded Moses.

11 † And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, † which he sprinkled round about upon the altar.

13 † And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 † And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ * And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

¶ Ch. 4. 2. 1 Sam. 14. Heb. 5. 3. 2. 27. & 2. 7. — Ch. 4. 15. 20. Heb. 5. 1. 7. Ch. 12. — See Ch. 1. 7. — Ch. 4. 15. — Ch. 4. 17. & 4. 8. — Ch. 1. 15. & 1. 16. — Ch. 4. 21. — Ver. 3. 1. — 1. 16. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Verse 7. *Make an atonement for thyself*] This showed the imperfection of the Levitical law; the high priest was obliged to make an expiation for his own sins before he could make one for the sins of the people. See the use made of this by the apostle, Heb. v. 3. vii. 27. and ix. 7.

Verse 22. *And Aaron lifted up his hand toward the people, and blessed them*] On lifting up the hands in prayer, see Exod. ix. 29. The form of the blessing we have in Numb. vi. 23, &c. *The Lord bless thee and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!* See the notes on these passages.

And came down from offering of the sin-offering, &c.] A sin-offering, a burnt-offering, a meat-offering, and peace-offerings, were made to God that his glory might appear to the whole congregation. This was the end of all sacrifice and religious service; not to confer any obligation on God, but to make an atonement for sin, and to engage him to dwell among and influence his worshippers.

Verse 23. *Moses and Aaron went into the tabernacle*] It is supposed that Moses accompanied Aaron into the tabernacle to show him how to offer the incense, prepare the lamps and the perfume, adjust the show-bread, &c. &c.

And the glory of the Lord appeared] To show that every thing was done according to the divine mind. 1. The glory of Jehovah appears unto all the people: 2. A fire came out from before the Lord, and consumed the burnt-offering. This was the proof which God gave, upon extraordinary occasions, of his acceptance of the sacrifice. This was done (probably) 1. In the case of Abel, Gen. iv. 4.; 2. In the case of Aaron: see above, ver. 24.; 3. In the case of Gideon, Judges vi. 21.; 4. In the case of Manoah and his wife. Compare Judges xiii. 19—23.; 5. In the case of David dedicating the threshing-floor of Ornan, 1 Chron. xxi. 26.; 6. In the case of Solomon dedicating the temple, 2 Chron. vii. 1.; 7. In the case of Elijah, 1 Kings xviii. 38. Hence to express the accepting of an offering, sacrifice, &c. the verb *dashan* is used, which signifies, *to reduce to ashes*, i. e. by fire from heaven. See Psalm xx. 3. In such a case as this, it was necessary that the fire should appear to be divinely sent, and should come in such a way as to preclude the supposition that any art or deceit had been practised on the occasion. Hence it is not intimated that Moses and Aaron brought it out of the tabernacle professing that God had kindled it *there* for them, but the fire *CAME OUT FROM BEFORE THE LORD, AND ALL THE PEOPLE SAW IT*. The victims were consumed by a fire, evidently of *no human kindling*. Josephus says, that “a fire proceeded from the victims themselves, of its own accord, which had the appearance of a flash of lightning;” *ἡ δὲ αὐτὴν περ ἀπὸ τῶν θυσιῶν αὐτῶν, καὶ οὐκ ἀπὸ πυρρῆς ἀνθρώπων ὀρμίσανον τῇ φλογί, καὶ ἐκείνη αὐτὴν ἐκείνην ἔσθλην*. And it is very

16 And he brought the burnt-offering, and offered it ^h according to the ⁱ manner.

17 And he brought ^k the meat-offering, and took a handful thereof, and burnt ^l it upon the altar, ^m beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram for ⁿ a sacrifice of peace-offerings, which ^o was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about:

19 And the fat of the bullock and of the ram, the rump, and that which covereth ^p the inwards and the kidneys, and the caul ^q above the liver:

20 And they put the fat upon the breasts, ^r and he burnt the fat upon the altar.

21 And the breasts and the right shoulder Aaron waved ^s for a wave-offering before the LORD: as Moses commanded,

22 And Aaron lifted up his hand toward the people, and ^t blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; ^u and the glory of the LORD appeared unto all the people.

24 And ^v there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat; ^w which, when all the people saw, ^x they shouted, and fell on their faces.

¶ Ch. 4. 2. 1 Sam. 14. Heb. 5. 3. 2. 27. & 2. 7. — Ch. 4. 15. 20. Heb. 5. 1. 7. Ch. 12. — See Ch. 1. 7. — Ch. 4. 15. — Ch. 4. 17. & 4. 8. — Ch. 1. 15. & 1. 16. — Ch. 4. 21. — Ver. 3. 1. — 1. 16. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937.

CHAPTER X.

Nadab and Abihu offer strange fire before the Lord, and are destroyed, 2-5. Aaron and his family forbidden to mourn for them, 6, 7. He and his family are forbidden the use of wine, 8-11. Directions to Aaron and his sons concerning the making of the most-offering, &c. 13-15. Moses chides Aaron for not having eaten the sin-offering, 16-18. Aaron excuses himself, 19, and Moses is satisfied, 20.

AN. Exod. 10. 2. **AND** Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord, and devoured them, and they died before the Lord.

Ch. 16. 1. & 22. 3. Numb. 3. 3. 4. & 25. 61. 1 Chron. 24. 2. Ch. 16. 12. Numb. 16. 15. Exod. 30. 2. Ch. 9. 24. Numb. 16. 35. 2 Sam. 6. 7. Exod. 16. 22. & 28. 53. Ch. 21. 6, 17, 28. 1 Sam. 22. 11. Ezek. 40. 41. & 42. 13. 1 Sam. 49. 3.

Holy Spirit. And as no sacrifice could be acceptable to God, which was not *salted*, i. e. seasoned and rendered pleasing, by this fire, as our Lord says, Mark ix. 49. so no soul can offer acceptable sacrifices to God, but through the influences of the divine Spirit. Hence the promises of the Spirit under the emblem of fire, Matt. iii. 11. and its actual descent in this similitude, on the day of pentecost, Acts ii. 3, 4.

This most remarkable circumstance in this chapter is the manifestation of the presence of God, and the consuming of the victims by the miraculous fire. We have already seen that the chief design of these sacrificial rites was to obtain reconciliation to God, that the divine presence might dwell and be manifested among them. To encourage the people to make the necessary preparations, to offer the sacrifices in a proper spirit, and to expect especial mercies from the hand of God, Moses promises, ver. 4. that the Lord would appear unto them on the morrow, and that his glory should appear, ver. 6. In hope or expectation of this, the priests, the elders, and the people, purified themselves by offering the different sacrifices which God had appointed; and when this was done God did appear, and gave the fullest proofs of his approbation, by miraculously consuming the sacrifices which were prepared on the occasion. Does not St. John evidently refer to these circumstances, 1 Epist. c. iii. 2, 3. *Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is: and every man that hath this hope in him, purifieth himself, even as he is pure.* This manifestation of God in the tabernacle, was a type of his presence; first, in the church militant on earth; and secondly, in the church triumphant in heaven. They who expect to have the presence of God here, must propitiate his throne of justice by the only available sacrifice: they who wish to enjoy everlasting felicity, must be purified from all unrighteousness, for without holiness none can see the Lord. If we hope to see him as he is, we must resemble him. How vain is the expectation of glory, where there is no meekness for the place: and how can we enter into the holiest but by the blood of Jesus? Heb. x. 19. And of what use can this sacrifice be to those who do not properly believe in it? And can any faith, even in that sacrifice, be effectual to salvation, that does not purify the heart? Reader! earnestly pray to God that thou hold not the truth in unrighteousness.

NOTES ON CHAPTER X.

Verse 1. *And Nadab and Abihu—took either of them his censer*] The manner of burning incense in the temple service was, according to the Jews, as follows: "One went and gathered the ashes from off the altar into a golden vessel, a second brought a vessel full of incense, and a third brought a censer with fire, and put coals on the altar, and he whose office it was to burn the incense, strewed it on the fire, at the command of the governor. At the same time all the people went out of the temple from between the porch and the altar. Each day they burned the weight of an hundred denaries of incense, fifty in the morning and fifty in the evening. The hundred denaries weighed fifty shekels of the sanctuary, each shekel weighing three hundred and twenty barley corns; and when the priest had burned the incense, he bowed himself down and went his way out. See *Maimonides's Treatise of the Daily Service*, chap. 3. So when Zacharias, as his lot fell, burned incense in the temple, the whole multitude of the people were without at prayer, while the incense was burning, Luke i. 9, 10. By this service God taught them that the prayers of his faithful people are pleasing to him, whilst our High Priest, Christ Jesus, by his mediation, puts incense to their prayers, see Psal. cxli. 2. Rom. viii. 34. Heb. viii. 1, 2. ix. 24. Rev.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover

Ezek. 23. 22. John 12. 31, 32. & 14. 12. 2 Thess. 1. 10. Psal. 22. 9. Exod. 6. 18. Numb. 3. 19, 30. Luke 7. 12. John 5. 10. & 9. 10. & 8. 2. 2 Exod. 28. 5. Ch. 13. 45. & 21. 1, 10. Numb. 6. 6, 7. Deut. 33. 9. Ezek. 24. 16, 17.

viii. 3, 4. for the priests, under the law, served unto the example and shadow of heavenly things. Heb. viii. 5."—See *Ainsworth* in loco.

In the preceding chapter we have seen how God intended that every part of his service should be conducted; and that every sacrifice might be acceptable to him, he sent his own fire, as the emblem of his presence, and the means of consuming the sacrifice. Here we find Aaron's sons neglecting the divine ordinance, and offering incense with *strange*, that is, common fire; fire not of a celestial origin; and therefore the fire of God consumed them. So, that very fire, which, if properly applied, would have sanctified and consumed their gift, becomes now the very instrument of their destruction! How true is the saying, *The Lord is a consuming fire!* He will either hallow or destroy us: he will purify our souls by the influence of his Spirit, or consume them with the breath of his mouth! The tree which is properly planted in a good soil, is nourished by the genial influences of the sun; pluck it up from its roots, and the sun, which was the cause of its vegetative life and perfection, now dries up its juices, decomposes its parts, and causes it to moulder into dust. Thus must it be done to those who grieve and do despite to the Spirit of God. Reader, hast thou this heavenly fire? Hear then the voice of God, *Quench not the Spirit!* Some critics are of opinion, that the fire used by the sons of Aaron was the sacred fire, and that it is only called *strange*, from the manner of placing the incense on it. I cannot see the force of this opinion.

Which he commanded them not.] Every part of the religion of God is divine—He alone knew what he designed by its rites and ceremonies, for that which they prefigured, (the whole economy of redemption by Christ) was conceived in his own mind, and was out of the reach of human wisdom and conjecture. He, therefore, who altered any part of this representative system, omitted or added any thing, assumed a prerogative which belonged to God alone, and was certainly guilty of a very high offence against the wisdom, justice, and righteousness of his Maker. This appears to have been the sin of Nadab and Abihu; and this at once shows the reason why they were so severely punished. The most awful judgments are threatened against those who either add to, or take away from, the declarations of God.—See Deut. iv. 2. Prov. xxx. 6. and Rev. xxii. 18, 19.

Verse 3. *And Aaron held his peace*] *אמר דמיון נא-yedom Aharon*, and Aaron was dumb. How elegantly expressive is this of his parental affection, his deep sense of the presumption of his sons, and his own submission to the justice of God! The flower and hope of his family was nipped in the bud and blasted, and while he exquisitely feels as a father, he submits, without murmuring, to this awful dispensation of Divine Justice. It is an awful thing to introduce innovations either into the rites and ceremonies, or truths of the religion of Christ: he who acts thus cannot stand guiltless before his God.

It has often been remarked, that excessive grief stupefies the mind, so that amazement and deep anguish prevent at once both tears and complaints—hence that saying of Seneca, *Cura, lentes loquuntur; gravesque silent*. Slight sorrows are loquacious; deep anguish has no voice.—See on ver. 19.

Verse 4. *Uzziel the uncle of Aaron*] He was brother to Amram, the father of Aaron, see Exod. vi. 18—22.

Verse 5. *Carried them in their coats out of the camp*] The modern impropriety of burying the dead within towns, cities, or places inhabited, had not yet been introduced; much less that abomination, at which both piety and common sense shudder, burying the dead about, and even within, places dedicated to the worship of God!

Verse 6. *Uncover not your heads, &c.*] They were to use no sign of grief or mourning.—1st, Because those

not your heads, neither rend your clothes; lest ye die, and lest *wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: *for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

8 ¶ And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; *it shall be a statute for ever throughout your generations.*

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for *it is most holy*;

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for *so I am commanded.*

14 And *the wave-breast and heave-shoulder

shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be thy due, and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel.*

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave-offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever: as the Lord hath commanded.

16 ¶ And Moses diligently sought *the goat of the sin-offering, and, behold it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive, saying,*

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, *the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, *this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: and if I had eaten the sin-offering to-day, *should it have been accepted in the sight of the Lord?

20 And when Moses heard *that*, he was content.

e Numb. 16. 22, 46. Josh. 7. 1. & 22. 18, 20. 2 Sam. 24. 1. — f Ch. 21. 12. — g Exod. 28. 41. Ch. 30. — h Exod. 44. 21. Luke 1. 15. 1 Tim. 3. 3. Tit. 1. 7. — i Ch. 11. 47. 2. 23. Jer. 18. 19. Ezek. 22. 26. & 44. 23. — k Deut. 24. 8. Neh. 5. 2, 8, 9, 13. Jer. 18. 12. Mal. 2. 7.

who were employed in the service of the sanctuary should avoid every thing that might incapacitate them for that service: and 2dly, Because the crime of their brethren was so highly provoking to God, and so fully merited the punishment which he had inflicted, that their mourning might be considered as accusing the Divine Justice of undue severity.

Verse 7. *The anointing oil of the Lord is upon you*] They were consecrated to the divine service, and this required their constant attendance, and most willing and cheerful service.

Verse 9. *Do not drink wine nor strong drink*] The cabalistical commentator, *Baal Haturim*, and others, have supposed, from the introduction of this command here, that Aaron's sons had sinned through excess of wine, and that they had attempted to celebrate the divine service in a state of inebriation.

Strong drink] The word *shecar*, from *Shacar*, to inebriate, signifies any kind of fermented liquors. This is exactly the same prohibition that was given in the case of John Baptist, Luke i. 15. *οὐκ ἔσθιεν οὐδὲν μέθυ*, Wine and sikera he shall not drink. Any inebriating liquor, says St. Jerom, (*Epist. ad Nepot.*) is called *Sicera*, whether made of corn, apples, honey, dates, or other fruit. One of the four prohibited drinks among the Mohammedans in India, is called *sakar*, (see the *Hedaya*, vol. iv. p. 158.) which signifies inebriating drink in general, but especially date wine. From the original word, probably, we have borrowed our term *cyder* or *sider*, which among us, exclusively signifies the fermented juice of apples. — See on Luke i. 15.

Verse 10. *That ye may put difference between holy and unholy*] This is a strong reason why they should drink no inebriating liquor, that their understanding being clear, and their judgment correct, they might be always able to discern between the clean and the unclean, and ever pronounce righteous judgment. Injunctions similar to this were found among the Egyptians, Carthaginians, and Greeks. Indeed, common sense itself shows, that neither a drunkard nor a sot should ever be suffered to minister in holy things.

Verse 14. *Wave-breast and heave-shoulder*] See chap. vii. and on Exod. xxix. 27.

Verse 16. *Moses diligently sought the goat*] The goat which was offered the same day, for the sins of the priests and the people; see chap. ix. 15, 16. and which, through the confusion that happened on account of the death of Nadab and Abihu, was burnt, instead of being eaten. — See ver. 18.

Verse 17. *To bear the iniquity of the congregation*] See on chap. vi. 26. &c.

Verse 19. *And such things have befallen me, &c.*] The

excuse which Aaron makes for not feasting on the sin-offering, according to the law, is at once appropriate and dignified: as if he had said, "God certainly has commanded me to eat of the sin-offering; but when such things as these have happened unto me, could it be good in the sight of the Lord? Does he not expect that I should feel as a father under such afflicting circumstances?" — With this spirited answer Moses was satisfied; and God, who knew his situation, took no notice of the irregularity which had taken place in the solemn service. To human nature, God has given the privilege to weep in times of affliction and distress. In his infinite kindness he has ordained, that tears, which are only external evidences of our grief, shall be the outlets to our sorrows, and tend to exhaust the cause from which they flow. — See on ver. 3.

Verse 20. *When Moses heard, he was content.*] The argument used by Aaron had in it both good sense and strong reason; and Moses, as a reasonable man, felt its force; and as God evidenced no kind of displeasure at this irregularity, which was in a measure at least, justified by the present necessity, he thought proper to urge the matter no farther.

Though the punishment of Nadab and Abihu may appear severe, because the sacred text does not specify clearly the nature and extent of their crime, we may rest assured, that it was of such a nature as not only to justify, but to demand such a punishment. God has here given us a full proof that he will not suffer human institutions to take the place of his own prescribed worship. It is true, this is frequently done: for by many, what is called *natural religion*, is put in the place of *divine revelation*, and God seems not to regard it; but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just, and those who have taken from or added to his words, or put their own inventions in their place, shall be reprov'd and found liars in the great day. His long-suffering leads to repentance; but if men will harden their hearts, and put their own ceremonies, rites, and creeds, in the place of divine ordinances and eternal truths, they must expect to give an awful account to Him who is shortly to judge the quick and the dead.

Were the religion of Christ stripped of all that state policy, fleshly interest, and gross superstition have added to it, how plain and simple, and may we not add, how amiable and glorious, would it appear! Well may we say of human inventions in divine worship, what one said of the paintings on old cathedral windows, *Their principal tendency is to prevent the light from coming in.* Nadab and Abihu would perform the worship of God, not according to his command, but in their own way; and God not only would not receive the sacrifice from their hands, but,

CHAPTER XI.

Leaves concerning clean and unclean animals, 1, 2. Of quadrupeds, those are clean which divide the hoof, and chew the cud, 3. Those to be reputed unclean which do not divide the hoof, though they chew the cud, as the camel, rabbit, and hare, 4-6. Those to be reputed unclean also, which, though they divide the hoof, do not chew the cud, as the swine, 7. Whosoever eats their flesh, or touches their carcases, shall be reputed unclean, 8. Of fish, those are clean, and may be eaten, which have fins and scales, whether bred in fresh or salt water, 9. Those which have not fins and scales, whether salt or fresh water fish, are to be reputed unclean; their flesh is not to be eaten, nor their carcases touched, 11, 12. Of fowls, the following are unclean: Owl, eagle, vulture, and hawk, 13; the eagle, 14; the osprey, 15; the owl, night-hawk, cuckoo, and hawk, 16; the little owl, carrion, and great owl, 17; the screech owl, and screech hawk, 18; the hawk, heron, lapwing, and kestrel, 19. All fowls that creep, 20. Those may be eaten which have legs above their feet, 21. Of insects, the following may be eaten: The locust, locust, and grasshopper, 22. All others are unclean and abominable, their flesh not to be eaten, nor their bodies touched, 23-25. Further directions relative to unclean beasts, 26-28. Of reptiles and small quadrupeds, the following are unclean: The serpent, mouse, and tortoise, 29; the ferret, coney, lizard, snail, and mole, 30. All that touch them shall be unclean, 31; and the things touched by their dead carcases are unclean also, 32; such as earthen vessels, 33; meat, 34; orene, pots, &c. 35. Large fountains, or pits of water, are not defiled by their carcases, provided a part of the water be drawn out, 36. Nor do they defile meat, by accidentally touching it, provided the water which has touched their flesh do not touch or moisten the meat, 37, 38. A beast that dieth of itself is unclean, and may not be touched or eaten, 39, 40. All creeping things are abominable, 41-44. The reasons given for these laws, 45-47.

Am. Exod. ix. 2.
Abd. or Nican.

AND the Lord spake unto Moses
and to Aaron, saying unto them,

v. Deut. 14. 4. Acts 10. 12, 14.—2 Mac. 6. 13. & 7. 1.—1 Sam. 6. 4. & 6. 8, 17.

while encompassing themselves with their own sparks, and warming themselves with their own fire, this had they from the hand of the Lord—they lay down in sorrow, for *there went out a fire from the Lord and devoured them.* What is written above, is to be understood of persons who make a religion for themselves, leaving divine revelation—for being wilfully ignorant of God's righteousness they go about to establish their own. This is a high offence in the sight of God. Reader, God is a Spirit, and they who worship him, must worship him in spirit and in truth. Such worshippers the Father seeketh.

NOTES ON CHAPTER XI.

Verse 1. *And the Lord spake unto Moses* In the preceding chapter the priests are expressly forbidden to drink wine, and the reason for this law is given also, that they might be able at all times to *distinguish between clean and unclean*, and be qualified to teach the children of Israel all the statutes which the Lord had spoken, chap. x. 11. for as inebriation unfits a person for the regular performance of every function of life, it must be especially sinful in those who minister in holy things, and to whom the teaching of the ignorant, and the cure of souls in general, are entrusted.

Schaeffer has remarked, that no Christian state has made any civil law against drunkenness; (he must only mean the German states, for we have several acts of parliament against it in England;) and that it is only punished by contempt. "Custom," says he, "that tyrant of the human race, not only permits it, but in some sort authorizes the practice; inasmuch, that we see priests and ministers of the church ascend the pulpit in a state of intoxication, judges seat themselves upon the benches, physicians attend their patients, and others attempt to perform the different avocations of life, in the same disgraceful state." *Physic. Sac.* vol. III. p. 64.

This is a horrible picture of German manners; and while we deplore the extensive ravages made by this vice, and the disgrace with which its votaries are overwhelmed, we have reason to thank God that it very rarely has ever appeared in the pulpit, and perhaps was never once seen upon the bench, in our own country.

Having delivered the law against drinking wine, Moses proceeds to deliver a series of ordinances, all well calculated to prevent the Israelites from mixing with the surrounding nations, and consequently from being contaminated by their idolatry. In chap. xi. he treats of *unclean meats*. In chap. xii. xiii. xiv. and xv. he treats of *unclean persons, garments, and dwellings*. In chap. xvi. he treats of the *uncleanliness of the priests and the people*, and prescribes the proper expiations and sacrifices for both. In chap. xvii. he continues the subject, and gives particular directions concerning the *mode of offering*, &c. In chap. xviii. he treats of *unclean matrimonial connections*. In chap. xix. he repeats sundry laws relative to these subjects, and introduces some new ones. In chap. xx. he mentions certain *uncleanesses* practised among the idolatrous nations, and prohibits them on pain of death. In chap. xxi. he treats of the *mourning, marriages, and personal defects of the priests*, which rendered them unclean. And in chap. xxii. he speaks of *unclean sacrifices*, or such as should not be offered to the Lord. After this, to the close of the book, many important and excellent political and domestic regulations are enjoined, the whole

2 Speak unto the children of Israel, saying,
These are the beasts which ye shall eat among
all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare because he cheweth the cud, but divideth not the hoof, he is unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

z. Isai. 62. 11. See Matt. 15. 11, 20. Mark 7. 2, 15, 18. Acts 10. 14, 15 & 15. 20. Rom. 14. 14, 17. 1 Cor. 8. 8. Col. 2. 16, 21. Hebr. 9. 10.

forming an ecclesiastico-political system, superior to any thing the world ever saw.

Bishop Wilson very properly observes, that "by these laws of clean and unclean animals, &c. God did keep this people separated from the idolatrous world: and this is a standing proof even to the present day, of the divine authority of these Scriptures; for, no power or art of man could have obliged so great and turbulent a nation to submit to such troublesome precepts as the Jews always have submitted to, had they not been fully convinced, from the very first, that the command was from God, and that it was to be obeyed at the peril of their souls."

Verse 3. *Whatsoever parteth the hoof, and is cloven-footed* These two words mean the same thing, a *divided hoof*, such as that of the ox, where the hoof is divided into two toes, and each toe is cased with horn.

Cheweth the cud Ruminates, casts up the grass, &c. which had been taken into the stomach, for the purpose of mastication. Animals which chew the cud, or ruminates, are provided with two, three, or four stomachs. The ox has four: in the first, or largest, called the *ventriculus*, or *paunch*, the food is collected without being masticated; the grass, &c. being received into it, as the beast crops it from the earth. The food, by the force of the muscular coats of this stomach, and the liquors poured in, is sufficiently macerated, after which, formed into small balls, it is thrown up by the oesophagus into the mouth, where it is made very small by mastication or chewing, and then sent down into the second stomach, into which the oesophagus or gullet opens, as well as into the first, ending exactly where the two stomachs meet. This is what is termed *chewing the cud*. The second stomach, which is called the *reticulum*, *honey-comb*, *bonnet*, or *king's hood*, has a great number of small shallow cells on its inward surface, of a pentagonal or five-sided form, exactly like the cells in a honey-comb: in this the food is farther macerated, and then pushed onward into the third stomach, called the *omasum* or *manyplies*, because its inward surface is covered with a great number of thin membranous partitions. From this the food passes into the fourth stomach, called the *abomasum*, or *reed*. In this stomach it is digested, and from the digested mass the chyle is formed, which being absorbed by the lacteal vessels, is afterward thrown into the mass of blood, and becomes the principle of nutrition to all the solids and fluids of the body. The intention of rumination, or *chewing the cud*, seems to be, that the food may be sufficiently comminuted, that being more fully acted on by the stomachs, it may afford the greatest possible portion of nutritive juices.

The word *cud*, is probably not originally Saxon, though found in that language, in the same signification in which it is still used. Junius, with great show of probability, derives it from the Cambro-British *chwyl*, a vomit, as it is the ball of food vomited, or thrown up from the first stomach, or paunch, through the oesophagus into the mouth, which is called by this name. Those who prefer a Saxon derivation, may have it in the verb *ceopan*, whence our word *chew*; and so *cud* might be considered a contraction of *chewed*, but this is not so likely as the preceding.

Verse 5. *The coney* [עוז שפאן] not the rabbit, but rather a creature nearly resembling it, which abounds in Judea, Palestine, and Arabia, and is called by Dr. Shaw, *daman Israel*, and by Mr. Bruce, *ashkoko*. As this creature nearly resembles the rabbit, with which Spain an-

9 ¶ These shall ye eat of all that are in the waters; whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

a Deut. 14. 9.—b Ch. 7. 18. Deut. 14. 9.—c Deut. 14. 12. Job 39. 27-30. Matt. 24. 15. Luke 16. 15. Rev. 21. 27.

ciently abounded, Bochart supposes that the Phenicians might have given it the name of שפניה *spaniah*, from the multitude of שפנים *shaphanims*, (or *spanim*, as others pronounce it) which were found there. Hence the emblem of Spain is a woman sitting with a rabbit at her feet. See a toin of Hadrian in Scheuchzer.

Verse 6. The HARE ארבת *arnebeth*, as Bochart and others suppose; from ארבה *arah*, to crop, and נח, the produce of the ground; these animals being remarkable for destroying the fruits of the earth. That they are notorious for destroying the tender blade of the young corn is well known. It is very likely that different species of these animals are included under the general terms שפן *shaphan*, and ארבת *arnebeth*, for some travellers have observed that there are four or five sorts of these animals, which are used for food in the present day, in those countries. See Harmer, vol. iii. p. 331. edit. 1808. Some think the mountain rat, marmot, squirrel, and hedgehog, may be intended under the word *shaphan*.

Verse 7. And the swine חזיר *chazir*, one of the most glutinous, libidinous, and filthy quadrupeds in the universe; and because of these qualities sacred to the Venus of the Greeks and Romans; and the Friga of our Saxon ancestors: and perhaps on these accounts forbidden; as well as on account of its flesh being strong and difficult to digest, affording a very gross kind of aliment, apt to produce cutaneous, scorbutic, and scrofulous disorders, especially in hot climates.

Verse 9. Whatsoever hath fins and scales] Because these, of all the fish tribe, are the most nourishing; the others, which are without scales, being in general very difficult of digestion.

Verse 13. And these—among the fowls—the eagle נשר *neshar*, from *nashar*, to lacerate, cut, or tear to pieces; hence the eagle, a most rapacious bird of prey, from its tearing the flesh of the animals it feeds on; and for this purpose, birds of prey have, in general, strong, crooked talons, and a hooked beak. The eagle is a cruel bird, exceedingly ravenous, and almost insatiable.

The ossifrage] Or, bone-breaker, from *os*, a bone, and *frango*, I break, because it not only strips off the flesh, but breaks the bone, in order to extract the marrow. In Hebrew, it is called פרס *peres*, from *paras*, to break, or divide in two, and probably signifies that species of eagle anciently known by the name of *ossifraga*, and which we render *ossifrage*.

Ospray] חזיר *azaniah*, from חזן *azan*, to be strong, vigorous, generally supposed to mean the black eagle; such as that described by Homer, Iliad xxi. ver 252.

Αἰστου οὐραίου ἔχον μέλινος, τὸν δακτύλου, ὅς δ' ἄρα κατ' ἑστὸς τὴν καὶ κλειστός πτείνων.

"Having the rapidity of the black eagle, that bird of prey, at once the swiftest and strongest of the feathered race."

Among the Greeks and Romans, the Eagle was held sacred, and is represented as carrying the thunderbolts of Jupiter. This occurs so frequently, and is so well known, that references are almost needless. See Scheuchzer.

Verse 14. The vulture דאח *daah*, from the root דאח *daah*, to fly, and, therefore, more probably the kite or glider, from its remarkable property of gliding, or sailing with expanded wings through the air. The דאח *daah*, is a different bird from the דאיה *daiyah*, which signifies the vulture. See Bochart, vol. iii. col. 195.

The kite איה *aiyah*, thought by some to be the vulture, by others the martin. Parkhurst thinks it has its name from the root איה *ayah*, to covet, because of its rapaciousness; some contend that the kite is meant. That it is a species of the hawk, most learned men allow. See Bochart, vol. iii. col. 192.

Verse 15. Every raven ערב *ereb*, a general term comprehending the raven, crow, rook, jackdaw, and magpie.

Verse 16. The owl באת *bath haiyadnah*, the daughter.

13 ¶ And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind:

16 And the owl, and the knight hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

d Isai. 24. 11.—e Deut. 14. 16.—f Ps. 102. 6. Deut. 14. 17.—g Deut. 14. 18. Ps. 104. 17. Jer. 2. 7. Zech. 6. 9.

ter of vociferation, the female ostrich, probably so called from the noise they make. "In the lonesome part of the night," says Dr. Shaw, "the ostriches frequently make a very doleful and hideous noise, sometimes resembling the roar of the lion; and at other times the hoarser voice of the bull or ox." He adds, "I have heard them groan as if in the deepest agonies." Travels, 4th edition, p. 465. The ostrich is a very unclean animal, and eats its own ordure as soon as it voids it, and of this, Dr. Shaw observes, (see above) it is remarkably fond! This is a sufficient reason, were others wanting, why such a fowl should be reputed to be unclean, and its use as an article of diet prohibited.

The night-hawk באת *tachmas*, from בתח *chamas*, to force away, act violently, and unjustly; supposed by Bochart and Scheuchzer to signify the male ostrich from its cruelty towards its young, see Job xxxix. 17—19. but others, with more reason, suppose it to be the bird described by Hasselquist, which he calls the *strix Orientalis*, or Oriental owl. "It is of the size of the common owl, living in the ruins and old deserted houses of Egypt and Syria, and sometimes in inhabited houses. The Arabs in Egypt, call it *Masasa*, the Syrians, *Bana*. It is very ravenous in Syria, and in the evenings, if the windows be left open, it flies into houses, and kills infants, unless they are carefully watched; wherefore the women are much afraid of it." Travels, p. 196.

If this be the fowl intended, this is a sufficient reason why it should be considered an abomination.

The cuckoo שחאפ *shachaph*, supposed rather to mean the sea mew; called *shachaph*, from שחאפ *shachapheth*, a wasting distemper, or atrophy, (mentioned Levit. xxvi. 16. Deut. xxviii. 22.) because its body is the leanest, in proportion to its bones and feathers, of most other birds; always appearing as if under the influence of a wasting distemper. A fowl which, from its natural constitution, or manner of life, is incapable of becoming plump or fleshy, must always be unwholesome: and this is reason sufficient why such should be prohibited.

And the hawk נאח *natsah*, from the root נאח *natsah*, to shoot forth, or spring forward, because of the rapidity and length of its flight, the hawk being remarkable for both. As this is a bird of prey, it is forbidden, and all others of its kind.

Verse 17. The little owl כוס *cos*, the bittern, night-raven, or night-owl, according to most interpreters. Some think the *onocrotalus* or pelican may be intended; for as the word כוס *cos*, signifies a cup, in Hebrew, and the pelican is remarkable for a pouch or bag under the lower jaw, it might have had its Hebrew name from this circumstance; but the *kaath*, in the following verse, is rather supposed to mean this fowl, and that the *cos* means some species of the *bubo* or owl. See Bochart, vol. iii. col. 272.

The cormorant שחל *shalah*, from the root שחל *shalah*, signifies to cast down; hence the Septuagint κατακτανε, the cataract, or bird which falls precipitately down upon its prey. It probably signifies the plungeon or diver, a sea-fowl, which I have seen, at sea, dart down as swift as an arrow into the water, and seize the fish which it had discovered while even flying, or rather soaring, at a very great height.

The great owl יאנאפ *yansuph*, according to the Septuagint and the Vulgate, signifies the *ibis*, a bird well known, and held sacred in Egypt. Some critics, with our translation, think it means a species of owl or night bird, because the word may be derived from שחאפ *shachaph*, which signifies the twilight, the time in which owls chiefly fly about. See Bochart, vol. iii. col. 281.

Verse 18. The swan נחשית *finshemeth*. The Septuagint translate the word by πορφυρεα, the porphyrean, purple, or scarlet bird: could we depend on this translation, we might suppose the flamingo, or some such bird to

90 All fowls that creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat: the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

h Matt. 24. Mark 1. 6.

be intended. Some suppose the geese to be meant, but this is by no means likely, as it cannot be classed either among ravenous or unclean fowls. Bochart thinks the owl is meant. See on ver. 30.

THE PELICAN *רִמָּה* *rimah*. As *רִמָּה* *rimah* signifies to vomit up, the name is supposed to be very descriptive of the pelican, who receives its food into the pouch under its jaw, and by pressing it on its breast with its bill, throws it up for the nourishment of its young. Hence the fable which represents the pelican wounding her breast with her bill, that she might feed her young with her own blood: a fiction which has no foundation but in the above circumstance. Bochart thinks the bittern is meant, vol. iii. col. 292.

THE OTHER EAGLE *רִמָּה* *rimah*. As the root of this word signifies tenderness and affection, it is supposed to refer to some bird remarkable for its attachment to its young; hence some have thought that the pelican is to be understood. Bochart endeavours to prove that it means the vulture: probably that species called the golden vulture. Bochart, vol. iii. col. 303.

Verse 19. The STORK *חַסִּידָה* *chasidah*, from *חָסַד* *chasad*, which signifies to be abundant in kindness, or exuberant in acts of beneficence; hence applied to the stork, because of its affection to its young, and its kindness in tending and feeding its parents when old; facts attested by the best informed and most judicious of the Greek and Latin natural historians. See Bochart, Scheuchzer, and Parkhurst, under the word *חַסִּידָה*. It is remarkable for destroying and eating of serpents; and on this account might be reckoned by Moses among unclean birds.

THE HERON *אַנְפָּחָה* *anaphah*. This word has been variously understood; some have rendered it the kite, others the woodcock, others the curlew, some the peacock, others the parrot, and others the crane. The root *אָנַף* *anaph*, signifies to breathe short through the nostrils, to snuff, as in anger; hence to be angry: and it is supposed that the word is sufficiently descriptive of the heron, from its very irritable disposition. It will attack even a man in defence of its nest: and I have known a case where a man was in danger of losing his life, by a stroke of a heron's bill, near the eye, who had climbed up into a high tree to take its nest. Bochart supposes a species of the eagle to be meant, vol. iii. col. 336.

THE LAFWING *דִּקְיָפָה* *dukiphah*, the upupa, hoopoe, or hoop, a crested bird, with beautiful plumage, but very unclean. See Bochart and Scheuchzer. Concerning the genuine meaning of the original, there is little agreement among interpreters.

THE BAT *עָרָב* *alaph*, so called, according to Parkhurst, from *עָרָב* *alaph*, to fly; and *עָרָב* *alaph*, darkness or obscurity, because it flies about in the dusk of the evening and in the night; so the Septuagint *νυκτερος* from *νύξ*, the night, and the Vulgate, *vespertilio*, from *vesper*, the evening. This being a sort of monster, partaking of the nature of both a bird and beast, it might well be classed among unclean animals, or animals, the use of which, in food, should be avoided.

Verse 20. All fowls that creep Such as the bat, already mentioned, which has claws attached to its leathern wings, and which serve in place of feet, to crawl by; the feet and legs not being distinct: but this may also include all the different kinds of insects, with the exceptions in the following verse.

Going on all four May signify no more than walking regularly or progressively, foot after foot, as quadrupeds do; for it cannot be applied to insects, literally, as they have in general six feet, many of them more, some reputed to have a hundred, hence called centipedes; and some a thousand, hence called millipedes; words which often signify no more than that such insects have a great number of feet.

25 And whosoever beareth ought of the carcass of them, I shall wash his clothes, and be unclean until the even.

26 The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them shall wash his clothes and be unclean until the even: they are unclean unto you.

29 ¶ These also shall be unclean unto you

1 Ch. 14. 5. & 15. 5. Num. 19. 19, 22. & 31. 24.

Verse 21. That have legs above their feet This appears to refer to the different kinds of locusts and grasshoppers, which have very remarkable hind legs, long and with high joints, projecting above their backs, by which they are enabled to spring up from the ground, and leap high and far.

Verse 22. The locust *אַרָּבֶה* *arabeh*, either from *אַרָּב* *arab*, to lie in wait, or in ambush, because often immense flights of them suddenly alight upon the fields, vineyards, &c. and destroy all the produce of the earth: or from *רָבָה* *rabah*, he multiplied, because of their prodigious swarms. See a particular account of these insects in the notes on Exod. x. 4.

The bald locust *סָלֵמַם* *salemam*, compounded, says Mr. Parkhurst, from *סָלַם* *salah*, to cut, break, and *מַעַם* *ma'am*, contiguity, a kind of locust, probably so called from the rugged, craggy form. See the first of Scheuchzer's plates, vol. iii. p. 100.

The beetle *חַרְגוֹל* *chargol*. "The Hebrew name seems a derivative from *חָרַג* *charag*, to shake, and *רֶגֶל* *regel*, the foot; and so to denote the nimbleness of its motions. Thus in English, we call an animal of the locust kind, a grasshopper; the French name of which is *sauterelle*, from the verb *sauter*, to leap."—Parkurst. This word occurs only in this place. The beetle never can be intended here, as that insect never was eaten by man, perhaps in any country of the universe.

The grasshopper *חָגָב* *chagab*. Bochart supposes that this species of locust has its name from the Arabic verb *حَجَبَ* *hajaba*, to veil; because, when they fly, as they often do, in great swarms, they eclipse even the light of the sun. See the notes on Exod. x. 4. and the description of ten kinds of locusts in Bochart, vol. iii. col. 441. And see the figures in Scheuchzer, in whose plates 20 different species are represented, vol. iii. p. 100. And see Dr. Shaw on the animals mentioned in this chapter, Travels, p. 419, &c. 4to edition; and when all these are consulted, the reader will see how little dependence can be placed on the most learned conjectures relative to these and the other animals mentioned in Scripture. One thing, however, is fully evident, viz. that the locust was eaten, not only in those ancient times, in the time of John Baptist, Matt. iii. 4. but also in the present day. Dr. Shaw ate of them in Barbary, "fried and salted," and tells us that "they tasted very like crayfish." They have been eaten in Africa, Greece, Syria, Persia, and throughout Asia; and whole tribes seem to have lived on them, and were hence called acridophagoi, or locust-eaters, by the Greeks. See Strabo, lib. xvii. and Pliney, Hist. Nat. l. xvii. c. 30.

Verse 27. Whatsoever goeth upon his paws *בְּרֵי* *capra*, his palms, or hands, probably referring to those animals whose feet resemble the hands and feet of the human being, such as apes, monkeys, and all creatures of that genus; together with bears, frogs, &c.

Verse 28. The weasel *חֹרֵד* *chored*, from *חָלַד* *chalad*, Syr. to creep in. Bochart conjectures, with great propriety, that the mole, not the weasel, is intended by the Hebrew word; its property of digging into the earth, and creeping or burrowing under the surface, is well known.

The mouse *דְּבָר* *debar*. Probably the large field rat, or what is called by the Germans, the hamster, though every species of the *mus* genus may be here prohibited.

The tortoise *טָבַח* *tabach*. Most critics allow that the tortoise is not intended here, but rather the crocodile, the frog, or the toad. The frog is most probably the animal meant, and all other creatures of its kind.

Verse 30. The lizard *אַנָּכָה* *anakah*, from *אָנַח* *anach*, to groan, to cry out: a species of lizard which derives its name from its piercing doleful cry. See Bochart, v. li. col. 1068.

The chameleon *כֹּחַב* *coach*. Bochart contends that this is the *ḥamul*, or quail, another species of lizard, which derives its name from its remarkable strength and

among the creeping things that creep upon the earth; the weasel and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean: and ye shall break it.

34 Of all meat which may be eaten, that on which such water cometh, shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.

35 And every thing, whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if any part of their carcass fall upon any sowing seed, which is to be sown, it shall be clean.

38 But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

40 And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even; he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth, shall be an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

1. Gen. 17. 1.—1. Ps. 58. 8.—Ch. 15. 12.—Ch. 5. 28. & 15. 12.—o Heb. a path-
ing together of waters.—p Ch. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

vigour in destroying serpents; the Hebrew נחש, signifying to be strong, firm, vigorous; it is probably the same with the mongoose, a creature still well known in India, where it is often domesticated, in order to keep the houses free from snakes, rats, mice, &c.

The LIZARD נחש לעאח. Bochart contends, that this also is a species of lizard, called by the Arabs *wa-hara*, which creeps close to the ground, and is poisonous.

The SNAIL נחש חמול, another species of lizard, according to Bochart, called *huluka*, by the Arabians, which lives chiefly in the sand. Vol. ii. col. 1075.

The MOLE נחש תינחמל, from נחש: nasham, to breathe. Bochart seems to have proved, that this is the chameleon, which has its Hebrew name from its wide gaping mouth, very large lungs, and its deriving its nourishment from small animals which float in the air, so that it has been conjectured by some, to feed on the air itself. Vol. ii. col. 1078. A bird of the same name is mentioned, ver. 13. which Bochart supposes to be the night-owl. Vol. iii. col. 286.

Verse 32. Any vessel of wood] Such as the wooden bowls still in use among the Arabs—or raiment, or skin—any trunks or baskets covered with skins, another part of the furniture of an Arab tent—and the goat-skins, in which they churn their milk, may be also intended. Or sack—any hair-cloth used for the purpose of transporting goods from place to place.

Verse 33. And every earthen vessel] Such pitchers as are commonly used for drinking out of, and for holding liquids. M. De la Roque observes, that hair-sacks, trunks and baskets, covered with skin, are used among the travelling Arabs to carry their household utensils in, which are kettles or pots, great wooden bowls, handmills, and pitchers. It is very likely that these are nearly the same with those used by the Israelites in their journeyings in the wilderness; for the customs of these people do not change.

Verse 35. Ranges for pots] To understand this we must observe, that the Arabs dig a hole in their tent, about a foot and a half deep: three-fourths of this, says Raw-solf, they lay about with stones, and the fourth part is left open, for the purpose of throwing in their fuel. This little temporary building, is probably what is here designed by ranges for pots: and this was to be broken down, when any unclean thing had fallen upon it.—See Harmer, Vol. I. p. 464.

Verse 36. A fountain or pit, &c.] This must either refer to running water, the stream of which soon carries off all impurities; or to large reservoirs, where the water soon purifies itself: the water in either, which touched the unclean thing, being considered as impure, the rest of the water being clean.

Verse 37. Any sowing seed] If any part of an impure carcass fall accidentally on seed about to be sown, it shall not, on that account, be deemed unclean: but if the water

q Heb. doth multiply feet.—Ch. 30. 28.—o Heb. souls.—1. Exod. 16. 6. Ch. 18. 2. & 20. 7, 28. 1. Thim. 4. 7. 1. Pet. 1. 15, 16.

put to the seed to prepare it for being sown, shall be touched by such impure carcasses, the seed shall be considered as unclean, ver. 38. Probably this may be the meaning of these passages.

Verse 42. Whatsoever goeth upon the belly] In the word נחש גחל, the *vau holem*, in most Hebrew Bibles, is much larger than the other letters: and as a Masoretic note is added in the margin, which, states, that this is the middle letter of the law: and consequently this verse is the middle verse of the Pentateuch.

Whatsoever hath more feet] Than four; that is, all many-footed reptiles, as well as those which go upon the belly, having no feet, such as serpents: besides the four-footed smaller animals, mentioned above.

Verse 44. Ye shall sanctify yourselves] Ye shall keep yourselves separate from all the people of the earth, that ye may be holy; for I am holy. And this was the grand design of God in all these prohibitions and commands; for these external sanctifications were only the emblems of that internal purity which the holiness of God requires here, and without which none can dwell with him in glory hereafter.—See at the conclusion of this chapter.

The contents of this chapter must furnish many profitable reflections to a pious mind.

1. From the great difficulty of ascertaining what animals are meant in this part of the law, we may at once see, that the law itself must be considered as abrogated: for there is not a Jew in the universe who knows what the animals are, a very few excepted, which are intended by these Hebrew words: and therefore he may be repeatedly breaking this law, by touching and being touched either by the animals themselves or their produce, such as hair, wool, fur, skin, intestines, differently manufactured, &c. &c. It therefore appears that this people have as little Law as they have Gospel.

2. While God keeps the eternal interests of man steadily in view, he does not forget his earthly comfort; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments, because he is a Sovereign, but because he knew they would be injurious to the health and morals of his people. The close connexion that subsists between the body and the soul, we cannot fully comprehend; and as little can we comprehend the influence they have on each other. Many moral alterations take place in the mind in consequence of the influence of the bodily organs; and these latter are greatly influenced by the kind of aliment which the body receives. God knows what is in man, and he knows what is in all creatures; he has therefore graciously forbidden what would injure both body and mind, and commanded what is best calculated to be useful to both. Solid-footed animals, such as the horse, and many-toed animals, such as the cat, &c. are here prohibited. Beasts which have bifid or cloven hoofs, such as

45 *For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 *To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

CHAPTER XII.

Ordinances concerning the purification of women after childbirth, 1; after the birth of a son, 2. Who is to be circumcised the eighth day, 3. The mother to be considered unclean for forty days, 4. After the birth of a daughter, fourscore days, 5. When the days of her purifying were ended, she was to bring a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, 6, 7. If poor, and not able to bring a lamb, she was to bring either two turtle-doves, or two young pigeons, 8.

Am. Kaut. let. 2. Abh. or Nissan.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child: then she shall be unclean seven

u Exod. 6. 7. v Lev. 44. 12. w Ch. 10. 10. x Ch. 15. 12. y Luke 2. 22. z Ch. 15. 19. a Gen. 17. 12. Luke 1. 59. & 2. 21. John 7. 22, 23.

the *or*, are considered as proper for food, and therefore commanded. The former are *unclean*, i. e. unwholesome, affording a gross nutriment, often the parent of scorbutic and scrophulous disorders; the latter *clean*, i. e. affording a copious and wholesome nutriment, and not laying the foundation of any disease. *Ruminating* animals, i. e. those which *chew the cud*, concoct their food better than the others, which swallow it with little mastication, and therefore their flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body; on this account they are termed *clean*, i. e. peculiarly wholesome and fit for food. The animals which do not *ruminare*, do not concoct their food so well, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have *byrd* hoofs, but do not chew the cud, such as the *swine*; and those who chew the cud, but are not *byrd*, such as the *hare* and *rabbit*, are by Him who knows all things, forbidden, because he knew them to be comparatively innutritive. In all this God shows himself as the tender Father of a numerous family, pointing out to his inexperienced, froward and ignorant children, those kinds of aliments which he knows will be injurious to their health and domestic happiness; and prohibiting them on pain of his highest displeasure. On the same ground, he forbade all *fish*, that have not both *fins* and *scales*, such as the *conger*, *eel*, &c. which abound in gross juices and fat, which very few stomachs are able to digest. Who, for instance, that lives solely on *swine's flesh*, has pure blood and healthy juices? And is it not evident in many cases that the *man* partakes considerably of the nature of the *brute* on which he exclusively feeds?—I could pursue this inquiry much farther, and bring many proofs, founded on indisputable facts, but I forbear—for he who might stand most in need of *caution*, would be the first to take offence.

3. As the *body* exists only for the sake of the *soul*, and God feeds and nourishes it through the day of probation, that the soul may here be prepared for the kingdom of heaven; therefore, he shows in the conclusion of these ordinances, that the grand scope and design of all was, that they might be a *holy people*: and that they might resemble him who is a holy God.—God is *sober*, and this is the eternal reason why all his people should be holy;—should be purified from all *filthiness of the flesh and spirit*, perfecting holiness in the fear of God. No faith in any particular *creed*—no religious *observance*—no acts of *benevolence and charity*—no *mortification, attrition, or contrition*, can be a *substitute* for this. We must be made partakers of the Divine Nature.—We must be saved from our sins—from the corruption that is in the world, and be made holy *within* and righteous *without*, or never see God. For this very purpose Jesus Christ lived, died, and revived, that he might purify us unto himself: that, through faith in his blood, our sins might be blotted out, and our souls restored to the image of God. Reader, art thou hungering and thirsting after righteousness?—Then blessed art thou, for thou shalt be filled.

NOTES ON CHAPTER XII.

Verse 2. [If a woman have conceived] In the extent mentioned here, the ordinances of this chapter have little relation to us: and to inquire into their physical reasons,

days; *according to the days of the separation for her infirmity, shall she be unclean.

3 And in the * eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing; nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying, threescore and six days.

6 ¶ And ^b when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb ^c of the first year for a burnt-offering, and a young pigeon, or a turtle dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

b Luke 2. 22.—c Heb. a son of his year.

as far as they related to the Jews, could afford but little edification; and to make such a subject sufficiently plain, would require such minute examination and circumstantial detail, as could scarcely be proper for general readers. All that is necessary to be said, the reader will find on ver. 4.

Verse 3. *And in the eighth day*] Before this time the child could scarcely be considered as having strength sufficient to bear the operation; after this time it was not necessary to delay it, as the child was not considered to be in covenant with God, and consequently not under the especial protection of the Divine Providence and grace, till this rite had been performed. On *circumcision*, see the note on Gen. xvii. 10. Circumcision was to every man a *constant, evident* sign of the covenant, into which he had entered with God; and of the moral obligations under which he was thereby laid. It was also a means of *purity*; and was especially necessary among a people naturally incontinent, and in a climate, not peculiarly favourable to chastity. This is a light in which this subject should ever be viewed; and in which we see the reasonableness, propriety, expediency, and moral tendency of the ceremony.

Verse 4. *The blood of her purifying*] A few words will make this subject sufficiently plain. 1. God designs that the human female should bring forth children. 2. That children should derive, under his providence, their being, all their solids and all their fluids, in a word, the whole mass of their bodies, from the substance of the mother. 3. For this purpose he has given to the body of the female an extra quantity of blood and nutritious juices. 4. Before pregnancy, this superabundance is evacuated at periodical times. 5. In pregnancy that which was formerly evacuated, is retained for the formation and growth of the fœtus. 6. After the birth of the child, for seven or fourteen days, more or less according to certain circumstances, that superabundance, no longer necessary for the growth of the child, as before, continues to be evacuated; this was called the time of the female's *purification*, among the Jews. 7. When the lacerated vessels are re-joined, this superfluity of blood is returned into the general circulation, and by a wise law of the Creator, becomes principally determined to the *breasts*, where it is changed into *milk*, for the nourishment of the new-born infant. 8. And thus it continues, till the *weaning of the child*, or renewed pregnancy takes place. Here is a series of mercies and wise providential regulations, which cannot be known without being admired; and which should be known, that the great Creator and Preserver may have that praise from his creatures, which his wonderful working demands.

The term *purifying* here, does not imply that there is any thing *impure* in the blood at this, or the other times referred to above; on the contrary, the blood is pure, perfectly so, as to its *quality*, but is excessive in *quantity*, for the reasons above assigned. The idle tales found in certain works relative to the infectious nature of this fluid, and of the female in such times, are as impious as they are irrational and absurd.

Verse 6. *When the days of her purifying*] It is not easy to account for the difference in the times of purification, after the birth of a male and female child. After the birth of a boy, the mother was considered unclean for forty days; after the birth of a girl fourscore days. There is probably no physical reason for this difference, and it is

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

Laws relative to the leprosy. It is to be known by a rising in the flesh, a scab, or a bright spot, 1, 2. When the priest sees these signs, he shall pronounce the man unclean, infected with the leprosy, and unfit for society, 3. Delicous or equivocal signs of this disorder, and how the person is to be treated in whom they appear, 4-8. In what state of this disorder the priest may pronounce a man clean or unclean, 9-13. Of the raw flesh, the sign of the unclean leprosy, 14, 15. Of the white flesh, the sign of the leprosy called clean, 16, 17. Of the leprosy which succeeds a life, 18-23. Equivocal marks relative to this kind of leprosy, 24, 25. Of the burning itch, 26. Of the leprosy arising out of the burning itch, 27, 28. Equivocal marks relative to this kind of leprosy, 29-32. Of the plague on the head, or in the beard, 33. Of the scall, and how it is to be treated, 34-37. Of the plague of the bright white spots, 38, 39. Of the bald head, 40, 41. Of the white reddish sore in the bald head, 42-44. The leper shall rend his clothes, put a patch on his upper lip, and cry unclean, 45. He shall be obliged to avoid society, and live by himself without the camp, 46. Of the garments infected by the leprosy, and the signs of this infection, 47-49. Equivocal marks relative to this infection, and how the garment is to be treated, by washing, or by burning, 50-56. Conclusion relative to the foregoing particulars, 57.

Am. Exod. ix. 9.
Abib or Nisan.

AND the LORD spake unto Moses and Aaron saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be

d Ch. 6. 7. Luke 9. 24.—s Heb. her hand find not sufficiency of.—f Ch. 4. 35.

difficult to assign a political one. Some of the ancient physicians assert, that a woman is, in the order of nature, much longer in completely recovering after the birth of a female, than after the birth of a male child. This assertion is not justified either by observation, or matter of fact. Others think that the difference of the time of purification after the birth of a male or female, is intended to mark the inferiority of the female sex. This is a miserable reason, and pitifully supported.

She shall bring—a burnt-offering and a sin-offering.] It is likely that all these ordinances were intended to show man's natural impurity, or original defilement by sin, and the necessity of an atonement to cleanse the soul from unrighteousness.

Verse 8. *And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons.]* As the Virgin Mary brought only the latter, hence it is evident that she was not able, i. e. she was not rich enough to provide the former; for such a holy woman would not have brought the *less offering*, had she been capable of bringing the *greater*. How astonishing is this! the only heir to the throne of David was not able to bring a lamb to offer in sacrifice to God! How abominable must sin be, when it required Him who was in the form of God, thus to empty and to humble himself, yea, even to the death of the cross, in order to make an atonement for it, and to purify the soul from all defilement.

The priest shall make an atonement for her.] Every act of man is sinful, but such as proceed from the influence of the grace and mercy of God. Her sorrow in conception, and her pain in bringing forth children, reminded the woman of her original offence: an offence which deserved death, an offence which she could not expiate, and for which a sacrifice must be offered: and, in reference to better things, the life of an animal must be offered as a ransom for her life. And being saved in childhood, though she deserved to die, she is required, as soon as the days of her separation were ended, to bring a sacrifice, according to her ability, to the priest, that he might offer it to God as an atonement for her. Thus, wherever God keeps up the remembrance of sin, he keeps up also the memorial of sacrifice, to show that the state of a sinner, howsoever deplorable, is not hopeless; for that he himself has found out a ransom. Every where, in the Law and in the Gospel, in every ordinance, and in every ceremony, we may see both the justice and the mercy of God. Hence, while we have the knowledge of our sin, we have also the knowledge of our cure.

Reader, whilst thou art confessing thy own misery, do not forget the Lord's mercy: and remember, he saves to the uttermost all that come through Christ unto him.

NOTES ON CHAPTER XIII.

Verse 2. *The plague of leprosy.]* This dreadful disorder has its name *leprosy* from the Greek ΛΕΠΡΑ, from ΛΕΠΡΗ, a scale, because in this disease the body was often covered with thin white scales, so as to give it the appearance of snow. Hence it is said of the hand of Moses, Exod. iv. 6. that it was *leprous as snow*; and of Miriam, Numb. xii. 10. that she became *leprous*, as white as snow; and of Gehazi, 2 Kings v. 27. that being judiciously struck with the disease of Naaman, he went out from Elisha's

in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is

g Or, swelling.—h Deut. 28. 27. Isai. 2. 17.—i Deut. 17. 9, 10 & 24. 2. Luke 17. 14.

presence a leper, as white as snow.—See the note on Exod. iv. 6.

In Hebrew, this disease is termed נֶגַע נֶפֶשׁ *negaf naphesh*, from נָפַח *naphach*, to smite or strike; but the root in Arabic signifies to cast down or prostrate; and in Ethiopic, to cause to cease, because, says *Stoekius*, "it prostrates the strength of man, and obliges him to cease from all work and labour."

There were three signs by which the leprosy was known. 1. A bright spot. 2. A rising (enamel) of the surface. 3. A scab; the enamelled place producing a variety of layers or stratum super-stratum of these scales. The account given by Mr. Maundrel of the appearance of several persons whom he saw infected with this disorder in Palestine, will serve to show, in the clearest light, its horrible nature and tendency.

"When I was in the Holy Land," says he, in his letter to the Rev. Mr. Osborn, Fellow of Exeter College, "I saw several that laboured under Gehazi's distemper; particularly at Sichem, (now *Naploous*;) there were no less than ten, that came begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable; their touch being still held infectious, or at least unclean. The distemper, as I saw it on them, was quite different from what I have seen it in England; for it not only defiles the whole surface of the body with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ankles, making them swell with a *gouty acryfulous substance*, very loathsome to look on. I thought their legs like those of old battered horses, such as are often seen in drays in England. The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penmen could not have found out a fitter emblem, whereby to express the uncleanness and odiousness of vice." *Maundrel's Travels*—Letters at the end. The reader will do well to collate this account with that given from Dr. Mead, in the note on Exod. iv. 6.

Verse 3. *The priest—shall pronounce him unclean.]* נִמְנָם מִדְּמֵי *ve-timme oho*; literally shall pollute him, i. e. in the Hebrew idiom, shall declare or pronounce him polluted; and in ver. 23. it is said; the priest shall pronounce him clean, מִן הַמִּדְּמֵי *ve-tiharo ha-cohen*; the priest shall cleanse him, i. e. declare him clean. In this phrase we have the proper meaning of Matt. xvi. 19. *whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven.* By which our Lord intimates, that the disciples from having the keys, i. e. the true knowledge of the doctrine of the kingdom of heaven, should, from particular evidences, be at all times able to distinguish between the clean and the unclean, the sincere and the hypocrite; and pronounce a judgment as infallible as the priest did in the case of the leprosy, from the tokens already specified. And as this binding and loosing, or pronouncing fit or unfit for fellowship with the members of Christ, must, in the case of the disciples, be always according to the doctrine of the kingdom of heaven, the sentence should be considered as proceeding immediately from thence, and consequently as divinely ratified. The priest polluted or cleansed, i. e.

but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and behold, if the rising be white in the skin, and it have turned the hair white, and there be a quick raw flesh in the rising;

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his feet, whosoever the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy hath covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also, in which, even in the skin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning bile: and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin, whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish or white;

25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than

1 Ch. 11. 22 & 14. 8.—1 Num. 12. 10, 12. 2 Kings 6. 27. 3 Chron. 28. 28.

in Heb. the quickening of living flesh.—a Exod. 9. 2.—a Heb. a burning fire.

declared the man clean or unclean, according to signs well known, and infallible. The disciples, or ministers of Christ, bind or loose, declare to be fit or unfit for church-fellowship, according to unequivocal evidences of innocence or guilt. In the former case, the priest declared the person fit or unfit for civil society; in the latter, the ministers of Christ declare the person against whom the suspicion of guilt is laid, fit or unfit for continued association with the church of God. The office was the same in both, a declaration of the truth, not from any power that they possessed of cleansing or polluting, of binding or of loosing; but by the knowledge they gained from the infallible signs and evidences produced on the respective cases.

Verse 13. *If the leprosy have covered all his flesh, he shall pronounce him clean.* Why is it that the partial leper was pronounced unclean, and the person totally covered with the disease clean? This was probably owing to a different species, or stage, of the disease: the partial disease was contagious: the total not contagious. That there are two different species, or degrees of the same disease, described here, is sufficiently evident. In one, the body was all covered with a white enamelled scurf: in the other there was a quick raw flesh in the risings. On this account the one might be deemed unclean, i. e. contagious; the other not: for contact with the quick raw flesh would be more likely to communicate the disease, than the touch of the hard dry scurf. The ichor proceeding from the former, when brought into contact with the flesh of another, would soon be taken into the constitution by means of the absorbent vessels: but where the whole

surface was perfectly dry, the absorbent vessels of another person coming in contact with the diseased man, could imbibe nothing; and therefore there was comparatively no danger of infection. Hence that species, or stage, of the disease that exhibited the quick raw rising, was capable of conveying the infection, for the reasons already assigned, when the other was not. Dr. Mead thus accounts for the circumstance mentioned in the text. As the leprosy infected bodies, clothes, and even the walls of houses, is it not rational to suppose that it was occasioned by a species of animalcules or vermin, burrowing under the skin? Of this opinion there are some learned supporters.

Verse 18. *In the skin thereof, was a bile.* Schenckler supposes this and the following verse to speak of phlegmonic, erysipelatos, gangrenous, and phagedenic ulcers, all of which were subjected to the examination of the priest, to see whether they were infectious, or whether the leprosy might not take its origin from them. A person with any sore, or disposition to contagion, was more likely to catch the infection by contact with the diseased person, than he was, whose skin was whole and sound, and his habit good.

Verse 29. *A plague upon the head or the beard.* This refers to a disease, in which, according to the Jews, the hair either on the head or the chin, dropped out by the roots.

Verse 33. *The scall shall he not shave.* Lest the place should be irritated and inflamed, which, assuming in consequence, other appearances, besides those of a leprosy infection, the priest might not be able to form an accurate judgment.

the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair: he is unclean.

37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look; and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot, that groweth in the skin; he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it; and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, "Unclean, unclean."

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be showed unto the priest:

50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:

51 And he shall look on the plague on the seventh day; if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy: it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, neither in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed; and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

p Heb. head is pulled.—Exod. 34. 17, 22. Mic. 2. 7.—r Lam. 4. 15.—s Num. 6. 2. & 12. 14. 3 Kings 7. 3. & 15. 5. 3 Chron. 28. 21. Luke 12. 12.—t Heb. work of a Heb. vessel, or, instrument.

v Ch. 14. 44.—w Heb. whether it be bald in the head thereof, or in the fore head thereof.—x 2 Kings 5. 10, 14. Ps. 61. 2. Acts 22. 15. 2 Cor. 7. 1. Rev. 1. 5-7, 14.

Verse 45. *His clothes shall be rent, &c.*] The leprosy person is required to be as one that mourned for the dead, or for some great and public calamity. He was to have his clothes rent in token of extreme sorrow, his head was to be made bare, the ordinary bonnet or turband being omitted, and to have a covering upon his upper lip, his jaws being tied up with a linen cloth, after the same manner in which the Jews bind up the dead; which custom is still observed among the Jews in Barbary, on funeral occasions. A custom which, from Ezek. xxiv. 17. we learn, had prevailed very anciently among the Jews in Palestine. He was also to cry *unclean, unclean*, in order to prevent any person from coming near him, lest the contagion might be thus communicated and diffused through society: and hence the Targumist renders it, *Be not ye made unclean! Be not ye made unclean!* A caution to others not to come near him.

Verse 47. *The garment also*] The whole account here seems to intimate that the garment was *fretted* by this contagion; and hence it is likely that it was occasioned by a species of small animals, which we know to be the cause of the *itch*; these, by breeding in the garments, must necessarily multiply their kind; and *fret* the garments, i. e. corrode a portion of the finer parts, after the manner of *moths*, for their nourishment. See ver. 52.

Verse 52. *He shall therefore burn that garment*] There being scarcely any means of radically curing the infection. It is well known that the garments infected by the *peora*, or itch animal, have been known to communicate the disease, even six or seven years after the first infection. This has been also experienced by the sorters of *rags*, at some paper-mills.

Verse 54. *He shall shut it up seven days more*] To give time for the spreading of the contagion, if it did exist there; that there might be the most unequivocal marks and proofs, that the garment was or was not infected.

Verse 58. *It shall be washed the second time*] According to the Jews, the first washing was to put away the plague; the second to cleanse it.

Born among Jews and Gentiles, the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one, pointing out those of the other. The similitude or parallel has been usually run in the following manner:

1. The leprosy began with a *spot*; a simple hidden infection being the cause.
2. This spot was very *conspicuous*, and argued the source whence it proceeded.
3. It was of a *diffusive* nature, soon spreading over the whole body.

4. It *communicated* its infectious nature not only to the whole of the person's body, but also to his *clothes and habitation*.

5. It rendered the infected person *loathsome, unfit for, and dangerous* to society, because of its infectious nature.

6. The person infected was obliged to be *separated from society*, both religious and civil; to dwell by himself without the camp or city: and hold commerce with none.

7. He was obliged to *proclaim his own uncleanness*, publicly acknowledge his defilement, and enable of his plague, continue humbled and abased before God and man.

How expressive all these are of the nature of sin, and the state of a sinner, a spiritual mind will at once perceive.

1. The *original infection* or corruption of nature, is the grand *hidden cause*, source, and spring of all transgression.

2. Iniquity is a *seed* that has its growth, gradual increase, and perfection. As the various powers of the mind are developed, so it diffuses itself, infecting every passion and appetite, through their whole extent and operation.

3. As it *spreads in the mind*, so it *diffuses itself through the life*; every action partaking of its influence.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

Introduction to the sacrifices and ceremonies to be used in cleansing the leper, 1-3. Two living birds, cedar wood, scarlet, and hyssop, to be brought for him who was to be cleansed, 4. One of the birds to be killed, 5, and the living bird, with the cedar wood, scarlet, and hyssop, to be dipped in the blood, and to be sprinkled on him who had been infected with the leprosy, 6, 7; after which he must wash his clothes, shave his head, eye-brows, beard, &c. bathe himself, tarry abroad seven days, 8, 9; on the eighth day, he must bring two *he-lambs*, one *ewe-lamb*, a tenth deal of flour, and a log of oil, 10; which the priest was to present as a *trespass-offering*, *wave-offering*, and *sin-offering*, before the Lord, 11-13. Afterward, he was to sprinkle both the blood and oil on the person to be cleansed, 14-15. The atonement made by these offerings, 19, 20. If the person were poor, one *lamb*, with the flour and oil, two *turtledoves*, or two young pigeons, were only required, 21, 22. These to be presented, and the blood and oil applied as before, 23-25. Laws and ordinances relative to houses infected by the leprosy, 33-38. An atonement to be made in order to cleanse the house, similar to that made for the healed leper, 40-52. A summary of this and the preceding chapter, relative to leprosy persons, garments, and houses, 54-55. The end for which these different laws were given, 57.

As Exod. ix. 2.
dith or Nisan.

AND the LORD spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest;

3 And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two birds alive and clean, and cedar wood, and scarlet, and hyssop:

x Matt. ix. 2, 4. Mark i. 40-44. Luke 5. 12, 14, & 17. 14.—y Or, *sparrows*.
z Numb. 15. 2, 4. Heb. 10.—a Ps. 51. 7.—c Heb. 2. 12.—d 2 Kings 5. 10, 14.
e Heb. upon the face of the field.

till the whole conduct becomes a tissue of transgression; because every imagination of the thoughts of a sinner's heart is only evil continually, Gen. vi. This is the natural state of man.

4. As a sinner is infected, so is he infectious; by his precept and example, he spreads the infernal contagion wherever he goes; joining with the multitude to do evil, strengthening and being strengthened in the ways of sin and death; and becoming, especially, a snare and a curse to his own household.

5. That a sinner is abominable in the sight of God, and of all good men, that he is unfit for the society of the righteous, and that he cannot, as such, be admitted into the kingdom of God, need no proof.

6. It is owing to the universality of the evil, that sinners are not expelled from society as the most dangerous of all monsters; and obliged to live without having any commerce with their fellow-creatures. Ten lepers could associate together, because partaking of the same infection: and civil society is generally maintained, because composed of a leprosy community.

7. He that wishes to be saved from his sins, must humble himself before God and man, sensible of his own sore and the plague of his heart; confess his transgressions, look to God for a cure, from whom alone it can be received; and bring that sacrifice, by which alone the guilt can be taken away, and his soul be purified from all unrighteousness. See the conclusion of the following chapter.

NOTES ON CHAPTER XIV.

Verse 3. *The priest shall go forth out of the camp*] As the leper was separated from the people, and obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he was clean; hence it was necessary that the priest should go out and inspect him, and if healed, offer for him the sacrifices required, in order to his readmission to the camp. As the priest alone had authority to declare a person clean or unclean, it was necessary that the healed person should show himself to the priest, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case, could he be admitted: hence when Christ cleansed the lepers, Matt. viii. 2-4, he commanded them to go and show themselves to the priest, &c.

Verse 4. *Two birds alive and clean, &c.*] Whether these birds were sparrows, or turtle-doves, or pigeons, we know not; probably any kind of clean bird, or bird proper to be eaten, might be used on this occasion; though it is more likely that turtle-doves or pigeons were employed, because these appear to have been the only birds offered in sacrifice. Of the cedar wood, hyssop, clean bird, and scarlet wool or fillet, were made an aspergillum, or instrument to sprinkle with. The cedar wood served for the handle, the hyssop and living bird were attached to it, by means of the scarlet wool or crimson fillet. The bird was so bound to this handle, as that its tail should be down-

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water;

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean; and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

g Ch. 13. 8.—h Ch. 11. 25.—i Numb. 12. 15.—k Matt. 8. 4. Mark 1. 44. Luke 5. 14.—l Heb. the daughter of her year.—m Ch. 2. 1. Numb. 15. 4, 15.

wards, in order to be dipped in the blood of the bird that had been killed. The whole of this made an instrument for the sprinkling of this blood, and when this business was done, the living bird was let loose, and permitted to go whithersoever it would. In this ceremony, according to some rabbins, "the living bird signified that the dead flesh of the leper was restored to soundness—the cedar wood, which is not easily corrupted, that he was healed of his putrefaction. The scarlet thread, wool, or fillet, that he was restored to his good complexion; and the hyssop, which was purgative and odoriferous, that the disease was completely removed, and the bad scent that accompanied it, entirely gone." Ainsworth, Dodd, and others, have given many of these rabbinical conceits. Of all these purifications, and their accompanying circumstances, we may safely say, because authorized by the New Testament so to do, that they pointed out the purification of the soul, through the atonement and Spirit of Christ; but to run analogies between the type and the thing typified, is difficult and precarious. The general meaning and design we sufficiently understand; the particulars are not readily ascertainable, and consequently of little importance; had they been otherwise, they would have been pointed out.

Verse 5. *Over running water*] Literally, living, that is, spring water. The meaning appears to be this; some water (about a quarter of a log, an egg shell and half full, according to the rabbins,) was taken from a spring, and put in a clean earthen vessel, and they killed the bird over this water, that the blood might drop into it: and in this blood and water mixed, they dipped the instrument before described, and sprinkled it seven times upon the person who was to be cleansed. The living or spring water was chosen, because it was purer than what was taken from pits or wells, the latter being often in a putrid or corrupt state; for, in a ceremony of purifying or cleansing, every thing must be as pure and perfect as possible.

Verse 7. *Shall let the living bird loose*] The Jews teach that wild birds were employed on this occasion; no tame or domestic animal was used. Mr. Ainsworth piously conjectures, that the living and dead birds were intended to represent the death and resurrection of Christ, by which an atonement was made to purify the soul from its spiritual leprosy. The bird let loose bears a near analogy to the scape-goat.—See chap. xvi.

Verse 9. *Shall shave off all his hair*] That the water by which he was to be washed, should reach every part of his body, that he might be cleansed from whatever defilement might remain on any part of the surface of his body. The Egyptian priests shaved the whole body every third day, to prevent all manner of defilement.

Verse 10. *Two he-lambs*] One for a trespass-offering, ver. 12. the other for a burnt-offering, ver. 19, 20.

One ewe-lamb] This was for a sin-offering, ver. 19. *Three tenth deals*] Three parts of an ephah, or three omers; see all these measures explained, Exod. xvi. 16. The three tenth deals of flour were for a minchah, meat.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD.

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy.

14 And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that is in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering;

18 And the remnant of the oil that is in the priest's hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering;

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get so much, then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat-offering, and a log of oil.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the LORD:

25 And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand;

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand, seven times before the LORD.

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that is in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 Even such as he is able to get, the one for a sin-offering and the other for a burnt-offering with the meat-offering: and the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

33 And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, it seemeth to me there is as it were a plague in the house.

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days;

39 And the priest shall come again the seventh day, and shall look: and behold, if the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within, round about, and they shall pour out the dust that they scrape off, without the city, into an unclean place:

42 And they shall take other stones; and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered:

44 Then the priest shall come and look, and

a Ch. 5, 18. & 6, 7.—p Exod. 29, 34.—p Exod. 29, 11. Ch. 1, 5, 11. & 4, 4, 24. q Ch. 7, 7.—r Ch. 2, 2 & 7, 6. & 21, 22.—s Exod. 29, 30. Ch. 8, 23.—t Ch. 4, 38. u Ch. 1, 6 & 12, 17.—v Ch. 5, 7. & 12, 8.—w Heb. His hand reach not.—x Heb.

for a waving.—y Ch. 12, 8. & 15, 14, 15.—z Ver. 11.—a Ver. 12.—b Ver. 14. c Ver. 22. Ch. 15, 15.—d Ver. 10.—e Gen. 17, 8. Num. 32, 22. Deut. 7, 1. & 20, 18. f Ps. 91, 10. Prov. 3, 25. Zeph. 3, 4.—g Or, prepare.

or gratitude-offering, ver. 20. The sin-offering was for his impurity; the trespass-offering for his transgression; and the gratitude-offering for his gracious cleansing. These constituted the offering which each was ordered to bring to the priest; see Mat. viii. 4.

Verse 12. Wave-offering.] See Exod. xxix. 27. and Levit. vii. where the reader will find an ample account of all the various offerings and sacrifices used among the Jews.

Verse 14. On the tip of the right ear, &c.] See the note on Exod. xxix. 20.

Verse 21. And if he be poor—he shall take one lamb.] There could be no cleansing without a sacrifice. On this ground the apostle has properly observed, that all things under the law are purged with blood; and that without shedding of blood there is no remission. Even if the

person be poor, he must provide one lamb; this could not be dispensed with: so every soul to whom the word of divine revelation comes, must bring that Lamb of God which takes away the sin of the world. There is no redemption but in this blood.

Verse 34. When ye be come into the land—and I put the plague of leprosy.] It was probably from this text that the leprosy has been generally considered to be a disease inflicted immediately by God himself; but it is well known that in Scripture, God is frequently represented as doing, what in the course of his providence, he only permits or suffers to be done. It is supposed that the infection of the house, as well as of the person and the garments, proceeded from animalcula.—See the notes on chap. xiii. 47. and 52.

behold, if the plague be spread in the house, it is ^a a fretting leprosy in the house; it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city, into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And ^a he shall take to cleanse the house, two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel, over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

^b Ch. 13. 15. Zech. 6. 4.—^c Heb. in coming in shall come in, &c.—^d Ver. 4. 1. Ver. 20.—^e Ch. 13. 30.—^f Ch. 13. 47.—^g Ver. 54.—^h Ch. 13. 2.—ⁱ Deut. 24. 8. Ezek. 44. 22.

Verse 45. *He shall break down the house*] "On the suspicion of a house being infected, the priest examined it, and ordered it to be shut up seven days: if he found the plague or signs of the plague, (hollow streaks, greenish or reddish) were not spread, he commanded it to be shut up seven days more. On the *thirteenth* day he revisited it: and if he found the infected place *dim*, or gone away, he took out that part of the wall, carried it out to an unclean place, mended the wall, and caused the whole house to be new plastered. It was then shut up a third seven days, and he came on the *nineteenth*, and if he found that the plague was broken out anew, he ordered the house to be pulled down."—See *Ainsworth*. From all this may we not learn a lesson of instruction? If the means made use of by God and his ministers for the conversion of a sinner be, through his wilful obstinacy, rendered of no avail—if, by his evil practices he trample under foot the blood of the covenant wherewith he might have been sanctified, and do despite to the Spirit of God, then God will pull down his house; dislodge his soul from its earthly tabernacle, consign the house, the body, to corruption, and the spirit to the perdition of ungodly men. Reader, see well how it stands with *thy* soul. God is not mocked; what a man soweth that shall he reap.

Verse 53. *He shall let go the living bird*] This might as well be called the *scape-bird*, as the *goat*, in chap. xvi. is called the *scape-goat*. The rites are similar in both cases, and probably had nearly the same meaning.

We have already taken occasion to observe (see the end of the preceding chapter) that the *leprosy* was strongly emblematical of *sin*; to which we may add here:

1. That the leprosy was a disease generally acknowledged to be incurable by any human means; and therefore the Jews did not attempt to cure it. What is directed to be done here, was not in order to cure the leper, but to declare him cured and fit for society.—In like manner the contagion of sin, its guilt, and its power, can only be removed by the hand of God; all means, without his especial influence, can be of no avail.

2. The body must be sprinkled and washed, and a sacrifice offered for the sin of the soul, before the leper could be declared to be clean.—To cleanse the spiritual leper, the Lamb of God must be slain, and the sprinkling of his blood be applied. Without the shedding of this blood there is no remission.

3. When the leper was cleansed, he was obliged to show himself to the priest, whose province it was to pronounce him clean, and declare him fit for intercourse with civil and religious society.—When a sinner is converted from the error of his ways, it is the business, as it is the prerogative of the *ministers* of Christ, after having duly acquainted themselves with every circumstance, to declare the person *converted* from sin to holiness, to unite him with the people of God, and admit him to all the ordinances which belong to the faithful.

4. When a leper was cleansed, he was obliged by the law to offer a *gift* unto the Lord for his healing, as a

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city, into the open fields, and make an atonement for the house: and it shall be clean.

54 This is the law for all manner of plague of leprosy, and ^m scall,

55 And for the ⁿ leprosy of a garment, ^o and of a house,

56 And ^p for a rising, and for a scab, and for a bright spot:

57 To ^q teach ^r when it is unclean, and when it is clean: this is the law of leprosy.

CHAPTER XV.

Laws concerning uncleanness of men, 1–12. Mode of cleansing, 13–15. Of uncleanness, accidental and casual, 16–22. Laws concerning the uncleanness of women, 19–27. Mode of cleansing, 28–30. Recapitulation of the ordinances relative to the preceding cases, 31–35.

AND the Lord spake unto Moses ^{an. Exod. lev. 2. Ahab or Man.} and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, ^a When any man hath a ^b running issue out of his flesh, ^c because of his issue he is unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or

^a Heb. in the day of the unclean, and in the day of the clean.—^b Ch. 32. 4. Numb. 5. 2. 2 Sam. 3. 29. Matt. 9. 20. Mark 5. 25. Luke 8. 43.—^c Or, running of the reins.

proof of his *gratitude*, and an evidence of his *obedience*.—When a sinner is restored to the divine favour, he should offer continually the sacrifice of a grateful heart: and in willing obedience, show forth the virtues of Him who has called him from darkness and wretchedness, to marvellous light and happiness.

5. Reader, such was the leprosy, its destructive nature and consequences, and the means of removing it! such is the spiritual evil represented by it, such its consequences, and such the means by which alone it can be removed. The disease of sin, inflicted by the devil, can only be cured by the power of God. 1. Art thou a leper? Do the spots of this spiritual infection begin to appear on thee? 2. Art thou young, and only entering into the ways of the world and sin? Stop! bad habits are more easily conquered to-day, than they will be to-morrow. 3. Art thou stricken in years, and rooted in transgression? How kind is thy Maker to have preserved thee *alive* so long! Turn from thy transgressions, humble thy soul before him, confess thine iniquity, and implore forgiveness. Seek, and thou shalt find! Behold the Lamb of God, who taketh away the sin of the world! 4. Hast thou been cleansed, and hast not returned to give glory to God? Hast not continued in the truth, serving thy Maker and Saviour with a loving and obedient heart? How cutting is that word, *Were there not ten cleansed, but where are the nine?* Thou art probably one of them! Be confounded at thy ingratitude, and distressed for thy backsliding, and apply a second time for the healing efficacy of the great Atonement. Turn, thou backslider! for he is married unto thee, and will heal thy backslidings, and will love thee freely. Amen. So be it, Lord Jesus!

NOTES ON CHAPTER XV.

Verse 2. *When any man hath a running issue*] The cases of natural uncleanness, both of men and women, mentioned in this chapter, taken in a theological point of view, are not of such importance to us as to render a particular description necessary, the letter of the text being, in general, plain enough. The disease mentioned in the former part of this chapter, appears to *some* to have been either the consequence of a very bad infection or of some criminal indulgence; for they find that it might be communicated in a variety of ways, which they imagine are here distinctly specified. On this ground, the person was declared *unclean*, and all commerce and connexion with him strictly forbidden. The Septuagint renders *sin ha-zab*, the man with the *issue*, by *πορροεις*, the man with a *gonorrhœa*, no less than nine times in this chapter; and that it means what, in the present day, is commonly understood by that disorder, taken not only in its mild, but in its worst sense, they think, there is little room to doubt. Hence they infer, that a disease which is supposed to be comparatively recent in Europe, has existed almost from time immemorial in the Asiatic countries; that it ever has been, in certain measures, what it is now; and that it ever must be the effect of sensual indulgence, and ill-kept and

his flesh be stopped from his issue, it is his uncleanness.

4 Every bed whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

6 And he that sitteth on any thing whereon he sat that hath the issue, shall wash his clothes, and bathe himself in water, and be unclean until even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe himself in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

11 And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

12 And the vessel of earth that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the Lord, for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation, shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe himself in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days, out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

u Heb. vessel.—v Ch. 11. 25. & 17. 15.—w Ch. 6. 28. & 11. 32. 33.—x Ver. 28. Ch. 14. 8.—y Ch. 14. 22, 23.—z Ch. 14. 30, 31.—a Ch. 11. 19, 31.

b Ch. 22. 4. Dent. 23. 10.—c 1 Sam. 21. 4.—d Ch. 12. 2.—e Heb. in her separation.—f See Ch. 20. 18.—g Matt. 9. 20. Mark 5. 25. Luke 8. 43.—h Ver. 13.

extravagant intercourse between the sexes. The disgraceful disorder referred to here, is a foul blot, which the justice of God, in the course of providence, has made in general the inseparable consequent of these criminal indulgences; and serves in some measure to correct and restrain the vice itself. In countries where public prostitution was permitted, where it was even a religious ceremony, among those who were idolaters, this disease must necessarily have been frequent and prevalent. When the pollutions and libertinism of former times are considered, it seems rather strange that medical men should have adopted the opinion, and consumed so much time in endeavouring to prove it, viz. that the disease is *modern*. It must have existed, in certain measures, ever since prostitution prevailed in the world; and this has been in every nation of the earth, from its earliest era. That the Israelites might have received it from the Egyptians, and that it must, through the *Ball-peor* and *Asiheroth* abominations, which they learned and practised, have prevailed among the Moabites, &c. there can be little reason to doubt. Supposing this disease to be at all hinted at here, the laws and ordinances enjoined were at once wisely and graciously calculated to remove and prevent it. By contact, contagion of every kind is readily communicated; and to keep the whole from the diseased, must be essential to the check and eradication of a contagious disorder. This was the wise and grand object of this most enlightened legislator, in the ordinances which he lays down in this chapter. I grant, however, that it was probably of a milder kind in ancient times; that it has gained strength and virulence by continuance; and that, associated with some foreign causes, it became greatly exacerbated in Europe about 1493, the time in which some have supposed it first began to exist, though there are strong evidences of it in this country, ever since the eleventh century.

Verse 11. *And whosoever he toucheth*] Here we find

that the saliva, sitting on the same seat, lying on the same bed, riding on the same saddle, or simple contact, were sufficient to render the person *unclean*, meaning, possibly, in certain cases, to communicate the disorder; and it is well known, that in all these ways, the contagion of this disorder may be communicated—is it not even possible that the effluvia from the body of an infected person, may be the means of communicating the disease? Sydenham expressly says, that it may be communicated by lactation, handling, the saliva, sweat, and by the breath itself, as well as by those grosser means, of which there is no question. But the term *unclean*, in this and the following cases, is generally understood in a mere *legal* sense, the rendering a person *unfit for sacred ordinances*. And as there was a mild kind of gonorrhoea that was brought on by excessive fatigue and the like, it may be that kind only, which the law has in view in the above ordinances.

Verse 18. *They shall both bathe themselves*] What a wonderful tendency had these ordinances to prevent all excesses! The pains which such persons must take, the separations which they must observe, and the privations which, in consequence, they must be exposed to in the way of commerce, traffic, &c. would prevent them from making an unlawful use of lawful things.

Verse 24. The common sense of all mankind has led them to avoid the gross impropriety referred to in this verse: and it has been a general opinion, that offspring obtained in this way, has been infected with leprosy, scrofulous, and other deeply radicating diseases, from which they and their posterity have been scarcely ever freed. In chap. xx. 18. persons guilty of this are condemned to death: here only to a *seven days' separation*, because in the former case, Moses speaks of the act when both the man and woman were *acquainted* with the situation: in the latter, he speaks of a case, where the circumstance

29 And on the eighth day, she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the Lord, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is among them.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and the woman; and of him that lieth with her that is unclean.

CHAPTER XVI.

The solemn, priestly expiation for the high priest, who must not come at all times into the holy places, 1, 2. He must take a bullock for a sin-offering, and a ram for a burnt-offering, tattle himself, and be dressed in his sacerdotal robes, 3, 4. He shall take two goats, one of which is to be determined by lot, to be a sacrifice; the other to be a scape-goat, 5-10. He shall offer a bullock for himself and for his family, 11-14. And shall kill the goat as a sin-offering for the people, sprinkle its blood upon the mercy-seat, and follow the altar of burnt-offerings, 15-19. The scape-goat shall be then brought, on the head of which he shall lay his hands, and confess the iniquities of the children of Israel; after which, the goat shall be permitted to escape to the wilderness, 20-22. After this, Aaron shall tattle himself, and make a burnt-offering for himself and for the people, 23-25. This is to be an everlasting statute, and the day on which the atonement is to be made, shall be a sabbath, or day of rest through all the generations, 26-28.

AND THE LORD spake unto Moses after the death of the two sons

1 Ch. 11. 47. Dent. 24. 8. Ezek. 44. 23-4. Num. 6. 2. & 19. 13. 22. Ezek. 5. 11. & 23. 34-1. Ver. 2-10. Ver. 18-19. Ver. 20-22. Ver. 23-25. Ver. 26-28. Ch. 10. 1. 2. 10-12. Exod. 30. 10. Ch. 28. 37. Heb. 9. 7. & 10. 19.—Exod. 25. 32. & 40. 34. 1 Kings 8. 10-12.

was not known till afterward: at least, so it appears these two places should be understood, so as to be reconciled.

Verse 29. *Two turtles, or two young pigeons*] In all these cases, moral pollution was ever considered as being less or more present, as even such infirmities sprang from the original deflection of man. On these accounts sacrifices must be offered; and in the case of the woman, one of the birds above mentioned must be sacrificed as a sin-offering, the other as a burnt-offering; ver. 30.

Verse 31. *Thus shall ye separate the children of Israel from their uncleanness*] By this separation, the cause became less frequent, and the contagion, if it did exist, was prevented from spreading. So, pest-houses and fever-wards are constructed for the purpose of separating the infected from the sound; and thus contagion is lessened, and its diffusion prevented.

That they die not] That life may be prolonged by these prudential cares; and that he who is morally and legally unclean, may not presume to enter into the tabernacle of God till purified; lest he provoke Divine Justice to consume him, while attempting to worship with a polluted mind, and impure hands.

1. How unpromising and how forbidding, at the first view, was this chapter! and yet how full of wise, humane, and moral regulations, manifesting, at once, the wisdom and kindness of the great Legislator! Every word of God is pure in itself, and of great importance to us. He who cannot derive instruction from the chapter before him, and be led by a proper consideration of its contents, to adore the wisdom and goodness of God, must have either a very stupid or a very vitiated mind.

2. In all these ordinances we may plainly see, that God has purity of heart continually in view—that the soul may be holy, he cuts off the occasions of sin; and that men may be obliged to keep in due bounds, and possess their vessels in sanctification and honour, he hedges up their way with briars and thorns, and renders transgression painful, shameful, and expensive.

3. Preventing grace is not less necessary than that which saves, and which preserves. These three chapters, avoided and neglected by most, contain lessons of instruction for all: and though many things contained in them, belong exclusively to the Jewish people, as to the letter, yet in the spirit and gracious design, they form a part of those revealed things which are for us and for our children; and although they cannot be made the subjects of public oral instruction, yet they are highly necessary to be known; and hence the advantage of reading the Scriptures in regular order in private. May we read so as to understand, and practise what we know, that being wise unto salvation, we may walk as children of the light and of the day, in whom there shall be no occasion of stumbling.

of Aaron, when they offered before the Lord, and died:

2 And the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat.

9 And Aaron shall bring the goat upon which the Lord's lot is fell, and offer him for a sin-offering.

1 Heb. 9. 7, 17, 24, 25.—Ch. 4. 2.—Exod. 28. 28, 42, 43 & Ch. 4. 10. Ezek. 44. 17, 18.—Ezek. 20. 29. Ch. 8. 6, 7.—Exod. Ch. 4. 14.—Num. 28. 11. 2 Chron. 29. 21. Ezra 6. 17. Ezek. 43. 22, 23.—Ch. 9. 7. Heb. 9. 2 & 7. 27, 28. & 9. 7. s. Heb. Arzel.—a Heb. went up.

NOTES ON CHAPTER XVI.

Verse 1. *After the death of the two sons of Aaron*] It appears from this verse, that the natural place of this chapter is immediately after the tenth, where probably it originally stood; but the transposition, if it did take place, must be very ancient, as all the versions acknowledge this chapter, in the place in which it now stands.

Verse 2. *That he come not at all times into the holy place*] By the holy place we are to understand here, what is ordinarily called the *Holy of Holies*, or *most holy place*; that place within the veil, where the ark of the covenant, &c. were laid up; and where God manifested his presence between the cherubim. In ordinary cases, the high priest could enter this place only once in the year, that is, on the day of annual atonement; but in extraordinary cases, he might enter more frequently, viz. while in the wilderness, in decamping and encamping, he must enter to take down or adjust the things; and on solemn pressing public occasions, he was obliged to enter in order to consult the Lord; but he never entered without the deepest reverence and due preparation.

That it may appear that the grand subject of this chapter, the ordinance of the scape-goat, typified the death and resurrection of Christ, and the atonement thereby made, I beg leave to refer to Heb. ix. 7-12 and 24-26. which I shall here transcribe, because it is a key to the whole of this chapter. *Into the second (tabernacle) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them till the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves; but by his own blood he entered into the holy place, having obtained eternal redemption for us.—For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world) but now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.*

10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him,

b 1 John 2. 2.

Verse 3. *With a young bullock for a sin-offering*] The bullock was presented as a sin-offering, for himself, his family, the whole priesthood, and probably the Levites. The ram was for a burnt-offering, to signify that he and his associates were wholly consecrated, and to be wholly employed in this work of the ministry. The ceremonies with which these two sacrifices were accompanied, are detailed in the following verses.

Verse 4. *He shall put on the holy linen coat*] He was not to dress in his pontifical garments, but in the simple sacerdotal vestments, or those of the Levites, because it was a day of humiliation, and as he was to offer sacrifices for his own sins, it was necessary that he should appear in habits suited to the occasion. Hence he has neither the robe, the ephod, the breastplate, the mitre, &c. these constituted his dress of dignity, as the high priest of God, ministering for others, and the representative of Christ; but now he appears before God as a sinner, offering an atonement for his transgressions, and his garments are those of humiliation.

Verse 7. *And he shall take the two goats*] It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus dying for our sins, and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. This animal, by this act was represented as bearing away, or carrying off, the sins of the people. The two goats made only one sacrifice; yet only one of them was slain. One animal could not point out both the divine and human nature of Christ, nor show both his death and resurrection, for the goat that was killed, could not be made alive. The divine and human natures of Christ were essential to the grand expiation: yet the human nature alone suffered: for the divine nature could not suffer; but its presence in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite merit. The goat, therefore, that was slain, prefigured his human nature, and its death: the goat that escaped, pointed out his resurrection. The one shows the atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin in the sanctification of the soul.—Concerning these ceremonies, we shall see farther particulars as we proceed.

According to Maimonides, fifteen beasts were offered on this day. The daily, or morning and evening sacrifice, was offered as usual:—besides a bullock, a ram, and seven lambs, all burnt-offerings; a goat for a sin-offering, which was eaten in the evening. Then a bullock for a sin-offering, and this they burnt, and a ram for a burnt-offering; these both for the high priest. Then the ram, for the consecration; see ver. 5. which is called the people's ram. They brought also, for the congregation, two he-goats; the one for a sin-offering, the other for a scape-goat. Thus all the beasts offered on this great and solemn day were FIFTEEN; the two daily sacrifices, one bullock, two rams, and seven lambs; all of these burnt-offerings. Two goats for sin-offerings; one offered without, and eaten on the evening; the other offered within, and burnt: and one bullock for a sin-offering for the high priest. The service of all these fifteen beasts, is performed on this day by the high priest only." See Maimonides and Ainsworth on the place.

Verse 8. *Aaron shall cast lots upon the two goats*] The Jews inform us that there were two lots, made either of wood, stone, or any kind of metal. On one was written לַשֵּׁם LASHEM, for the NAME, i. e. יהוה JEHOWAH, which the Jews will neither write nor pronounce:—on the other was written לַאֲזָזֵל la-AZAZEL, for the scape-goat: then they put the two lots into a vessel which was called כַּלְפֵּי kalpey; the goats standing with their faces towards the west. Then the priest came, and the goats stood before him, one on the right hand and the other on the left; the kalpey was then shaken, and the priest put in both his hands, and brought out a lot in each; that which was in his right hand, he laid on the goat that was on his right; and that in his left hand, he laid on the goat that was on his left; and according to what was written on the lots, the scape-goat, and the goat for sacrifice, were ascertained.—See the Mishna, in Tract. Yoma.

The determining this solemn business by lot, the disposal of which is with the Lord, Prov. xvi. 33. shows that God

and to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the

alone was to select and point out the person by whom this great atonement was to be made: hence he says, Behold, I lay in Zion a stone elect (that is, chosen by himself) and precious, of infinite value.

Verse 10. *To be the scape-goat*] מִי אַזָּזֵל, from יֵאָזֵז, a goat, and אַזָּל, to dismiss, i. e. the dismissed, or sent-away goat, to distinguish it from the goat that was to be offered in sacrifice. Most ancient nations had vicarious sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large, in the same manner in which the scape-goat was used by the Jews. The white bull that was sacrificed by the Egyptians to their god Apis was of this kind, they cut off the head of the victim, which they had sacrificed, and after having loaded it with execrations, that, "if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head;" they either sold it to the Greeks or threw it into the Nile.—See Hicron. Euterp. p. 104. edit. Gale.

Petronius Arbitrator says, that it was a custom among the ancient inhabitants of Marseilles, whenever they were afflicted by any pestilence, to take one of the poorer citizens, who offered himself for the purpose, and having fed him a whole year with the purest and best food, adorned him with vervain, and having clothed him with sacred vestments, they then led him round their city, loading him with execrations; and having prayed that all the evils to which the city was exposed, might fall upon him, they then precipitated him from the top of a rock. Satiricon, in fins.

Suidas, under the word παριφύμα, observes, that it was a custom to devote a man annually to death, for the safety of the people, with these words, παριφύμα ἕνατος γυναικος. Be thou our purifier: and having said so, they threw him into the sea, as a sacrifice to Neptune. It was probably to this custom that Virgil alludes, when speaking of the pirate Palinurus, who fell into the sea and was drowned, he says,

Unum pro multis dabitur caput. Æt. lib. v. c. 84.
"One life is given for the preservation of many."

But the nearest resemblance to the scape-goat of the Hebrews, is found in the Ashummeed Jugg of the Hindoos, where a horse is used instead of a goat, the description of which I shall here introduce from Mr. Halbed's code of Gentoo Laws; Introduction, p. xiz.

"That the curious," says he, "may form some idea of this Gentoo sacrifice when reduced to a symbol, as well as from the subsequent plain account given of it in a chapter of the code, sect. ix. p. 127, an explanation of it is here inserted from Dürul Shekû's famous Persian translation of some commentaries upon the four Beida, or original scriptures of Hindostan: the work itself is extremely scarce, and it was by mere accident that this little specimen was procured.

"The Ashummeed Jugg does not merely consist in the performance of that ceremony which is open to the inspection of the world, namely, in bringing a horse and sacrificing him; but Ashummeed is to be taken in a mystic signification, as implying, that the sacrificer must look upon himself to be typified in that horse, such as he shall be described; because the religious duty of the Ashummeed Jugg comprehends all those other religious duties, to the performance of which all the wise and holy direct all their actions; and by which all the sincere professors of every different faith, aim at perfection. The mystic signification thereof is as follows: the head of that unblemished horse, is the symbol of the morning; his eyes are the sun; his breath the wind; his wide-opening mouth is the bish-roñner, or that innate warmth which invigorates all the world; his body typifies one entire year; his back, paradise; his belly, the plains; his hoof, this earth; his sides, the four quarters of the heavens; the bones thereof, the intermediate spaces between the four quarters; the rest of his limbs represent all distinct matter; the places where those limbs meet, or his joints, imply the months, and halves of the months, which are called pēchē (or fortnights); his feet signify night and day; and night and day are of four kinds: 1. The night and day of Brūhmā; 2. The night and day of angels; 3. The night and day of the world of the spirits of deceased ancestors; 4. The night and day of mortals. These four kinds are typified in his four feet. The rest of his bones are the constellations of the fixed stars, which are the twenty-eight stages of the moon's course, called the lunar year; his flesh is

sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself:

12 And he shall take a censer full of burning coals of fire, from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat, that is upon the testimony, that he die not:

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall ye do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Ch. 10. 1. Num. 15. 19. 46. Rev. 8. 5.—d Exod. 30. 34.—e Exod. 30. 1, 7, 8. Num. 15. 7, 13, 46. Rev. 8. 5. 4.—f Exod. 25. 31.—g Ch. 4. 5. Heb. 9. 13, 25. 10. 4.—h Ch. 4. 6.—i Heb. 2. 17. & 5. 2 & 9. 7. 28.—k Ver. 2. Heb. 6. 19. & 9. 3, 7, 12. l See Exod. 25. 35. Exod. 45. 18. Heb. 9. 23, 25.

the clouds; his food, the sand; his tendons, the rivers; his spleen and liver, the mountains; the hair of his body the vegetables, and his long hair, the trees; the forepart of his body typifies the first half of the day, and the hinder part the latter half; his yawning is the flash of the lightning; and his turning himself is the thunder of the cloud; his urine represents the rain; and his mental reflection is his only speech. The golden vessels which are prepared, before the horse is let loose, are the light of the day, and the place where those vessels are kept, is a type of the ocean of the east; the silver vessels which are prepared after the horse is let loose, are the light of the night, and the place where those vessels are kept, is a type of the ocean of the west. These two sorts of vessels are always before and after the horse.—The Arabian horse, which, on account of his swiftness is called *Hy*, is the performer of the journeys of angels; the *Tajee*, which is of the race of Persian horses, is the performer of the journeys of the *Kundherps* (or good spirits; the *Wazba*, which is of the race of the deformed *Tajee* horses, is the performer of the journeys of the *Jins* (or demons;) and the *Ashor*, which is of the race of Turkish horses, is the performer of the journeys of mankind: this one horse, which performs these several services, on account of his four different sorts of riders, obtains the four different appellations. The place where this horse remains is the great ocean, which signifies the great spirit of *Perm-Atmā*, or the universal soul, which proceeds also from that *Perm-Atmā*, and is comprehended in the same *Perm-Atmā*. The intent of this sacrifice is, that a man should consider himself to be in the place of that horse, and look upon all these articles as typified in himself; and conceiving the *Atmā* (or divine soul) to be an ocean, should let all thought of self be absorbed in that *Atmā*.

This sacrifice is explained in Section IX. p. 127. of the Code of Hindoo Laws thus,

"An *Ashummed Jugg* is when a person, having commenced a *Jugg*, (i. e. religious ceremony) writes various articles upon a scroll of paper, on a horse's neck, and dismisses the horse, sending along with the horse a stout and valiant person, equipped with the best necessities and accoutrements to accompany the horse day and night, whithersoever he shall choose to go; and if any creature, either man, genius, or dragon, should seize the horse, that man opposes such attempt, and having gained the victory upon a battle, again gives the horse his freedom. If any one in this world, or in heaven, or beneath the earth, would seize this horse, and the horse of himself comes to the house of the celebrator of the *Jugg*, upon killing that horse, he must throw the flesh of him upon the fire of the *Juk*, and utter the prayers of his deity: such a *Jugg* is called a *Jugg Ashummed*, and the merit of it, as a religious work, is infinite."

17 And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities, unto a land not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle

in Heb. dwelleth.—a See Exod. 34. 3. Luke 1. 10.—b Exod. 32. 10. Ch. 4. 7, 18. Heb. 9. 22. 25.—c Exod. 43. 20. Exod. 45. 20.—d Exod. 45. 20.—e Heb. a man of opportunity.—f Lam. 3. 11, 12. John 1. 39. Heb. 9. 22. 1 Pet. 2. 24.—g Heb. of separation.

This is a most curious circumstance, and the coincidence between the religious rites of two people, who probably never had any intercourse with each other, is very remarkable. I would not however say, that the Hindoo ceremony could not have been borrowed from the Jews, (though it is very unlikely) no more than I should say, as some have done, that the Jewish rite was borrowed from the Egyptian sacrifice to Apis, mentioned above, which is still more unlikely. See particularly the note on Lev. i. 4.

Verse 21. Aaron shall lay both his hands upon the head, &c.] What this imposition of hands meant, see in the notes on Exod. xxix. 10. and Levit. i. 4.

And confess over him all the iniquities—transgressions—and sins.] The three terms used here, INIQUITIES, *my avonoth*, from my *avah*, to pervert, distort, or turn aside—TRANSGRESSIONS, *dyvab pash'im*, from *yvd pash'd*, to pass, to step forwards, or step over—and SINS, *pkadon chata'oth*, from *non chata'h*, to miss the mark—are supposed by the Jews to comprise every thing that implies a breach of the Divine law, or an offence against God. See the note on Gen. xiii. 13. Maimonides gives us the confession in the following words:

"O Lord, thy people, the house of Israel, have sinned and done iniquity, and trespassed before thee. O Lord, make atonement now for the iniquities and transgressions and sins, that thy people, the house of Israel, have sinned and transgressed against thee: as it is written in the law of Moses thy servant, saying, That in this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and ye shall be clean." See the *Mishna*, vol. ii. p. 239.

When this confession was finished, the goat was sent by a proper hand to the wilderness, and there let loose; and nothing farther was ever heard of it. Did not all this signify, that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice, they should never more be brought to remembrance?

On the head of the scape-goat, a piece of scarlet cloth was tied, and the tradition of the Jews states, that if God accepted the sacrifice, the scarlet cloth turned white, while the goat was leading to the desert; but if God had not accepted this expiation, the redness continued, and the rest of the year was spent in mourning.

From the foundation of the church of God, it was ever believed by his followers, that there were certain infallible tokens by which he discovered to genuine believers his acceptance of them and their services. This was sometimes done by a fire from heaven consuming the sacrifice—sometimes by an oracular communication to the priest or prophet; and at other times, according to the Jewish account, by changing the fillet or cloth on the head of the scape-goat, from scarlet to white; but most commonly,

of the congregation, * and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, * and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And * the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat, shall wash his clothes, * and bathe his flesh in water, and afterward come into the camp.

27 * And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp: and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And this shall be a statute for ever unto you: that * in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to * cleanse you, that ye may be clean from all your sins before the Lord.

31 * It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

32 * And the priest, whom he shall anoint, and whom he shall * consecrate to minister in the priest's office in his father's stead, shall

make the atonement, and * shall put on the linen clothes, even the holy garments:

33 And * he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 * And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins * once a year. And he did as the Lord commanded Moses.

CHAPTER XVII.

The people are commanded to bring all the cattle they intend to kill, to the door of the tabernacle, where they are to be made an offering to the Lord, and those who disobey, are to be cut off, 1-4. The priest is to sprinkle the blood, 5. They are forbidden to offer sacrifices to devils, 7. The injunction to bring their offerings to the door of the tabernacle, is repeated, 8, 9. The eating of blood is solemnly forbidden, 10. It is the life of the beast; and is given to make an atonement for their souls, 11, 12. If a bird or beast be taken in hunting, its blood must be poured out, and covered with dust, for the reasons before assigned, 13, 14. None shall eat an animal that dies of itself, or is torn by beasts; if any act otherwise, he must bathe his clothes and his flesh, or bear his iniquity, 15, 16.

AND the Lord spake unto Moses, An. Exod. lxx. 2. Add or Numb.

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This is the thing which the Lord hath commanded, saying,

3 What man soever there be of the house of Israel, * that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 * And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord, blood shall be * imputed unto that man; he hath shed blood; and that man * shall be cut off from among his people:

* Exod. 42, 44, & 44, 12.—w Ver. 3, 5.—x Ch. 4, 10.—y Ch. 15, 5.—z Ch. 4, 12, 21, & 6, 30. Heb. 13, 11.—a Exod. 30, 10. Ch. 23, 27. Numb. 29, 7. Lev. 5, 3-5. Dan. 10, 3-12.—b Ps. 51, 2. Jer. 33, 8. Eph. 5, 95. Heb. 9, 13, 14, & 10, 1, 2. 1 John 1, 7-8. c Ch. 23, 28.

d Ch. 4, 3, 5, 15.—e Hebr. All his hand.—f Exod. 29, 20, 30. Numb. 28, 29-29. g Ver. 4.—h Ver. 6, 16, 18, 19, 21.—i Ch. 23, 31. Numb. 28, 7.—k Exod. 30, 16. Heb. 9, 7-12.—l See Deut. 12, 5, 15, 21.—m Deut. 12, 5, 6, 13, 14.—n Num. 5, 13.—o Gen. 17, 14.

and especially under the Gospel dispensation, he gives this assurance to true believers, by the testimony of his Spirit in their consciences, that he has forgiven their iniquities, transgressions, and sins, for *His sake*, who has carried their griefs, and borne their sorrows.

Verse 26. *He that let go the goat—shall wash, &c.* Not only the person who led him away, but the priest who consecrated him, were reputed unclean, because the goat himself was unclean, being considered as bearing the sins of the whole congregation. On this account both the priest and the person who led him to the wilderness, were obliged to wash their clothes, and bathe themselves, before they could come into the camp.

Verse 29. *The seventh month, on the tenth day of the month.* The commandment of fasting, and sanctifying this tenth day, is again repeated, Levit. xxiii. 27—32: but in the latter verse it is called the *ninth day at even*, because the Jewish day began with the evening. The sacrifices which the day of atonement should have more than other days, are mentioned, Numb. xxix. 7—11. And the jubilee, which was celebrated every 50th year, was solemnly proclaimed by sound of trumpet on this tenth day, Lev. xxv. 8, 9. A shadow, says Mr. Ainsworth, of that acceptable year of the Lord, the year of freedom which Christ has proclaimed by the trumpet of his Gospel, Luke iv. 18—21. 2 Cor. vi. 2.—This seventh month was *Tisri*, and answers to a part of our September and October. It was the *seventh* of the sacred, and the *first* month of the civil year.

The great day of atonement, and the sacrifices, rites, and ceremonies prescribed for it, were commanded to be solemnized by the Jews through the whole of their dispensation; and as long as God should acknowledge them for his people; yet, in the present day, scarcely a shadow of these things remains: there is no longer a *scape-goat* nor a *goat for sacrifice*, provided by them in any place. They are *sinner*s, and they are without an *atonement*. How strange it is that they do not see that the *essence* of their religion is *gone*, and that consequently God has thrown them entirely out of the covenant with himself. The true expiation, the Christ crucified, they refuse to receive, and are consequently without temple, altar, scape-goat, atonement, or any means of salvation! The state of the Gentile world is bad: but that of the Jews is doubly deplorable. Their total excision excepted, wrath is come upon them to the uttermost. What a proof is this of the truth of the predictions in their own law—and of those in the Gospel

of Christ! Who, with the *Jews*, and the *Bible* before his eyes, can doubt the truth of that Bible as a divine Revelation! Had this people been extinct, we might have doubted whether there were ever a people on the earth that acknowledged such a law, or observed such ordinances; but the people, their law, and their prophets, are still in being, and all proclaim what God has wrought, and that he has now ceased to work among them, because they have refused to receive and profit by the great atonement; and yet he preserves them alive, and in a state of complete separation from all the people of the earth, in all places of their dispersion! How powerfully does the preservation of the Jews, as a distinct people, bear testimony at once to the truth of their own law which they acknowledge, and the Gospel of Christ, which they reject!

2. But while the Jews sit in thick darkness, because of the veil that is on their hearts, though the light of the glory of God is shining all around them, but not into them, because of their unbelief; in what state are those who profess to see their unbelief and obstinacy, acknowledge the truth of the New Testament, and yet are living without an atonement applied to their souls for the removal of their iniquities, transgressions, and sins? These are also in the gall of bitterness, and bond of iniquity. An all-sufficient Saviour held out in the New Testament, can do them no more good than a *scape-goat* and day of atonement, described in the law, can do the *Jews*. As well may a man imagine that the word *bread* can nourish his body, as the name Christ can save his soul. Both must be *received* and *applied*, in order that the man may live.

3. The Jews prepared themselves to get benefit from this most solemn ordinance, by the deepest humiliations. According to their canons, they were obliged to abstain from all meat and drink—from the bath—from anointing themselves—to go barefoot—and be in a state of perfect continency. He who is likely to get benefit for his soul through the redemption that is in Christ, must humble himself under the mighty hand of God, confess his iniquity, abstain from every appearance of evil, and believe on him who died for his offences, and rose again for his justification. The soul that seeks not, shall not find, even under the Gospel of Christ.

NOTES ON CHAPTER XVII.

Verse 4. And bringeth it not unto the door] As sacrifice was ever deemed essential to true religion it was necessary that it should be performed in such a way as to

5 To the end that the children of Israel may bring their sacrifices, * which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace-offerings unto the LORD.

6 And the priest * shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and * burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices * unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the

strangers which sojourn among you, * that offereth a burnt-offering or sacrifice,

9 And * bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ * And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; * I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 * For the life of the flesh is in the blood; and I have given it to you upon the altar, * to make an atonement for your souls: for * it is the blood that maketh an atonement for the soul.

Gen. 22. 2. & 23. 2. & 34. Deut. 12. 2. 1 Kings 16. 2. 2 Kings 16. 4. & 17. 16. 1 Chron. 23. 28. & 29. 3. & 30. 2. & 31. 2. & 32. 2. & 33. 2. & 34. 2. & 35. 2. & 36. 2. & 37. 2. & 38. 2. & 39. 2. & 40. 2. & 41. 2. & 42. 2. & 43. 2. & 44. 2. & 45. 2. & 46. 2. & 47. 2. & 48. 2. & 49. 2. & 50. 2. & 51. 2. & 52. 2. & 53. 2. & 54. 2. & 55. 2. & 56. 2. & 57. 2. & 58. 2. & 59. 2. & 60. 2. & 61. 2. & 62. 2. & 63. 2. & 64. 2. & 65. 2. & 66. 2. & 67. 2. & 68. 2. & 69. 2. & 70. 2. & 71. 2. & 72. 2. & 73. 2. & 74. 2. & 75. 2. & 76. 2. & 77. 2. & 78. 2. & 79. 2. & 80. 2. & 81. 2. & 82. 2. & 83. 2. & 84. 2. & 85. 2. & 86. 2. & 87. 2. & 88. 2. & 89. 2. & 90. 2. & 91. 2. & 92. 2. & 93. 2. & 94. 2. & 95. 2. & 96. 2. & 97. 2. & 98. 2. & 99. 2. & 100. 2.

1 Ver. 4.—Gen. 2. 4. Ch. 2. 17. & 7. 26. 27. & 12. 28. Deut. 12. 16. 28. & 15. 22. 1 Sam. 14. 33. 2 Sam. 41. 7.—Ch. 20. 3. 5. & 25. 17. Jer. 44. 11. Ezek. 14. 6. & 15. 7.—Yer. 14.—Matt. 23. 28. Mark 14. 34. Rom. 3. 25. & 5. 5. 2 Cor. 1. 7. Col. 1. 14. 20. Heb. 12. 12. 1 Pet. 1. 2. 1 John 1. 7. Rev. 1. 5.—4 Heb. 9. 22.

secure the great purpose of its institution. God alone could show how this should be done so as to be pleasing in his sight; and therefore he has given the most plain and particular directions concerning it. The Israelites, from their long residence in Egypt, an idolatrous country, had doubtless adopted many of their usages; and many portions of the Pentateuch seem to have been written merely to correct and bring them back to the purity of the divine worship.

That no blood should be offered to idols, God commands every animal used for food or sacrifice, to be slain at the door of the tabernacle. While every animal was slain in this sacrificial way, even the daily food of the people must put them in mind of the necessity of a sacrifice for sin. Perhaps St. Paul had this circumstance in view when he said, *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. x. 31. and, *whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him*.

While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this divine institution, and therefore they were all commanded to bring the *oxen, sheep, and goats*, to the door of the tabernacle of the congregation, that they might be slain there, and their blood sprinkled upon the altar of the LORD. But when they became settled in the promised land, and the distance, in many cases, rendered it impossible for them to bring the animals to be slain for domestic uses, to the temple, they were permitted to pour out the blood in a sacrificial way unto God, at their respective dwellings, and to cover it with the dust; see verse 13. and see Deut. xii. 20, 21.

Blood shall be imputed unto that man] Having poured out the blood improperly, he shall be considered as guilty of murder, because that blood, had it been properly and sacrificially employed, might have made atonement for the life of a man.

Verse 7. *They shall no more offer their sacrifices unto devils*] They shall not sacrifice *לעזרים* *la-shairim*, to the hairy ones, to goats. The famous heathen god, Pan, was represented as having the posterior, horns, and ears of a goat; and the *Mendesians*, a people of Egypt, had a deity which they worshipped under this form. Herodotus says, that all goats were worshipped in Egypt, but the *he-goat* particularly. It appears also, that the different ape and monkey species were objects of superstitious worship; and from these sprang, not only *Mendes* and *Jupiter Ammon*, who was worshipped under the figure of a ram, but also *Pan* and the *Sileni*, with the innumerable herd of those imaginary beings, *satyrs, dryads, hamdryads*, &c. &c. all woodland gods, and held in veneration among the Egyptians, Greeks, and Romans.

After whom they have gone a whoring.] Though this term is frequently used to express idolatry, yet we are not to suppose, that it is not to be taken in a literal sense in many places in Scripture, even where it is used in connexion with idolatrous acts of worship. It is well known that *Baal Peor*, and *Asherah*, were worshipped with unclean rites; and that public prostitution formed a grand part of the worship of many deities among the Egyptians, Moabites, Canaanites, Greeks, and Romans. The great god of the two latter nations, *Jupiter*, was represented as the general corrupter of women: and of *Venus, Flora, Priapus*, and others, it is needless to speak. That there was public prostitution in the patriarchal times, see the note on Gen. xxxviii. 21. And that there was public prostitution of women to goats in Egypt, see Herodotus, lib. ii. c. 46. p. 108. edit. Gale, who gives a case of this abominable

ble kind that took place in Egypt while he was in that country. See also many examples in *Bochart*, vol. ii. col. 641. and see the note on ch. xx. 16.

Verse 11. *For the life of the flesh is in the blood*] This sentence, which contains a most important truth, had existed in the Mosaic writings for 3600 years, before the attention of any philosopher was drawn to the subject. This is the more surprising, as the nations in which philosophy flourished, were those which especially enjoyed the divine oracles in their respective languages. That the blood actually possesses a *living principle*, and that the life of the whole body is derived from it, is a doctrine of divine revelation, and a doctrine which the observations and experiments of the most accurate anatomists have served strongly to confirm. The proper circulation of this important fluid through the whole human system, was first taught by Solomon in figurative language, Eccles. xii. 6. and discovered, as it is called, and demonstrated by Dr. Harvey in 1628; though some Italian philosophers had the same notion a little before. This accurate anatomist was the first who fully revived the Mosaic notion of the *vitality* of the blood; which notion was afterward adopted by the justly celebrated Dr. John Hunter, professor of anatomy in London; and established by him, by a great variety of strong reasoning and accurate experiments. To support this opinion, Dr. Hunter proves,

1. That the blood unites living parts in some circumstances, as certainly as the yet recent juices of the branch of one tree unite with that of another: and he thinks that if either of these fluids were dead matter, they would act as *stimuli*, and no union would take place in the animal or vegetable kingdom: and he shows that in the nature of things, there is not a more intimate connexion between *life* and a *solid*, than between *life* and a *fluid*.

2. He shows that the blood becomes *vascular*, like other living parts of the body; and he demonstrated this by a preparation, in which *vessels* were clearly seen to arise, from what had been a *coagulum* of blood; for those vessels opened into the stream of the circulating blood, which was in contiguity with this coagulated mass.

3. He proved, that if blood be taken from the arm, in the most intense cold that the human body can suffer, it will raise the thermometer to the same height, as blood taken in the most sultry heat. This is a very powerful argument of the *vitality* of the blood, as it is well known, that living bodies alone have the power of resisting great degrees of heat and cold, and of maintaining in almost every situation, while in health, that temperature which we distinguish by the name of *animal heat*.

4. He proves that blood is capable of being acted upon by a stimulus, as it coagulates on exposure to the air, as certainly as the cavities of the abdomen and thorax become inflamed from the same cause. The more the blood is alive, i. e. the more the animal is in health, the sooner the blood coagulates on exposure: and the more it has lost of the living principle, as in cases of violent inflammation, the less sensible it is to the stimulus produced by being exposed, and coagulates more slowly.

5. He proves that the blood preserves life in different parts of the body. When the *nerves* going to any part are *tied* or cut, the part becomes paralytic, and loses all power of motion; but it does not mortify. But let the *artery* be cut, and then the part dies, and *mortification* ensues. It must therefore be the *vital principle* of the blood, that keeps the part *alive*; nor does it appear that this fact can be accounted for on any other principle.

6. He thinks this *vitability* farther proved, from the case of a person who was brought to St. George's Hospital,

CHAPTER XVIII.

The people are commanded to avoid the doings of the Egyptians and the Canaanites, 1-3. They are to do God's judgments, and to keep his ordinances, that they may live, 4, 5. *Marriages* with those who are near of kin are prohibited, 6. None to marry with his mother or step-mother, 7, 8. with his sister or step-sister, 9. with his grand-daughter, 10. nor with the daughter of his step-mother, 11. nor with his aunt by father or mother, 12, 13. nor with his uncle's wife, 14. nor with his daughter-in-law, 15. nor sister-in-law, 16. nor with a woman and her daughter, son's daughter, or daughter's daughter, 17. nor with two sisters at the same time, 18. Several abominations prohibited, 19-23, of which the Canaanites, &c. were guilty; and for which they were cast out of the land, 24, 25. The people are exhorted to avoid these abominations, lest they be treated as the ancient inhabitants of the land were treated, and so cast out, 26-28. Threatenings against the disobedient, 29, and promises to the obedient, 30.

AND the LORD spake unto Moses, An. Exod. lxx. 2. Abib or Moan.

2 Speak unto the children of Israel, and say unto them, ¹⁰ I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes, and my

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you, eat blood.

13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, ^b which ^c hunteth and catcheth any beast or fowl that may be eaten; he shall even ^d pour out the blood thereof, and ^e cover it with dust.

14 For it is the life of all flesh: the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth ^b that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, ⁱ he shall both wash his clothes, ^k and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh: then ^j he shall bear his iniquity.

^b Heb. that hunteth any hunting. — c Ch. 7. 35. — d Deut. 12. 16, 24. & 15. 23. — e Exod. 24. 7. — f Ver. 11. 12. Gen. 9. 4. Deut. 12. 23. — g Exod. 22. 31. Ch. 22. 8. Deut. 14. 21. Exod. 4. 14. & 4. 31. — h Heb. a carcass. — Ch. 11. 25. — i Ch. 15. 8.

for a simple fracture of the *Os humeri*, and who died about a month after. As the bones had not united, he injected the arm, and thus found that the coagulated blood, which filled the cavity between the extremities of the fractured bones, was become *vascular*, and in some places very much so, which *vessels*, had it been dead matter, it never could have produced.

This system has been opposed, and arguments have been adduced to prove, that the principle of *vitality* exists not in the blood, but in the *nervous system*. But every argument on this ground, appears to be done away by the simple consideration, that the whole nervous system, as well as every other part of the body, is originally derived from the blood; for is it not from the blood of the mother, that the fetus has its being and nourishment in the womb? Do not all the nerves, as well as the brain, &c. originate from that alone? And if it be not *vital*, can it give the principle of *vitality* to something else, which then exclusively (though the effect of a cause) becomes the principle of vitality to all the solids and fluids of the body? This seems absurd. That the human being proceeded originally from the blood, admits of no doubt: and it is natural and reasonable to suppose, that as it was the cause under God, which generated all the other parts of the body, so it still continues to be the principle of life, and by it alone, all the wastes of the system are repaired. Two points relative to this subject are strongly asserted in Divine revelation, one by Moses, the other by St. Paul.

1. Moses says, *The life of the flesh is in the blood*, Levit. xvii. 11. This has been proved by the most indisputable facts.

2. St. Paul says, *God hath made of one blood all nations of men*, Acts xvii. 26. And this is demonstrated not only from there being only one pair, from whom all the nations of men have been derived, but also from the fact, that every human being, from the first born of Eve to the present hour, has been formed out of, and supported by, the mother's blood: and that from the agency of this fluid, the human body, after being born into the world, has its increment and support. The reason given by God, for the law against eating blood, is perfectly conclusive—*I will set my face against that soul that eateth blood—for the life, נפש, nephesh, of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls, נפשות נאכלות, nepheshoteyem, your lives: for it is the blood (because it is the life, נפש, nephesh) that maketh an atonement for the soul; (נפש, ba-nephesh, for the life, for the word is the same in all these cases.)* By transgression a man forfeits his life to divine justice, and he must die, did not mercy provide him a substitute—the life of a beast is appointed and accepted by God, as a substitute for the sinner's life; (in reference to the life of Christ, which was to be given for the life of the world;) but as this life is in the blood, and as the blood is the grand principle of vitality, therefore the blood is to be poured out upon the altar; and thus the life of the beast becomes a substitute for the life of the man.

And it is well worthy of being remarked, that Christ not only died for sinners, but our redemption is every where attributed to his blood, and the *shedding of that blood*; and, that on the altar of the cross, this might make an atonement for the *lives and souls* of men, he not only

bowed his head, and gave up the ghost, but his side was opened, the pericardium and the heart evidently pierced, that the *vital fluid* might be poured out from the *very seat of life*, and that thus the blood, which is the life, should be poured out to make an atonement for the life of the soul.

The doctrine of Moses and St. Paul proves the truth of the doctrine of Harvey and Hunter: and the reasonings and experiments of Harvey and Hunter illustrate and confirm the doctrine of Moses and Paul. Here, then, is a farther proof of the truth and authority of Divine revelation. See the note on Gen. ix. 4. Dr. J. Corrie's *Essay on the Vitality of the Blood*, and the article *Blood* in the *Encyclopædia*.

Verse 14. *Ye shall eat the blood of no manner of flesh*] Independently of the moral reasons given above, we may add, 1. That blood being highly *alkalescent*, especially in hot climates, is subject to speedy putrefaction. 2. That it affords a gross nutriment, being very difficult of digestion, inasmuch so, that *bull's blood* was used in ancient times as poison, "its extreme viscosity rendering it totally indigestible by the powers of the human stomach." 3. It is allowed that when blood was used in this country in great quantities, the scurvy was more frequent than at other times. 4. It appears from history, that those nations who lived most on it, were very fierce, savage, and barbarous, such as the *Scythians*, *Tartars*, *Arabs* of the desert, the *Scandinavians*, &c. &c. some of whom drank the blood of their enemies, making cups of their skulls!

Verse 15. *That which died of itself, or that which was torn*] Because in both cases the blood was retained in the body; hence, the council at Jerusalem forbade *things strangled*, as well as *blood*; because in such beasts, the blood was coagulated in the veins and arteries.—See Acts xv. 28.

Every thing considered, surely there is as little propriety in eating of blood as there is necessity to do it. They who will do otherwise, must bear their iniquity. If blood-eating be no offence, then they have no sin to answer for. The principal subjects of this chapter, have been already so amply handled in the notes, that there is no need to add any thing by way of reflections or improvements.

NOTES ON CHAPTER XVIII.

Verse 3. *The doings of the land of Egypt—and the land of Canaan.*] The worshipping of demons, beasts, &c. as mentioned in the preceding chapter, ver. 7. and the abominations mentioned in this chapter, from ver. 21. to 23.

Verse 6. *Any that is near of kin* נֶשֶׁת קָרִיב *col shaar baero, any remnant of his flesh*: i. e. to any particularly allied to his own family, the prohibited degrees in which, are specified from the 7th to the 17th verse inclusive. Notwithstanding the prohibitions here, it must be evident that in the infancy of the world, persons very near of kin must have been joined in matrimonial alliances; and that even brothers must have matched with their own sisters. This must have been the case in the family of Adam. In these first instances, necessity required this: when this necessity no longer existed, the thing became inexpedient and improper, for two reasons: 1. That the duties owing by nature to relatives, might not be confounded with those of a social or political kind: for could a man be a brother and a husband; a son and a husband; at the same time, and fulfil the duties of both? Impossible. 2. That by intermarry-

judgments: 'which if a man do, he shall live in them: 'I am the LORD.

6 ¶ None of you shall approach to any that is 'near of kin to him, to uncover *their* nakedness: I am the LORD.

7 'The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 'The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 'The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 'Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14 'Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 'Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

16 'Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17 'Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18 Neither shalt thou take 'a wife to her sister, 'to vex *her*, to uncover her nakedness, beside the other in her life time.

19 ¶ 'Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover 'thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed 'pass through the fire to 'Molech, neither shalt thou 'profane the name of thy God: I am the LORD.

22 'Thou shalt not lie with mankind, as with womankind: it is abomination.

23 'Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is 'confusion.

24 'Defile not ye yourselves in any of these things: 'for in all these the nations are defiled which I cast out before you:

25 And 'the land is defiled: therefore I do 'visit the iniquity thereof upon it, and the land itself 'vomith out her inhabitants.

26 'Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations: *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled:)

28 That 'the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them, shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, 'that ye commit not *any one* of these abominable customs, which were committed before you, and that ye 'defile not yourselves therein: 'I am the LORD your God.

Exod. 20. 11, 13, 22. Levit. 10. 22. Rom. 16. 2. Gal. 2. 13.—Exod. 6. 2, 6, 24. Mal. 2. 1.—Hib. remainder of his flesh.—Ch. 30. 11.—Gen. 49. 4. Ch. 20. 11. Deut. 22. 26. & 27. 20. Exod. 22. 10. Amos 2. 7. 1 Cor. 5. 1.—v Ch. 20. 17. 2 Sam. 13. 12. Exod. 22. 11.—v Ch. 30. 13.—v Ch. 30. 30.—v Gen. 38. 13, 26. Ch. 30. 12. Exod. 22. 11.—v Ch. 30. 21. Matt. 11. 4. See Deut. 25. 5. Matt. 22. 24. Mark 12. 19. Ch. 30. 14.—v Or, one wife to another. Exod. 35. 3.—1 Sam. 1. 6, 8.—v Ch. 30. 12. Exod. 18. 6. & 24. 10.—v Ch. 30. 10. Exod. 14. Deut. 5. 13. & 22. 22. Prov. 6. 30, 32. Mal. 3. 5. Matt. 5. 27. Rom. 2. 22. 1 Cor. 6. 9. Heb. 13. 4.—v Ch. 30. 2. 2

Kings 16. 3. & 21. 6. & 23. 10. Jer. 19. 5. Exod. 20. 31. & 23. 27. 28.—v 1 Kings 11. 7, 33. Called, Acts 7. 43. Molech.—v Ch. 18. 12. & 20. 3. & 21. 6. & 22. 2. 22. Exod. 36. 30. & c. Mal. 1. 12.—v Ch. 30. 13. Rom. 1. 27. 1 Cor. 6. 9. 1 Tim. 1. 10.—v Ch. 30. 15, 16. Exod. 22. 18.—v Ch. 30. 12.—v Ch. 30. 30. Matt. 15. 18-20. Mark 7. 20-23. 1 Cor. 3. 17.—v Ch. 30. 22. Deut. 18. 12.—v Num. 31. 16. Jer. 2. 7. & 16. 18. Exod. 36. 17.—v 1 Tim. 30. 32. Imol. 26. 21. Jer. 5. 9, 22. & 9. 5. & 14. 10. & 23. 2. Hos. 2. 18. & 5. 13. & 9. 9.—v Jer. 26.—v Ver. 5, 30. Ch. 30. 22, 23.—v Ch. 20. 22. Jer. 5. 19. Exod. 36. 13, 17.—v Ver. 5, 30. Ch. 30. 23. Deut. 18. 9.—v Ver. 24.—v Ver. 2, 4.

ing with other families, the bonds of social compact might be strengthened and extended, so that the love of our neighbour, &c. might at once be felt to be not only a maxim of sound policy, but also a very practicable and easy duty; and thus feuds, divisions, and wars be prevented.

Verse 16. *Thy brother's wife*] This was an illegal marriage, unless the brother died childless. In that case it was not only lawful for her to marry her brother-in-law, but he was obliged by the law, Deut. xxv. 5. to take her to wife.

Verse 18. *A wife to her sister*] Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah: but there is nothing in this law that rendered it illegal to marry a sister-in-law, when her sister was dead; therefore, the text says, *Thou shalt not take her in her life time to vex her*, alluding, probably, to the case of the jealousies and vexations which subsisted between Leah and Rachel; and by which the family peace was so often disturbed. Some think that the text may be so understood as also to forbid polygamy.

Verse 19. *As long as she is put apart*] See the note on chap. xv. ver. 24.

Verse 20. *Thy neighbour's wife*] See the note on Exod. xx. 14.

Verse 21. *Pass through the fire to Molech*] The name of this idol is mentioned for the first time in this place. As the word מֹלֵךְ, or *molec*, signifies king or governor, it is very likely that this idol represented the sun; and more particularly as the fire appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the semen humanum, was offered on the fire to this idol. 2. Others think that the children were actually made a burnt-offering to him. 3. But others suppose the children were not burnt, but only passed through the fire, or between two fires, by way of consecration to him. That some were actually burnt alive to this idol, several scriptures, according to the opinion of commentators, seem strongly to intimate, see among others, Psal. cvi.

33. Jerem. vii. 31. and Ezek. xxiii. 37—39. That others were only consecrated to his service by *passing between two fires*, the rabbins strongly assert; and if Ahaz had but one son, *Hezekiah*, (though it is probable he had others, see 2 Chron. xxviii. 3.) he is said to have passed through the fire to Molech, 2 Kings xvi. 3. yet he succeeded his father in the kingdom, chap. xviii. 1. therefore this could only be a consecration; his idolatrous father intending thereby to initiate him early into the service of this demon. See the note on chap. xx. 2.

Verse 22. *With mankind*] This abominable crime, frequent among the Greeks and Romans, as well as the Canaanites, may be punished with death in this country.

Verse 23. *With any beast*] This abomination is also punishable with death, by the laws of this country.

A woman stand before a beast] That this was often done in Egypt, there can be no doubt; and we have already seen from the testimony of Herodotus, that a fact of this kind actually took place while he was in Egypt. See the note on chap. xvii. ver. 7. and xx. 16.

Verse 25. *The land itself vomith out her inhabitants*]

This is a very nervous *prosopopæia*, or *personification*; a figure, by which any part of inanimate nature may be represented as possessing the passions and reason of man. Here the land is represented as an intelligent being, with a deep and refined sense of moral good and evil; information concerning the abominations of the people, is brought to this personified land, with which it is so deeply affected, that a nausea is produced, and it vomits out its abominable and accursed inhabitants. It was natural for the inspired penman to make use of such a figure, as the description he was obliged to give of so many and enormous abominations, must have affected him nearly in the same way, in which he represents the land to be affected.

Verse 30. *Ye shall keep mine ordinance*] The only way to be preserved from all false worship, is seriously to consider and devoutly to observe the ordinances of the true religion. He who in the things of God, goes no farther than he can say, *thus it is written, and thus it becometh me to do,*

CHAPTER XIX.

Exhortations to holiness, and a repetition of various laws, 1, 2. Duty to parents, 3-5. The gleanings of the harvest and vintage to be left for the poor, 9, 10. Against stealing and lying, 11. False swearing, 12. Against defrauding the hireling, 13. Laws in behalf of the deaf and the blind, 14. Against respect of persons in judgment, 15. Against false-bearing, 16. Against hatred and enmity, 17. Against revenge, 18. Against unlawful mixtures in cattle, seeds, and garments, 19. Laws relative to the bondswoman that is betrothed, 20-22. The fruit of the trees of the land not to be eaten for the first three years, 23. But this lawful in the fourth and fifth years, 24, 25. Against eating of blood, and using flesh in the times of mourning, 26. Against prostration, 27. Sabbath to be revered, 30. Against consulting those who are wizards, and have familiar spirits, 31. Respect must be shown to the aged, 32. The stranger shall not be oppressed, 33, 34. They shall keep just measure, weights, and balances, 35, 36. Conclusion, 37.

An. Exod. lxx. 2
Abd. or Nica.

AND THE LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, * Ye shall be holy: for I the LORD your God *am* holy.

3 * Ye shall fear every man his mother, and his father, and * keep my sabbaths: I *am* the LORD your God.

4 * Turn ye not unto idols, * nor make to yourselves molten gods: I *am* the LORD your God.

5 And * if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire,

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And * when ye reap the harvest of your land, ye shall not wholly reap the corners of

thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 * Ye shall not steal, neither deal falsely, * neither lie one to another.

12 And ye shall not * swear by my name falsely, * neither shalt thou profane the name of thy God: I *am* the LORD.

13 * Thou shalt not defraud thy neighbour, neither rob him: * the wages of him that is hired, shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, * nor put a stumblingblock before the blind, but shalt * fear thy God: I *am* the LORD.

15 * Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 * Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou * stand against the blood of thy neighbour: I *am* the LORD.

17 * Thou shalt not hate thy brother in thine heart: * thou shalt in any wise rebuke thy neighbour, * and not suffer sin upon him.

18 * Thou shalt not avenge, nor bear any grudge against the children of thy people, * but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: * thou shalt not sow thy field with mingled seed:

Exod. 11. 44. & 20. 7. 28. 1. 16. & 2. Exod. 20. 12. & 21. 13. & 22. 15. & 23. 1. 1. Cor. 10. 14. 1. John 5. 31. & Exod. 34. 17. Deut. 27. 15. & 32. 16. & 33. 22. Deut. 24. 19, 20, 21. Ruth 2. 15, 16. & Exod. 20. 15. & 22. 1, 7, 18. & 12. & 13. & 2. Eph. 4. 25. Col. 3. 4. & Exod. 20. 7. Ch. 6. 2. Deut. 11. 11. Matt. 5. 33. James 5. 12. & Ch. 15. 31. & Eccles. 10. 12. 1. Tim. 4. 6. & Deut. 24. 14, 15. & Matt. 5. 4. & 1. James 5. 4. & Deut. 27. 18. Rom. 14. 13. & 1. Ver. 32. Ch. 17. Gen. 22. 18. Eccles. 7. 1. 1. Pet. 2. 17. & Exod. 22. 2. Deut. 1. 17. & 15. 18. & 27. 17. & 32. 1. Prov. 21. 23. James 2. 9.

Exod. 22. 1. Ps. 15. 2 & 20. 20. Prov. 11. 12. & 22. 12. Eccl. 2. 9. & Exod. 22. 1. 1. Kings 10. 13. Matt. 23. 60, 61. & 27. 4. & 1. John 2. 9. 1. Tim. 5. 15. & Eccles. 10. 12. Matt. 18. 15. Luke 17. 3. Gal. 5. 1. Ephes. 5. 11. 1. Tim. 5. 20. 2. Tim. 4. 2. Tit. 1. 12. & 2. 15. & 1. Cor. 10. 14. & 1. John 1. 22. & 1. James 5. 4. & 1. Tim. 4. 6. & Deut. 24. 14, 15. & Matt. 5. 4. & 1. James 5. 4. & Deut. 27. 18. Rom. 14. 13. & 1. Ver. 32. Ch. 17. Gen. 22. 18. Eccles. 7. 1. 1. Pet. 2. 17. & Exod. 22. 2. Deut. 1. 17. & 15. 18. & 27. 17. & 32. 1. Prov. 21. 23. James 2. 9.

is never likely to receive a false creed, nor perform a superstitious act of worship.

1. How true is that word, *The law of the Lord is perfect*; in a small compass, and yet in a most minute detail, it comprises every thing that is calculated to instruct, direct, convince, correct, and fortify the mind of man. Whatever has a tendency to corrupt, or injure man, that, it forbids; whatever is calculated to comfort him, promote and secure his best interests, that, it commands. It takes him in all possible states, views him in all connexions, and provides for his present and eternal happiness.

2. As the human soul is polluted, and tends to pollution, the great doctrine of the law is *holiness to the Lord*: this it keeps invariably in view, in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself*. This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in all them who believe: for *Christ is the end of the law for righteousness, to them that believe*. Reader, magnify God for his law, for by it is the knowledge of sin: and magnify him for his Gospel, for by this is the cure of sin. Let the law be thy school-master to bring thee to Christ, that thou mayest be justified by faith; and that the righteousness of the law may be fulfilled in thee, and that thou mayest walk, not after the flesh, but after the Spirit.

NOTES ON CHAPTER XIX.

Verse 3. *Ye shall fear every man his mother, &c.* Ye shall have the profoundest reverence and respect for them. See the notes on Gen. xlviii. 12. and on Exod. xx. 8. and 12.

Verse 4. *Turn ye not unto idols* אִלִּים *ilim*, literally *nothing*; and to this St. Paul seems to allude, 1 Cor. vii. 4. where he says, *we know that an idol is nothing in the world*.

Verse 5. *Peace-offerings* See the notes at the conclusion of ch. vii.

Verse 7. *If it be eaten on the third day* See the note, chap. vii. 15.

Verse 9. *When ye reap the harvest* Liberty for the poor to glean both the corn-fields and vineyards, was a divine institution among the Jews; for the whole of the Mosaic dispensation breathed, like the Christian, love to God, and benevolence to man. The poor in Judea were to live by

gleanings from the corn-fields and vineyards. To the honour of the public and charitable spirit of the English, this merciful law is, in general, as much attended to, as if it had been incorporated with the Gospel.

Verse 11. *Ye shall not steal, &c.* See the notes on Exod. xx.

Verse 13. *The wages—shall not abide with thee all night* For this plain reason, it is the support of the man's life and family; and they need to expend it as fast as it is earned.

Verse 14. *Thou shalt not curse the deaf* Or *speak evil* of him, because he cannot hear, and so cannot vindicate his own character.

Nor put a stumbling-block before the blind He who is capable of doing this, must have a heart eased with cruelty. The spirit and design of these precepts are, that no man shall, in any case, take advantage of the ignorance, simplicity, or inexperience of his neighbour; but in all things, do to his neighbour, as he would, on a change of circumstances, that his neighbour should do to him.

Verse 16. *Thou shalt not go up and down as a tale-bearer* רַבִּי *raci*, signifies a trader, a pedlar, and is here applied to the person who travels about dealing in scandal and calumny, getting the secrets of every person and family, and retelling them wherever he goes. A more despicable character exists not: such a person is a pest to society, and should be exiled from the habitations of men.

Neither shalt thou stand against the blood, &c. Thou shalt not be a false witness; because by such testimony the blood, the life of an innocent man may be endangered.

Verse 17. *Thou shalt not hate thy brother* Thou shalt not only not do him any kind of evil, but thou shalt harbour no hatred in thy heart towards him. On the contrary, *thou shalt love him as thyself*, ver. 18. Many persons suppose, from misunderstanding our Lord's words, John xlii. 34. *a new commandment give I unto you, that ye love one another, &c.* that loving our neighbour as ourselves, was first instituted under the Gospel. This verse shows the opinion to be unfounded, but to love another as Christ has loved us, i. e. *to lay down our lives for each other*, is certainly a new commandment: we have it simply on the authority of Jesus Christ alone.

And not suffer sin upon him If thou see him sin, or know him to be addicted to any thing by which the safety of his soul is endangered, thou shalt mildly and affection-

* neither shall a garment mingled of linen and woollen, come upon thee.

20 And whosoever lieth carnally with a woman, that is a bondmaid, * betrothed to a husband, * and not at all redeemed, nor freedom given her; * she shall be scourged; * they shall not be put to death, because she was not free.

21 And * he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him, with the ram of the trespass-offering, before the LORD, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

* Deut. 22. 11.—w Or, abused by any.—x Heb. reproached by, or, for man, y Or, they.—a Heb. they shall be a scourging.—b Ch. 15. & 6. & 6.—c Heb. holiness of prisons to the LORD.

ately reprove him, and by no means permit him to go on without counsel and advice, in a way that is leading him to perdition. In a multitude of cases, timely reproof has been the means of saving the soul. Speak to him *privately* if possible; if not, write to him in such a way, that himself *alone* shall see it.

Verse 19. *Gender with a diverse kind*] These precepts, taken literally, seem to imply that they should not permit the *horse* and the *she-ass*, nor the *he-ass* and the *cow*, (as they do in the east) to couple together: nor sow different kinds of *seeds* in the same *field* or *garden*: nor have garments of *silk* and *woollen*; *cotton* and *silk*; *linen* and *wool*, &c. And if all these were forbidden, there must have been some moral reason for the prohibitions, because, domestic economy *required* several of these mixtures; especially those which relate to *seeds* and *clothing*. With respect to heterogeneous mixtures among *cattle*, there is something very unnatural in it: and it was probably forbidden, to prevent excitements to such unnatural lusts, as those condemned in the preceding chapter, ver. 22, 23. As to *seeds*, in many cases it would be very improper to sow different kinds in the same plot of ground. It would be imprudent to sow *oats* and *wheat* together; the latter would be *injured*, the former *ruined*. The *turnip* and *carrot* would not succeed conjointly, where either of them separately would prosper, and yield a good crop; so we may say of many other kinds of *seeds*; and if this be all that is intended, the counsels are prudent, agricultural maxims. As to different kinds of *garments*, such as the *linsey woolsey*, the prohibition here might be intended as much against *pride* and *vanity*, as any thing else: for it is certain that both these articles may be so manufactured in conjunction, as to minister to pride, though in general, the *linsey woolsey*, or *drugget*, is the clothing of the *poor*. But we really do not know what the original word *maye shdatnez*, which we translate *linen* and *woollen*, means; it is true that in Deut. xxii. 11. where it is again used, it seems to be explained by the words immediately following, *Thou shalt not wear a garment of divers sorts, as of linen and woollen together*; but this may as well refer to a garment made up of a sort of patch-work, differently coloured and arranged, for pride and for show. A folly of this kind prevailed anciently in this very land; and I shall give a proof of it, taken from a sermon against *luxury in dress*, composed in the *fourteenth* century.

"As to the first sinne in superfluitie of clothing, soche that maketh it so dere, to the harme of the peple, not only the cost of enbrauder, the disguised endenting, or barring, ounding, paling, winding or bending and semblaible wast of clothe in vanitie. But there is also the costlewe furring in ther gounes, so moche pounsing of chesel, to make holes; so moche dagging with sheres forth; with the superfluitie in length of the forsaid gounes,—to grete damage of pore folke.—And more over—they shewe through disguising, in departing of ther hosen in *white* and *red*, semeth that halfe ther members were slain. They departe ther hosen into other colours, as is *white* and *blewe*, or *white* and *blacke*, or *blacke* and *red*, and so forth; than semeth it as by variance of colour, that the halfe part of ther members ben corrupt by the fire of saint Anthony, or by canker, or other suche mischaunce." *The Parson's Tale* in Chaucer, p. 196. *Urry's* edition. The reader will pardon the antiquated spelling.

"What could exhibit," says Dr. Henry, "a more fantastical appearance than an English beau of the 14th century? He wore long pointed shoes, fastened to his knees by gold or silver chains; *hose* of one colour on the one leg, and of another colour on the other: short breeches, which did reach to the middle of his thighs—a coat, the one half

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of:

24 But in the fourth year, all the fruit thereof shall be * holy, * to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26 * Ye shall not eat *any thing* with the blood: * neither shall ye use enchantment, nor observe times.

27 * Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

e Deut. 12. 17, 18. Prov. 3. 9.—d Ch. 17. 10, &c. Deut. 12. 23.—e Deut. 18. 10. 11, 14. 1 Sam. 15. 23. 2 Kings 17. 17. & 21. & 2 Chron. 33. & Mal. 3. 5.—f Ch. 21. 5. Jer. 9. 25. & 48. 37. Lam. 15. 2.

white, the other half *black*, or *blue*; a long beard, a silk hood, buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c. and sometimes ornamented with gold and precious stones." This dress was the height of the mode in the reign of King Edward III.

Something of the same kind seems to have existed in the *patriarchal times*, witness the coat of many colours, made by Jacob for his son Joseph. See the note on Gen. xxxvii. 3. Concerning these different mixtures, much may be seen in the *Mishna*, Tract. *Kilaim*, and in *Ainsworth* and *Calmet* on this place.

Verse 20. *A woman that is a bondmaid*] Had she been *free*, the law required that she should be put to death, see Deut. xxii. 24. but as she was a *slave*, she is supposed to have less self-command, and therefore less guilt—but as it is taken for granted, she did not make resistance, or did consent, she is to be *scourged*, and the man is to bring a *ram* for a *trespass-offering*.

Verse 23. *Three years shall it be as uncircumcised*] I see no great reason to seek for mystical meanings in this prohibition. The fruit of a young tree cannot be good; for not having arrived at a state of maturity, the juices cannot be sufficiently elaborated, to produce fruit excellent in its kind. The Israelites are commanded not to eat of the fruit of a tree till the fifth year after its planting—in the three first years, the fruit is unwholesome; in the *fourth* year the fruit is holy, it belongs to God, and should be consecrated to him, ver. 24. And in the *fifth*, and afterward, the fruit may be employed for common use, ver. 25.

Verse 26. *Neither shall ye use enchantments*] *לֹא תִשְׁתַּחֲשֹׁהוּ* *lo tenacheshu*. Conjecture itself can do little towards a proper explanation of the terms used in this verse. *נחש* *Nachash*, in Gen. iii. 1. we translate *serpent*, and with very little propriety—but though the word may not signify a serpent in that place, it has that signification in others. Possibly, therefore, the superstition here prohibited, may be what the Greeks called *Ophiomanteia*, or divination by serpents.

Nor observe times] *לֹא תִשְׁתַּחֲשֹׁהוּ* *lo tenacheshu*, ye shall not *divine by clouds*, which was also a superstition much in practice among the heathens; as well as divination by the *flight of birds*. What these prohibitions may particularly refer to, we know not. See the notes on Gen. xli. 8.

Verse 27. *Ye shall not round the corners of your heads*] This, and the following verse, evidently refer to customs which must have existed among the Egyptians, when the Israelites sojourned in Egypt; and what they were, it is now difficult, even with any probability, to conjecture. *Herodotus* observes, that the Arabs shave, or cut their hair round, in honour of Bacchus, who, they say, had his hair cut in this way, lib. iii. chap. 8. He says also, that the *Macians*, a people of Lybia, cut their hair round, so as to leave a tuft on the top of the head, lib. iv. chap. 175. In this manner the Chinese cut their hair to the present day. This might have been in honour of some idol, and, therefore, forbidden to the Israelites.

The hair was much used in divination among the ancients; and for purposes of religious superstitions, among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the era of the Trojan war. We learn from *Homer*, that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. *Achilles*, at the funeral of *Patroclus*, cut off his golden locks, which his father had dedicated to the river-god *Spercheus*, and threw them into the flood.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary; I am the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards to be defiled by them: I am the LORD your God.

32 Thou shalt rise up before the hoary head,

Ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37. —h Deut. 32. 7. —i Heb. profane. k Ver. 2. Ch. 28. 2. —l Eccles. 5. 1. —m Exod. 22. 18. Ch. 28. 6, 27. Deut. 10. 1. Deut. 22. 7. 1 Chron. 10. 13. Isai. 8. 19. Acts 15. 16.

Σὺς ἀνὴρ ἰσθὶ πυγῆς ἐλπίσιν ἀνέστητο χυτῆρ,
Τὴν δὲ Σπέρχιν ποταμὸν τριφύτλον ὀνομασάν·
Ὀξύς δ' ἄρ' ἔστιν ἰσθμὸς ἐπὶ οὐρανῷ ποταμῷ,
Σπέρχιν, ἄλλως τοὺς γὰρ ποταμὸν ἱπλάσας, κ. τ. λ.

Ilad. l. xxiii. v. 142, &c.

But great Achilles stands apart in prayer,
And from his head divides the yellow hair,
Those curling locks which from his youth he sow'd
And sacred grew to Sperchius' hallowed flood.
Then sighing, to the deep his looks he cast,
And roll'd his eyes around the watery waste.
Sperchius! whose waves in many errors lost,
Delightful roll along my native coast!
To whom we vainly sow'd, at our return,
These locks to fall, and hetaombs to burn—
So sow'd my father, but he sow'd in vain,
No more Achilles sees his native plains;
In that vain hope, these hairs no longer grow,
Patroclus bears them to the shades below.

Pope.

From Virgil we learn, that the topmost lock of hair was dedicated to the infernal gods: see his account of the death of Dido.

Nondum illi flavum Proserpina vertice crinem
Absterget, Stygiusq; caput damnavit eris—
Hunc ego Dido
Sacrum fuisse fero; tuum lato corpore solvo.

Sic ait, et dextra crinem meat. Æneid. l. iv. v. 698.

The sisters had not cut the topmost hair,
Which Proserpine and they can only rear,
Nor made her sacred to the shades below—
This offering to the infernal gods I bear,
Thus while she spoke, she cut the fatal hair.

Dryden.

If the hair was roused, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse.

The corners of thy beard] Probably meaning the hair of the cheek that connects the hair of the head with the beard. This was no doubt cut in some peculiar manner for the superstitious purposes mentioned above; several of our own countrymen wear this said hair, in a curious form; for what purposes they know best. We cannot say precisely, that it is the ancient Egyptian custom revived. From the images and paintings which remain of the ancient Egyptians, we find that they were accustomed to shave the whole hair off their face, except merely that upon the chin; which last they cut off only in times of mourning.

Verse 28. Any cuttings in your flesh for the dead] That the ancients were very violent in their grief, tearing the hair and face, beating the breast, &c. is well known: Virgil represents the sister of Dido, "tearing her face with her nails, and beating her breasts with her fists."

Unguis ora soror fœdare, et pectora pugnis.
Æn. l. iv. v. 672.

Nor print any marks upon you] It was a very ancient, and a very general custom, to carry marks on the body in honour of the object of their worship. All the castes of the Hindoos, bear on their foreheads, or elsewhere, what are called the sectarian marks, which not only distinguish them in a civil, but also in a religious point of view, from each other.

Most of the barbarous nations lately discovered, have their faces, arms, breasts, &c. curiously carved, or tattooed, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c. in honour of different idols—and to this the inspired penman alludes, Rev. xiii. 16, 17. xiv. 9. 11. xv. 2. xvi. 2. xix. 20. xx. 4. where false worshippers are represented as receiving in their hands, and in their forehead, the marks of the beast. These were called σημεῖα, *stigmata*, among the Greeks, and to these St. Paul refers, when he says, I bear about in my body the marks (*stigmata*) of the Lord Jesus, Gal. vi. 17. I have seen several cases where persons have got the figure of the cross, the Virgin Mary, &c. made on their arms, breasts, &c. the skin being first punctured, and then a blue colouring matter rubbed in, which is never afterward effaced. All these were done for superstitious purposes; and to such things probably, the prohibition in this verse refers. Calmet on this verse gives several examples.

Verse 29. Do not prostitute thy daughter] This was a very frequent custom, and with examples of it, writers of antiquity abound. The Cyprian women, according to

and honour the face of the old man, and fear thy God: I am the LORD.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

34 But the stranger that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just Balances, just Weights, a just

Prov. 30. 35. 1 Tim. 5. 1. —a Ver. 14. —p Exod. 28. 21. & 28. 3. —q Or, oppress. r Exod. 12. 42. —s Deut. 10. 18. —t Ver. 15. —u Deut. 25. 13. Prov. 11. 1. & 16. 11. & 20. 10. —v Heb. stones.

Justin, gained that portion which their husbands received with them at marriage, by previous public prostitution. And the Phœnicians, according to Augustin, made a gift to Venus of the gain acquired by the public prostitution of their daughters, previously to their marriage. *Veneri donum dabant, et prostitutiones florum antequam funderent eas viris.* De Civit. Dei, lib. xviii. c. 6. And see Calmet.

Verse 31. Regard not them that have familiar spirits] The Hebrew word מַכַּח, probably signifies a kind of *engastrymythi*, or *ventriloquist*; or such as the Pythoness mentioned Acts xvi. 16, 18. persons who, while under the influence of their demon, became greatly inflated, as the Hebrew word implies, and gave answers in a sort of phrenzy. See a case of this kind in Virgil, *Æneid* l. vi. v. 46, &c.

—Deus ecce, Deus! cui talia fandi
Arta forma, subdolo non vultus, non color unguis,
Non comæ monstra comæ: sed pectus phœniam
Et talis fœra corda tument: majorque videri,
Nec mortales sonant: afflata est manibus quando
Jam propiora Dei.

I feel the God, the rushing God, she cries,
While yet she spoke, enlarg'd her features grew,
Her colour chang'd, her locks dishevelled flew,
The heavenly tumult reign'd in every part,
Pants in her breast, and swells her rising heart;
Still swelling to the sight, the priestess glow'd,
And heav'd impatient of the incumbent God.

Pia.

Neither seek after wizards] יִדְּוִים *yidv'im*, the wise, or knowing ones, from יָדַע, to know or understand; called wizard, in Scotland, wise or cunning man in England; and hence also the wise woman, the white witch. Not only all real dealers with familiar spirits, or necromantic or magical superstitions, are here forbidden; but also all pretenders to the knowledge of futurity, fortune-tellers, astrologers, &c. &c. To attempt to know what God has not thought proper to reveal, is a sin against his wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him hope, the expectation of future good, in its place. See the note on Exod. xxii. 18.

Verse 32. Before the hoary head] See the note on Gen. xlviii. 12.

Verse 33. If a stranger sojourn] This law to protect and comfort the stranger, was at once humane and politic. None is so desolate as the stranger, and none needs the offices of benevolence and charity more: and we may add, that he who is not affected by the desolate state of the stranger, has neither benevolence nor charity. It was politic to encourage strangers, as, in consequence, many came not only to sojourn, but to settle among the Jews; and thus their political strength became increased; and many of these settlers became at least *proselytes of the gate*, if not *proselytes of the covenant*, and thus got their souls saved. Hence humanity, sound policy, and religion, said, *rex non the stranger; thou shalt love him as thyself.* The apostle makes use of a strong argument to induce men to hospitality toward strangers. *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares*, Heb. xiii. 2. Moses also uses a powerful motive; *ye were strangers in the land of Egypt.* The spirit of the precept here laid down, may be well expressed in our Lord's words: *Do unto all men as ye would they should do unto you.*

Verse 35. Ye shall do no unrighteousness] Ye shall not act contrary to the strictest justice in any case; and especially in the four following, which, properly understood, comprise all that can occur between a man and his fellow. 1. JUDGMENT in all cases that come before the civil magistrate—he is to judge and decide according to the law. 2. MEYER-YARD, מִסֵּד *bamisadda*, in measures of length and surface, such as the reed, cubit, foot, span, hand's-breadth, among the Jews; or ell, yard, foot, and inch, among us. 3. WEIGHT, מִכְּסֵּה *ba-mishekal*, in any thing that is weighed; the weights being all according to the standards kept for the purpose of trying the rest, in the

Ephah, and a just Hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

37 * Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

CHAPTER XX.

Of giving seal to Molech, and the punishment of this crime, 1-5. Of committing wizardry, &c. 6-9. Of disrespect to parents, 9. Of adultery, 10. Of incestuous mixtures, 11, 12. Bestiality, 13-15. Different cases of incest and uncleanness, 17-21. Exhortations and prohibitions, 22-24. The difference between clean and unclean animals to be carefully observed, 25. The Israelites are separated from other nations, that they may be holy, 26. A repetition of the law against wizards, and them that have familiar spirits, 27.

An. Exod. 12. 2.
Akk. or Nissan.

AND the LORD spake unto Moses, saying,

2 ¶ * Again thou shalt say to the children of Israel, * Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones.

3 And * I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to * defile my sanctuary, and * to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and * kill him not;

5 Then * I will set my face against that man, and * against his family, and will cut him off, (and all that * go a whoring after him, to commit whoredom with Molech,) from among their people.

¶ Ch. 12. 4. & Deut. 1. 6. & 5. 1. & 6. 25. - x. Ch. 18. 21. - y. Ch. 18. 21. Deut. 12. 21. & 13. 10. 3 Kings 17. 17. & 23. 10. 9 Chron. 33. 6. Jer. 7. 31. & 32. 35. Ezek. 20. 30. 31. - a. Ch. 17. 14. - a. Ezek. 5. 11. & 23. 35. 26. - b. Ch. 15. 21. - c. Deut. 17. 2. 2. 5. - d. Ch. 17. 16. - e. Exod. 22. 5. - f. Ch. 17. 7. - g. Ch. 10. 31. - h. Ch. 11. 44. & 15. 2. 1 Pet. 1. 16.

sanctuary, as appears from Exod. xxx. 13. 1 Chron. xxiii. 29. these weights were the *talent, shekel, barley-corn*, &c. 4. MEASURE, כִּסְיוֹר *ba-measrah*, from which we derive our term. This refers to all measures of capacity, such as the *homer, ephah, seah, hin, omer, kab, and log*. See all these explained, Exod. xvi. 16.

Verse 36. *Just balances*] *Scales, stockyard*, &c. *Weights*, מִשְׁכָּל *abemim, stones*, as the weights appear to have been originally formed out of stones.—*Ephah, hin*, &c. see before.

Verse 37. *Ye shall observe all my statutes*] *יְרֵךְ עֲשֵׂה*, from *pr chak*, to describe, mark, or trace out—the righteousness which I have described, and the path of duty which I have traced out. *Judgments*, *דְּבָרֵי מִשְׁפָּטָאִי* from *shaphat*, to discern, determine, direct, &c. that which Divine wisdom has discerned to be best for man, that he has determined shall promote his best interests; and that he has directed him conscientiously to use. See the note on chap. xxvi. 15.

1. MANY difficulties occur in this very important chapter; but they are such only to us; for there can be no doubt of their having been perfectly well known to the Israelites, to whom the precepts contained in this chapter were given. Considerable pains however have been taken to make them plain, and no serious mind can read them without profit.

2. The precepts against injustice, fraud, slander, enmity, &c. &c. are well worth the notice of every Christian; and those against superstitious usages, are not less so; and by these last we learn, that having recourse to *astrologers, fortune-tellers*, &c. to get intelligence of lost or stolen goods; or to know the future events of our own lives, or those of others, is highly criminal in the sight of God. Those who have recourse to such persons, renounce their baptism, and in effect renounce the *providence*, as well as the *word of God*.

3. The precepts of humanity and mercy, relative to the *poor, the hireling, and the stranger*, are worthy of our most serious regard. Nor are those which concern *weights and measures*, traffic, and the whole system of commutative justice, less necessary to be observed for the comfort and benefit of the *individual*, and the safety and prosperity of the *state*.

NOTES ON CHAPTER XX.

Verse 2. *That giveth any of his seed unto Molech*] To what has been said in the note on chap. xviii. 21. we may add, that the rabbins describe this idol (who was probably a representative or emblematical personification of the

6 ¶ And * the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ * Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.

8 * And ye shall keep my statutes, and do them: * I am the Lord which sanctify you.

9 ¶ * For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; * his blood shall be upon him.

10 And * the man that committeth adultery with another man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ * And the man that lieth with his father's wife, hath uncovered his father's nakedness; both of them shall surely be put to death; their blood shall be upon them.

12 * And if a man lie with his daughter-in-law, both of them shall surely be put to death: * they have wrought confusion: their blood shall be upon them.

13 ¶ * If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 ¶ * And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

1 Ch. 12. 37. - t. Exod. 31. 12. Ch. 21. 9. Ezek. 37. 23. - i. Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Matt. 15. 4. - u. Ver. 11. 12, 13, 14, 27. 3 Sam. 1. 16. - v. Ch. 16. 20. Deut. 22. 23. John 8. 4. 5. - w. Ch. 18. 5. Deut. 27. 23. - x. Ch. 18. 13. 9. Ch. 18. 23. - y. Ch. 18. 22. Deut. 23. 17. See Gen. 15. 5. Judges 18. 22. - a. Ch. 15. 17. Deut. 27. 23. -

solar influence) as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him, was put in his arms and roasted to death. Others say, that the idol, which was hollow, was divided into seven compartments within; in one of which they put *flour*, in the second *turtle-doves*, in the third an *eagle*, in the fourth a *ram*, in the fifth a *calf*, in the sixth an *ox*, and in the seventh a *child*, which (by heating the statue on the outside) were all burnt alive together. I question the whole truth of these statements, whether from Jewish or Christian rabbins. There is no evidence of all this in the Sacred Writings. And there is but presumptive proof, and that not very strong, that human sacrifices were at all offered to Molech by the Jews. The *passing through the fire*, so frequently spoken of, might mean no more than a simple rite of consecration to the service of this idol. Probably a kind of ordeal was meant, the persons passing suddenly through the flame of a large fire, by which, though they might be burnt or scorched, yet they were neither killed or consumed.—Or they might have passed between two large fires, as a sort of purification. See the note on ver. 14. and on chap. xviii. 21.

Verse 6. *Familiar spirits*] See the note on chap. xix. 31. and Exod. xxii. 18.

Verse 9. *Curseth his father or his mother*] See the notes on Gen. xlviii. 12. Exod. xx. 12. He who conscientiously keeps the fifth commandment, can be in no danger of this judgment. The term *יָקָלָה* *yakaleh*, signifies not only to curse but to speak of a person contemptuously and disrespectfully; to make light of: so that all speeches which have a tendency to lessen our parents in the eyes of others, or to render their judgment, piety, &c. suspected and contemptible, may be here included: though the act of cursing, or of treating the parent with injurious and opprobrious language, is that which is particularly intended.

Verse 10. *Committeth adultery*] To what has been said in the note on Exod. xx. 14. we may add, that the word *adultery* comes from the Latin *adulterium*, which is compounded of *ad*, to or with, and *alter*, another, or according to Minahien, of *ad alterius thorum*, he that approaches to another man's bed.

Verse 12. *They have wrought confusion*] See ch. xviii. and especially the note on ver. 6.

Verse 14. *They shall be burnt with fire*] As there are worse crimes mentioned here, see verses 11. and 17. where the delinquent is ordered simply to be put to death; or to

15 ¶ And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ¶ And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 ¶ And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ¶ And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inhe-

rit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

27 ¶ A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

CHAPTER XXI.

The priests shall not mourn for the dead, except for near relatives, such as mother, father, son, daughter, and sister, 1-4. They shall not shave their heads nor beards, nor make any cuttings in the flesh, because they are holy unto God, 5, 6. A priest shall not marry a woman who is a whore, prostitute, or divorced from her husband, 7, 8. Of the priest's daughter who produces herself, 9. The high priest shall not uncover his head, or rend his clothes, 10. nor go in unto a dead body, 11. nor go out of the sanctuary, 12. Of his marriage and offspring, 13-16. No person shall be made a priest, that has any blemish, nor shall any person with any of the blemishes mentioned here, be permitted to officiate in the worship of God, 16-24.

AND the LORD said unto Moses, ^{An. Exod. 19. 2. Abol. or Moun.} Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

1 Ch. 18. 28. Deut. 37. 21. a Ch. 18. 9. Deut. 27. 22. See Gen. 20. 12. v Ch. 18. 10. See Ch. 15. 16. w Heb. made naked. x Ch. 18. 12. 13. y Ch. 18. 6. z Ch. 18. 14. a Ch. 18. 16. b Heb. a separation. c Ch. 18. 32. d 18. 37. e Ch. 18. 35. 36. f Ch. 18. 3. 24. 30. g Ch. 18. 27. Deut. 9. 5. g Exod. 3. 17. & 6. 8. h Ver. 24. Exod. 19. 5. & 20. 16. Deut. 7. 6. & 14. 2. 1 Kings 6. 53.

be cut off, it is very likely that the crime mentioned in this verse, was not punished by burning alive; but by some kind of branding, by which they were ever after rendered infamous. I need not add, that the original *ba-esh yishrephu*, may, without violence to its grammatical meaning, be understood as above, though in other places, it is certainly used to signify a consuming by fire. But the case in question requires some explanation; it is this, a man marries a wife, and afterward takes his mother-in-law, or wife's mother, to wife also: now for this offence, the text says, all three shall be burnt with fire; and this is understood as signifying, that they shall be burnt alive. Now the first wife, we may safely presume, was completely innocent, and was legally married: for a man may take to wife the daughter, if single; or the mother, if a widow: and in neither of these cases, can any blame attach to the man or the party he marries; the crime therefore lies in taking both. Either, therefore, they were all branded as infamous persons, and this certainly was severe enough, in the case of the first wife; or the man and the woman taken last, were burnt; but the text says, both *he and they*, therefore we should seek for another interpretation of *they shall be burnt with fire*, than that which is commonly given.—Branding with a hot iron, would certainly accomplish every desirable end, both for punishment and prevention of the crime; and because the Mosaic laws are so generally distinguished by humanity, it seems to be necessary to limit the meaning of the words as above.

Verse 16. *If a woman approach unto any beast*] We have the authority of one of the most eminent historians in the world, Herodotus, to say, that this was a crime not unknown in Egypt; yea, that a case of this nature actually took place while he was there. *Εἰς τὴν αἰὶν τὴν Νίλῳ τούτῳ ἐστὶν ἰσχυρὸν τὸ νόμιμον, ὅτι οὐκ ἔστιν ἀναπόστολον. Τούτῳ ἐστὶν ἐκείνῃς ἀνθρώποις ἀντιπρὸς.* Herod. in Euterp. p. 108. Edit. Gale. Lond. 1679. "In this district, within my own recollection, this portentous business took place; a goat coupled so publicly with a woman that every person knew it, &c." After this, need we wonder that God should have made laws of this nature, when it appears, these abominations were not only practised among the Egyptians, but were parts of a superstitious religious system. This one observation will account for many of

those strange prohibitions which we find in the Mosaic law: others, the reasons of which are not so plain, we should see the propriety of, equally, had we ampler historic records of the customs that existed in that country.

Verse 22. *The land whither I bring you to dwell therein, spue you not out*] See this energetic prosopopoeia explained in the note on chap. xviii. 25. From this we learn, that the cup of the iniquities of the Canaanitish nations was full; and that consistently with the divine justice, they could be no longer spared.

Verse 24. *A land that floweth with milk and honey*] See this explained, Exod. iii. 8.

Verse 25. *Between clean beasts and unclean*] See the notes on chap. xi.

Verse 27. *A familiar spirit*] A spirit or demon which by magical rites, is supposed to be bound to appear at the call of his employer. See the notes on Gen. xii. 8. Exod. vii. 11, 22, and 25. and on chap. xix. 31.

From the accounts we have of the abominations both of Egypt and Canaan, we may blush for human nature; for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in principle and detestable in practice. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed Law of God; and life and immortality been brought to light by the Gospel among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a divine revelation, without which, man, even in his best estate, differs little from the brute.

NOTES ON CHAPTER XXI.

Verse 1. *There shall none be defiled for the dead*] No priest shall assist in laying out a dead body; or preparing it for interment. Any contact with the dead was supposed to be of a defiling nature, probably because putrefaction had then taken place; and animal putrefaction was ever held in detestation by all men.

Verse 4. *A chief man among his people*] The word *בַּיִת* *badl* signifies a master, chief, husband, &c. and is as variously translated here. 1. He being a chief among the people, it would be improper to see him in such a state of humiliation as mourning for the dead necessarily implies. 2. Though a husband, he shall not defile himself even for

5 • They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer; therefore they shall be holy.

7 ¶ They shall not take a wife *that is* a whore, or profane; neither shall they take a woman *put away* from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: * for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ *And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and ^a that is consecrated to put on the garments, ^b shall not uncover his head nor rend his clothes ;*

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother ;

12^d Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13 ¶ And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or a harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among
his people: for I the LORD do sanctify him.

16 ¶ And the Lord spake unto Moses, saying,
17 Speak unto Aaron, saying, Whosoever he

be of thy seed in their generations, that hath
any blemish, let him not ^b approach to offer the
ⁱ bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^t superfluous;

19 Or a man that is broken-footed, or broken-handed;

20 Or ^o crooked-backed, or ¹ a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or ^m hath his stones broken:

21 No man that hath a blemish, of the seed

* Ch. 18, 27, 28. Deut. 14, 1. Ezek. 44, 20.—† Ch. 18, 21. & 19, 12.—‡ Ch. 3, 11.
 † Ezek. 44, 22.—‡ See Deut. 24, 1, 2.—§ Ch. 20, 7, 8.—¶ Gen. 28, 24.—‡ Exod. 29,
 29, 30. Ch. 8, 13. & 16, 32. Numb. 35, 25.—‡ Exod. 28, 2. Ch. 16, 32.—‡ Ch. 10, 6.

the death of a wife, because the anointing of his God is upon him. But the first sense appears to be the best.

Verse 5. *They shall not make baldness*] See the note on chap. xix. 27. It is supposed that these things were particularly prohibited; because used superstitiously by the Egyptian priests, who, according to *Herodotus*, shaved the whole body every third day, that there might be no uncleanness about them when they ministered in their temples. This appears to have been a general custom among the heathen. In the book of Baruch, chap. vi. ver. 31. the priests of Babylon are represented *sitting in their temples, with their clothes rent, and their heads and beards shaven, and having nothing upon their heads*. Every person knows the *tonsure* of the Catholic priests. Should not this be avoided as an approach to a heathenish custom?

Verse 7. That is a *whore*] A prostitute;—though even reclaimed.

Profane] A heathen, or one who is not a cordial believer in the true God.

Put away from her husband] Because this very circumstance might lead to suspicion that the priest and the divorced woman might have been improperly connected before.

Verse 9. *She shall be burnt with fire*] Probably not burnt alive; but strangled first, and then burnt afterward. Though it is barely possible that some kind of branding may be intended.

Verse 10. He that is *the high priest!* This is the first place where this title is introduced: the title is very emphatic, *הַכֹּהֵן הַגָּדוֹל* *ha-kohen ha-gadol*, *that priest the great one*. For the meaning of *ha kohen*, see the note on Gen. xiv. 18. As the chief or high priest was a representative of our blessed Lord, therefore *he* was required to be especially holy; and he is represented as God's *king* among the people.

Verse 12. *The crown of the anointing oil*—is upon him.] By his office the priest represented Christ in his sacrificial character. By his anointing, the prophetic influence; and by the crown, the regal dignity of our Lord.

Verse 13. *He shall take a wife in her virginity.*] נְחִילָה *nehuliyah*. This is a full proof that נְחִילָה *nehuliyah*, is the proper Hebrew term for a *virgin*; from the emphatic root נָחַל *bathal*, to *separate*; because such a person was in her *separate* state, and had never been in any way united to man.

Verse 17. *Whosoever*—hath any blemish, let him not approach to offer the bread of his God.] Never was a wiser, a more rational, and a more expeditious law enacted relative to sacred matters. The man who ministers in holy things, who professes to be the interpreter of the will of God, should have nothing in his *person*, nor in his *manner*, which cannot contribute to render him respectable in the eyes of those to whom he ministers. If, on the contrary, he has any *personal defect*, any thing that may render him contemptible or despicable, his usefulness will be greatly injured, if not entirely prevented. If, however, a man have received any *damage* in the work of God, by

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o Numb. 19. 14. See Ver. 1. 2.—d Ch. 10. 7.—e Exod. 23. 38. Ch. 8. 9, 12, 30.
f Ver. 7. Exod. 44. 22.—g Ver. 8.—h Ch. 10. 3. Numb. 16. 5. Ps. 64. 4.—i Or,
food. Ch. 8. 11.—k Ch. 22. 23.—l Or, *too slender*.—m Deut. 23. 1.

persecution, or otherwise, his scars are honourable, and will add to his respectability. But if he be received into the ministry with any of the blemishes specified here, he never will, and never can, have that respect which is essentially necessary to secure his usefulness. Let no man say this is a part of the *Mosaic law*, and we are not bound by it. It is an eternal law, founded on *reason, propriety, common sense, and absolute necessity*. The priest, the prophet, the Christian minister, is the representative of *Jesus Christ*—let nothing in his *person, carriage, or doctrine*, be unworthy of the personage he represents. A *deformed person*, though consummate in diplomatic wisdom, would never be employed as an ambassador, by any enlightened court, if any fit person, unblemished, could possibly be procured.

Verse 18. *A blind man* i. e. in *one eye*; for he that *was* utterly blind could not possibly be employed in such a service. *A flat nose*, like that of an *ape*; so the best versions;—*any thing superfluous*; such as six fingers, six toes, &c.

Verse 19. *Broken-footed, or broken-handed*] Club-footed, bandy-legged, &c. or having the ankle, wrist, or fingers, dislocated.

Verse 20. *Crooked-backed*] Hunch-backed or gibbous; a *dwarf*, *ḥīḏā*, a person too *short* or too *thin*, so as to be either particularly observable, or ridiculous in his appearance.

A blemish in his eye] A protuberance on the eye, observable spots or suffusions.

Scurvy or scabbed] A bad habit of body, evidenced by scorbutic or scrofulous affections.

Stones broken] Is ruptured?—an infirmity which would render him incapable of fulfilling the duties of his office, which might be often very fatiguing.

In the above list of blemishes, we meet with some that might render the priest *contemptible* in the eyes of men, and be the means of leading them not only to despise the *man*, but to despise the *ministry* itself: and we meet with others that would be a very great *impediment* in the discharge of his ministerial duties, and therefore any person thus blemished, is by this law precluded from the ministry.

The blemishes here enumerated, have been considered by some in an allegorical point of view, as if only referring to the necessity of moral purity; but although *holiness of heart*, and *righteousness of life*, be essentially necessary in a minister of God, yet an absence of the defects mentioned above, is, I fully believe, what God intends there; and for the reasons too, which have been already advanced. It must however be granted, that there have been some eminent divines who have been deformed; and some with certain blemishes have been employed in the Christian ministry, and have been useful. The Mosaic rule, however, will admit of but few exceptions, when even examined according to the more extended interpretation of the Christian system.

"The Hebrews say there are in all 140 blemishes which disqualify the priest—eight in the *head*; two in the *neck*;

of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God:

22 He shall eat the bread of his God, both of the most holy, and the holy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries; for I the LORD do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

Of the uncleanness of the priests, by which they were prevented from ministering in holy things, 1-5. How they should be cleansed, 6, 7. The priest must not eat of any animal that had died of itself, or was torn by wild beasts, but must keep God's ordinances, 8, 9. No stranger, sojourner, nor hired servant shall eat of the holy things, 10. A servant bought with money, may eat of them, 11. Who of the priest's family may not eat of them, 12, 13. Of improper persons who partake of the holy things unknowingly, 14-16. Free-will offerings, and sacrifices in general must be without blemish, 17-25. The age at which different animals were to be offered to God, 26, 27. No animal and its young shall be offered on the same day, 28. How the sacrifice of thanksgiving was to be offered, 29, 30. All God's testimonies to be observed, and the reason, 31, 32.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

3 Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And

whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing.

11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

n Ver. 6.—o Ch. 2, 10. & 6, 17, 20. & 7, 1. & 24, 9. Numb. 12, 9.—p Ch. 22, 10, 11, 12. Numb. 18, 12.—q Ver. 12 & Ch. 15, 21. Ezek. 44, 31.—r Mat. 2, 1-7. Col. 4, 17. 2 Tim. 2, 2.—s Numb. 6, 8.—t Ch. 15, 21.—u Exod. 28, 38. Numb. 18, 32. Deut. 15, 19.—v Ch. 7, 30.—w Ch. 15, 2.—x Heb. running of the ruins.—y Ch. 14, 2 & 15, 13.—z Numb. 18, 11, 22.

nine in the ears; five in the brows; seven in the eyelids; nineteen in the eyes; nine in the nose; nine in the mouth; three in the belly; three in the back; seven in the hands; sixteen in the secrets; eight in any part of the body; eight in the skin; and seven in the strength and in the breath." Ainsworth. In ancient times, even among heathens, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the ancient Greeks and Romans, was both king and priest. It is reported of Metellus, that having lost an eye in endeavouring to save the Palladium from the flames, when the temple of Vesta was on fire, that he was denied the priesthood, though he had rendered such an excellent piece of service to the public; yet the public opinion was, that a priest who was defective in any member, was to be avoided as ominous.—See Dodd. At Elis, in Greece, the judges chose the finest looking man to carry the sacred vessels of the deity; he that was next him in beauty and elegance, led the ox; and the third in personal beauty, &c. carried the garlands, ribands, wine, and the other matters used for the sacrifice. Athen. Dedinosoph. l. xiii. c. 2.

Verse 23. He shall not go in unto the veil] The priest with a blemish was not permitted to enter into the Holy of Holies—nor to burn incense—nor to offer the showbread—nor to light the golden candlestick, &c. In short, he was not permitted to perform any essential function of the priesthood.

1. The great perfection required in the Jewish high priest was intended principally to point out the perfection of that priesthood of which the Jewish was only the type. And yet that law made nothing perfect, but pointed out that most perfect priesthood and sacrifice, by which we draw near to God.

2. As none who had a blemish could enter into the Holy of Holies, and this Holy of Holies, was a type of the kingdom of God, so nothing that is defiled can enter into heaven: for he gave himself for his church, that he might purify it to himself, and present it at last before the presence of the divine glory, having neither spot, nor wrinkle, nor any such thing, Eph. v. 27. a passage which evidently refers to the directions in the preceding verse. Reader, art thou become a king and priest unto God and the Lamb? and hast thou obtained, or art thou earnestly seeking that

holiness, without which thou canst not see the kingdom of heaven?

NOTES ON CHAPTER XXII.

Verse 2. Speak unto Aaron and his sons, that they separate themselves] The same subject is continued in this chapter, as in the preceding; with the addition, that besides the perfection of the priests, it was indispensably necessary, that the sacrifices also should be perfect. In the service of God, according to the law, neither an imperfect offering, nor an imperfect offerer could be admitted. What need then of a mediator between a holy God and sinful men! And can we expect that any of our services, howsoever sincere and well-intentioned, can be accepted, unless offered on that living Altar that sanctifies the gift?

Verse 4. Is a leper, or hath a running issue] See the case of the leper treated at large in the notes on chapters xiii. and xiv. and for other uncleannesses, see the notes on chap. xv.

Verse 10. There shall no stranger eat of the holy thing] For the meaning of the word stranger, see the note on Exod. xii. 43. The Jews suppose, that stranger here, means one who has had his ear pierced, see the note on Exod. xxi. 6. and that sojourner means a servant who is to go free on the sabbatical year. Neither of these was permitted to eat of the holy things, because they were not properly members of the priest's family; and might go out and defile themselves even with the abominations of the heathen; but the servant, or slave that was bought with money, ver. 10. might eat of these things, because he was the property of the master for ever.

We see that it was lawful, under the Mosaic economy, to have slaves under certain restrictions; but these were taken from among the heathen, and instructed in the true religion: hence we find, as in the above case, that they were reckoned as a part of the priest's own family, and treated as such. They certainly had privileges which did not extend either to sojourners or to hired servants; therefore, their situation was incomparably better than the situation of the slaves under different European governments, of whose souls their pitiless possessors, in general, take no care, while they themselves venture to profess the Christian religion, and quote the Mosaic law in vindication of their system of slavery. How preposterous is such conduct! and how intolerable!

15 And [†]they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or [†]suffer them [†]to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [†]Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 [†]Ye shall offer, at your own will, a male without blemish, of the beeves, of the sheep, or of the goats.

20 [†]But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And [†]whosoever offereth a sacrifice of peace-offerings unto the LORD [†]to accomplish his vow, or a free-will-offering in beeves or [†]sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 [†]Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make [†]an offering by fire of them upon the altar, unto the LORD.

23 Either a bullock, or a [†]lamb that hath any thing [†]superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither [†]from a stranger's hand shall ye offer [†]the bread of your God, of any of these; because their [†]corruption is in them, and blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying, 27 [†]When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or [†]ewe, ye shall not kill it [†]and her young both in one day.

29 ¶ And when ye will [†]offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave [†]none of it until the morrow: I am the LORD.

31 [†]Therefore shall ye keep my commandments, and do them: I am the LORD.

32 [†]Neither shall ye profane my holy name; but [†]I will be hallowed among the children of Israel: I am the LORD which [†]hallow you,

33 [†]That brought you out of the land of Egypt, to be your God: I am the LORD.

CHAPTER XXIII.

The feasts of the LORD, 1, 2. The sabbath, 3. The passover and unleavened bread, 4-5. The feast of first-fruits, 9-14. The feast of Pentecost, 15-21. Offerings to be left for the poor, 22. The feast of trumpets, 23-25. The great day of atonement, 26-28. The feast of tabernacles, 32-34.

AND the LORD spake unto Moses, [†]saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [†]the feasts of the LORD, which ye shall [†]proclaim to be holy convocations, even these are my feasts.

p Numb. 15. 32.—q Or, *take themselves with the iniquity of trespass in their eating*.—r Ver. 8.—s Ch. 1. 2, 3, 10. Numb. 15. 14.—t Ch. 1. 8.—u Dent. 15. 21. & 12. 1. Mal. 1. 8, 14. Eph. 4. 27. Heb. 9. 14. 1 Pet. 1. 19.—v Ch. 3. 1. &—w Ch. 7. 16. Numb. 15. 3. Dent. 28. 21, 28. Ps. 51. 8. & 105. 1. Eccles. 4. 4, 5.—x Or, *goats*.—y Ver. 20. Mal. 1. 8.—z Ch. 1. 9, 13. & 2. 2, 5.—a Or, *hid*.—b Ch. 28. 18.

Verse 14. *Then he shall put the fifth part thereof unto it*] The holy thing of which he has unknowingly eaten, shall be fairly valued, and to this value he shall add one fifth more, and give the whole to the priest.

Verse 20. *Whatsoever hath a blemish*] The same perfection is required in the sacrifice, that was required in the priest, see on ver. 2. and the notes on the preceding chapter.

Verse 23. *That hath any thing superfluous or lacking*] The term *עורב* *eorab*, signifies any thing *extended* beyond the usual size: and the term *קילקיל* *kalkil*, signifies any thing *unusually contracted*: and both mean any monstrosity, whether in *redundance* or *defect*. Such things, it seems, might be offered for a *free-will-offering*, because that was not prescribed by the law; God left it to a man's piety and gratitude to offer such additional gifts as he *could*—what the law required was indispensably necessary, because it pointed out the Gospel economy;—but he that made a *vow*, to offer such a sacrifice as the law had not required, could of course bring an *imperfect* offering. Some contend that the last clause of this verse should be thus read: *If thou offer it either for a free-will-offering, or for a vow, it shall not be accepted*. It was the opinion of the Jews, and it appears to be correct, that none of these imperfect animals was ever offered on the altar: but the person who made the free-will-offering of *such things as he had*, sold the animal, and gave its *price* for the support of the sanctuary.

Verse 24. *Bruised, or crushed, or broken, or cut*] That is, no bullock or lamb that is injured in any of the above ways, shall be offered unto the Lord.

Verse 25. *Their corruption is in them*] viz. they are *bruised, crushed, broken, &c.*

Verse 27. *When a bullock—is brought forth*] This is a most unfortunate, as well as absurd, translation. The creature called an *ox*, is a bull castrated; surely then a *bullock* was never yet brought forth! the original word *שור* *shor*, signifies a bull, or bullock, or indeed any thing of the next kind:—here, even common sense required that it should be translated *calf*. And did I not hold myself secondly bound to print the text of the common version with scrupulous exactness, I should translate the former clause of this verse thus, and so enter it in the text. *When a calf, or a lamb, or a kid is brought forth*—instead of *when a bullock, a sheep, or a goat is brought forth*—the absurdity of which is glaring.

Seven days under the dam] In vindication of the pro-

a Numb. 15. 15, 16.—d Ch. 21. 6, 17.—e Mal. 1. 14.—f Exod. 22. 30.—g Or, *also*.—h Dent. 22. 6.—i Ch. 7. 12. Ps. 107. 22. & 118. 17. Amos 4. 5.—k Ch. 7. 14. (Ch. 19. 27. Numb. 15. 40. Dent. 4. 40.—l Ch. 18. 21.—m Ch. 10. 3. Matt. 6. 8. Luke 11. 2.—n Ch. 20. 8.—p Exod. 6. 7. Ch. 11. 45. & 19. 35. & 25. 35. Numb. 15. 41. q Ver. 4, 27, 44.—r Exod. 22. 5. 2 Kings 10. 30. Ps. 51. 8.

priety of this precept, it may be justly asserted, that the flesh of *very young* animals is comparatively innutritive—and that animal food is not sufficiently nourishing and wholesome, till the animal has arrived at a certain growth; or acquired the perfection of its nature. There is something *brutish* in eating the young of *beast*, or *fowl*, before the *hair* and *hoofs* are perfect in the one; and the *feathers* and *claws* in the other. Before this period, their flesh is not good for food.—See the note on chap. ix. 1.

Verse 28. *Ye shall not kill it and her young—in one day*] This precept was certainly intended to inculcate *mercy* and *tenderness* of heart; and so the Jews understood it. When it is necessary to take away the lives of innocent animals for the support of our own, we should do it in such a way as not to blunt our moral feelings; and deplore the necessity, while we feel and express gratitude to God for the permission to do it.

Verse 30. *Leave none of it until the morrow*] See the note on chap. vii. 18.

Verse 32. *Neither shall ye profane my holy name*] God's name is profaned or rendered common, when we treat his commands, as we often do those of our fellows, when they do not appear to have *self-interest* to recommend them. He therefore profanes God's holy name, who does not both *implicitly believe*, and *conscientiously obey* all his words, and all his precepts.

I will be hallowed among the children of Israel] The words *children of Israel*, *בני ישראל* *beney Yisrael*, which so frequently occur, should be translated either the *descendants* or *posterity* of Israel, or the *people* of Israel. The word *children* has a tendency to beget a false notion, especially in the minds of young people, and lead them to think, that *children*, in the proper sense of the word, i. e. *little ones*, are meant.

Verse 33. *Brought you out of the land of Egypt*] By such a series of miraculous interferences—to be your God—to save you from all *idolatry*, *false* and *superstitious worship*, teach you the right way, lead and support you in it, and preserve you to my eternal kingdom and glory. God, infinite in his own perfections, has no need of his creatures; but they need him; and as a source of endless felicity, he opens himself to all his intelligent offspring.

NOTES ON CHAPTER XXIII.

Verse 2. *These are my feasts*] The original word *מוֹד* *mod*, is properly applied to any solemn anniversary, by

3 ¶ Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

4 ¶ : These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 ▪ In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 * In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* a holy convocation: ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,
10 Speak unto the children of Israel, and say
unto them, "When ye be come into the land
which I give unto you, and shall reap the harvest
thereof, then ye shall bring a "sheaf" of "the
first-fruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, a he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13^b And the meat-offering thereof, *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be a statute for ever throughout your generations, in all your dwellings.*

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number ^d fifty days; and ye shall offer ^e a new meat-offering unto the Lord.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baked with leaven; *they are* ' the first-fruits unto the Lord.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat.

offering, and their drink-offerings, *even* an offering made by fire, of sweet savour unto the Lord. 19 Then ye shall sacrifice ^a one kid of the goats for a sin-offering, and two lambs of the first year, for a sacrifice of ^b peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And ^k when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, ^l neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am the LORD your God.*

23 ¶ And the LORD spake unto Moses, saying,
24 Speak unto the children of Israel, saying,
In the ^{seventh} month, in the first *day* of the
month, shall ye have a sabbath, ^a memorial of
blowing of trumpets, a holy convocation.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 ° Also on the tenth *day* of this seventh month *there shall be* a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you, before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, ^p he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, ^{the} same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall* be a statute for ever throughout your generations, in all your dwellings.

32 *It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.*

33 ¶ And the Lord spake unto Moses, saying,
34 Speak unto the children of Israel, saying,
• The fifteenth day of this seventh month, *shall*
be the feast of tabernacles, for seven days unto
the Lord.

Exod. 30. 3. & 33. 12. & 34. 15. & 34. 21. Ch. 19. 3. Deut. 5. 13. Luke 13. 14.
1. Ver. 2, 37. Exod. 33. 14.—Exod. 12. 6. 14, 18. & 13. 10. & 23. 15. & 34. 18.
Numb. 4. 2. 2. & 28. 16. 17. Deut. 16. 1-8. Josh. 5. 10.—Exod. 12. 16. Numb. 28.
13. 25.—Exod. 33. 13, 19. & 34. 22. Numb. 13. 2. 13. & 23. 25. Deut. 16. 9.
Josh. 3. 15.—*Or, andful*—*Yah. omw.*—*a Rom. 11. 16. 1 Cor. 15. 29. James*
1. 48. Rev. 14. 4.—a Exod. 28. 34.—b Ch. 2. 14, 15, 16.—c Ch. 5. 8. Exod. 34. 22.

which great and important ecclesiastical, political, or providential facts were recorded; see on Gen. i. 14. Anniversaries of this kind were observed in all nations: and some of them, in consequence of scrupulously regular observation, became *chronological epochs* of the greatest importance in history. The *Olympiads*, for example,

Verse 3. *The seventh day is the sabbath*] This, because the first and greatest solemnity, is first mentioned. He who kept not this, in the most religious manner, was not capable of keeping any of the others. The religious observation of the sabbath, stands at the very threshold of all religion. See the note on Gen. ii. 3.

Verse 5. *The Lord's passover*] See this largely explained in the notes on Exod. xii. 21—27.

Verse 11. *He shall wave the sheaf*] He shall move it to and fro before the people, and thereby call their attention to the work of divine providence, and excite their gratitude to God, for *preserving to them the kindly fruits of the earth*. See the notes on Exod. xxix. 27. and Levit. vii. at the end.

Verse 14. Ye shall eat neither bread, nor parched corn, nor green ears] It is right that God, the dispenser of every blessing, should be acknowledged as such: and the *first-fruits* of the field, &c. dedicated to him. Concerning the dedication of the *first-fruits*, see the note on Exod.

xxii. 29. *Parched ears* of corn and *green ears, fried*, still constitute a part, and not a disagreeable one, of the food of the Arabs, now resident in the Holy Land. See *Hasselquist*.

Verse 15. *Ye shall count unto you—seven sabbaths*] That is, from the *sixteenth of the first month to the sixth of the third month*. These *seven weeks*, called here *sabbaths*, were to be complete, i. e. the forty-nine days must be finished; and the next day, the fiftieth, is what, from the Septuagint, we call *Pentecost*. See the note on Luke vi. 1.

Verse 22. *Neither shalt thou gather any gleaning*] See the note on chap. xix. 9.

Verse 24. *A memorial of blowing of trumpets*] This is generally called the *feast of trumpets*: and as it took place on the *first day of the seventh month, Tivri*; which answers to *September*, which month was the *commencement* of what is called the *civil year*; the feast, probably, had no other design than to celebrate the *commencement* of that year, if, indeed, such a distinction obtained among the *ancient Jews*. See the note on *Exod. xii. 2*. Some think *creation* began at this time.

Verse 28. *A day of atonement*] See the note on chap. xvi. 3, &c. where this subject is largely explained.

Verse 34. *The feast of tabernacles*] In this solemnity,

35 On the first day *shall be* a holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: 'on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the LORD; it is a solemn assembly; 'and ye shall do no servile work *therein*.

37 * These *are* the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 * Besides the sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; 'and ye shall rejoice before the LORD your God, seven days.

41 * And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 * Ye shall dwell in booths seven days; all that are Israelites born, shall dwell in booths:

43 * That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

Pure olive oil must be provided for the lamps, 1, 2. Aaron is to take care that the lamps be lighted from evening to morning, continually, 3, 4. How the show-bread is to be made and ordered, 5-8. Aaron and his sons shall set this bread in the holy place, 9. Of the son of an Israelitish woman, who blasphemed the name, 10, 11. He is imprisoned till the mind of the Lord should be known, 12. He is committed to be stoned to death, 13, 14. The ordinance concerning cursing and blaspheming the Lord, 15, 16. The law against murder, 17. The law against, or law of life for life, repeated, 18-21. This law to be equally binding both on themselves and on strangers, 22. The blasphemer is stoned, 23.

AND the LORD spake unto Moses, ^{An. Exod. lxx. 2. Abh. or Nisan.} saying,

2 * Command the children of Israel, that they bring unto thee pure olive-oil beaten, for the light, 'to cause the lamps to burn continually.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick, before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, 'upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 * Every sabbath he shall set it in order before the LORD, continually, *being taken* from the children of Israel, by an everlasting covenant.

9 And * it shall be Aaron's and his son's; * and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father was an Egyptian, went out among

1. Numb. 28. 35. Noh. 8. 18. John 7. 37.—a Heb. day of rest.—v. Deut. 16. 8. 2 Chron. 7. 8. 14. 2. 15.—v. Ver. 2. 4.—v. Numb. 28. 35. 7. Exod. 28. 16. Deut. 16. 12.—a Noh. 8. 15.—a Heb. fruit.—Deut. 16. 14, 15. 6. Numb. 28. 12. Noh. 8. 15.—d Noh. 8. 14, 15, 16.—e Deut. 31. 13. 1. Sam. 7. 8, 9.

1. Ver. 2.—g Exod. 27. 30, 31.—h Heb. to cause to ascend.—i Exod. 28. 3. & 38. 37. 2. Exod. 28. 30.—1. 1 Kings 7. 48. 3 Chron. 4. 19. & 13. 11. Heb. 9. 2.—m Numb. 4. 7. 1 Chron. 2. 35. 3 Chron. 2. 4.—n 1 Sam. 21. 6. Matt. 12. 4. Mark 2. 26. Luke 6. 4. o Exod. 28. 35. Ch. 8. 2. & 21. 22.

the people left their houses, and dwelt in booths or tents, made of the branches of goodly trees, and thick trees, (of what kind the text does not specify) together with palm-trees, and willows of the brook, ver. 40. And in these they dwelt seven days, in commemoration of their forty years sojourning and dwelling in tents in the wilderness, while destitute of any fixed habitation. In imitation of this feast among the people of God, the Gentiles had their feasts of tents. Plutarch speaks particularly of feasts of this kind, in honour of Bacchus; and thinks, from the custom of the Jews, in celebrating the feast of tabernacles, that they worship the god Bacchus, "because he had a feast exactly of the same kind, called the feast of tabernacles, *Σκηνή*; which they celebrated in the time of vintage, bringing tables into the open air, furnished with all kinds of fruit, and sitting under tents made of vine-branches and ivy." *Plut. Symp. lib. iv. Q. 6.* According to Ovid, the feast of Anna Perenna was celebrated much in the same way. Some remained in the open air, others formed to themselves tents and booths made of branches of trees, over which they spread garments, and kept the festival with great rejoicings.

*Sub Jove pars durat; pascit tentoria posant;
Quint, quibus et ramis frondosa facies canit.
Pars alia pro viridis calicibus struunt columbae
Dumper astutus impouere togas.*

Ovid. Fast. lib. III.

Concerning this feast of tabernacles, see the note on John vii. 37, 38. And for the various feasts among the Jews, see the note on Exod. xxiii. 14.

Verse 40. Boughs of goodly trees] The Jews and many critics imagine the citron-tree to be intended, and by boughs of thick trees—the myrtle.

Verse 43. That your generations may know, &c.] By the institution of this feast, God had two great objects in view: 1. To perpetuate the wonderful display of his providence and grace in bringing them out of Egypt, and in preserving them in the wilderness. 2. To excite and maintain in them a spirit of gratitude and obedience, by leading them to consider deeply, the greatness of the favours which they had received from his most merciful hands.

Several displays of the mercy, kindness, and providential care of God should be particularly remembered. When we recollect, that we deserve nothing at his hands, and that

the debt of gratitude is all the debt we can pay, in it we should be cheerful, fervent, and frequent. An ungrateful heart is an unfeeling, unloving, unbelieving, and disobedient heart. Reader, pray to God that he may deliver thee from its influence and its curse.

NOTES ON CHAPTER XXIV.

Verse 2. *Pure olive-oil*] See every thing relative to this ordinance explained in the notes on Exod. xxvii. 20, 21.

Verse 5. *Bake twelve cakes*] See the whole account of the show-bread, in the notes on Exod. xxv. 30. and relative to the table on which they stood, the golden candlestick and silver trumpets carried in triumph to Rome; See the note on Exod. xxv. 31.

Verse 10. *The son of an Israelitish woman, whose father was an Egyptian, &c.*] This is a very obscure account, and is encumbered with many difficulties. 1. It seems strange that a person proceeding from such an illegal mixture, should have been incorporated with the Israelites. 2. What the cause of the strife between this mongrel person and the Israelitish man was, is not even hinted at.—The rabbins, it is true, supply, in their way, this deficiency: they say he was the son of the Egyptian whom Moses slew, and that attempting to pitch his tent among those of the tribe of Dan, to which he belonged by his mother's side, ver. 11. he was prevented by a person of that tribe, as having no right to a station among them who were true Israelites, both by father and mother. In consequence of this, they say, he blasphemed the name of the Lord. But, 3. The sacred text does not tell us what name he blasphemed: it is simply said *וַיִּקְלֹב אֶת הָאֱלֹהִים* *he pierced through, distinguished, explained, or expressed the name.* (See below, article 10.) As the Jews hold it impious to pronounce the name *יהוה* *Jehovah*, they always put either *אֱדֹנָי* *Adonay*, Lord, or *הוּא* *ha-ehem*, *THE NAME*, in the place of it: but in this sense, *ha-ehem* was never used, prior to the days of rabbinical superstition; and therefore it cannot be put here for the word *Jehovah*. 4. Blaspheming the name of the Lord is mentioned in ver. 16. and there the proper Hebrew term is used *וַיִּשְׁתַּחֲוֶה* *Shem Jehovah*, and not the rabbinical *וַיִּשְׁתַּחֲוֶה* *ha-ehem*, as in ver. 11. 5. Of all the MSS. collated both by Kennicott and De Rossi not one,

the children of Israel: and this son of the Israelitish woman, and a man of Israel strove together in the camp;

11 And the Israelitish woman's son ^pblasphemeth the name of the LORD, and ^qcurseth. And they ^rbrought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they ^sput him in ward, that ^tthe mind of the Lord might be showed them.

13 And the Lord spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard him, ^ulay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, ^vshall bear his sin.

16 And he that ^wblasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land,

when he blasphemeth the name of the LORD, shall be put to death.

17 ¶ And he that ^xkilleth any man shall surely be put to death.

18 ¶ And he that killeth a beast shall make it good; ^ybeast for beast.

19 And if a man cause a blemish in his neighbour: as ^zhe hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 ¶ And he that killeth a beast, he shall restore it: ^{aa}and he that killeth a man, he shall be put to death.

22 Ye shall have ^{ab}one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

^a Ver. 14.—^b Job 1. 5, 11, 22 & 2. 5, 9, 10. ^c Isai. 7. 21.—^d Exod. 12. 23, 28, 29. ^e Numb. 14. 34.—^f Heb. is expounded unto them according to the mouth of the LORD.—^g Exod. 12. 16, 18. ^h Numb. 22. 5. & 26. 5. 6.—ⁱ Deut. 12. 9. & 17. 7. ^j Ch. 5. 1. & 20. 17. ^k Numb. 8. 13.—^l 1 Kings 21. 10, 12. ^m Psa. 74. 16, 18. ⁿ Matt. 12.

^o St. Mark 3. 28. ^p James 2. 7.—^q Exod. 21. 12. ^r Numb. 35. 31. ^s Deut. 12. 11, 12. ^t Heb. smother the life of a man.—^u Ver. 21.—^v Heb. life for life.—^w Exod. 21. 24. ^x Deut. 19. 21. ^y Matt. 5. 32. & 7. 9.—^z Exod. 21. 24. ^{aa} Ver. 12.—^{ab} Ver. 11.—^{ac} Exod. 12. 43. ^{ad} Ch. 19. 21. ^{ae} Numb. 15. 16.—^{af} Ver. 14.

either of the Hebrew or Samaritan, has the word *Jehovah* in this place. 6. Not one of the ancient versions, Targum of Onkelos, Hebrew-Samaritan, Samaritan Version, Syriac, Arabic, Septuagint, or Vulgate Latin, has even attempted to supply the sacred name. 7. *Houbigant* supposes that the Egyptio-Israelitish man did not use the name of the true God at all, but had been swearing by one of his country gods; and if this was the case, the mention of the name of a *strange* god in the camp of Israel, would constitute a very high crime, and certainly expose to the punishment mentioned in ver. 14. 8. Probably the word *shem* *ha-shem* was the proper name of some Egyptian deity. 9. The fifteenth verse seems to countenance the supposition, that the god whose name was produced on this occasion was not the true God, for it is there said, *whosoever curseth his God, shall bear his sin*—shall have the punishment due to him as an idolater—but he that blasphemeth the name of the Lord, *shall surely be put to death*—when he blasphemeth the name (*shem*) he shall die. ver. 16. 10. The verb *nakab*, which we translate *blaspheme*, signifies to pierce, bore, make hollow; also to *express or distinguish by name*; see Isai. lxii. 2. Numb. i. 17. 1 Chron. xii. 31. xvi. 41. xxviii. 15. or as the Persian translator has it, *mir an nam*, he expounded or interpreted the name. Hence all that we term *blasphemy* here, may only signify the *particularizing some false god*, i. e. *naming* him by his name; or imploring his aid as a helper; and when spoken of the true God, it may signify using that sacred name as the idolaters did the names of their idols. On *blaspheming* God, and the nature of *blasphemy*, see the notes on Matt. ix. 3.

In whatever point of view we consider the relation which has been the subject of this long note, one thing is sufficiently plain, that he who speaks irreverently of God, of his *works*, his *perfections*, his *providence*, &c. is destitute of every moral feeling, and every religious principle; and consequently, is so dangerous to society, that it would be criminal to suffer him to be at large, though the long-suffering of God may lead him to repentance, and therefore it may be consistent with mercy to preserve his life.

Verse 14. *Lay their hands upon his head*! It was by this ceremony, that the people who heard him curse, bore their public testimony, in order to his being fully convicted; for without this, his punishment would not have been lawful. By this ceremony also, they in effect said to the man, *thy blood be upon thy own head*.

Verse 15. *Whosoever curseth his God* יקלל אלהיו *ye-kalel Elohai*, he who makes light of him—who does not treat him and sacred things with due reverence—*shall bear his sin*, shall have the guilt of this transgression imputed to him, and may expect the punishment.

Verse 16. *Blasphemeth the name of the Lord* נקב שם יהוה *nekab shem Jehovah*—he who pierces, transfixes, or as some translate it, *expounds* the name of Jehovah; see the note on the tenth verse. This being the name by which especially the Divine Essence was pointed out, it should be held peculiarly sacred. We have already seen that the Jews never pronounce this name; and so long has it been disused among them, that the true pronunciation is now totally lost: see on the word *Jehovah*, Exod. vi. 3.

Verse 17. *He that killeth any man*] Blasphemy against God, i. e. speaking *injuriouly* of his name, his attributes, his government, and his revelation, together with murder, are to be punished with death: he that blasphemeth God is a curse in society: and he who takes away wilfully, and by malicious intent, the life of any man, should certainly be put to death. In this respect God has absolutely required that life shall go for life.

Verse 20. *Breach for breach*] This is a repetition of the *lex talionis*, which see explained Exod. xxi. 24.

Verse 22. *Ye shall have one manner of law, as well for the stranger, as for one of your own country*] Equal laws, where each individual receives the same protection, and the same privileges, are the boast only of a *sound political constitution*. He who respects and obeys the laws, has a right to protection and support: and his person and property are as sacred in the sight of justice, as the person and property of the prince. He who does not obey the laws of his country, forfeits all right and title to protection and privilege; his own actions condemn him; and justice takes him up on the evidence of his own transgressions. He who does what is right, need not fear the power of the civil magistrate, for he holds the sword only to punish transgressors. Universal obedience to the laws, is the duty of every citizen: none can do more; none should do less; therefore each individual in a well-regulated state, must have equal rights and privileges in every thing that relates to the safety of his person, and the security of his property. Reader, such was the *Mosaic code*:—Such is the *British Constitution*.

Verse 23. *And stone him with stones*] We are not to suppose that the culprit was exposed to the unbridled fury of the thousands of Israel: this would be *brutality, not justice*; for the very worst of tempers and passions might be produced and fostered by such a procedure. The Jews themselves tell us, that their manner of stoning was this: they brought the condemned person without the camp, because his crime had rendered him *unclean*, and whatever was unclean must be put *without the camp*. When they came within four cubits of the place of execution, they stripped the criminal, if a man, leaving him nothing but a cloth about the waist. The place on which he was to be executed was elevated, and the witnesses went up with him to it, and laid their hands upon him, for the purposes mentioned ver. 14. Then one of the witnesses struck him with a stone upon the loins: if he was not killed with that blow, then the witnesses took up a great stone, as much as two men could lift, and threw it upon his breast. This was the *coup de grace*, and finished the tragedy. When a man was stoned by the mob, then brutal rage armed every man; justice was set aside, and the will and fury of the people were law, judge, jury, and executioner. Such disgraceful stonings as these were, no doubt, frequent among the Jews.—See *Cabnet's Dict.* article STONING; and *Answorth* on this place.

WHAT the crime of Shelomith's son was, we cannot distinctly say; doubtless it was some species of blasphemy: however, we find it was a new and unprecedented case; and as there was no law by which the quantum of guilt could be ascertained, nor consequently the degree of punishment, it was necessary to consult the great Lawgiver on the occasion. The man was therefore secured, till the mind

CHAPTER XXV.

The law concerning the sabbatical or seventh year, repeated, 1-7. The law relative to the jubilee, or fiftieth year, and the hallowing of the fiftieth, 8-12. In the year of the jubilee, every one to return unto his possessions, 13. None to oppress another in buying and selling, 14. Purchases to be ruled from jubilee to jubilee, according to the number of years unexpired, 15-17. Promises to obedience, 18, 19. Promises relative to the sabbatical year, 20-22. No inheritance must be finally alienated, 23, 24. No advantage to be taken of a man's poverty in buying his land, 25-28. Ordinances relative to the selling of a house in a walled city, 29, 30; in a village, 31. Houses of the Levites may be redeemed at any time, 32, 33. The fields of the Levites, in the suburbs, must not be sold, 34. No tithing to be taken from a poor brother, 35-38. If an Israelite be sold to an Israelite, he must not be obliged to serve as a slave, 39; but he as a hired servant, or as a sojourner, till the year of jubilee, 40; when he and his family shall have liberty to depart, 41. Because God claims all Israelites as his servants, having redeemed them from bondage in Egypt, 42, 43. The Israelites are permitted to have bond-men and bond-women of the heathens, who being bought with their money, shall be considered as their property, 44-46. If an Israelite, grown poor, be sold to a sojourner who has wasted his field, he may be redeemed by one of his relatives, an uncle or uncle's son, 47-49. In the interim between the jubilees, he may be redeemed; but if not redeemed, he shall go free in the jubilee, 50-54. Obedience enforced by God's right over them as his servants, 55.

As Exod. ix. 2.
Abh. or Nisan.

AND THE LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land ^a keep ^a a sabbath unto the Lord.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But in the seventh year, shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

5 ^a That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes ¹ of thy vine undressed: for it is a year of rest unto the land.

^b Heb. rest.—1 Exod. 23. 10. See Ch. 35. 2. 2 Chron. 35. 2.—^c 2 Kings 19. 22.—1 Heb. of thy separation.—^d Heb. land of sound.—Ch. 23. 24, 27.

of the Lord should be known. Moses, no doubt, had recourse to the tabernacle, and received the directions afterwards mentioned, from him who dwelt between the cherubim. In what way the answer of the Lord was communicated we know not; (probably by *Urim* and *Thummim*) but it came in such a manner, as to preclude all doubt upon the subject. The man was declared to be guilty, and was sentenced to be stoned to death. And on this occasion, a law is made relative to blasphemy in general. However sinful the *Jews* might have been at this time, we have reason to believe that they did not take the name of the Lord in vain; and blasphemy was not known among them. But what shall we say of *Christians*, so called, whose mouths are full of cursing and bitterness? Were every blasphemer among us to be stoned to death, how many of the people would fall in every corner of the land! God is long-suffering: may this lead them to repentance! We have excellent laws against all profaneness; but alas for our country! they are not enforced; and he who attempts to put the laws in force against profane swearers, sabbath-breakers, &c. is considered a litigious man, and a disturber of the peace of society! Will not God visit for these things? This is not only contempt of God's holy word and commandments, but rebellion against the laws.

NOTES ON CHAPTER XXV.

Verse 2. *The land shall keep a sabbath*. See this ordinance explained in the note on Exod. xxiii. 11. It may be asked here, if it required all the annual produce of the field to support the inhabitants, how could the people be nourished the seventh year, when no produce was received from the fields? To this it may be answered, that God sent his blessing in an especial manner on the sixth year, see verses 21, 22, and it brought forth fruit for three years. How astonishing and convincing was this miracle! Could there possibly be any deception here? NO! The miracle speaks for itself, proves the divine authenticity of the law, and takes every prop and stay from the system that wishes to convict the Mosaic ordinances of imposture. See Exod. xxiii. 11. It is evident from this, that the Mosaic law must have had a divine origin, as no man in his senses, without God's authority, could have made such an ordinance as this; for the sixth year, from its promulgation, would have amply refuted his pretensions to a divine mission.

Verse 6. *Thou shalt number seven sabbaths of years*. This seems to state that the jubilee was to be celebrated on the forty-ninth year; but in ver. 10. and 11. it is said, *Ye shall hallow the fiftieth year; and a jubilee shall this fiftieth year be*. Probably in this verse, Moses either includes the preceding jubilee, and thus with the forty-ninth, makes up the number fifty; or he speaks of proclaiming the jubilee on the 49th, and celebrating it on the 50th year, current. Some think it was celebrated on the forty-ninth

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 ^a And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years, shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet ^a of the jubilee to sound, on the tenth day of the seventh month, ^a in the day of atonement, shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and ^a proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; ^a and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ^a ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it, of thy vine undressed.

12 For it is the jubilee; it shall be holy unto you: ^a ye shall eat the increase thereof out of the field.

13 ^a In the year of this jubilee ye shall return every man unto his possession.

^e Incl. 61. 2. & 62. 4. Jer. 34. 8, 15, 17. Luke 4. 19.—^f Ver. 13. Num. 26. 4. ^g Ver. 5.—^h Ver. 6, 7.—ⁱ Ver. 10. Ch. 27. 21. Num. 26. 4.

year, as is stated in ver. 8. and this prevented the sabbatical year, or seventh year of rest, from being confounded with the jubilee, which it must otherwise have been, had the celebration of this great solemnity taken place on the fiftieth year; but it is most likely that the fiftieth was the real jubilee.

Verse 11. *A jubilee shall that fiftieth year be*. The literal meaning of the word jubilee, יוביל, in Hebrew, and יוביל in the Samaritan, has not been well ascertained. Josephus and the rabbins have caused many to err: the former says the word signifies liberty; Ελευθεριαν δι' ετηναις τουτοις. Antiq. l. 3. cap. 12. Edit. Haverc. vol. i. p. 184; but the word liberty signifies rather the intention of the institution, than the meaning of the Hebrew term. The rabbins say, it signifies a ram's horn, because the trumpets which were used in proclaiming this solemnity, were made out of rams' horns. This meaning is adopted in a few places in our translation, but none of the ancient versions acknowledge this sense of the term, the Chaldees excepted. Some derive it from יבאל, to bring, carry away, because the Israelites, at this time, carried away, the right of repossessing their inheritances which had been forfeited or alienated. The most natural derivation is from יוביל, to cause to bring back or recall, because estates, &c. which had been alienated, were then brought back to their primitive owners. This was a wise and excellent institution, but appears to have been little regarded by the Jews after the Babylonian captivity. Indeed it is not mentioned under the second temple, and the observance must have ceased among the Jews, when they were brought under a foreign yoke.

The jubilee seems to have been typical, 1st. of the great time of release, the Gospel dispensation, when all who believe in Christ Jesus, are redeemed from the bondage of sin—repossess the favour and image of God, the only inheritance of the human soul, having all debts cancelled, and the right of inheritance restored. To this the prophet seems to allude, see Isai. xxvi. 13. and particularly chap. lxi.

2dly. To the general resurrection—"It is," says Mr. Parkhurst, "a lively prefiguration of the grand consummation of time, which will be introduced, in like manner, by the trump of God, 1 Cor. xv. 52. when the children and heirs of God shall be delivered from all their forfeitures and restored to the eternal inheritance allotted to them by their Father: and thenceforth rest from their labours, and be supported in life and happiness by what the field of God shall supply."

It is worthy of remark, that the jubilee was not proclaimed till the 10th day of the seventh month, on the very day when the great annual atonement was made for the sins of the people: and does not this prove that the great liberty, or redemption from thralldom, published under the

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:

15 "According to the number of years after the jubilee, thou shalt buy of thy neighbour; and according unto the number of years of the fruits, he shall sell unto thee:

16 According to the multitude of years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it: for according to the number of the years of the fruits, doth he sell unto thee.

17 "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

18 ¶ "Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, "What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 "And ye shall sow the eighth year, and eat yet of old fruit, until the ninth year; until her fruits come in, ye shall eat of the old store.

23 ¶ The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me.

24 And in all the land of your possession, ye shall grant a redemption for the land.

25 "If thy brother be waxen poor, and hath

sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold, shall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; within a full year, may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city, shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no wall round about them, shall be counted as the fields of the country, they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

v. Ver. 17. Ch. 19. 13. 1 Sam. 12. 3, 4. Mic. 2. 2. 1 Cor. 6. 2.—q Ch. 27. 18, 29. v. Ver. 14.—w Ver. 43. Ch. 19. 14, 22.—x Ch. 19. 27.—y Ch. 28. 5. Dent. 12. 10. Ps. 4. 8. Prov. 1. 33. Jer. 33. 12.—Ch. 25. 1. Ezek. 34. 25, 27, 32.—a Matt. 6. 26, 31. b Ver. 4. 4.—Dent. 25. 5. See Ezek. 16. 29.—c 2 Kings 19. 29.—d Josh. 5. 11, 12. f Or, to be quite cut off.—g Heb. for cutting off.—h Dent. 22. 22. 2 Chron. 7. 20.

Gospel, could not take place till the great atonement, the sacrifice of the Lord Jesus, had been offered up?—See verse 9.

Verse 14. *Ye shall not oppress one another*] Ye shall take no advantage of each other's ignorance either in buying or selling; for he that buys an article at less than it is worth, or sells one for more than it is worth, taking advantage, in both cases, of the ignorance of the vendor or buyer, is no better than a thief, as he actually robs his neighbour of as much property as he has bought the article at below, or sold it above its current value.

Verse 15. *According to the number of years*] The purchases that were to be made of lands were to be regulated by the number of years unelapsed of the current jubilee. This was something like buying the unexpired term of a lease among us; the purchase is always regulated by the number of years between the time of purchase and the expiration of the term.

Verse 20. *What shall we eat the seventh year?*] A very natural question, which could only be laid at rest by the sovereign promise in the next verse. *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.*—See on ver. 2.

Verse 23. *The land shall not be sold for ever—the land is mine*] As God, in a miraculous manner, gave them possession of this land, they were therefore to consider themselves merely as tenants to him; and on this ground, he, as the great landholder, or lord of the soil, prescribes to them all the conditions on which they shall hold it. This one circumstance was peculiarly favourable to their advancement in religion, in righteousness, and true holiness: for feeling that they had nothing which they could call their own upon earth, they must frequently, by this, be put in mind of the necessity of having a permanent dwelling in the heavenly inheritance: and of that preparation, without which it could not be possessed.

Verse 25. *Any of his kin come to redeem it*] The land that was sold, might be redeemed in the interim between jubilee and jubilee, by the former owner, or by one of his kinsmen or relatives. This kinsman is called in the text *his goel*, or redeemer: and was not this a lively emblem of the redemption of man by Christ Jesus? That he might have a right to redeem man he took upon him human nature, and thus became a kinsman of the great family of the human race, and thereby possessed the right of redeeming that fallen nature, of which he took part, and of buying back to man that inheritance which had been forfeited by transgression.

Ps. 55. 1. Joel 2. 18. & 3. 2.—1 Chron. 22. 15. Ps. 22. 12. & 118. 19. 1 Pet. 2. 11. k Ruth 2. 20. & 4. 4, 6.—l See Ruth 2. 9, 12. Jer. 32. 7, 8.—m Heb. his hand hath attained and found sufficiency. Ch. 5. 1.—n Ver. 22. 25.—o Ver. 13.—p Heb. redemption belonging unto it.—q See Num. 35. 2. Josh. 21. 2, &c.—r Or, one of the Levites redeem them.—s Ver. 23.

Verse 29. *Sell a dwelling-house in a walled city*] A very proper difference is put between houses in a city, and houses in the country. If a man sold his house in the city, he might redeem it any time in the course of a year; but if it were not redeemed within that time, it could no more be redeemed; nor did it go out even in the jubilee. It was not so with a house in the country; such a house might be redeemed during any part of the interim; and if not redeemed, must go out at the jubilee. The reason in both cases is sufficiently evident: the house in the city might be builded for purposes of trade or traffic merely—the house in the country was builded on, or attached to, the inheritance which God had divided to the respective families. It was, therefore, absolutely necessary that the same law should apply to the house, as to the inheritance: but the same necessity did not hold good with respect to the house in the city. And as we may presume the house in the city was merely for the purpose of trade; when a man bought such a house, and got his business established there, it would have been very inconvenient for him to have removed; but as it was possible that the former owner might have sold the house rashly, or through the pressure of some very urgent necessity, a year was allowed him, that during that time, he might have leisure to reconsider his rash act—or so to get through his present necessity, as to be able to get back his dwelling. This time was sufficiently long in either of the above cases; and as such occurrences might have been the cause of his selling his house, it was necessary that he might have the opportunity of redeeming his pledge. Again, as the purchaser, having bought the house merely for the purpose of trade, manufacture, &c. must have been at great pains and expense to fit the place for his work, and establish his business, in which himself and his children, and his children's children, were to labour and get their bread; hence it was necessary, that he should have some certainty of permanent possession: without which, we may naturally conjecture, no such purchases ever would be made. This seems to be the simple reason of the law in both cases.

Verse 32. *The cities of the Levites*] The law in this and the following verses, was also a very wise one. A Levite could not ultimately sell his house—if sold, he could redeem it at any time in the interim between the two jubilees: but if not redeemed, it must go out at the following jubilee. And why? "because Moses framed his laws so much in favour of the priesthood, that they had peculiar privileges," &c.—just the reverse—they were so far from being peculiarly favoured, that they had no inheritance in

84 But the fields of the suburbs of their cities may not be sold; for it is their perpetual possession.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I am the Lord your God, which brought you forth out of the land of Egypt, to give to you the land of Canaan, and to be your God.

39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

40 But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41 And then shall he depart from thee, both he and his children: with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance

for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again: one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him, or of his family, may redeem him: or if he be able he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him.

51 If there be yet many years behind, according unto them, he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years, shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him.

55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt; I am the Lord your God.

1 See Acts 4. 36, 37. Heb. his hand failed. Heb. strength. — Deut. 15. 7, 8. Ps. 52. 26 & 41. 1. & 112. 5. Prov. 14. 31. Luke 6. 35. Acts 11. 29. Rom. 12. 19. John 3. 17. — Exod. 22. 26. Deut. 23. 19. Neh. 5. 7. Ps. 15 & Prov. 23. 2. Ezek. 18. 8, 13, 17, & 22. 12. — Jer. 17. Neh. 5. 3. — Ch. 22. 26, 27. — Exod. 21. 2. Deut. 15. 12. 1 Kings 2. 22. 2 Kings 4. 1. Neh. 5. 5. Jer. 34. 14. — Heb. serve day only with him with the service, &c. — Ver. 42. Exod. 1. 14. Jer. 25. 14 & 27. 7 & 20. 5.

2 Exod. 21. 2. — 4 Ver. 25. — 5 Ver. 55. Rom. 6. 22. 1 Cor. 7. 23. — 6 Heb. with the sale of a bondman. — Ephes. 6. 8. Col. 4. 1. — 7 Ver. 48. Exod. 1. 14. — 8 Ver. 17. Exod. 1. 17, 21. Deut. 23. 18. Mal. 2. 5. — 9 Exod. 21. 2. — 10 Exod. 1. 14. — 11 Heb. ye shall serve yourselves with them. — Ver. 26. — 12 Ver. 48. — 13 Heb. his hand failed, &c. — Ver. 26. — 14 Ver. 25. — 15 Neh. 5. 3. — 16 Ver. 26. — 17 Job. 7. 1. — 18 Exod. 1. 14. — 19 Exod. 1. 14. — 20 Or, by these means. — 21 Ver. 41. Exod. 21. 2. — 22 Ver. 42.

Israel, only their cities to dwell in; and because their houses in these cities were the whole that they could call their own, therefore these houses could not be ultimately alienated. All that they had to live on besides, was from that most precarious source of support, the free-will-offerings of the people, which depended on the prevalence of pure religion in the land.

Verse 36. *Take thou no usury of him*] Usury, at present, signifies unlawful interest for money. Properly, it means the reward or compensation given for the use of a thing, but is principally spoken of money. See the definition of the original term in the note on Exod. xxii. 25.

Verse 42. *For they are my servants*] As God redeemed every Israelite out of Egyptian bondage, they were therefore to consider themselves as his property; and that consequently, they should not alienate themselves from him. It was in being his servants, and devoted to his work, that both their religious and political service consisted. And although their political liberty might be lost, they knew that their spiritual liberty never could be forfeited, except by an utter alienation from God. God therefore claims the same right to their persons, which he does to their lands. See the note on ver. 23.

Verse 43. *Thou shalt not rule over him with rigour*] What is rigorous service? "Service which is not determined, and service whereof there is no need." This is the definition given by the Jews: but much more is implied in this command than is expressed here. Labour beyond the person's strength—or labour too long continued—or in unhealthy or uncomfortable places and circumstances, or without sufficient food, &c. is labour exacted with rigour—and consequently inhuman: and this law is made, not for the Mosaic dispensation, and the Jewish people; but for every dispensation, and for every people under heaven.

Verse 50. *The price of his sale shall be, &c.*] This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him—but this must not be done to the prejudice of his master, the sojourner. They were

therefore to reckon the years he must have served, from that time, till the jubilee; and then taking the current wages of a servant, per year, at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold, that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen: and we find from Neh. v. 8, that this was done by the Jews on their return from the Babylonian captivity—*We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.*

Verse 55. *For unto me the children of Israel are servants*] The reason of this law we have already seen, see on ver. 42. but we must look farther to see the great end of it. The Israelites were a typical people, they represented those under the Gospel dispensation, who are children of God, by faith in Christ Jesus. But these last have a peculiarity of blessing—they are not merely servants, but they are sons; though they also serve God, yet it is in the newness of the Spirit, and not in the oldness of the letter. And to this difference of state the apostle seems evidently to allude, Galat. iv. 1, &c. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ: genuine believers in Christ, not being heirs of an earthly inheritance, nor merely of a heavenly one, for they are heirs of God. God himself, therefore, is their portion, without whom, even heaven itself would not be a state of consummate blessedness to an immortal spirit.

The jubilee was a wonderful institution, and was of very great service to the religion, freedom, and independence of the Jewish people. "The motive of this law," says Calmet, "was to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and that they should not get possession of all the lands by way of purchase, mortgage, or lastly, usurpation. That debts should not be multiplied too much, lest thereby the poor should be entirely ruined; and that slaves should not continue always,

CHAPTER XXVI

Isaiah foretold, 1. The subalt to be sanctified, 2, 3. Promises to obedience, 4. Fruitful fields, plentiful harvests and vintage, 4, 5. Of peace and security, 6. Discomfiture of their enemies, 7-9. Of abundance, 10. Of the Divine presence, 11-13. *Threatening against the disbeliever*, 14, 15. Of terror and dismay, 16. Their enemies shall prevail against them, 17, 18. Of barrenness, 19, 20. Of affliction by sword, famine, and pestilence, 21, 22. Of the Lord's vengeance, 23. Of the Lord's wrath upon them, 23, 24. Their enemies shall prevail, and they shall be swallowed by the pestilence, 25, 26. If they shall still continue refractory, they shall be yet more sorely punished, 27, 28. The famine shall so increase, that they shall be obliged to eat their own children, 29. Their carcasses shall be cast upon the land, 30. Of the land destroyed, 32; themselves scattered among their enemies, and pursued with utter confusion and distress, 33-39. If under these judgments they consider their sin, and return to God, he will remember them in mercy, 40-43; visit them in the land of their enemies, 44; and remember his covenant with them, 45. The Lord will be merciful to the poor and lowly, and will give the Lord into the hands of his enemies, 46. The Lord will be merciful to the poor and lowly, and will give the Lord into the hands of his enemies, 46. The Lord will be merciful to the poor and lowly, and will give the Lord into the hands of his enemies, 46.

An. Exod. I. 2.
Abib or Nisan.

An. Exod. 1st. 2.
Abib or Nisan.

YE shall make you ^{no} idols nor
graven images, neither rear you
up a ^{standing} image, neither shall ye set up
any ^{image} of stone in your land, to bow down
unto it: for I *am* the LORD.

2 • Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ ^b If ye walk in my statutes, and keep my commandments, and do them ;

4 • Then will I give you rain in due season,
and the land shall yield her increase, and the
trees of the field shall yield their fruit.

5 And ^{ye} your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ^{ye} ye shall eat your bread to the full, and ^{ye} dwell in your land safely.

w Exod. 30. 4, 5. Deut. 5. 8. & 16. 22. & 27. 15. Ps. 97. 7. —x Or, pillar.—y Or, figured stone.—z Heb. a stone of picture.—a Ex. 39. 36.—b Deut. 11. 15, 14, 15, & 28. 1-14.—c Isai. 30. 33. Ezek. 34. 26. Joel 2. 23, 24. & b. 67. 5. & 86. 12. Ezek. 34. 27. & 36. 30. Zech. 8. 12.—e Amos 9. 13.—f Ch. 25. 19. Deut. 11. 15. Joel 2. 19. 26.—g Ch. 25. 18. Job 11. 18. Ezek. 24. 25, 27, 28.—h 1 Chron. 22. 19. Ps. 26. 11. & 17. 14. Isai. 45. 7. Hag. 2. 8.—i Job 11. 19. Ps. 2. 6. & 4. 8. Isai. 35. 9. Jer. 50. 10. Ezek. 34. 25. Hos. 2. 13.—j Zeph. 3. 12.

they, their wives and children, in *servitude*. Besides, Moses intended to preserve, as much as possible, personal liberty, an equality of property, and the regular order of families among the Hebrews. Lastly, he designed that the people should be strongly attached to their country, lands, and inheritances : that they should have an affection for them, and consider them as estates which descended to them from their ancestors, which they were to leave to their posterity without any fear of their going ultimately out of their families."

But this institution especially pointed out the redemption of man by Christ Jesus: 1. Through him, he who was in debt to God's justice, had his debts discharged, and his sin forgiven. 2. He who sold himself for nought, who was a bondslave of sin and Satan, regains his liberty, and becomes a son of God, through faith in his blood. 3. He who by transgression had forfeited all right and title to the kingdom of God, becomes an heir of God, and a joint heir with Christ. Heaven, his forfeited inheritance, is restored, for the kingdom of heaven is *opened to all believers*: and thus redeemed from his debt, restored to his liberty, united to the heavenly family, and re-entitled to his inheritance, he goes on his way rejoicing, till he enters the Paradise of his Maker, and is for ever with the Lord. Reader, hast thou applied for this redemption? Does not the trumpet of the jubilee, the glad tidings of salvation, by Christ Jesus, sound in the land? Surely it does. Why then continue a *bond-slave of sin*, a child of wrath, and an heir of hell, when such a salvation is offered unto thee without money and without price? O, suffer not this provision to be made ultimately in vain for thee! For what art thou advantaged if thou gain the whole world, and lose thy *soul*!

NOTES ON CHAPTER XXVI.

Verse 1. *Ye shall make you no idols*] See the note on Exod. xx. 4. and see the note on Gen. xlviii. 18. and 19. concerning *consecrated stones*. Not only idolatry in general is forbidden here, but also the *superstitious use of innocent and lawful things*. Probably the *stones or pillars* which were first set up, and *anointed* by holy men, in commemoration of signal interpositions of God in their behalf, were afterward abused to idolatrous and superstitious purposes, and therefore prohibited. This we know was the case with the brazen serpent, 2 Kings xvii. 4.

Verse 3. *If ye walk in my STATUTES*] For the meaning of this and similar words used in the law, see the note on ver. 15.

Verse 4. *Rain in due season*] What in Scripture is called the *early* and the *latter* rain. The first fell at the commencement of *spring* in Palestine, and the latter in *autumn*.—*Calmet*.

Verse 5. *Your threshing shall reach unto the vintage]*
According to Pliny, *Hist. Nat.* l. xviii. c. 18. the Egyp-

6 And ^h I will give peace in the land, and ⁱ ye shall lie down, and none shall make you afraid: and I will ^k rid ^l evil beasts out of the land, neither shall ^m the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

3 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and
make you fruitful, and multiply you, and estab-
lish my covenant with you.

10 And ye shall eat^s old store, and bring forth the old because of the new.

11 * And I will set my tabernacle among you:
and my soul shall not * abhor you.

12 ' And I will walk among you, and I will be your God, and ye shall be my people.

13 *I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.*

14 ¶ But if ye will not hearken unto me, and will not do all these commandments:

15 And if ye shall *despise* my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

* Heb. causes to cease.—19 Kings 17. 25. Ezek. 5. 17, & 14. 15.—as Ezek. 14. 17.—a Dent. 32. 30. Josh. 25. 10.—Exod. 2. 25. 9 Kings 13. 25.—p Gen. 17. 6. 7. Neh. 8. 33. Ps. 107. 38.—Ch. 38. 32.—Exod. 35. 25.—p Josh. 25. 10. Ps. 75. 2. Ezek. 37. 25, 27. Rev. 11. 3.—Ch. 20. 23. Dent. 32. 18.—1 Cor. 6. 16.—a Exod. 6. 7. Jer. 47. 28. & 44. 4 & 30. 22. Ezek. 11. 20. & 35. 24.—y Ch. 35. 38. 43, 55.—w Jer. 2. 30. Ezek. 24. 27.—z Dent. 32. 15. Lam. 2. 17. Mal. 2. 2.—y Jer. 2. 2 Kings 17. 15.

tians reaped their barley six months, and their oats seven months, after seed-time; for they sowed all their grain about the end of summer, when the overflowings of the Nile had ceased. It was nearly the same in Judea; they sowed their corn and barley towards the end of autumn, and about the month of October; and they began their barley-harvest after the *Passover*, about the middle of March: and in one month or six weeks after, about *Pentecost*, they began that of their wheat. After their wheat-harvest, their vintage commenced. Moses here leads the Hebrews to hope, if they continued faithful to God, that between their harvest and vintage, and between their vintage and seed-time, there should be no interval, so great should the abundance be; and these promises would appear to them the more impressive, as they had just now come out of a country where the inhabitants were obliged to remain, for nearly three months, shut up within their cities, because the Nile had then inundated the whole country. See *Calm.*

116 "Thou their mandated the wilds country." See *Exodus*.
 "This is a nervous and beautiful promise of such entire
 plenty of corn and wine, that before they could have *reaped*
 and threshed out their *corn*, the *vintage* should be ready;
 and before they could have *pressed* out their *wine*, it
 would be time to *sow again*. The prophet Amos, chap.
 ix. 13. expresses the same blessing in the same manner:
The ploughman shall overtake the reaper, and the tread-
er of grapes him who soweth seed."—Dodd.

Verse 11. *I will set my tabernacle among you*] This and the following verse contain the grand promise of the *Gospel dispensation*, viz. the *presence, manifestation, and indwelling of God*, in human nature: and his constant indwelling in the souls of his followers. So John i. 14. the WORD was made flesh, *and dwelt among us, and made his tabernacle among us*. And to this promise of the law, St. Paul evidently refers, 2 Cor. vi. 16—18. and vii. 1.

Verse 15. *If ye despise my statutes—abhor my judgments*] As these words, and others of a similar import, which point out different properties of the revelation of God, are frequently occurring, I judge it best to take a general view of them once for all in this place, and show how they differ among themselves, and what property of the divine law each points out.

1. STATUTES, *pnch chuktho*, from *pn chak*, to *mark out, define, &c.* This term seems to signify the things which God has *defined, marked, and traced out*, that men might have a perfect copy of pure conduct always before their eyes, to teach them how they might walk *so as to please him in all things*, which they could not do, without such instruction as God gives in his word; and the help which he affords by his Spirit.

2. JUDGMENTS. **וַיִּשְׁפָּטִים** SHEPHATIM, from **שָׁפַט** *shaphal*, to distinguish, regulate, and determine; meaning those things which God has determined that men shall pursue;

16 I also will do this unto you; I will even appoint ^a over you ^b terror, ^c consumption, and the burning ague, that shall ^d consume the eyes, and cause sorrow of heart: and ^e ye shall sow your seed in vain, for your enemies shall eat it.

17 And ^f I will set my face against you, and ^g ye shall be slain before your enemies: ^h they that hate you shall reign over you; and ⁱ ye shall feed when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you ^j seven times more for your sins.

19 And I will ^k break the pride of your power; and I ^l will make your heaven as iron, and your earth as brass:

20 And your ^m strength shall be spent in vain: for ⁿ your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk ^o contrary unto me, and

will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 ^p I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number: and ^q your ^r high ways shall be desolate.

23 And if ye ^s will not be reformed by me by these things, but will walk contrary unto me:

24 ^t Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And ^u I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, ^v I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 ^w And when I have broken the staff of your bread, ten women shall bake your bread in one

by which their whole conduct shall be *regulated*, making the proper distinction between virtue and vice, good and evil, right and wrong, justice and injustice—in a word, between what is proper to be *done*, and what is proper to be left *undone*.

3. COMMANDMENTS. פְּקֻדֹת מִצְוֹת, from מִצְוָה *teavah*, to command, ordain, and appoint, as a legislator. This term is properly applied to those parts of the Law which contain the obligation the people are under, to act according to the statutes, judgments, &c. already established; and which prohibit them by penal sanctions, from acting contrary to the laws.

4. COVENANT. בְּרִית בְּרִית, from בָּרַךְ *bar*, to clear, cleanse, or purify; because the covenant, the whole system of revelation given to the Jews, was intended to separate them from all the people of the earth, and to make them *holy*. *Berith* also signifies the covenant-sacrifice which prefigured the atonement made by Christ for the sin of the world; by which he purifies believers unto himself, and makes them a *peculiar people, zealous of good works*. Besides those four, we add the following from other places of Scripture.

5. TESTIMONIES. עֲדוּתֵי יְהוָה, from עָד *ed*, beyond, further, besides; because the whole ritual law referred to something further on, or beyond the Jewish dispensation: even to that sacrifice, which in the fulness of time was to be offered for the sins of men. Thus all the sacrifices, &c. of the Mosaic law referred to Christ, and bore testimony to him who was to come.

6. ORDINANCES. מִשְׁמֶרֶת מִשְׁמֶרֶת, from שָׁמַר *shamar*, to guard, keep safe, watch over: Those parts of divine revelation, which exhorted men to watch their ways, keep their hearts, and promised them, in consequence, the continual protection and blessing of God their Maker.

7. PRECEPTS. פְּקֻדֹת פְּקֻדֹת, from פָּקַד *pakad*, to overlook, take care, or notice of, to visit—a very expressive character of the divine testimonies, the overseers of a man's conduct, those who stand by and look on, to see whether he acts according to the commands of his master; also, the visiters, because God's precepts are suited to all the circumstances of human life; some are applicable in adversity, others in prosperity; some in times of temptation and sadness, others to seasons of spiritual joy and exultation, &c. &c. Thus they may be said to overlook and visit man in all times, places, and circumstances.

8. TRUTH. אֱמֻנָה, from אָמַן *am*, to support, sustain, confirm: because God is immutable who has promised, threatened, commanded; and therefore all his promises, threatenings, commandments, &c. are unalterable and eternal. Error and falsity promise to direct and sustain, but they fail. God's word is supported by his own faithfulness, and it supports and confirms them who conscientiously believe it.

9. RIGHTNESS. דָּבָר טִדְּקָה, from טָדַק *teadak*, which, though not used as a verb in the Hebrew Bible, seems to convey from its use as a noun, the idea of giving just weight, or good measure, see chap. xii. 36. This is one of the characters which is attributed to the revelation God makes of himself in Psal. cxix. And by this the impartiality of the divine testimonies is pointed out. God gives to all their due, and his word distributes to every

man according to his state, circumstances, talents, graces, &c. to none too much; to none too little; to all enough.

10. WORD OF JEHOVAH. דְּבַר יְהוָה *DABAR YEHOVAH*, from דָּבַר *dabar*, to drive, lead, bring forward; hence, to bring forward, or utter one's sentiments: so the word of God, is what God has brought forth to man, from his own mind and counsel; it is a perfect similitude of his own righteousness, holiness, goodness, and truth. This divine law is sometimes expressed by

11. אֱמֻנָה, SPEECH OF WORD, variously modified, from אָמַן *amar*, to branch out, because of the interesting details into which the word of God enters, in order to instruct man, and make him wise unto salvation; or, as the apostle expresses it, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets," *ἐν πολλοῖς καὶ ἐν ἑσπερίοις*, in many distinct parcels, and by various tropes or figures; a curious and elegant description of divine revelation. Heb. i. 1.

12. All these collectively, are termed the LAW, תּוֹרָה *TORAH*, or תּוֹרַת יְהוָה *TORATH YEHOVAH*, the law of the Lord, from יָרָה *arah*, to direct, set straight and true, as stones in a building, to teach and instruct—because this whole system of divine revelation is calculated to direct men to the attainment of present and eternal felicity. To set them right in their notions concerning the supreme God. To order and adjust them in the several departments of civil and religious society; and thus to teach and instruct them in the knowledge of themselves, and in the true knowledge of God. Thus those who receive the truth, become the city of the living God—the temple of the Most High, builded together, for a habitation of God through the Spirit. To complete this description of the word law, see the note on Exod. xii. 49. where other properties of the law of God are specified.

Verse 16. I will even appoint over you terror, &c.] How dreadful is this curse! A whole train of evils are here personified, and appointed to be the governors of a disobedient people. Terror is to be one of their keepers: how awful a state! to be continually under the influence of dismay; feeling indescribable evils, and fearing worse. Consumption, *נַחֲשׁ שָׁחֵפֶת*, generally allowed to be some kind of atrophy or marasmus, by which the flesh was consumed, and the whole body dried up by raging fever, through lack of sustenance. See the note on chap. xi. 16. How circumstantially were all these threatenings fulfilled in this disobedient and rebellious people! Let a Deist read over this chapter, and compare it with the state of the Jews since the days of Vespasian, and then let him doubt the authenticity of this word if he can.

Verse 22. I will send wild beasts among you] God fulfilled these threatenings at different times. He sent fiery serpents among them, Numb. xxi. 6. Lions, 2 Kings xvii. 25. Bears, 2 Kings vi. 24. and threatened them with total desolation, so that their land should be overrun with wild beasts, &c. see Ezek. v. 17. Spiritually, says Mr. Ainsworth, these are wicked rulers and tyrants, that kill and spoil, Prov. xxviii. 15. Dan. vii. 3–6. Psal. lxxx. 13. And false prophets that devour souls, Matt. vii. 15. Rev. xiii. 1, &c. So the prophet, speaking of their punishment by tyrants, says, A lion out of the forest shall slay them; a wolf of the evening shall spoil them; a leopard shall watch over their cities;

oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were upon a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers, shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity;

42 Then will I remember my covenant with Jacob, and my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

45 But I will for their sakes, remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the Lord.

46 These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel in mount Sinai, by the hand of Moses.

v. 1. 2. 3. 4. 5. Hag. 1. 5. v. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

every one that goeth out thence shall be torn to pieces, because their transgressions be many. And of their prophets, he says, *O Israel, thy prophets are like foxes in the deserts*, Ezek. xiii. 4. Jer. viii. 17. xv. 3."

Verse 26. *Ten women shall bake your bread in one oven*] Though, in general, every family in the East bakes its own bread, yet there are some public bake-houses where the bread of several families is baked at a certain price. Moses here foretells that the desolation should be so great, and the want so pressing, that there should be many idle hands to be employed, many mouths to be fed, and very little for each. *Ten women shall bake your bread in one oven, &c.*

Verse 29. *Ye shall eat the flesh of your sons, &c.*] This was literally fulfilled at the siege of Jerusalem. Josephus' Wars of the Jews, Book vii. chap. 2. gives us a particular instance in dreadful detail, of a woman named Mary, who in the extremity of the famine, during the siege, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers! See this threatened, Jer. xix. 9.

Verse 34. *Then shall the land enjoy her Sabbaths*] This, Houbigant observes to be a historical truth. "From Saul to the Babylonish captivity are numbered about four hundred and ninety years, during which period, there were seventy sabbaths of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted seventy years, and during that time, the land of Israel rested. Therefore the land rested just as many years, in the Babylonish captivity, as it should have rested sabbaths, if the Jews had observed the law relative to the sabbaths of the land." This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfilment of the prophetic declaration in this verse—*Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land.*

Verse 38. *The land of your enemies shall eat you up*] Does this refer to the total loss of the ten tribes? These are so completely swallowed up in some enemies' land, that nothing concerning their existence, or place of residence remains, but mere conjecture.

16.—p. Josh. 7. 12. 13. Judges 2. 14.—q. Deut. 4. 27. & 28. 65. Neh. 1. & Jer. 2. 25. & 29. 12. 13. Ezek. 4. 17. & 5. 9. & 30. 65. & 34. 25. & 35. 10. & 36. 10. Hos. 5. 15. Zech. 10. 9.—r. Num. 3. 7. 1 Kings 8. 33. 35. 7. Neh. 3. 2. Dan. 3. 2. Prov. 23. 12. Luke 15. 18. 1 John 1. 2.—s. See Jer. 4. 10. & 25. 25. Ezek. 44. 7. Acts 7. 61. Rom. 2. 29. Col. 2. 11.—t. 1 Kings 21. 22. 2 Chron. 12. 4. 7. 15. & 23. 25. & 28. 12. 13. x. Exod. 2. 24. & 6. 5. Ps. 108. 45. Ezek. 16. 60.—u. Ps. 138. 23.—v. Jer. 34. 25. x. Ver. 15.—y. Deut. 4. 31. 2 Kings 15. 32. Rom. 11. 2.—a. Rom. 11. 26.—a. Ch. 22. 33. & 25. 38.—b. Ps. 92. 2. Ezek. 30. 9, 14, 22.—c. Ch. 27. 34. Deut. 6. 1. & 12. 1. & 33. 4. John 1. 17.—d. Ch. 25. 1.

Verse 44. *Neither will I abhor them to destroy them utterly*] Though God has literally fulfilled all his threatenings upon this people, in disposing them of their land, destroying their polity, overturning their city, demolishing their temple, and scattering themselves over the face of the whole earth; yet he has in his providence strangely preserved them as a distinct people, and in very considerable numbers also! He still remembers the covenant of their ancestors, and in his providence and grace, he has some very important design in their favour. All Israel shall yet be saved: and with the Gentiles, they shall all be restored to his favour, and under Christ Jesus, the great Shepherd, become with them, one grand everlasting fold.

Verse 46. *These are the statutes and judgments, &c.*] See on ver. 15. This verse appears to be the proper concluding verse of the whole book: and I rather think that the 27th chapter originally followed the 25th. As the law was anciently written on skins of parchment, sheep or goat skins, pasted or stitched together, and all rolled up in one roll, the matter being written in columns: one of these columns might have been very easily displaced, and thus whole chapters might have been readily interchanged. It is likely that this might have been the case in the present instance. Others endeavour to solve this difficulty, by supposing that the 27th chapter was added after the book had been finished; and therefore, there is apparently a double conclusion, one at the end of the 26th, and the other at the end of the 27th chapter. However the above may have been, all the ancient versions agree in concluding both the chapters in nearly the same way; yet the 26th chapter must be allowed to be, by far, the most natural conclusion of the book.

The most important points in this chapter have already been particularly noticed in the notes; and to those on the 15th, 34th, and the 44th verses the reader is especially referred. How unwilling is God to cast off his people! and yet how sure is their rejection, if they refuse to obey and live to him. No nation has ever been so signally elected as the Jews; and yet no nation has ever been so signally

CHAPTER XXVII.

Laws concerning vows, 1, 2. Of males and females from twenty to sixty years of age, and their valuation, 3, 4. Of the same from five to twenty years, 5. Of the same from a month to five years of age, 6. Of males and females from sixty years old and upwards, and their valuation, 7. The priest shall value the poor according to his ability, 8. Concerning beasts that are vowed, and their valuation, 9-13. Concerning the sanctification of a house, 14, 15. Concerning the field that is sanctified or consecrated to the Lord, to the year of jubilee, 16-24. Every estimation shall be made in shekels, according to the shekel of the sanctuary, 25. The offerings of clean beasts being already the Lord's, cannot be vowed, 26. That of an unclean beast may be redeemed, 27. Every thing devoted till death, 28, 29. All the title of the land is the Lord's, 30, but it may be redeemed by adding a fifth part, 31. The title of the herd and the flock is also his, 32. The tenth that passeth under the rod, shall not be changed, 33. The conclusion of the book, 34.

An. Exod. lxx. 2. *Abbs or Mosen.* **AND** the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, * When a man shall make a singular vow, the persons *shall be* for the Lord, by thy estimation.

3 ¶ And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation * shall be fifty shekels of silver, * after the shekel of the sanctuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female, thy estimation *shall be* three shekels of silver.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and

the priest shall value him; according to his ability that vowed, shall the priest value him.

9 ¶ And if it be a beast, whereof men bring an offering unto the Lord, all that *any man* giveth of such unto the Lord, shall be holy.

10 He * shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest:

12 And the priest shall value it whether it be good or bad: * as thou valuest it, *who art* the priest, so shall it be.

13 * But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 * And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the Lord *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: * a homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall * reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

o Numb. 6. 2. See Judges 11. 30, 31. 32. 1 Sam. 1. 11, 23. Gen. 28. 20-22. Deut. 23. 24-25.—Numb. 18. 16.—g Exod. 30. 13.—h James 1. 8.

i Heb. According to thy estimation, O priest, &c.—k Ver. 15, 18.—l Ver. 13. m Or, the land of a homer, &c.—n Ch. 25. 15, 16.

and so awfully reprobated! O Britain! I am not high-minded, but fear! Behold here the goodness and severity of God!

NOTES ON CHAPTER XXVII.

Verse 2. *When a man shall make a singular vow*] The verse is short and obscure, and may be translated thus—*A man who shall have separated a vow, according to thy estimation, of souls unto the Lord*—which may be paraphrased thus. He who shall have vowed, or consecrated a soul, i. e. a living creature, whether man or beast, if he wish to redeem what he has thus vowed, or consecrated, he shall ransom or redeem it, according to the priest's estimation: for the priest shall judge of the properties, qualifications, and age of the person or beast, and the circumstances of the person who has vowed it, and shall regulate the value accordingly; and the money shall be put into his hands, for the service of the sanctuary. A vow, says Mr. Ainsworth, is a religious promise made unto the Lord, and for the most part with prayer, and paid with thanksgiving, Numb. xxi. 2, 3. Psal. lxxvi. 13, 14. Vows were either of abstinence, such as are spoken of Numb. xxx. and the vow of the Nazarite, Numb. vi. or they were to give something to the Lord, as sacrifices, Lev. vii. 16. or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote himself, his children, (ver. 5, 6.) his domestics, his cattle, his goods, &c. And in this chapter rules are laid down for the redemption of all these things. But if after consecrating these things, he refused to redeem them, then they became the Lord's property for ever. The persons continued all their lives devoted to the service of the sanctuary; the goods were sold for the profit of the temple or the priests; the animals, if clean, were offered in sacrifice; if not proper for sacrifice, were sold, and the price devoted to sacred uses. This is a general view of the different laws relative to vows, mentioned in this chapter.

Verse 3. *From twenty years old, even unto sixty—fifty shekels*] A man from twenty to sixty years of age, if consecrated to the Lord by a vow, might be redeemed for fifty shekels, which at 3s. each, amounted to 7l. 10s. sterling.

Verse 4. *And if it be a female*] The woman, at the same age, vowed unto the Lord, might be redeemed for thirty shekels, 4l. 10s. sterling, a little more than one half of the value of the man; for this obvious reason, that a woman, if employed, could not be of so much use in the service of the sanctuary as the man; and therefore of much less value.

Verse 5. *From five years old*] The boy that was vowed,

might be redeemed for twenty shekels, 3l. sterling; the girl, for ten shekels, just one half, 1l. 10s.

Verse 6. *A month old*] The male child, five shekels, 15s. the female, three shekels, 9s. Being both in comparative infancy, they were nearly of an equal value. None were vowed under a month old: the first-born being always considered as the Lord's property, could not be vowed, see ver. 26.

Verse 7. *Sixty years old*] The old man and the old woman being nearly past labour, were nearly of an equal value: hence the one was estimated at fifteen shekels, 2l. 5s. the other at ten shekels, 1l. 10s. This was about the same ratio of the children, ver. 5. and for the same reason.

Verse 10. *He shall not alter it, or change it, a good for a bad, &c.*] Whatever was consecrated to God by a vow, or purpose of heart, was considered from that moment as the Lord's property; to change which, was impiety, to withhold it, sacrilege. Reader, hast thou ever dedicated thyself, or any part of thy property, to the service of thy Maker? If so, hast thou paid thy vows? Or hast thou altered thy purpose, or changed thy offering? Has he received from thy hands a bad for a good? Wert thou not vowed and consecrated to God in thy baptism? Are his vows still upon thee? Hast thou "renounced the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh?" Dost thou feel thyself bound "to keep God's holy will and commandments, and walk in the same all the days of thy life?" Was not this thy baptismal covenant? And hast thou renounced it? Take heed! God is not mocked: that which thou sowest thou shalt also reap. If thou rob God of thy heart, he will deprive thee of his heaven.

Verse 11. *Any unclean beast*] See on ver. 2.

Verse 13. *Shall add a fifth part*] This was probably intended to prevent rash vows, and covetous redemptions. The priest alone was to value the thing; and to whatever his valuation was, a fifth part must be added by him who wished to redeem the consecrated thing. Thus, if the priest valued it at forty shekels, if the former owner redeemed it, he was obliged to give fifty.

Verse 14. *Shall sanctify his house*] The yearly rent of which, when thus consecrated, went towards the repairs of the tabernacle; which was the house of the Lord.

Verse 16. *Some part of a field*] Though the preceding words are not in the text, yet it is generally allowed they should be supplied here, as it was not lawful for a man to vow his whole estate, and thus make his family beggars, in order to enrich the Lord's sanctuary; this, God would not

19 * And if he that sanctified the field, will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured unto him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, * when it goeth out in the jubilee, shall be holy unto the Lord, as a field * devoted; * the possession thereof shall be the priest's.

22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of * his possession;

23 * Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.

24 * In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: * twenty gerahs shall be the shekel.

26 ¶ Only the * firstling of the * beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord's.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, * and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ * Notwithstanding no devoted thing, that a man shall devote unto the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

29 * None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

30 ¶ And * all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

31 * And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever * passeth under the rod, the tenth shall be holy unto the Lord.

33 He shall not search whether it be good or bad, * neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 * These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

o Ver. 13.—p Ch. 25, 10, 23, 21.—q Ver. 24.—r Numb. 18, 14. Ezek. 44, 29. s Ch. 25, 10, 25.—t Ver. 25.—u Ch. 25, 28.—v Exod. 29, 13. Numb. 2, 47, & 18, 16. Ezek. 44, 12.—w Heb. first-born, &c.—x Exod. 13, 2, 13 & 22, 30. Numb. 18, 17.

Deut. 15, 19.—y Ver. 11, 12, 13.—z Ver. 21. Josh. 6, 17, 18, 19.—a Numb. 31, 2, 3 b Gen. 28, 22. Numb. 18, 21, 24. 9 Chron. 24, 6, 12. Neh. 10, 32. Mal. 3, 10, 11. c Ver. 13.—d See Jer. 33, 13. Ezek. 20, 27. Mic. 7, 14.—e Ver. 10.—f Ch. 25, 26.

permit. The rabbins teach, that the land or field, whether good or bad, was valued at fifty shekels, for all the years of the jubilee, provided the field was large enough to sow a homer of barley. The חומר *chomer* was different from the חמר *omar*—the latter held about three quarts; the former, seventy-five gallons three pints; see the note on Exod. xvi. 16. Some suppose that the land was rated not at fifty shekels, for the whole of the years of the jubilee, for this would be but about 3s. per annum; but, that it was rated according to its produce, fifty shekels for every homer of barley it produced.

Verse 21. *As a field devoted*] It is חרם *cherem*, a thing so devoted to God, as never more to be capable of being redeemed.—See on ver. 29.

Verse 25. *Shekel of the sanctuary*] A standard shekel; the standard being kept in the sanctuary to try and regulate all the weights in the land by.—See Gen. xx. 16. xxxiii. 15.

Verse 28. *No devoted thing—shall be sold or redeemed*] This is the חרם *cherem*, which always meant an absolute unredeemable grant to God.

Verse 29. *Which shall be devoted of men*] Every man who is devoted, shall surely be put to death; or, as some understand it, be the Lord's property, or be employed in his service till death. The law mentioned in these two verses, has been appealed to by the enemies of divine revelation, as a proof, that under the Mosaic dispensation, human sacrifices were offered to God, but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were persons devoted to destruction, under the Mosaic dispensation, is sufficiently evident: for the whole Canaanitish nations were thus devoted by the Supreme Being himself; because the cup of their iniquity was full—but that they were not sacrificed to God, the whole history sufficiently declares. *Houbigant* understands the passage as speaking of these alone; and says, *Non alios licebat anathemate vocari, quam Chananæos, quos jussisset Deus ad internecionem deleri*. "It was not lawful to devote any persons to death but the Canaanites, whom God had commanded to be entirely extirpated." This is perfectly correct; but he might have added, that it was because they were the most impure idolaters, and because the cup of their iniquity was full. These God commanded to be put to death; and who can doubt his right to do so, who is the maker of man, and the fountain of justice? But what has this to do with human sacrifices? Just nothing. No more than the execution of an ordinary criminal, or a traitor, in the common course of justice, has to do with a sacrifice to God. In the destruction of such idolaters, no religious formality whatever was observed; nor any thing that could give the transaction even the most distant sim-

blance of a sacrifice. In this way, Jericho was commanded to be destroyed, Josh. vi. 17, and the Amalekites, Deut. xxv. 19. 1 Sam. xv. 3. But in all these cases the people commanded to be destroyed, were such sinners as God's justice did not think proper to spare longer. And has not every system of law the same power? And do we not concede such power to the civil magistrate, for the welfare of the state? God, who is the sovereign Arbitrer of life and death, acts here in his juridical and legislative capacity; but these are victims to justice—not religious sacrifices.

It may be necessary just farther to note, that two kinds of vows are mentioned in this chapter: 1st. The נדר *neder*, (see on ch. vii.) which comprehends all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest. 2dly. The חרם *cherem*, those things vowed to God, of which there remained no power of redemption; they were most holy; i. e. so absolutely devoted to God, that they could neither be changed, alienated, nor redeemed: probably because no mental reservation had been made, as in the above case, may be supposed. On this ground, the word was afterward applied to the most solemn and awful kind of excommunication—meaning a person so entirely devoted to the stroke of vindictive justice, as never to be capable of receiving pardon; and hence the word may be well applied in this sense to the Canaanites, the cup of whose iniquity was full, and who were consigned, without reprieve, to final extermination.

Verse 30. *All the tithe of the land*] This God claims as his own; and it is spoken of here as being a point perfectly settled, and concerning which there was neither doubt nor difficulty.—See my view of this subject, Gen. xxviii. after verse 22, to which I do not see the necessity of adding any thing.

Verse 32. *Whatever passeth under the rod*] The signification of this verse is well given by the rabbins: "When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion, or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams; and as they passed out, the owner stood with his rod over them, and counted, 1, 2, 3, 4, 5, &c. and when the tenth came, he touched it with the coloured rod, by which it was distinguished to be the tithe-calf, sheep, &c. and whether poor or lean, perfect or blemished, that was received as the legitimate tithe." It seems to be in reference to this custom, that the prophet Ezekiel, speaking to Israel, says, *I will cause you to pass under the rod, and will bring you into the bond of the covenant*:—you shall be once more claimed as the Lord's property, and be

in all things devoted to his service, being marked or ascertained by special providences and manifestations of his kindness, to be his peculiar people.

Verse 34. *These are the commandments*] This conclusion is very similar to that at the end of the preceding chapter. I have already supposed that this chapter should have followed the 25th, and that the 26th originally terminated the book.

Mr. Ainsworth, the whole of whose writings are animated with the spirit of piety, concludes this book with the following excellent remarks.

"The *tithe* in Israel being thus sanctified by the commandment of God, to his honour, the maintenance of his ministers, and the relief of the poor, it taught them, and it teaches us, to honour the Lord with our substance, Prov. iii. 9. acknowledging him to be the Author of all our increase and store, Deut. viii. 13—18. Hos. ii. 8. To honour his ministers, and to communicate unto them in all good things, 1 Tim. v. 17, 18. Galat. vi. 6. that they who sow unto us spiritual things, should reap our carnal things, 1 Cor. ix. 11. And to give alms of such things as we have, that all things may be clean unto us, Luke xi. 41. Yea, even to sell that we have, and give alms; to provide ourselves bags that was not old, a treasure in the heavens that fadeth not, Luke xii. 33."—They who forget their Maker, his ministers, and the poor, are never likely to hear that blessed word in the great day; "Come, ye blessed of my Father, inherit the kingdom prepared for you—for I was hungry, and ye gave me meat, thirsty, and ye gave me drink, naked, and ye clothed me, sick, and in prison, and ye came unto me."

Readers, thou hast now gone through the whole of this most interesting book; a book, whose subject is too little regarded by Christians in general. Here thou mayest discover the rigid requisitions of divine justice; the sinfulness of sin; the exceeding breadth of the commandment; and the end of all human perfection. And now what thinkest thou of that word? "Whatsoever the law saith, it saith to them who are under the law," Rom. iii. 19. But who are under the law, the condemning power of the pure, rigid, moral law of God? Not the Jews only, but every soul of man: all to whom it is sent, and who acknowledge it as a divine revelation, and have not been redeemed from the guilt of sin by the grace of our Lord Jesus Christ: for "cursed is every one that continueth not in all things that are written in the book of the law to do them." By this law then is the knowledge, but not the cure of sin. Hear then what God saith unto thee; "If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron. For the priesthood being changed, there is made of necessity a change also of the law, Heb. vii. 11, 12. Now of the things which we have spoken, this is the sum: We have such a High Priest, who is set on the right hand of the throne of the majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. For it is not possible that the blood of bulls and of goats should take away sins, Heb. x. 4. But Christ being come a High Priest of good things to come,—neither by the blood of goats and calves, but by his own blood, he entered in once

into the holy place, having obtained eternal redemption for us. And for this cause, he is the Mediator of the new testament, that by means of death,—they which are called might receive the promise of eternal inheritance. And without shedding of blood is no remission. So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 11, 12—15—22—28. We see then, that Christ was the end of the law for righteousness, (for justification) to every one that believeth. Unto him, therefore, who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.

SECTIONS in the Book of Leviticus, carried on from Exodus, which ends with the TWENTY-THIRD.

The TWENTY-FOURTH, called *ויקרא* *vayikra*, begins chap. i. 6. and ends chap. vi. 7.

The TWENTY-FIFTH, called *וזה תעב* *ve'ez t'ev*, begins chap. vi. 8. and ends chap. viii. 36.

The TWENTY-SIXTH, called *שמיני* *shemini*, begins chap. ix. 1. and ends chap. xi. 47.

The TWENTY-SEVENTH, called *תזריע* *tazri'eh*, begins chap. xii. 1. and ends chap. xiii. 59.

The TWENTY-EIGHTH, called *מסעי* *mits'eh*, begins chap. xiv. 1. and ends chap. xv. 33.

The TWENTY-NINTH, called *אחרי מות* *acharey mot*, begins chap. xvi. 1. and ends chap. xviii. 30.

The THIRTIETH, called *קדושים* *kedoshim*, begins chap. xix. 1. and ends chap. xx. 27.

The THIRTY-FIRST, called *עומר* *omer*, begins chap. xxi. 1. and ends chap. xxiv. 23.

The THIRTY-SECOND, called *בהר סיני* *bahar Sinai*, begins chap. xxv. 1. and ends chap. xxvi. 2.

The THIRTY-THIRD, called *במקלותי* *bemaklotai*, begins chap. xxvi. 3. and ends chap. xxvii. 34.

These sections, as was observed on Exodus, have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC NOTES ON LEVITICUS.

The number of verses in *Vayikra*, i. e. Leviticus, is 869. The symbol of which is *q'ba*. *Pe q* final stands for 800, *nun* *n* for 50, and *teth* *v* for 9.

The middle verse is the 11th of chap. xv. And he that toucheth the flesh, &c.

Its *parashah*, or larger sections are 10, the memorial symbol of which is taken from Gen. xxx. 11. *ו כי הוה* *be'ho*, a troop cometh; in which *beth* *b* stands for 2, *aleph* *a* for 1, *gimel* *g* for 3, and *daleth* *d* for 4.

Its *sedarim*, or Masoretic sections, are 23. The symbol of which is taken from Psal. i. 2. *ו יחזק* *yehazek*. In thy law shall he meditate day and night.

Its *perakim*, or modern chapters, are 27. The memorial sign of which is *ו יחזק* *ve-yehazek*, Gen. xxvi. 3. And I will be with thee, and will bless thee.

The number of its open divisions is 52: of its close divisions, 46: total 98. The memorial sign of which is *ו יחזק* *ve-yehazek*, Cant. v. 10. My beloved is white and ruddy. In this word, *te'ach* *t* stands for 90, and *cheth* *h* for 8.

VERSUS, 869. WORDS, 11,802. LETTERS, computed to be 44,969.

See the concluding note on GENESIS.

PREFACE

TO THE BOOK OF NUMBERS.

THIS, which is the fourth book in order, of the Pentateuch, has been called **NUMBERS**, from its containing an account of the *numbering* and *marshalling* the Israelites in their journey through the wilderness to the promised land. Its **ENGLISH** name is derived from the title it bears in the **VULGATE** Latin, *Numeri*, which is a literal translation of the Greek word *Ἀριθμοί*, its title in the **SEPTUAGINT**; and from both, our **SAXON** ancestors called it *Ircel*, *numeration*: "because in this the children of Israel were numbered," *pon yam pe l'ynahela beapn yeyon on yame getealbe*. This title, however, does not properly apply to more than the *three* first chapters, and the **xvi**. The book, like the preceding, takes its name among the **HEBREWS**, from a distinguishing word in the commencement. It is frequently called *וידבר* **VA-YEDABER**, and he spoke, from its initial word: but in most Hebrew Bibles its running title is *במדבר* **BEMIDBAR**, *in the wilderness*, which is the *fifth* word in the *first* verse.

The contents of the book of Numbers are briefly the following. On the *first day of the first month of the second year* after the departure from Egypt, the tabernacle being erected, and it and the priests consecrated, Moses is commanded to make a *census* or enumeration of the people, the Levites excepted, who were appointed to watch over, guard, pitch, and carry the tabernacle and its holy furniture—Chap. i.

To form the vast mass of people into a regular camp, each tribe by itself, under its own captain, or chief, known by his proper standard, and occupying an assigned place in reference to the tabernacle.—Chap. ii.

Moses is commanded to separate the Levites to the service of the tabernacle, whom God chooses to take, instead of the first-born of every family, which he claimed as his own. When these were selected in their families, &c. the sum amounted to 22,773.—Chap. iii.

All this tribe is appointed to serve the tabernacle in a variety of offices, each person from the age of thirty till fifty, after which he was excused from farther service.—Chap. iv.

When these points were settled, God commands them to purify the camp by the expulsion of every unclean person, and establishes the trial of the suspected adulteress by the *waters of jealousy*.—Chap. v.

He next institutes the laws relative to *Nazarites*; and lays down the *form* according to which the people shall be blessed.—Chap. vi.

Then follows a particular account of the offerings made to the tabernacle, by the princes or chiefs of the twelve tribes, and the amount of these offerings.—Chap. vii.

When this work was finished the Levites were consecrated to their respective services, and the duration of the service of each ascertained.—Chap. viii.

The passover is commanded to be kept, and the first one is celebrated in the wilderness on the 14th of the first month, of the second year after their departure from Egypt.—Chap. ix.

Moses is commanded to make two silver trumpets: he is informed of their use—in what order the different tribes shall march; with the ceremonies at fixing and removing the tabernacle, and the departure of the people from the wilderness of Sinai on the 20th day of the second month of the second year of their Exodus from Egypt.—Chap. x.

The people murmuring, the fire of the Lord consumes many of them; it ceases on the intercession of Moses; they murmur again—*quails* are sent, and they are smitten with a great plague.—Chap. xi.

Miriam and her brother Aaron rise up seditiously against Moses, having conceived some dislike against his *Cuzkite* wife; and supposing that he had assumed too great an authority over the people; at this sedition the Lord is displeased, and smites Miriam with the leprosy.—Chap. xii.

Twelve spies are sent to examine the promised land;—they pass through the whole, return at the end of forty days, and, by bringing an evil report, dishearten the people.—Chap. xiii.

In consequence of this, the whole congregation meditate a return to Egypt.—God is displeased, and pronounces that all of them, from twenty years old and upward, shall die in the wilderness.—They repent—attack the Amalekites contrary to the commandment of God, and are discomfited.—Chap. xiv.

A number of ordinances and directions are given, relative to the manner of conducting the worship of God in the promised land—different laws are repeated, and a sabbath-breaker stoned to death.—Chap. xv.

Korah, Dathan, Abiram, and their associates form an insurrection against Moses—they are swallowed up by an earthquake—the congregation murmur, and 14,700 of them are cut off.—Chap. xvi.

As a proof that God had called Aaron and his family to the priesthood: his *rod*, or *staff*, *buds*, and miraculously brings forth *blossoms* and *fruit*, and is commanded to be laid up before the testimony.—Chap. xvii.

The charges of the priests and Levites, and the portions they were to have of the Lord's offerings for their support in the work.—Chap. xviii.

The ordinances of the *red heifer*;—the *water of purification*, and its uses.—Chap. xix.

The death of Miriam—the waters of Meribah—the Lord tells Moses, that because he did not sanctify him in the eyes of the congregation, he shall not bring the people into the promised land. The king of *Edom* refuses the Israelites a passage through his territories—Aaron is stripped of his sacerdotal vestments on Mount Hor, and they are put on Eleazar, his son, who is to be high priest in his stead. Aaron dies, and the people mourn for him thirty days.—Chap. xx.

Arad, one of the Canaanitish kings, attacks Israel, and he and his people are utterly destroyed—the people murmur for lack of bread and water—*fiery serpents* are sent among them, they repent—are healed by looking at a *brazen serpent*—they journey and come to *Beer*, where they find water—*Sihon*, king of the Amorites, attacks them, and is defeated—so is likewise *Og*, king of Bashan, and the people possess the lands of both.—Chap. xxi.

Balak, king of Moab, sends for Balaam to curse Israel; he departs, is opposed by an angel, and reproved by his ass, whom God, for the purpose, miraculously endued with the gift of speech. He comes to Balak, king of Moab, and shows him that Jehovah had limited his power.—Chap. xxii.

Balak offers sacrifices, and Balaam, under the influence of God, prophesies good concerning Israel.—Chap. xxiii. Continuing to foretell the prosperity of Israel, and the destruction of their enemies, the king of Moab dismisses Balaam in great wrath.—Chap. xxiv.

The Israelites, seduced by the women of *Moab* and *Midian*, commit fornication and idolatry—the chiefs are hanged—bold act of Phinehas.—Chap. xxv.

A second *census*, or enumeration of the people, takes place, and the amount is 601,730, among whom not one of those of the first *census* was now found, except *Joshua* and *Caleb*.—Chap. xxvi.

From the case of the daughters of *Zelophehad*, a law is made to enable *daughters* to inherit. Moses ascends mount Abarim, sees the promised land, and constitutes Joshua his successor.—Chap. xxvii.

A repetition of the laws relative to *burnt-offerings*, the *sabbath*, the *passover*, *first-fruits*, &c.—Chap. xxviii.

The three solemnities of the seventh month are commanded to be held on the *first*, *tenth*, and *fourteenth* days of the month.—Chap. xxix.

Several laws and ordinances concerning *vows* of different kinds, made by various persons: when they should be confirmed, and in what cases annulled.—Chap. xxx.

Twelve thousand Israelites go against the people of Midian, and slay them, their five kings, and Balaam their prophet; and the Israelites take immense booty in *persons*, *cattle*, *gold*, *silver*, and *precious stones*, of which they make a great offering to the Lord, because in this contest they lost not one man.—Chap. xxxi.

The children of *Reuben* and *Gad*, and the *half tribe of Manasseh*, request to receive for their inheritance, the territories of *Sihon* and *Og* on the east side of Jordan; their desire is granted on the condition of their going over armed with their brethren, to assist them in conquering the land.—Chap. xxxii.

A circumstantial account of the forty-two journeys of the Israelites from their departure from *Rameses*, till their arrival at *Jordan*. They are commanded to expel all the ancient inhabitants.—Chap. xxxiii.

The borders of the land are described, and the persons appointed by God, who should assist Joshua in dividing the land among the nine tribes and half.—Chap. xxxiv.

Forty-eight cities are to be assigned to the *Levites* out of the twelve tribes, for their goods and for their cattle; and out of these, they were to appoint six cities of refuge, for the person who had unawares slain his neighbour: to one of which cities the manslayer was to escape, and tarry there till the death of the high priest.—Chap. xxxv.

A law established that the daughters to whom the paternal inheritance descends, shall not marry out of their own tribes, lest their inheritance should become alienated and lost, by being blended with those of other tribes, chap. xxxvi.—See the case of *Zelophehad's daughters*.—Chap. xxxvii.

In this book, which comprehends the history of between thirty-eight and thirty-nine years, we have, in one word, a distinct account of the several stages of the Israelites' journey in the wilderness, the various occurrences on the way; their trials, rebellions, punishments, deliverances, conquests, &c. with several laws and ordinances, not mentioned in the preceding books; together with a repetition and explanation of some others which had been previously delivered. The whole forming a most interesting history of the justice, mercy, and providence of God.

THE
FOURTH BOOK OF MOSES,
CALLED
NUMBERS.

Year before the common Year of Christ, 1600.—Julian Period, 5994.—Cycle of the Sun, 57.—Dominical Letter, D.—Cycle of the Moon, 9.—Indiction, 6.—Creation from
Earth or September, 3614.

CHAPTER I.

On the first day of the second month of the second year after Israel came out of Egypt, God commanded Moses to number all the males of the people from twenty years and upwards, who were effective men, and able to go to war, 1-3. A chief of each tribe is associated with Moses and Aaron in this business, 4. The names of whom are given, 5-16. Moses assembles the people, who declare their pedigrees according to their families, 17-19. The descendants of Reuben are numbered, and amount to 46,500, ver. 20, 21. Those of Simeon, 59,300, ver. 22, 23. Those of Gad, 45,650, ver. 24, 25. Those of Judah, 74,600, ver. 26, 27. Those of Issachar, 54,400, ver. 28, 29. Those of Zebulun, 57,400, ver. 30, 31. Those of Ephraim, 40,500, ver. 32, 33. Those of Manasseh, 32,100, ver. 34, 35. Those of Benjamin, 35,100, ver. 37, 37. Those of Dan, 62,700, ver. 38, 39. Those of Asher, 41,500, ver. 40, 41. Those of Naphtali, 53,400, ver. 42, 43. The amount of all the effective men in Israel, from twenty years old, and upwards, was 603,550, ver. 44-47. The Levites are not numbered with the tribes, because they were dedicated to the service of God. Their particular work is specified, 47-54.

A. M. 3514.
B. C. 1490.
An. Exod. 1^o. 2. **AND** the LORD spake unto Moses ^ain the wilderness of Sinai, ^bin the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

3 From ^ctwenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their ^darmies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these ^eare the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zuri-shaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nathaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud; of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiell the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 ¶ These ^fwere the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by their names:

18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, ^geven of the tribe of Reuben, were forty and six thousand and five hundred.

a Exod. 19. 1. Ch. 16. 11, 12.—b Exod. 25. 22.—c Exod. 30. 12 & 23. 26. Ch. 26. 2, 62, 64. 3 Sam. 24. 2. 1 Chron. 21. 2.—d Exod. 20. 14. Deut. 3. 15.—e Exod. 12. 17.

f Ch. 7. 48. & 10. 32. Ch. 2. 14. he is called Reuel.—g Ch. 7. 2. 1 Chron. 27. 14. h Exod. 18. 21, 25.—i Ch. 2. 10, 11. & 28. 7.

NOTES ON CHAPTER I.

Verse 1. *The Lord spake unto Moses—on the first day of the second month*] As the tabernacle was erected upon the first day of the first month in the second year, after their coming out of Egypt, Exod. xl. 17. and this muster of the people was made on the first day of the second month, in the same year; it is evident that the transactions related in the preceding book, must all have taken place in the space of *one month*, and during the time the Israelites were encamped at mount Sinai, before they had begun their journey to the promised land.

Verse 2. *Take ye the sum, &c.*] God having established the commonwealth of Israel by just and equitable laws, ordained every thing relative to the due performance of his own worship; erected his tabernacle, which was his throne, and the place of his residence, among the people; and consecrated his priests, who were to minister before him: he now orders his subjects to be mustered, 1. That they might see he had not forgotten his promise to Abraham, but was multiplying his posterity. 2. That they might observe due order in their march toward the promised land. 3. That the tribes and families might be properly distinguished; that all litigations concerning property, inheritance, &c. might, in all future times, be prevented. 4. That the promise concerning the Messiah might be known to have its due accomplishment, when, in the fulness of time, God should send him from the seed of Abraham, through the house of David. And, 5. That they might know their strength for war. For although they should ever consider God as their protector and defence; yet it was necessary they should be assured of their

own fitness, naturally speaking, to cope with any ordinary enemy, or to surmount any common difficulties.

Verse 3. *From twenty years old and upward*] In this census no women were reckoned, nor children, nor strangers, nor the Levites, nor old men; which collectively, must have formed an immense multitude; the Levites alone amounted to 22,300. True-born Israelites only are reckoned; such as were able to carry arms, and were expert for war.

Verse 14. *Eliasaph the son of Deuel*] This person is called Reuel, chap. ii. 14. As the *daleth*, *d*, is very like the *resh*, *r*, it is easy to mistake the one for the other. The Septuagint and the Syriac have Reuel in this chapter; and in chap. ii. 14. the Vulgate, the Samaritan, and the Arabic have Deuel, instead of Reuel, with which reading a vast number of MSS. concur; and this reading is supported by chap. x. ver. 20. we may safely conclude, therefore, דְּוֵאל *Dauel*, not דְּוֵאל *Rauel*, was the original reading. See Kennicott.

An ancient Jewish rabbin pretends to solve every difficulty, by saying that "*Eliasaph* was a proselyte; that before he embraced the true faith, he was called the son of Reuel, but that after his conversion, he was called the son of Deuel." As *Rauel* may be translated the *breach of God*, and *Dauel* the *knowledge of God*, I suppose the rabbin grounded his supposition on the different meanings of the two words.

Verse 15. *These were the renowned*] Literally *the called of the congregation*—those who were summoned by name to attend. The order of the tribes in the above enumeration may be viewed thus:

23 ¶ Of the children of * Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of * Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of * Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and four thousand and six hundred.

28 ¶ Of the children of * Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of * Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of * Joseph, *namely*, of the children of * Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of * Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of * Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of * Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 ¶ * These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men; each one was for the house of his fathers.

45 So that all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were * six hundred thousand and three thousand and five hundred and fifty.

k Gen. 28. 25. Ch. 31. 25-30.—l Gen. 30. 16, 11.—m Gen. 28. 25.—n Gen. 30. 18.
o Gen. 30. 20.—p Gen. 30. 24.—r Gen. 45. 5, 6.

- | | |
|--------------|-----------------------------------|
| 1. Reuben | Sons of Leah. |
| 2. Simeon | |
| 3. Judah | |
| 4. Issachar | |
| 5. Zebulun | |
| 6. Ephraim | Sons of Rachel. |
| 7. Manasseh | |
| 8. Benjamin | |
| 9. Dan | |
| 10. Asher | |
| 11. Gad | 1st son of Bilhah, Rachel's maid. |
| 12. Naphtali | |

Verse 25. *Forty and five thousand six hundred and fifty*. Mr. Ainsworth has remarked, that Gad, the *handmaid's* son, is the only one of all the tribes whose number ends with *fifty*; all the others are by *thousands*, and end with *hundreds*; which shows God's admirable providence and blessing in multiplying them so, that no *odd* or *broken* number was among all the tribes. But see on ver. 46.

Verse 33. *The tribe of Ephraim were 40,500*. Ephraim, as he was blessed beyond his eldest brother Manasseh, Gen. xlviii. 20. so here he is increased by thousands more than Manasseh, and more than the whole tribe of Benjamin, and his blessing continued above his brother, Deut. xxxiii. 17. And thus the prophecy, Gen. xlviii. 19. was fulfilled—his youngest brother (Ephraim) shall be greater than he (Manasseh). No word of God can possibly fall to the ground; he alone sees the end from the beginning; his infinite wisdom embraces all occurrences; and it is his province alone to determine what is right, and to predict what himself has purposed to accomplish.

Verse 46. *All that were numbered were 603,550*. What an astonishing increase from *seventy* souls that went down into Egypt, Gen. xli. 27. about 215 years before, where latterly, they had endured the greatest hardships! But

k Gen. 48. 12-20.—l Gen. 30. 16-19.—m Gen. 28. 5, 8.—n Ch. 30. 64.—o Exod. 38. 28. See Exod. 12. 27. Ch. 2. 2. & 30. 51.

God's promise cannot fail—they shall be as the stars of heaven for multitude—and who can resist his will, and bring to nought his counsel? That a comparative view may be easily taken of the state of the tribes, I shall produce them here from the first census mentioned in the first chapter of this book, in their *decreasing* proportion, beginning with the *greatest*, and proceeding to the least: and in the second census mentioned chap. xxvi. where the *increase* of some, and the *decrease* of others, may be seen in one point of view. It may be just remarked, that except in the case of Gad in this chapter, and Reuben in chap. xxvi. all the numbers are what may be called *whole* or *round* numbers, beginning with *thousands*, and ending with *hundreds*, Gad and Reuben alone ending with *tens*; but the Scripture generally uses *round* numbers, *units* and *fractions* being almost constantly disregarded.

1st Census. Numb. Ch. i.	2d Census. Numb. Ch. xxvi.
1. Judah . . . 74,600	70,500
2. Dan . . . 62,700	64,400
3. Simeon . . . 59,300	52,500
4. Zebulun . . . 57,400	60,500
5. Issachar . . . 54,400	64,300
6. Naphtali . . . 53,400	45,400
7. Reuben . . . 46,500	43,750
8. Gad . . . 45,650	40,800
9. Asher . . . 41,500	53,400
10. Ephraim . . . 40,500	32,500
11. Benjamin . . . 35,400	45,800
12. Manasseh . . . 32,900	52,700
Total 603,550	Total 661,750

Thus we find Judah the most populous tribe, and Manasseh the least so; the difference between them being so

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

v Ch. 2. 33. See Ch. 3. 4. & 28. 57. 1 Chron. 6. 21. 5.—x Ch. 2. 33. & 28. 52.

great as 42,400, for which no very satisfactory reason can be assigned.

In the second census, mentioned chap. xxvi. 34. *Judah* still has the pre-eminency, and *Simeon*, the third in number before, is become the least. Now we see also, that the little tribe of *Manasseh* occupies the *seventh* place for number. *Seven* of the tribes had an increase; *five* a decrease. *Manasseh* had an increase of 20,500; *Judah*, 1,900; *Issachar*, 9,900; *Zabulon*, 3,100; *Benjamin*, 10,200; *Dan*, 1,700; *Asher*, 11,900.

On the contrary, there was a decrease in *Reuben* of 2,770; in *Simeon*, 37,100; *Gad*, 5,150; *Ephraim*, 8,000; *Naphtali*, 8,000. Decrease in the whole, 61,020, effective men. See on chap. xxvi. but balanced with the increase, the decrease was, upon the whole, only 1,820.

On the subject of these enumerations, and the manner in which this vast multitude sprung in about four generations, from seventy-five persons, Schleucher has some valuable calculations, which I shall take the liberty to insert, as they tend to throw considerable light upon the subject.

"We find in the writings of Moses three enumerations of the Jewish people, that follow each other pretty closely.

The first, which was made at their departure from Egypt, (Exod. xii. 37.) amounted to 600,000
One year after, to 603,555
On entering the land of Canaan, to 601,730
If we add to the number 603,550
that of the *Levites* given us in Numb. iii. 39.
and which amounted to 22,000

We shall have for the sum total 625,550

"We find the same number, on adding that of each tribe, given us in detail, which is the best proof of the exactness of the calculation.

"I think I shall afford the reader some degree of pleasure by presenting him, in this place, the number of each tribe, *separately*, beginning at their earliest ancestors. We shall see, by this means, how faithfully God fulfilled the promise he had made to Abraham, as well as the great utility of the mathematics for the right understanding of the Holy Scriptures. I shall begin with a genealogical table of that *family*, which God so wonderfully blessed; and to it, I shall afterward add each separate tribe, following the calculation of *Reyher* (Math. Mos. p. 222.) And we shall see, that the *fourth* generation taken with the *third*, produce the very number mentioned in the Text.

Children of Jacob by Leah. Gen. xlii. 15.

Reuben	Hanoch	}	46,500. Numb. i. 21.
	Phallu		
	Hezron		
	Carmi		
Simeon	Jemuel	}	59,300. Numb. i. 22.
	Jamin		
	Ohad		
	Jachin		
Levi	Zohar	}	7,500. Numb. iii. 22.
	Shaul		
	Gershon		
	Libni		
Judah	Shimei	}	8,000. Numb. iii. 26.
	Amram		
	Isehar		
	Hebron		
Issachar	Uzziel	}	6,900. Numb. iii. 34.
	Mabli		
	Mushi		
	Merari		
Zabulon	Shelah	}	74,600. Numb. i. 27.
	Pharez		
	Zerah		
	Hamul		
Issachar	Tola	}	54,400. Numb. i. 28.
	Phuvah		
	Job		
	Shimron		
Zabulon	Sered	}	57,400. Numb. i. 31.
	Elon		
	Jahleel		

Children of Jacob by Zilpah. Gen. 46. 18.

	Ziphion		
	Haggai		
<i>Gad</i>	Shuni		
	Ezbon		
	Eri		
	Arodi		
	Arell		
	Jimnah		
<i>Asher</i>	Ishuah		
	Isui		
	Beriah		
		<i>Heber</i>	
		<i>Malchiel</i>	
			41,500. Numb. i. 41.

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over

y Exod. 38. 28. Ch. 2. 7, 8. & 4. 16, 25, 26, 27, 33.

	<i>Children of Jacob by Rachel.</i>		Gen. 46. 23.
<i>Joseph</i>	{	Manasseh	32,300.
		Ephraim	40,500.
		Belah	
		Becher	
<i>Benjamin</i>	{	Ashbel	
		Gerah	
		Naaman	35,400. Numb. i. 37.
		Ehi	
<i>Dan</i>	{	Roeh	
		Muppim	
		Huppim	
		Ard	
	<i>Children of Jacob by Bilah.</i>		Gen. xvj. 25.
<i>Dan</i>	{	Hushim	62,700. Numb. i. 39.
		Jahmel	
<i>Nephtali</i>	{	Guni	
		Jeser	53,400. Numb. i. 43.
		Shillem	

Let us now descend to the particular enumeration of each tribe. *REUBEN* had four sons: now if we suppose, that one of these four sons had seven, and that each of the other three had eight: we shall find the number 31, for the first Egyptian generation. If we afterward suppose, that each of these 31 sons had five sons, the second generation will amount to 155; which, multiplied by 15, will produce 2,325 for the third generation; and these multiplied by 19, will make 44,175 for the fourth; so that the third, together with the fourth, will make 46,500. We shall have the same product, if the given sum, 46,500, be divided by the most probable number of children; for example, by the number 19; we shall then have 2,447 for the third generation; which sum being deducted from the sum total, there will remain 44,053 for the fourth generation, which is exactly the number that is produced in multiplying 2,440 of the third generation, by 18, and the other 7 by 19. If we wish to make the same calculation, with respect to the preceding generations, i. e. divide them by the most probable number of children, we shall have the following sums.

Sons of Reuben	4
I. Generation	31
II. Ditto	215
III. Ditto	2,563
IV. Ditto	43,917

Amount of generations III. and IV. 46,500

II. SIMON 59,300.

SIMEON had six sons. Let us suppose that each of the three first had six children, and each of the three others seven; we shall have thirty-nine for the first generation. If we multiply 31 of this number by 9, and 8 by 10, we shall have for the second generation 359; of which number, if we multiply 355 by 11, and 4 by 12, the third generation will give us 3,953. Let us then multiply 3,948 of these by 14, and 5 of them by 15, and we shall have for the fourth, 55,347. The third and fourth, added together, will make 59,300.

III. LEVI 22,300.

Gerson, Levi's eldest son, had two children: let us give to one of these 16 children, and to the other 17; and we shall have 33 for the second generation; 28 of which multiplied by 15, and 5 by 16, will produce 500 for the third. Multiply each by 14, and these will produce 7000; and the third and fourth together, 7,500.

Kohath, Levi's second son, had four sons, which form the first line. Give to one of them 10 sons, and 11 to each of the other three; for the second generation there will be 43. Multiply them by 10, there will be 430 for the third; these multiplied by 19 for the fourth, will produce the number of 8,170. The third and fourth added together, make 8,600.

Merari, the third son of Levi, had two sons. Give 10 children to each of them, there will then be 20 for the second generation. Now if we say that 10 of these 20 had each 15 sons, and each of the others 16, we shall have 310; which multiplied by 19, will give us 5,890 for the fourth, and the two last together, 6,200. This may be seen by the following example:

	<i>Gershonites.</i>	<i>Kohathites.</i>	<i>Merarites.</i>
I. Generation	2	4	2
II. Ditto	33	43	20
III. Ditto	500	430	310
IV. Ditto	7000	8170	5890

Amt. of gen. III. & IV. 7500 8600 6200

Total number of Levites 22,300.

the tabernacle of testimony, and over all the vessels thereof; and over all things that *belong* to it; they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

a Ch. 2, 23, 25, 26, 28—c Ch. 10, 17, 21, 22—b Ch. 2, 10, 22, & 13, 22—c Ch. 2, 2, 24, & 13, 22—d Ver. 20.

IV. JUDAH 74,600.

The sons of Judah were *Shelah*, *Pharez*, and *Zerah*. His grandsons by *Shelah* were *Hezron* and *Hamul*. *Hezron* had two sons. Suppose each of them had six children, which will make 12 for the first generation: to eight of whom allow eight children, and nine to each of the others; and there will be 100 for the second generation. To 92 of these then give 18 children, and 19 to the eight others; this will produce for the third generation, 1,698. If we then suppose that 1,800 of these had each 18 children, and that each of the other eight had 19, the fourth generation will be 32,552, which added to the product of the third, will make the descendants of *Hezron* amount to 34,360.

Hamul had two sons, who, multiplied by 10, produce the number of 20 for the second generation: these multiplied by 20 will make 400 for the third, and these again by 25, will produce 10,000 for the fourth. And thus the two last generations will amount together to the number 10,400.

If we allow five sons to *Pharez*, and six to *Zerah*, we shall have 11 for the first generation. To three of whom allow 10 children, and 11 to the other eight, this will give us 118 for the second. To 113 of these give 14, and 15 to the other five, and 1,657 will be produced for the third. Give 17 to 1,643, and 18 to the 14 remaining, and for the fourth there will be 28,183. The third and fourth added together will produce the number of 29,840.

According to this calculation, all these generations will amount to the following numbers:

Hezronites	34,360
Hamulites	10,400
Peresites and Zerahites	29,840
	74,600

V. ISSACHAR 54,400.

Issachar had five sons. Suppose that three of them had each five children, and the other two, six; we shall have 27 for the first generation. If we then imagine that of these, 19 had each nine sons, and each of the other eight, ten, the second generation will be 251. Now 241 of these, multiplied by 12, will produce 2,892; and the 10 others, multiplied by 13, will make 130; consequently the third generation will amount to 3,022. If 3,018 of these had each 17 sons, and each of the other four had 18, the fourth generation will be 51,378; the third and fourth generations, then, will produce the number of 54,400.

VI. ZEBULON 57,400.

Zebulon had three sons. If we suppose that two of them had, in all, 14 children, and the third, six, here will be 20 for the first generation. The second will produce 143, on multiplying 17 by 7, and 3 by 8. If we multiply 135 by 16, and 8 by 17, the third will amount to 2,296. By multiplying the third by 24, the fourth will give us 55,104. The two last will produce, together, 57,400.

VII. GAD 45,650.

Gad had seven sons.

I. Generation: multiply 3 by 9, and 4 by 10, there will be	67
II. Ditto multiply 61 by 7, and 6 by 8	475
III. Ditto multiply 471 by 8, and 4 by 9	3,804
IV. Ditto multiply 3,802 by 11, and 2 by 12	41,846

Amount of generations the III. and IV. 45,650

VIII. ASHER 41,500.

The sons of *Asher*, *Jimnah*, *Ishua*, and *Izui*, multiplied by 8, produce for the

I. Generation	94
II. Ditto multiply 94 by 8	192
III. Ditto multiply 192 by 11, and 10 by 12	2,132
IV. Ditto multiply 2,112 by 12, and 4 by 13	25,468

Amount of generations the III. and IV. 27,590

Heber and *Malchiel* were sons of *Beriah*. Now these two sons multiplied by 5, give us for the

I. Generation	10
II. Ditto multiply 10 by 11	110
III. Ditto multiply 110 by 9	990
IV. Ditto multiply 990 by 12	11,880

Amount of generations the III. and IV. 12,870

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

e Lev. 10, 6. Ch. 2, 19, & 18, 46, & 18, 5. 1 Sam. 6, 12.—f Ch. 2, 7, 8, & 2, 24-26, & 12, 3-4, & 31, 30, 47. 1 Chron. 23, 22. 2 Chron. 12, 14.

Another son of *Beriah* had in the

I. Generation	1
II. Ditto multiply by 8	8
III. Ditto multiply by 10	80
IV. Ditto multiply by 12	960

Amount of generations the III. and IV. 1,040

All these generations added together, amount to 41,590

IX. JOSEPH.

MANASSEH 32,200.

I. Generation	10
II. Ditto multiply 6 by 13, and 4 by 14	124
III. Ditto multiply 132 by 12, and 2 by 13	1,610
IV. Ditto multiply by 19	30,596

Amount of generations the III. and IV. 32,900

EPHRAIM 40,500.

I. Generation	16
II. Ditto multiply by 10	160
III. Ditto multiply 156 by 12, and 8 by 13	1,928
IV. Ditto multiply 1,916 by 20, and 12 by 21	38,572

Amount of generations the III. and IV. 40,500

X. BENJAMIN 35,400.

He had ten sons; two of whom multiplied by 9, and the other 8, by 10, will give for the

I. Generation	86
II. Ditto multiply 95 by 9, and 3 by 10	865
III. Ditto multiply by 5	4,325
IV. Ditto multiply by 7	30,975

Amount of generations the III. and IV. 35,400

XI. DAN 62,700.

I. Generation	11
II. Ditto multiply by 12	132
III. Ditto multiply by 19	2,508
IV. Ditto multiply by 24	60,192

Amount of generations the III. and IV. 62,700

XII. NAPHTALI 53,400.

He had 4 sons, the half of whom, multiplied by 7, and the other half by 6, gives us for the

I. Generation	28
II. Ditto multiply 16 by 11, and 10 by 12	298
III. Ditto multiply 288 by 12, and 8 by 13	3,340
IV. Ditto multiply by 14	49,840

Amount of generations the III. and IV. 53,400

Total number of all the Tribes.

I. Reuben	46,880
II. Simeon	59,360
III. Levi	92,360
IV. Judah	74,600
V. Issachar	54,400
VI. Zebulon	57,400
VII. Gad	45,650
VIII. Asher	41,500
IX. Manasseh	32,900
X. Ephraim	40,500
XI. Benjamin	35,400
XII. Dan	62,700
XIII. Naphtali	53,400

Total 625,890

And indeed, without counting the Levites, the number of The Israelites (Num. i. 46.) amounts to 603,530

The Levites (Num. iii. 39.) amounts to 22,360

The whole number together, as above 625,890

In the above calculation, *Scheuchzer* and *Reyher*, take for granted, 1. That from the going down to Egypt to the Exodus, there were four generations. 2. That the first two generations had died in Egypt. 3. That the promise of God in multiplying them as the stars of heaven, had taken place particularly in the two last generations. 4. That these two last generations alone, form the aggregate sums given in the Sacred Text. 5. That their method of accounting for this aggregate through the four generations, is not only perfectly natural, and mathematical; but strictly accordant with the promises made by God to them, as the sum of each tribe sufficiently proves. 6. That the whole account shows the truth of the divine promise, the great accuracy of the Jewish lawgiver, and a proof of the inspiration of the Sacred Writings.

CHAPTER II.

Moses is commanded to teach the Israelites how they are to pitch their tents, and erect the ensigns of their fathers' houses, 1, 2. *Judah, Issachar, and Zebulun*, on the east, amounting to 185,400 men, 3-5. *Reuben, Simeon, and Gad*, on the south, with 151,450 men, 10-16. *The Levites* to be in the midst of the camp, 17. *Ephraim, Manasseh, and Benjamin*, on the west, with 103,100 men, 18-21. *Dan, Asher, and Naphtali*, on the north, with 157,600 men, 25-31. The sum total of the whole, 603,550 men, 32. But the *Levites* are not included, 33. The people do as the Lord commands them, 34.

An. Exod. ltr. 2.
Bar or Zif.

AND the Lord spake unto Moses and unto Aaron, saying,

2 ¶ Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^a far off about ^b the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies; and ^c Nahshon, the son of Amminadab, shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel, the son of Zuar, shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab, the son of Helon, shall be captain of the children of Zebulun.

g Ch. 1. 92.—h Heb. over against.—i Josh. 3. 4.—k Ch. 10. 14. Ruth 4. 90. 1 Chron. 2.

NOTES ON CHAPTER II.

Verse 2. *Every man—shall pitch by his own standard*] Commentators, critics, philosophers, and professional men, have taken a great deal of pains to illustrate this chapter, by showing the best method of encampment for such a vast number of men, and the manner in which they conceive the Israelites formed their camp in the wilderness. As God gave them the plan, it was doubtless, in every respect perfect; and fully answered the double purpose of convenience and security. *Scheuchzer* has entered into this subject with his usual ability, and in very considerable detail. Following the plan of *Reyher*, as in the preceding chapter, he endeavours to ascertain the precise order in which the several tribes were disposed; and as his work is both scarce and dear, the reader will not be displeased to meet here with a translation of all that refers to the subject. SCHEUCHZER'S DESCRIPTION AND PLAN OF THE ENCAMPMENTS OF THE ISRAELITES IN THE WILDERNESS.

"If we form a proper idea of God, of his essence and his attributes, we shall easily perceive that this infinite and supreme Being, wills and executes what his divine wisdom appoints; in a word, we shall see that he is the God of order. This order displays itself in the perfection, arrangement, and assemblage of all created beings; in the construction of the earth which we inhabit, where every thing is formed in order, number, weight, and measure; and in all bodies, great and small. It is certain that *Noah's ark* is a perfect model of naval architecture. The temple of *Solomon*, and that of *Ezekiel*, were likewise masterpieces in their kind. But at present, we are to consider the divine arrangement of the Israelitish camp, and the manner in which it was formed.

"The Israelitish army was divided into three principal divisions. The first, which was the least in extent, but the strongest and the most powerful, occupied the centre of the army; this was the *Throne of God*, i. e. the *TABERNACLE*. The second, which was composed of the *Priests and Levites*, surrounded the first. The third, and the farthest from the centre, took in all the other tribes of Israel, who were at least about a mile from the Tabernacle. For it appears from *Josephus*, iii. 4. that the nearest approach they dared make to the ark, except during the time of worship, was a distance of 2,000 cubits. The reverence due to the Divine Majesty, the numerous army of the Israelites, composed of 600,000 soldiers, with their families, which made about 3,000,000 souls, naturally demanded a considerable extent of ground. We are not to imagine, that all these families pitched their tents pell mell, without order, like beasts, or as the troops of Tartary, and the eastern armies: on the contrary, their camp was divided according to the most exact rules. And we cannot even doubt, that their camp was laid out, and the place of every division and tribe exactly assigned by some engineers or geometricians, before the army stopped to encamp, in order that every person might, at once, find his own quarter, and the road he ought to take to reach the other tents.

"Four divisions, which faced the four quarters of the heavens, each with its own ensign, formed the centre of the army. *JUDAH* was placed on the east; and under him

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, were a hundred thousand, and fourscore thousand, and six thousand, and four hundred, throughout their armies. ^a These shall first set forth.

10 On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur, the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel, the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph, the son of ^b Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were a hundred thousand, and fifty and one thousand, and four hundred and fifty,

10. Magg. 1. 4. Luke 3. 22.—1 Ch. 10. 14.—an. Deut. Ch. 1. 34 & 42, 47, & 48, 52.

he had *Issachar and Zebulun*: on the south was *REUBEN*, and under him *Simeon and Gad*; on the west was *EPHRAIM*, and under him *Manasseh and Benjamin*: finally, *DAN* was on the north, and he had under him *Asher and Naphtali*. It has been pretended by some, that these four principal divisions, were not alone distinguished by their ensigns, but that each particular tribe had likewise its standard or ensign. On this subject we might refer to the Talmudists, who have gone so far as to define the colours, and the figures or arms of the very ensigns. They pretend that on that of *JUDAH*, a lion was painted with this inscription: '*Rise, Lord, let thine enemies be dispersed, and let those that hate thee flee before thee*'; and they found this description of Judah's ensign in Gen. xlix. 9. They give to *ISSACHAR* an ass, Gen. xlix. 14. to *ZEBULON*, a ship, Gen. xlix. 13. to *REUBEN*, a riter, Gen. xlix. 4. (others give Reuben the figure of a man) to *SIMEON*, a sword, Gen. 1. 5. to *GAD*, a lion; Deut. xxxiii. 22. to *EPHRAIM*, an unicorn, Deut. xxxiii. 17. an ox to *MANASSEH*, Deut. xxxiii. 17. a wolf to *BENJAMIN*, Gen. xlix. 27. and a serpent to *DAN*, Gen. xlix. 17. though others give him an eagle. In short, they pretend that the ensign of *ASHER* was a handful of corn, Gen. xlix. 20. and that of *NAPHTALI* a stag, Gen. xlix. 21.

"To prove that the sums here are correctly added, we have but to join together the detached numbers, and see if they agree with the total. The text will furnish us with an example of this: there was in the quarter of

Judah	185,400	ver. 9.
Reuben	151,450	ver. 16.
Ephraim	108,100	ver. 24.
Dan	157,600	ver. 31.

"Among other things, we must remark that rule of military tactics, which requires that the advanced and rear-guards should be stronger than the centre.

"In a well-regulated camp, cleanliness is considered indispensably necessary; this is particularly remarkable in the Israelitish army, where the most exact order was maintained. Hence every person who had any kind of disease, and those who were reputed *unclean*, were forbidden to enter it, Numb. v. 2, 3. Deut. xxvii. 10.

"Those who have the health of men, and of a whole army confided to them, are not ignorant, that diseases may be easily produced by putrid exhalations from excrementitious matter: and that such matter will produce in camps, pestilential fevers, and dysenteries. For this reason, care should be always taken, that offices, at a distance from the camp, be provided for the soldiers, and also that those who are sick should be separated from the others, and sent to hospitals, to be properly treated.

"In military tactics, we find two distinct wings spoken of: the right and the left. The Israelitish army, not only had them on one side, as is customary; but on all their four sides. On the eastern side, the tribe of *Issachar* formed the right, that of *Zebulun* the left, and that of *Judah* the centre. On the south, *Simeon* formed the right wing, *Gad* the left, and *Reuben* the centre. Towards the west, *Manasseh* composed the right, *Benjamin* the left, and *Ephraim* the centre. And on the north, *Asher* was

throughout their armies. "And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be the standard of the camp of Ephraim*, according to their armies: and the captain of the sons of Ephraim *shall be Elishama the son of Ammihud*.

19 And his host, and those that were numbered of them, *were forty thousand and five hundred*.

20 And by him *shall be the tribe of Manasseh*: and the captain of the children of Manasseh *shall be Gamaliel, the son of Pedahzur*.

21 And his host, and those that were numbered of them, *were thirty and two thousand and two hundred*.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be Abidan, the son of Gideon*.

23 And his host, and those that were numbered of them, *were thirty and five thousand and four hundred*.

24 All that were numbered of the camp of Ephraim *were a hundred thousand, and eight thousand, and a hundred*, throughout their armies. "And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be on the north side by their armies*: and the captain of the children of Dan *shall be Ahiezer, the son of Ammishaddai*.

n Exod. 12.—o Ch. 10, 17, 21.—p Ch. 10, 22.—q Ch. 10, 25.

on the *right wing*, Naphtali on the *left wing*, and Dan in the *centre*. Notwithstanding this, however, the army was not in danger of being easily broken; for every tribe being numerous, they were supported by several ranks, in such a manner that the first being broken, the second was capable of making resistance; and if the second gave way, or shared the same fate as the first, it found itself supported by the third, and so on with the rest. The square form in which the Jewish army was ordinarily placed, was the very best for security and defence. The use and importance of the *hollow square*, in military tactics, is well known.

"For so large a multitude of people, and for so numerous an army, it was needful that all the necessary articles of life should be prepared beforehand, or be found ready to purchase. In these respects nothing was wanting to the Israelites. Their bread came down to them from heaven: and they had besides an abundance of every thing that could contribute to magnificence. If we may credit Josephus, they had amongst them *public markets, and a variety of shops*. Ant. i. iii. c. 12. sect. 5. The tabernacle being erected, it was placed in the midst of the camp, each of the three tribes stretching themselves on the wings, and leaving between them a sufficient space to pass.

"It was, says Josephus, like a well-appointed market, where every thing was ready for sale in due order, and all sorts of artificers kept their shops; so that this camp might be considered a moveable city.

"In Exod. xxxii. 27. we likewise find that mention is made of the *gates of the camp*. 'Put every man his sword by his side, and go in and out from gate to gate, throughout the camp.' From whence we may certainly conclude, that if the camp had *gates*, the Israelites had also *sentinels* to guard them. If this be true, we may also believe that they were *surrounded by intrenchments*, or that at least, their gates were defended by some fortifications. Sagittarius (de Jan. Vet. c. 18. § 10.) pretends that the tabernacle was not only guarded by the Levites, but that there were likewise sentinels at the gates, and at the entrance of the Israelitish camps. See the note on Exod. xxxii. 27.

"If we examine and compare the camp of Israel, with that of our most numerous armies, which in these days are composed of 100,000, or of 150,000 men, we cannot but consider it of vast extent. The Jews say, it was 12 miles in circumference; this is not at all improbable, and consequently, the front of each wing must be 3 miles in extent. But taking in the tents, the soldiers, and their numerous families, the beasts of burden, the cattle, and the goods, it certainly must have formed a very considerable enclosure, much more than 12 miles. See the notes on Exod. xii. 37. and xiii. 18. *Reyher*, (Math. Mos. p. 568.) assigns to the

Tribe of Judah,

A space of 296½ cubits in breadth
and 250½ in length

Which makes 74,600 square cubits.

26 And his host, and those that were numbered of them, *were threescore and two thousand and seven hundred*.

27 And those that encamp by him *shall be the tribe of Asher*: and the captain of the children of Asher *shall be Pagiel, the son of Ocran*.

28 And his host, and those that were numbered of them, *were forty and one thousand and five hundred*.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be Ahira, the son of Enan*.

30 And his host, and those that were numbered of them, *were fifty and three thousand and four hundred*.

31 All they that were numbered in the camp of Dan were an hundred thousand, and fifty and seven thousand, and six hundred. "They shall go hindmost with their standards.

32 ¶ These *are those which were numbered of the children of Israel by the house of their fathers*: "all those that were numbered of the camps throughout their hosts, *were six hundred thousand and three thousand and five hundred and fifty*.

33 But "the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses: "so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

r Exod. 28, 29. Ch. i. 46, & 7, 21.—s Ch. i. 47.—t Ch. 24, 2, 5, 6.

"We must observe, that we are here merely speaking of the ground which the soldiers of this tribe occupied, whilst remaining *close to each other*, in their ranks, and that in this computation, there is but one square cubit allowed for each man; wherefore if we take in the arrangement of the soldiers, the tents, the necessary spaces, the families, the beasts of burden, and the moveables, a much larger extent of ground is requisite. All those circumstances do not come into *Reyher's* calculation. He continues thus.

For the tribe of <i>Issachar</i> , 217½ cubits in breadth 250½ in length	For the tribe of <i>Simeon</i> , 182½ cubits in breadth 325½ in length
54,400 Total.	59,300 Total.
For the tribe of <i>Gad</i> , 140½ cubits in breadth 325½ in length	For the tribe of <i>Benjamin</i> , 177 cubits in breadth 200 in length
46,650 Total.	35,400 Total.
For the tribe of <i>Zebulun</i> , 229½ cubits in breadth 250 in length	For the tribe of <i>Dan</i> , 156½ cubits in breadth 400 in length
57,400 Total.	62,700 Total.
For the tribe of <i>Ephraim</i> , 201½ cubits in breadth 200 in length	For the tribe of <i>Asher</i> , 103½ cubits in breadth 100 in length
40,500 Total.	41,500 Total.
For the tribe of <i>Reuben</i> , 143½ cubits in breadth 325 in length	For the tribe of <i>Naphtali</i> , 133½ cubits in breadth 400 in length
46,500 Total.	53,400 Total.
For the tribe of <i>Manasseh</i> , 161 cubits in breadth 200 in length	

22,200 Total.

"If we make the ichnography, or even the scenography of the camp on this plan, in following it we must first, in the *centre*, form a *parallelogram* of 100 cubits long, and 50 broad, for the *court of the Tabernacle*; with an empty space all round, of 50 cubits broad. We must then place the camp of the Levites towards the *west*, viz.

The *Gershonites*; Num. iii. 22, 23.
Breadth 30 cubits
Length 250 cubits

Total 7500

To the south, the *Kohathites*, Num. iii. 28, 29.

Breadth 86 cubits
Length 100 cubits

Total 8600

393

To the north, the *Merarites*, Num. iii. 34, 35.

Breadth 62 cubits
Length 100 cubits

Total 6200

"On the west, we must place tents for Moses, Aaron, and his sons, Numb. iii. 38.

"At the place where the camp of the Levites ends, a space must be left of 2,000 square cubits, after which we must take the dimensions of the camp of the twelve tribes.

"This plan is in the main well imagined, but it does not afford an ichnography of sufficient extent. To come more accurately to a proper understanding of this subject, I shall examine the rules that are now in use for encampments, and compare them afterward with what is laid down in the Holy Scriptures, in order that we may hereby form to ourselves an idea of the camp of God; the grandeur and perfection of which, surpassed every thing of the kind ever seen. I shall now mention what I am about to propose, as the foundation upon which I shall proceed.

"In Exodus xviii. 21. Deut. ii. 15. we find the advice given by Jethro to Moses respecting political government, and military discipline. 'Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.' (See the note on Exod. xviii. 21.) We may very well compare these *tribunes*, or rather, these *chiliarchs*, to our *colonels*; the *centurions*, or *hecatonarchs*, to our *commanders*, or *captains*; the *quinguenaries*, or *pentecontarchs*, to *lieutenants*; and the *decurions* or *decarchs*, to our *sergeants*. These chiefs, whether they were named *magistrates* or *officers*, were each drawn from his own particular tribe, so that it was not permitted to place over one tribe, an officer taken from another. Whatever matter the *decarchs* could not decide upon, or terminate, went to the *pentecontarchs*, and from thence, by degrees, to the *hecatonarchs*, to the *chiliarchs*, to *Moses*, and at length to God himself, the sovereign head of the army. If we divide the whole army, (such as it was at its departure from Egypt) by the numbers already laid down, we shall find 600 *chiliarchs*, 6,000 *hecatonarchs*, 12,000 *pentecontarchs*, 60,000 *decarchs*, which in all make 78,600 officers. Josephus regulates the number of them still more exactly, by saying that there were chiefs set over 10,000, 1,000, 500, 60, 30, 20, and 10. We find this regulation in *Ant. Jud. lib. iii. c. 4*. 'Take a review of the army, and appoint chosen rulers over tens of thousands; and then over thousands; then divide them into five hundreds; and again into hundreds; and into fifties; and set rulers over each of them, who may distinguish them into thirties; and keep them in order; and at last number them by twenties and by tens: and let there be one commander over each number, to be denominated from the number of those over whom they are rulers.'

"We ought not to pass over in silence this division by tens: for twice 10 make 20; three times 10, 30; five times 10, 50; ten times 10, 100; ten times 50, 500; ten times 1,000, 10,000. It was in this manner, as is pretended, that *Cangü*, the first of the great *Khams*, (as he is called) and after him *Tamerlane*, drew out an army, i. e. by 10, 100, 1,000, 10,000, mentioned in *Alhazen*, c. v. Probably these Tartars borrowed, from the very Hebrews themselves, this manner of laying out a camp. At all events, it is certain that nothing more ancient of the kind can be found, than that mentioned in the books of *Moses*. To distinguish it from that of the Greeks and Romans, we may with justice call it the Hebrew castrametation, or, if we judge it more proper, the Divine castrametation, and consequently, the most perfect of all. For although *Moses* places the *pentecontarchs* in the middle, between the *hecatonarchs* and the *decarchs*, i. e. 50 between 100 and 10; and although *Josephus* afterward places 1,000 between 500 and 10,000, and 30 and 20, between 10 and 50, this does not at all derange the progression by tens, which is the foundation of arithmetic. These subaltern officers were equally useful and necessary, as we now see that their number, far from creating confusion, helps to maintain order, and that the more there are of them, the better is order preserved. According to the modern method of carrying on war, the next in rank to the generals of the army (who have the supreme command) are *field marshals* and *brigadiers*, who command 5000 men.

"There are then, between the *chiliarchs*, or *colonels*, and the *hecatonarchs*, or *captains*, *lieutenant-colonels*; and between the *hecatonarchs*, and the *decarchs*, *lieutenant-captains*, and these again have under them *lieutenants* and *ensigns*.

"It is certain that this method of distributing an army by tens, and of encamping, which is very concise, has far greater advantages even with respect to expense, than the very best plans of the *Greeks*, *Romans*, or any other ancient nation. On this subject, we have the testimony of *Simon Stevin*, *Castramet. c. 1. art. 1. and c. 4. art. 3.*

Oper. Math. p. 574. and 596. and fol. According to this arrangement, each soldier, or, if more proper, each *father of a family*, being thus placed by ten and ten in a straight line one after the other, might very easily name themselves *first, second, &c.* Each troop, in like manner, might be distinguished by its *ensigns*; that of 100 might have them small; that of 1,000 larger; that of 10,000 still larger. Every officer, from the lowest subaltern, to the general officers of the camp, and even to the generalissimos themselves, had only an easy inspection of ten men each; the *decarch* had the inspection of 10 soldiers: the *hecatonarch* of 10 *decarchs*; and the *chiliarch* of 10 *hecatonarchs*. After the *chiliarch*, which in no troop can amount to ten, there is the chief or head of each tribe. Each then, exactly fulfilling the duty assigned him, we may suppose every thing to be in good order, even were the camp larger and more numerous. The same may be said respecting the contentions that might arise among the soldiers, as well as every thing relative to the general duty of the officers, as to the labours they were to undertake, whether for striking their tents, for works of fortification, or for making entrenchments. This arrangement might be easily retained in the memory, or a general list be kept of the names of both officers and soldiers, to distribute to them their pay, and to keep exact accounts.

"It was possible in one moment to know the number of those who were either wanting, or were out of their ranks, and to avoid this disorder in future, by obliging each man to attend to his duty, and to keep in his rank. If, by chance, it happened that any one man wished to desert, or had escaped, it was easy to notice him, and inflict on him the punishment he merited. The *ensigns* being distinguished by their marks, and the company being known, it was easy to find any soldier whatever.

"The armies themselves might have certain marks to distinguish them, and by that means they might at once ascertain the person in question, for example, 8. 2. 7. 3. might signify the eighth soldier, or father of a family, of the second rank, of the seventh company, in the third *chiliad*: 7. 3. 5. the halberdier of the decurion, or sergeant of the seventh line, in the third company, of the fifth *chiliad*, or thousand: 5. 8. the *hecatonarch*, or captain of the fifth company, in the eighth *chiliad*: 7. the *chiliarch*, or colonel of the seventh rank; 0. finally the general of the whole army. Farther, by the same means, the loss, or misplacing of their arms might be prevented. Again, the soldiers might, in a very short time, be instructed and formed to the exercise of arms, each *decad* having its sergeant for its master: and the chariots or other carriages might easily be divided amongst several; 10 under the *decurion*, 100 under the *hecatonarch*; and by thus following the above method, every thing might be kept in good order."

A PLAN OF THE WHOLE ISRAELITISH CAMP.

"We shall, finally, in one plate, represent the whole camp of the Israelites, in that order which appears the most proper. For this purpose, we must extract the square roots of the preceding spaces, in order that we may be able to assign to each tribe square areas, or rectangular parallelograms. I therefore find for

	2500 square cubits
Ruben	2545
Simeon	1280
The Gershonites	1280
The Kohathites	1280
The Merarites	1112
Judah	3025
Issachar	3025
Zebulun	3025
Gad	3025
Asher	3025
Manasseh	3027
Ephraim	3045
Benjamin	3020
Dan	3041
Naphthali	3025

"The tabernacle, which was 100 cubits long and 50 broad, I place in the centre of the camp, at the distance of 840 feet from the camp of the Levites, which is placed exactly in the same manner as described in the Sacred Writings. I find therefore that the whole space of the camp is 259,600,000 feet. Now, according to the manner we have just divided the camp for each tribe, the sum total being 125,210,000, it follows, that the space between the tents contained 134,390,000. If, with *Eisenachmid*, we estimate the Roman mile at 766 French fathoms and two feet (consequently 21,141,604 square feet to a Roman square mile) the Israelitish camp will contain a little more than 12 such square miles."

It is not to be expected that either disquisitions of this kind, or the accompanying diagram can give any thing more than a general idea how the thing probably was: for to pretend to minute exactness, in such cases, would be absurd. The Sacred Text informs us, that such and such tribes occupied the east, such the west, &c. &c. but how they were arranged individually, we cannot pretend absolutely to say. Scheuchzer's plan is such as we may

suppose judgment and skill would lay down; but still it is very probable that the plan of the Israelites' encampment was more perfect than any thing we can well imagine; for as it was the plan which God himself probably laid down, it must be in every respect what it ought to be, for the comfort and safety of this numerous multitude.

As there are some differences between the mode of distributing the command of a large army among the British, and that used on the Continent, which is followed by Scheuchzer, I shall lay down the descending scale of British commanders, which some may think applies better to the preceding arrangement of the Israelitish army than the other.

The command of a large army in the British service is thus divided.

- 1. The commander in chief.
- 2. Lieut. generals, who command divisions of the army; (these divisions consist of 2 or 3 brigades each, and may, on an average, amount to 5000 men.)
- 3. Major-generals, who command brigades; (these brigades consist of from 2 to 3000 (2500 is perhaps the average) according to the strength of the respective regiments of which the brigade is composed.)
- 4. Colonels in the army, or lieutenant-colonels, who command single regiments; they are assisted in the command of these regiments by the majors of the regiments. [I mention the major, that there may be no break in the descending scale of gradation of ranks, as in the event of the absence of the above two officers, he is the next in command.]

5. Captains, who command companies: these companies, (on the war establishment) consist of 100 men each, and there are 10 companies in every regiment, consequently a colonel, or lieutenant-colonel commands 1000 men.

6. Lieutenants, of which there are 2 to every company. } Subaltern officers having no command, but assisting the captain.

7. Ensign; 1 to each company.

1. Commander in chief.

2. Lieutenant-generals commanding divisions

5000 each.

3. Major-generals, brigades 2500.

4. Colonels, lieutenant-colonels, and majors, three officers belonging to each regiment in the service, and are solely employed in the disciplining and commanding the men: these are mounted on horseback, and termed field-officers.

5. 1 Captain,

6. 2 Lieutenants,

7. 1 Ensign.

The following ranks form an ascending scale through which every officer must pass.

Ensign,

Lieutenant,

Captain,

Major,

Lieutenant-colonel,

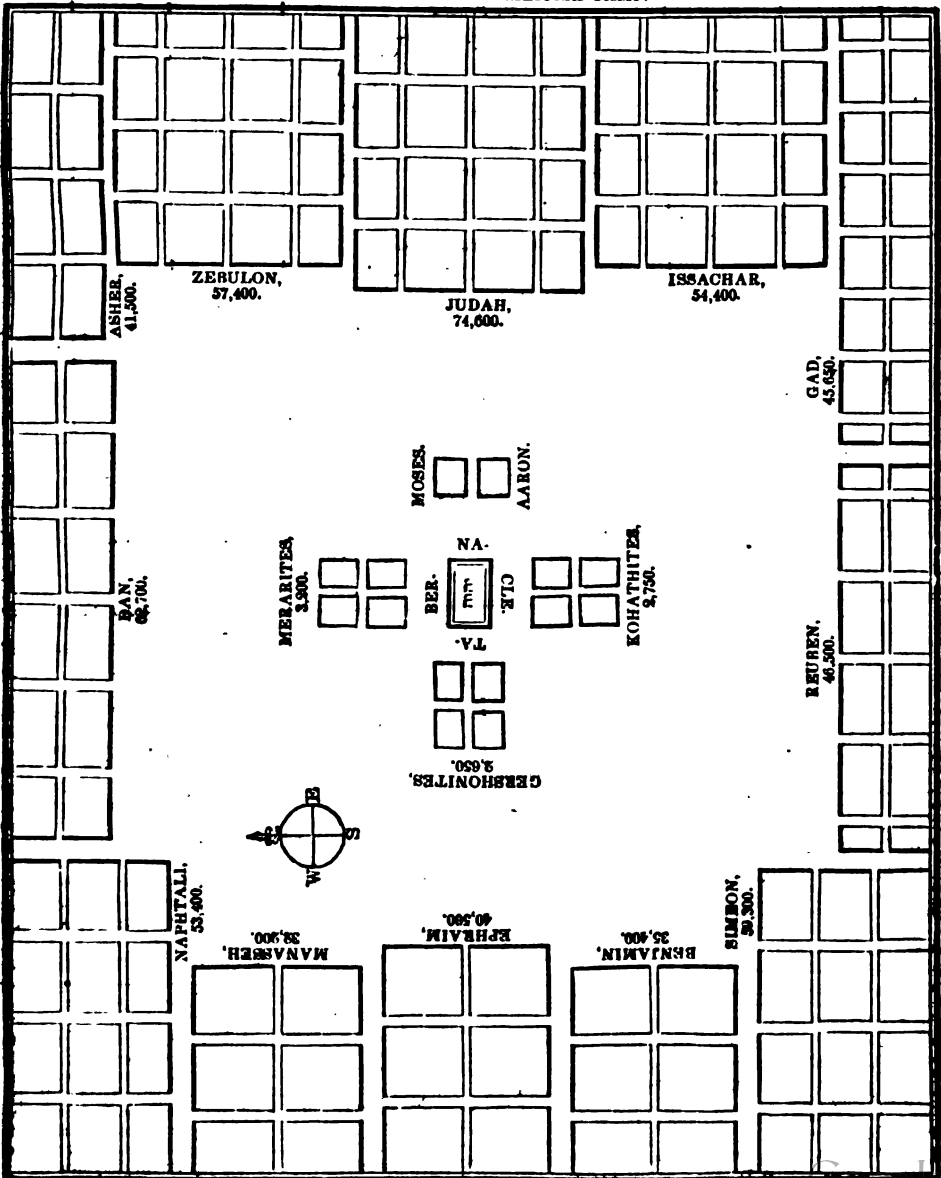
Colonel,

Major-general, brigade commander.

Lieutenant-general, division commander.

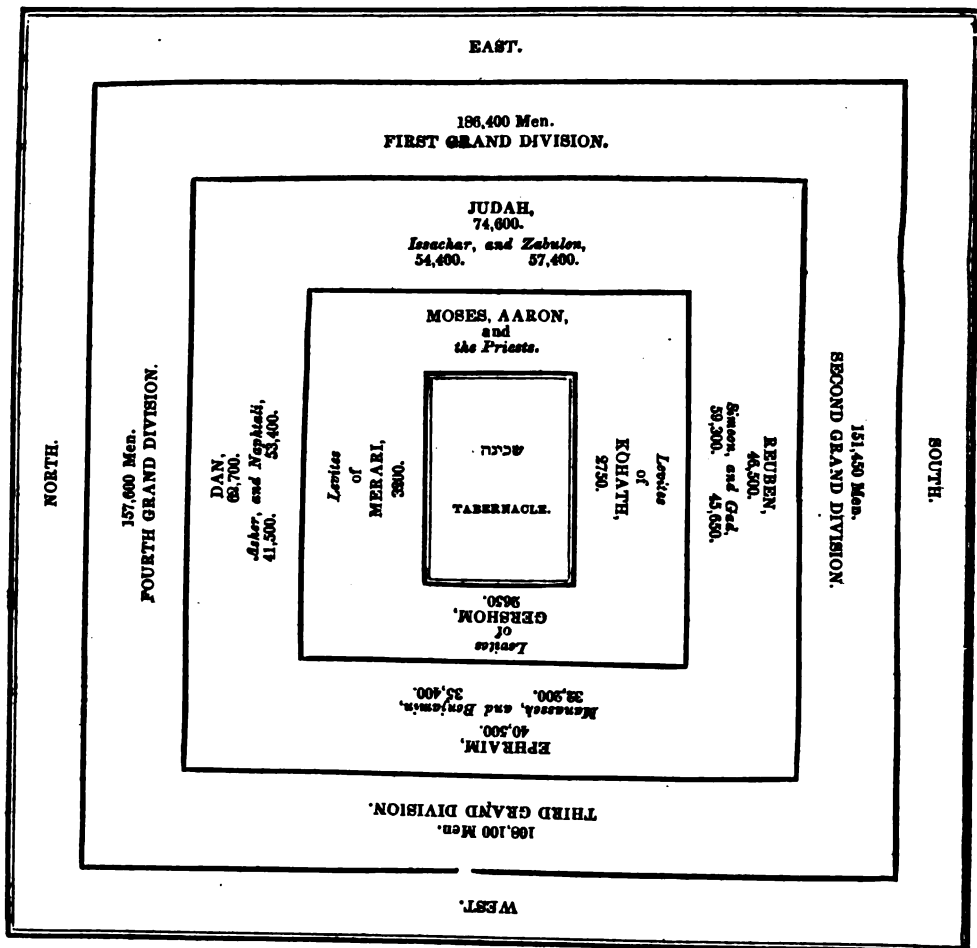
General in chief, who commands the whole army.

DIAGRAM OF THE ISRAELITISH CAMP.



Though I particularly refer the reader to the diagram on the preceding page, taken from Scheuchzer's plate, which I have thought necessary to be subjoined to his description, yet I think it also proper to introduce the following, as it gives a general and tolerably correct idea of this immense camp, in the description of which the inspired writer has been so very particular.

The whole may be said to consist of three camps, viz. 1. The camp of the Lord. 2. The camp of the Levites. 3. And the camp of the People. These, in the grand camp in the wilderness, corresponded with the *Holy of Holies*, the *Holy Place*, and the *Outward Court* of the Temple at Jerusalem.—See Ainsworth.



CHAPTER III.

The generations of Aaron and Moses, 1-4. The tribe of Levi to Minister to the Lord, under Aaron and his sons, 5-10. They are taken in the place of the first-born, 11-13. Moses is commanded to number them, 14-16. *Gershon, Kohath, and Merari*, the names of the three heads of families of the Levites, 17. Of *Gershon* and his family, 18-21. Their number 7,800, v. 22. Their place behind the tabernacle westward, 23. Their chief, *Elisaphan*, 24. Their charge, 25, 26. Of *Kohath* and his family, 27. Their number 6,800, v. 28. Their place, beside the tabernacle, southward, 29. Their chief, *Elisaphan*, 30. Their charge, 31. The chief of the Levites, *Eleazar* son of Aaron, 32. Of *Merari* and his family, 33. Their number 6,250, v. 34. Their chief, *Samuel*, they shall pitch beside the tabernacle, northward, 35. Their charge, 35-37. *Moses* and *Aaron* to encamp before the tabernacle, eastward, 38. The amount of all the males among the Levites from a month old and upward, 22,000, v. 38. *Moses* is commanded to number the first-born, 40; and to take the Levites and their cattle, instead of the first-born of man and beast among the Israelites, 41. *Moses* numbers the first-born, who amount to 32,273, v. 43. As the first-born were 273 more than the Levites, *Moses* is commanded to take from the people five shekels a piece for them, 44-47, which is to be given to Aaron and his sons, 45. *Moses* does accordingly, and finds the amount of the money to be 1365 shekels, 49, 50, which is given to Aaron and his sons, 51.

Am. Exod. lxx. 2.
For or 24f.

THESE also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

a Exod. 6. 23.—b Exod. 28. 41. Lev. 8.—c Heb. whose hand he filled.

NOTES ON CHAPTER III.

Verse 1. The generations of Aaron and Moses. Though Aaron and Moses are both mentioned here, yet the family of Aaron alone appears in the list: hence, some have thought that the word *Moses* was not originally in the text. Others think that the words *וְהָיוּ לְהוֹדוֹתָם* *v'ellah toledoth*, these are the generations, should be rendered these are the acts, or transactions, or the history of the

2 And these are the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the

d Lev. 10. 1. Ch. 25. 61. 1 Chron. 24. 2.—e Ch. 3. 6. & 12. 2.

five as the same phrase may be understood in Gen. ii. 4. vi. 9. However this may be, it is evident, that in this genealogy, the family of Aaron are alone mentioned, probably because these belonged to the priesthood. *Moses* passes by his own family, or immediate descendants; he gave no rank or privilege to them during his life, and left nothing to them at his death. They became incorporated with the Levites: from or among whom they are never

charge of the whole congregation before the tabernacle of the congregation, to do 'the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine:

13 Because I all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I am the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male, from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izebar, Hebron, and Uzziel.

20 And the sons of Merari by their families;

Mahli, and Mushi. These are the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon was the family of the Libnites, and the family of the Shimites; these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath was the family of the Amramites, and the family of the Izebarites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites, shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and

(See Ch. 1. 22 & 23. 15, 24, 25. — Ch. 2. 15 & 16. — Ch. 3. 7. — 1 Ver. 22. Ch. 1. 22. & 16. — 1 Ver. 21. Ch. 1. 22. & 16. — 1 Exod. 12. 2. Lev. 27. 28. Ch. 3. 16. — 1 Exod. 12. 2. Ch. 3. 17. — 1 Ver. 22. Ch. 3. 22. — 1 Heb. — 1 p. 11. Exod. 1. 16. Ch. 3. 27. 1 Chron. 1. 16. & 23. 2.)

distinguished. What a strong proof is this of the celestial origin of his religion! Had it been of man, it must have had the gratification of some impure passion for its object; lust, ambition, or avarice; but none of these ever appear during the whole of his administration among the Israelites, though he had it constantly in his power to have gratified each. What an essential difference between the religion of the *Pentateuch*, and that of the *Koran*! The former is God's workmanship: the latter is a motley mixture of all bad crafts, with here and there a portion of the heavenly fire, stolen from the divine altar in the Old and New Testaments, to give some vitality to the otherwise inert mass.

Verse 4. *Nadab and Abihu died*] See the notes on Levit. chap. x.

Verse 6. *Bring the tribe of Levi near*] The original word *hakerab*, is properly a sacrificial word, and signifies the presenting of a sacrifice or offering to the Lord. As an offering, the tribe of Levi was given up entirely to the service of the sanctuary, to be no longer their own, but the Lord's property.

Verse 7. *The charge of the whole congregation*] They shall work for the whole congregation; and, instead of the first-born.

Verse 8. *All the instruments*] The tabernacle itself and all its contents: see all described ver. 26, 26, 31, 36, 37. The Levites were to perform the most common and laborious offices. It was their business to take down, put up, and carry the tabernacle and its utensils, for it was the object of their peculiar care. In a word, they were the servants of the priests.

Verse 10. *Aaron and his sons shall wait on their priest's office*] It was the business of the priests to offer the different sacrifices to God: to consecrate the show-bread; pour out the libations; burn the incense; sprinkle the blood of the victims, and bless the people. In a word, they were the servants of God alone.

Verse 12. *I have taken the Levites—instead of all the first-born*] The Levites are taken for the service of the sanctuary in place of the first-born. The first-born were dedicated to God in commemoration of his slaying the first-born of the Egyptians, and preserving those of the Israelites. Even the cattle of the Levites were taken

in place of the first-born of the cattle of the rest of the tribes.—See verse 45.

Several reasons have been assigned, why God should give this honour to the tribe of Levi in preference to all the others, but they do not seem to me to be conclusive. Their zeal in destroying those who had corrupted the worship of God, in the business of the golden calf, Exod. xxxii. 28, has been thought a sufficient reason. A better reason is, that this was the *smallest* tribe, and they were quite enough for the service. To have had a more numerous tribe, at this time, would have been very inconvenient.

Aaron, says Mr. Ainsworth, being in his priesthood a type of Christ, all these rites are fulfilled in him. For unto Christ God gave children, Heb. ii. 13. And they are a congregation of first-born, whose names are written in heaven, Heb. xii. 23, being of God's own will begotten by the word of truth, that they should be a kind of first-fruits of his creatures, James i. 18, to whom he also gives the first-fruits of his Spirit, Rom. viii. 23. These wait on and follow the Lamb, being first-fruits unto God and to the Lamb, Rev. xiv. 4. And Christ hath made us kings and priests unto God and his Father,—that we may serve him day and night in his temple, Rev. i. 6.—vii. 15.

Verse 15. *A month old and upward*] The males of all the other tribes were numbered from twenty years and upward; had the Levites been numbered in this way, they would not have been nearly equal in number to the first-born of the twelve tribes. Add to this, that as there must have been first-born of all ages in the other tribes, it was necessary that the Levites, who were to be their substitutes, should be also of all ages: and it appears to have been on this ground, at least partly, that the Levites were numbered from four weeks old and upward.

Verse 16. *Moses numbered them*] Though Moses and Aaron conjointly numbered the twelve tribes, yet Moses alone numbered the Levites: "for as the money with which the first-born of Israel, who exceeded the number of Levites, were redeemed, was to be paid to Aaron and his sons, ver. 48, it was decent that he whose advantage it was that the number of the first-born of Israel should exceed, should not be authorized to take that number himself."—Dodd, from bishop Kidder.

the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari was the family of the Mahlites, and the family of the Muehites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

36 And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron, and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 ¶ And the Lord said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I am the Lord) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the Lord com-

manded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites:

47 Thou shalt even take five shekels a piece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

CHAPTER IV.

Moses is commanded to take the sum of the sons of Kohath from thirty years old and upward, 1-3. The service which they had to perform, 4-14. The office of Eleazar, 15. The family of Kohath to be continued among the Levites, 17-20. They are not to go into the Holy of Holies, 21. The sum of the sons of Gerson, 21-23. The service they had to perform, 24-27. They are to be under Eleazar's rule. The sum of the sons of Merari, 28, 29. The service they had to perform, 31-33. The sum of all the families of Kohath, 33, 34. The sum of the families of Gerson, 35, 36. The sum of the families of Merari, 37, 38. The sum total of the families of Gerson, Kohath, and Merari, 39, 40.

AND the Lord spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even

b Exod. 25, 31-1 Exod. 25, 31-1 Exod. 27, 1 & 20, 1-1 Exod. 25, 32-1 Ch. 1, 32
a Heb. the office of the charge, - Ch. 4, 33, 34 - p Ch. 1, 33 - Ch. 13, 6 - a Ver. 7,
1-1 Ver. 10 - a See Ch. 26, 62 - Ver. 12 - a Ver. 12, 43 - x Ver. 12, 41.

y Exod. 13, 13. Ch. 13, 15 - a Ver. 20, 46 - a Lev. 22, 6. Ch. 13, 15 - a Exod.
25, 13. Lev. 27, 26. Ch. 13, 16. Exod. 41, 12 - a Ver. 25, 67 - d Ver. 40 - a See
Ch. 8, 24. 1 Chron. 23, 3, 24, 27.

Verse 39. Which Moses and Aaron numbered] The word *נָסַף* *sephron*, "and Aaron," has a point over each of its letters, probably designed as a mark of *spuriousness*. The word is wanting in the Samaritan, Syriac, and Coptic; it is wanting also in eight of Dr. Kennicott's MSS. and in four of De Rossi's. Moses alone, as Houbigant observes, is commanded to take the number of the Levites, see ver. 6, 11, 40, 44, and 51.

All the males were 22,000] This total does not agree with the particulars; for the Gershonites were 7500, the Kohathites 8600, the Merarites 6200, total 22,300. Several methods of solving this difficulty have been proposed by learned men; Dr. Kennicott's is the most simple. Formerly the numbers in the Hebrew Bible were expressed by letters, and not by words at full length; and if two nearly similar letters were mistaken for each other, many errors in the numbers must be the consequence. Now, it is probable that an error has crept into the number of the Gershonites, ver. 22 where instead of 7500, we should read 7200, as *cap* 500, might have been easily mistaken for *resh*, 200, especially if the down stroke of the *cap* had been a little shorter than ordinary, which is often the case in MSS. The extra 300 being taken off, the total is just 22,000, as mentioned in the 39th verse.

Verse 43. All the first-born males were 22,273. Thus we find there were 273 first-born beyond the number of the Levites. These are ordered, ver. 46, to be redeemed: and the redemption price is to be five shekels each, ver. 47, about 15s. And this money, amounting to 1365 shekels, equal to £204 15 English, he took of the first-born of Israel, ver. 50. But how was this collected among 22,273 persons? Rabbi Solomon Jarchi says, to prevent contention, Moses took 22,000 alips of parchment, and wrote on each, a son of Levi; and 273 others, on which he

wrote five shekels; then he mixed them in a basket, and each man took out one—those who drew the alips on which five shekels were written, paid the money; the others went free. This is a most stupid and silly tale, for such a mode of settlement never could have been resorted to by an intelligent people. It would have been much more simple to have paid it out of a general fund: and it is very likely that in this way the expense was defrayed.

This species of redeeming of men is referred to by St. Peter, 1 Epist. i. 18, 19. Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but, with the precious blood of Christ, as of a lamb without blemish and without spot," &c. And, it is not the first-born only which are thus redeemed: for he, by the grace of God, tasted death for EVERY man, Heb. ii. 9. Reader, give glory to God, that such a ransom has been paid for thy soul; and see, that redeemed from thy vain conversation; thy empty, fruitless, and graceless observances, on which thou hast builded thy hopes of salvation; thou walk in newness of life, giving thy whole soul with thankfulness unto the Father who hath translated thee from darkness, and placed thee in the kingdom of his beloved Son: to Him be glory and dominion for ever and ever. Amen.

NOTES ON CHAPTER IV.

Verse 3. From thirty years old] In chap. viii. 24. the Levites are ordered to enter on the service of the tabernacle at the age of twenty-five years: and in 1 Chron. xxiii. 24. they were ordered to commence that work at twenty years of age. How can these different times be reconciled? 1. At the time of which Moses speaks here, the Levitical service was exceedingly severe and consequently

until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This shall be the service of the sons of Kohath in the tabernacle of the congregation about the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar,

11 And upon the golden altar, they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, pertaineth the oil for the

light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 ¶ And the Lord spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families.

23 From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward, even until fifty years old, shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the taber-

¶ Ver. 15.—Ver. 16.—Exod. 26. 31.—Exod. 26. 16.—Exod. 26. 12.—Exod. 26. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Lev. 24. 2.—Exod. 20. 24.—Exod. 20. 40.—Exod. 30. 38.—Ver. 4.—See Exod. 10. 12. 1 Sam. 6. 10.—Ver. 3.—Heb. to wear the war-robe.—Or, carriage.—Ch. 2. 25. 26.—Heb. mouth.—Ver. 2.—g. Heb. war-robe.—Ch. 2. 26. 27.—Exod. 26. 15.

required men full grown, strong and stout, to perform it; the age, therefore, of thirty years, was appointed as the period for commencing this service, the weightier part of which is, probably, here intended. 2. In chap. viii. 24. Moses seems to speak of the service in a general way; the *severe*, which was to be performed by the full-grown Levites, and the less laborious work which younger men might assist in: hence, the age of twenty-five is fixed. 3. In David's time and afterward, in the fixed tabernacle and temple, the laboriousness of the service no longer existed, and hence, twenty years was the age fixed on for all Levites to enter into the work of the sanctuary. The rabbins say that the Levites began to learn to do the service at twenty-five, and that having been instructed five years, they began the public service at thirty, and thus they reconcile the two periods referred to above. We may well suppose that the sons of the prophets continued a considerable time under instructions before they were called fully to exercise themselves in the prophetic office.

Until fifty years old] This was allowing twenty years for public severe service. A very considerable and meritorious ordinance. A preacher who devotes his whole time and strength to the service of the church of God from twenty till fifty or sixty years of age, should be then excused from

his severer labour, and maintained at the charge of the sanctuary. This would not only be a great comfort to a worn-out servant of God, but also of great use to the work of the ministry, which, to be faithfully and effectually performed, requires all the powers of the body and mind of man. Old faithful ministers are to be highly respected for their work's sake, and to be supplied with all the necessities and comforts of life; but how little can they do in the public ministry of the word, however willing to work, when their eye waxes dim and their bodily strength fails?—See on Chap. viii. 25. Both for their own sakes, and for the good of the church, they should be excused from a labour to which they must be almost every way inadequate. But notwithstanding this comparative inactivity, their counsels, advice, and experience, will always be considered as a treasure to the church of Christ.

Verse 20. When the holy things are covered] Literally *bebeled*, when they are swallowed down; which shows the promptitude with which every thing, belonging to the Holy of Holies, was put out of sight, for these mysteries must ever be treated with the deepest reverence; and indeed without this, they could not have been to them the representatives of heavenly realities.

Verse 36. Those that were numbered] In ch. iii. 27,

nacle and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families, were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 = These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord.

42 ¶ And those that were numbered of the

families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

CHAPTER V.

The Israelites are commanded to purify the camp by excluding all lepers, and all diseased and unclean persons, 1-3. They do so, 4. Law concerning him who has defiled another—he shall confess his sin, restore the principal, and add besides one fifth of its value, 5-7. If he have no kinsman to whom this recompense can be made, it shall be given unto the Lord, 8. All the holy things offered to the Lord, shall be the priest's portion, 9, 10. The law concerning jealousy, 11-14. The suspected woman's offering, 15. She is to be brought before the Lord, 16. The priest shall take holy water, and put in it dust from the floor of the tabernacle, 17. Shall put the offering in her hand, and adjure her, 18-20. The form of the oath, 21, 22; which is to be written on a book, blotted out in the living waters, and then the suspected person shall be obliged to drink, 23, 24. The jealousy-offering shall be waved before the Lord, 25, 26. The effect which shall be produced if the suspected person be guilty, 27. The effect if not guilty, 28. Recapitulation, with the purpose and design of the law, 29, 30.

AND THE LORD spake unto Moses, *An Exod. ix. 2
Gen. x. 25.*

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.

k Exod. 26. 21.-1 Ver. 2.-m Ver. 22.-n Ver. 22.-o Ver. 3, 20, 30.-p Ver. 15, 24, 31.-q Ver. 1, 21.

&c. we have an account of the whole number of the Levites; and here of those only who were able to serve the Lord in the sanctuary. By comparing the two places we find the numbers to stand thus;

Kohathites	{ Able men 2750 { Unable 550 } Total 3300
Gershonites	{ Able men 2630 { Unable 470 } Total 3100
Merarites	{ Able men 3000 { Unable 300 } Total 3300

Thus we find that the whole number of the Levites amounted to 22,300, of whom 8,580 were fit for service, and 13,720 unfit, being either too old or too young. What an astonishing number of men, all properly ecclesiastics! all performing some service by which God was glorified, and the congregation at large benefited! See Ainsworth.

From this and the preceding chapter, we see the very severe labour which the Levites were obliged to perform, while the journeyings of the Israelites lasted. When we consider that there was not less than 14 tons, 266 lbs. of metal employed in the tabernacle, see the notes on Exod. xxxviii. besides the immense weight of the skins, hangings, cords, boards, and posts, we shall find it was no easy matter to transport this moveable temple from place to place.

The Gershonites, who were 7,500 men in the service, had to carry the tent, coverings, veil, hanging of the court, cords, &c. &c., chap. iii. ver. 25, 26.

The Kohathites, who were 8,600 men, had to carry the ark, table, candlestick, altars, and instruments of the sanctuary. Ibid. 31.

The Merarites, who were 6,200 men, had to carry the boards, bars, pillars, sockets, and all matters connected with these belonging to the tabernacle; with the pillars of the court, their sockets, pins, and cords. Ibid. 36, 37.

The tabernacle was an epitome of the temple; the temple and tabernacle were representatives of the church of the living God, and of the humanity of our blessed Lord. As God dwelt in the tabernacle and temple, so his fulness dwelt in the Man Christ Jesus. These again were types

r Lev. 13. 3, 46. Ch. 12. 14.-s Lev. 15. 2.-t Lev. 21. 1. Ch. 9. 6, 10, & 19. 11, 12 & 31. 13.

of the Christian church, which is termed the body of Christ, Ephes. i. 23. where he dwells in the plenitude of the graces of his Spirit.

Mr. Ainsworth has a very useful note on the 20th verse of this chapter, the most edifying part of which I shall here lay before the reader. He considers the tabernacle and temple not only as pointing out the old dispensation; the annulling of which was typified by their destruction, but he considers also the former as emblematical of the body of man.

"The apostle," says he, "treating of the death of the saints, uses this similitude; If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, 2 Cor. v. 1-4. So Peter calls his death, the putting off of his tabernacle, 2 Pet. i. 14. And this similitude is very fit; for, as here, in the tabernacle of Moses, the most holy things were first covered, and taken away; see ver. 20. so the soul and its powers are first withdrawn from the body by death. 2. As the curtains and coverings were taken off and folded up; so the skin and flesh of our bodies are pulled off and consumed. 3. As the boards of the tabernacle were disjointed and pulled asunder, so shall our bones and sinews:—compare Job's description of the formation of man, chap. x. 8-12. And Solomon's account of his dissolution, Eccles. xii. 3, 4. 4. As the disjointed and dissolved tabernacle was afterward set up again, Numb. x. 21. so shall our bodies in the day of the resurrection; see 1 Cor. xv. 51-54."

NOTES ON CHAPTER V.

Verse 2. Put out of the camp every leper] According to the preceding plan, it is sufficiently evident, that each camp had a space behind it, and on one side, whither the infected might be removed, and where, probably, convenient places were erected for the accommodation of the infected; for we cannot suppose that they were driven out

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their campe, * in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp; as the Lord spake unto Moses, so did the children of Israel.

5 ¶ And the Lord spake unto Moses, saying,

6 Speak unto the children of Israel, * When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty;

7 * Then they shall confess their sin which they have done: and he shall recompense his trespass * with the principal part thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; besides * the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every * offering * of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be * his.

11 ¶ And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man * lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

14 And the spirit of jealousy come upon him,

and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife, unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon: for it is an offering of jealousy, an offering of memorial, * bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the Lord:

17 And the priest shall take holy water in an earthen vessel: and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness * with another * instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall * charge the woman with an oath of cursing, and the priest shall say unto the woman, * The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to * rot, and thy belly to swell;

^a Lev. 22. 11, 12. ² Cor. 6. 16. ³ Lev. 6. 2, 3. ⁴ Lev. 5. 5. & 22. 40. ⁵ Josh. 7. 16. ⁶ Lev. 6. 5. ⁷ Lev. 6. 8, 9, 10. ⁸ Lev. 7. 1. ⁹ Or, house-offering. ¹⁰ Exod. 22. 28. ¹¹ Lev. 6. 17, 18, 19. & 7. 6, 7, 8, 9, 10, 11. ¹² Ch. 12. 8, 9, 13. ¹³ Deut. 12. 5, 6. ¹⁴ Exod. 24. 29, 30.

^b Lev. 10. 13. ^c Lev. 10. 28. ^d 1 Kings 17. 18. ^e Exod. 22. 16. ^f Or, being in the power of thy husband. ^g Rom. 7. 2. ^h Heb. under thy husband. ⁱ Josh. 6. 25. ^j Sam. 14. 24. ^k Neh. 10. 29. ^l Jer. 22. 22. ^m Heb. fall.

into the naked wilderness. But the expulsion mentioned here, was founded, 1st. On a purely physical reason, viz. the diseases were contagious, and therefore there was a necessity of putting those afflicted by them apart, that the infection might not be communicated. 2. There was also a spiritual reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt. 3. The camp was an emblem of the church, where nothing that is defiled should enter; and in which nothing that is unholy should be tolerated. All lepers, all persevering impenitent sinners, should be driven from the sacred pale; nor should any such ever be permitted to enter.

Verse 4. *And the children of Israel—put them out*] This is the earliest account we have of such separations; and probably this ordinance gave the first idea of a hospital, where all those who are afflicted with contagious disorders are put into particular wards, under medical treatment. Though no mention be made of the situation, circumstances, &c. of those expelled persons, we may certainly infer that they were treated with that humanity which their distressed state required. Though sinners must be separated from the church of God, yet they should be treated with affectionate regard, because they may be reclaimed. It is too often the case, when a man backslides from the way of truth, he is abandoned by all: finding his case desperate, he plunges yet deeper into the mire of sin; and the man becomes incurably hardened, who with tender treatment might have been reclaimed. One class says, he cannot finally fall, and shall in due time be restored: another class says, he may finally fall and utterly perish. If the unfortunate person be restored, his recovery is taken as a proof of the first doctrine: if he be not, his wretched end is considered a proof of the second. In the first case the person himself may presume on his restoration as a point infallibly determined in the divine counsel—or in the second, he may consider his case hopeless, and so abandon himself to profligacy and desperation. Thus both parties leave him—and both opinions (misunderstood certainly) render him secure or desperate: and in either case, totally inactive in behalf of his own soul. Who is he that properly estimates the worth of one immortal spirit? He who does, will at once feel, that in a state of probation, any man may fall through sin—and any sinner may be renewed again unto repentance, through the infinitely

meritorious sacrifice, and all-powerfully efficacious grace of Christ. This truth, properly felt, equally precludes both presumption and despair, and will induce the followers of God to be active in preserving those who have escaped from the corruption that is in the world; and make them diligent to recover those who have turned back to earth and sin.

Verse 7. *Shall confess their sin*] Without confession or acknowledgment of sin, there was no hope of mercy held out.

He shall recompense] For without restitution, in every possible case, God will not forgive the iniquity of a man's sin. How can any person in a case of defraud, with his neighbour's property in his possession, expect to receive mercy from the hand of a just and holy God? See this subject considered in the notes on Gen. xlii. at the close.

Verse 8. *If he have no kinsman*] The Jews think that this law respects the stranger and the sojourner only, because every Israelite is in a state of affinity to all the rest; but there might be a stranger in the camp who has no relative in any of the tribes of Israel.

Verse 14. *The spirit of jealousy*] *רוח קנאה* *ruach kinah*, either a supernatural diabolical influence, exciting him to jealousy; or the passion or affection of jealousy; for so the words may be understood.

Verse 17. *Holy water*] Water out of the laver, called holy, because consecrated to sacred uses. This is the most ancient case of the trial by ordeal. See at the end of the chapter.

In an earthen vessel] Supposed by the Jews to be such as had never been previously used.

Dust that is on the floor] Probably intended to point out the baseness of the crime of which she was accused.

Verse 18. *Uncover the woman's head*] To take off a woman's veil, and expose her to the sight of men, would be considered a very great degradation in the east. To this St. Paul appears to allude, 1 Cor. xi. 5, 6, and 10.

Verse 21. *The Lord make thee a curse and an oath*] Let thy name and punishment be remembered and mentioned as an example and terror to all others. Like that mentioned, Jer. xxix. 22, 23. "The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire, because they have committed villany in Israel, and have committed adultery with their neighbours' wives."—*Ainsworth*.

22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say Amen, Amen.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar:

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

k Psal. 109. 18.—l Deut. 27. 15.—m Lev. 2. 2.—n Lev. 2. 9.—o Deut. 28. 27. Psa. 82. 9, 11. Jer. 24. 9. & 29. 15, 22. & 32. 15. Zech. 8. 13.

Verse 22. *Thy belly to swell, and thy thigh to rot* What is meant by these expressions cannot be easily ascertained. *לָנֶפֶל לָנֶפֶל lanepel yarec*, signifies literally *thy thigh to fall*. As the *thigh, feet*, &c. were used among the Hebrews delicately to express the parts which nature conceals; see Gen. xli. 26. the expression here is probably to be understood in this sense; and the *falling down of the thigh* here, must mean something similar to the *prolapse uteri*, or falling down of the womb, which might be a natural effect of the preternatural distention of the abdomen. In 1 Cor. xi. 29. St. Paul seems to allude to the case of the guilty woman, drinking the bitter cursed waters, that caused her destruction. *He who eateth and drinketh unworthily, eateth and drinketh damnation* (scilicet, condemnation or judgment) *to himself*: and there is probably a reference to the same thing in Psalm cix. 18. and in Dan. ix. 11.

And the woman shall say, Amen, Amen.] This is the first place where this word occurs in the common form of a concluding wish in prayer. The root, אָמֵן *aman*, signifies to be steady, true, permanent. And in prayer it signifies *let it be so—make it steady—let it be ratified*. Some have supposed that it is composed of the initial letters of אֲדֹנָי מֶלֶךְ נָאֵם *adonai melec na'am*; *my Lord the faithful King*: but this derivation is both far-fetched and unnecessary.

Verse 23. *The priest shall write these curses—and he shall blot them out*] It appears that the curses which were written down with a kind of ink, prepared for the purpose, as some of the rabbins think, without any calx of iron, or other material that could make a permanent dye, were washed off the parchment into the water, which the woman was obliged to drink; so that she drank the very words of the execration. The ink used in the east is almost all of this kind—a wet sponge will completely efface the finest of their writings. The rabbins say, that the trial by the waters of jealousy was omitted after the Babylonish captivity, because adulteries were so frequent among them, that they were afraid of having the name of the Lord profaned, by being so frequently appealed to! This is a most humiliating confession. "Though," says pious bishop Wilson, "this judgment is not executed now on adulteresses, yet they have reason from this to conclude that a more terrible vengeance will await them hereafter, without a bitter repentance; these being only a shadow of heavenly things, i. e. of what the Gospel requires of its professors, viz. a strict purity, or a severe repentance." The pious bishop would not preclude the necessity of pardon through the blood of the cross: for without this, the severest repentance would be of no avail.

Verse 24. *The bitter water that causeth the curse*] Though the rabbins think that the priest put some bitter substance in the water, yet, as nothing of the kind is intimated by Moses, we may consider the word as used here metaphorically for affliction, death, &c. These waters were afflicting and deadly to her who drank them, being guilty. In this sense afflictions are said to be bitter, Isa. xxxviii. 17. so also is death, 1 Sam. xv. 32. Eccles. vii. 23.

Verse 25. *This is the law of jealousies*] And this is the most singular law in the whole Pentateuch: a law that seems to have been copied by almost all the nations of the earth, whether civilized or barbarian, as we find that similar modes of trial for suspected offences were used, when complete evidence was wanting to convict; and where it was expected that the object of their worship would interfere for the sake of justice, in order that the guilty should

27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a wife goeth aside to another, instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

p Ver. 18.—q Lev. 20. 17, 19, 20.

be brought to punishment, and the innocent be cleared. For general information on this head, see at the end of this chapter.

Verse 31. *The woman shall bear her iniquity*.] i. e. Her belly shall swell, and her thigh shall rot; see on verse 22. But if not guilty, after such a trial, she had great honour; and, according to the rabbins, became strong, healthy, and fruitful; for if she was before barren, she now began to bear children; if she before had only daughters, she now began to have sons; if before she had hard travail, she now had easy; in a word, she was blessed in her body, her soul, and her substance: so shall it be done unto the holy and faithful woman; for such the Lord delighteth to honour; see 1 Tim. i. 15.

On the principal subject of this chapter, I shall here introduce a short account of the trial by *ordal*, as practised in different parts of the world, and which is supposed to have taken its origin from the waters of jealousy.

The trial by what was afterwards called *ordal*, is certainly of very remote antiquity, and was evidently of divine appointment. In this place we have an institution relative to a mode of trial precisely of that kind, which among our ancestors was called *ordal*: and from this all similar trials in Asia, Africa, and Europe, have very probably derived their origin.

Ordal, *onbæl*, Latin *ordalium*, is, according to *Versteegan*, from the Saxon *onbæl ordal* and *ordel*, and is derived by some from *on*, great, and *dæl*, judgment, signifying the greatest, most solemn, and decisive mode of judgment. *Hicks*. Others derive it from the *Francic* or *Teutonic Urdela*, which signifies simply to judge. But *Lye*, in his Anglo-Saxon Dictionary, derives the term from *on*, which is often in Anglo-Saxon a privative particle, and *dæl*, *dæl*, distinction, or difference: and hence applied to that kind of judgment in which there was no respect of persons; but every one had absolute justice done him; so the decision of the business was supposed to belong to God alone. It always signified an appeal to the immediate interposition of God, and was therefore called *Judicium Dei*, God's judgment; and we may naturally suppose was never resorted to but in very important cases, where persons accused of great crimes protested their innocence, and there was no sufficient evidence by which they could be cleared from the accusation, or proved to be guilty of the crime laid to their charge. Such were the cases of jealousy referred to in this chapter.

The rabbins, who have commented on this text, give us the following information: When any man, prompted by the spirit of jealousy, suspected his wife to have committed adultery, he brought her first before the judges, and accused her of the crime; but as she asserted her innocence, and refused to acknowledge herself guilty, and as he had no witness to produce, he required that she should be sentenced to drink the waters of bitterness, which the law had appointed; that God, by this means, might discover what she wished to conceal. After the judges had heard the accusation and the denial, the man and his wife were both sent to Jerusalem, to appear before the sanhedrim, who were the sole judges in such matters. The rabbins say, that the judges of the sanhedrim, at first, endeavoured with threatenings to confound the woman, and cause her to confess her crime—when she still persisted in her innocence, she was led to the eastern gate of the court of Israel, where she was stripped of the clothes she wore, and dressed in black, before a number of persons of her own sex. The priest then told her, that if she knew her-

self to be innocent, she had no evil to apprehend; but if she were guilty, she might expect to suffer all the law threatened; to which she answered, *Amen, amen.*

The priest then wrote the words of the law upon a piece of vellum, with ink that had no vitriol in it, that it might be the more easily blotted out. The words written on the vellum were, according to the rabbins, the following:

"If a strange man have not come near thee, and thou art not polluted by forsaking the bed of thy husband, these bitter waters which I have cured will not hurt thee: but if thou have gone astray from thy husband, and have polluted thyself by coming near to another man, may thou be cursed of the Lord, and become an example for all his people; may thy thigh rot, and thy belly swell till it burst! may these cursed waters enter into thy belly, and being swelled therewith, may thy thigh putrefy!"

After this the priest took a new pitcher, filled it with water out of the brazen basin that was near the altar of burnt-offerings, cast some dust into it taken from the pavement of the temple, mingled something bitter, as worm-wood, with it, and having read the curses above-mentioned to the woman, and received her answer of *Amen*, he scraped off the curses from the vellum into the pitcher of water. During this time, another priest tore her clothes as low as her bosom, made her head bare, untied the tresses of her hair, fastened her torn clothes with a girdle below her breasts, and presented her with the tenth part of an ephah, or about three pints of *barley meal*, which was in a frying-pan, without oil or incense.

The other priest, who had prepared the waters of jealousy, then gave them to be drank by the accused person, and as soon as she had swallowed them, he put the pan with the meal in it, into her hand. This was waved before the Lord, and a part of it thrown into the fire of the altar. If the woman were innocent, she returned with her husband; and the waters, instead of incommencing her, made her more healthy and fruitful than ever; if on the contrary she were guilty, she was seen immediately to grow pale, her eyes started out of her head, and lest the temple should be defiled with her death, she was carried out, and died instantly with all the ignominious circumstances related in the curses, which the rabbins say had the same effect on him with whom she had been criminal, though he were absent and at a distance. They add, however, that if the husband himself had been guilty with another woman, then the waters had no bad effect even on his criminal wife; as in that case the transgression on the one part was, in a certain sense, balanced by the transgression on the other.

There is no instance in the Scriptures of this kind of ordeal having ever been resorted to; and probably it never was during the purer times of the Hebrew republic.—God had rendered himself so terrible by his judgments, that no person would dare to appeal to this mode of trial, who was conscious of her guilt: and in cases of simple adultery, where the matter was either detected or confessed, the parties were ordered by the law to be put to death.

But other ancient nations have also had their trials by ordeal.

We are told by *Ferdosee*, a Persian poet, whose authority we have no reason to suspect, that the *fire ordeal* was in use at a very early period among the ancient Persians. In the famous epic poem called the *Shah Nameh*, of this author, who is not improperly styled the *Homer of Persia*, under the title *Dastan Seavesh ve Soodabeh*, he gives a very remarkable and circumstantial account of a trial of this kind.

It is very probable that the *fire ordeal* originated among the ancient Persians, for by them *fire* was not only held sacred, but considered as a *god*, or rather as the *visible emblem* of the supreme Deity; and indeed this kind of trial continues in extensive use among the Hindoos to the present day. In the code of Gentoo laws, it is several times referred to under the title of *Purra Reh*, but in the *Shah Nameh*, the word *Soogend* is used, which signifies literally an *oath*, as the persons were obliged to declare their innocence by an *oath*, and then put their veracity to test by passing through the *kohi atash*, or *fire pile*; see the *Shah Nameh*, in the title *Dastan Seavesh ve Soodabeh*, and Halhed's code of Gentoo laws; Preliminary Discourse, p. lviii. and chap. v. sect. 3. p. 117, &c.

A circumstantial account of the different kinds of ordeal practised among the Hindoos, communicated by Warren Hastings, Esq. who received it from Ali Ibrahim Khan, chief magistrate at Benares, may be found in the *Asiatic Researches*, vol. i. p. 369.

This trial was conducted among this people nine different ways: first, by the *balances*; secondly by *fire*; thirdly, by *water*; fourthly, by *poison*; fifthly, by the *casha*, or

water in which an idol had been washed; sixthly, by *rice*; seventhly, by *boiling oil*; eighthly, by *red hot iron*; ninthly, by *images*.

There is, perhaps, no mode of judiciary decision that has been in more common use in ancient times, than that of ordeal, in some form or other. We find that it was also used by the ancient *Greeks* 500 years before the Christian era, for in the *Antigone* of Sophocles, a person suspected by Creon of a misdemeanour, declares himself ready "to handle hot iron, and to walk over fire;" in proof of his innocence, which the scholiast tells us was then a very usual purgation.

Ἦσαν δ' ἀποκρίσαι καὶ πυρρὸς ἡμέτερος χάρις,
καὶ πῦρ διακρίσει, καὶ θεὸς ἀποκρίσσει.

Ver. 270.

Virgil informs us, that the priests of Apollo at *Soracte*, were accustomed to walk over burning coals unhurt.

— at medium fronti pictatis, periculum
Culorum nulla praesens vacillat proci.

Æn. lib. v. 787.

Grotius gives many instances of water ordeal in Bithynia, Sardinia, and other places. Different species of fire and water ordeal, is said to have prevailed among the *Indians* on the coast of Malabar: the *negroes* of Loango, Mosambique, &c. &c. and the *Calmuc Tartars*.

The first formal mention I find of this trial in Europe, is in the laws of king *Ina*, composed about A. D. 700. See L. 77. entitled *Dom be hæten irene and pater*, *Decision by hot iron and water*; I find it also mentioned in the council of *Mentz*, A. D. 847; but *Agobard*, archbishop of Lyons, wrote against it 60 years before this time. It is afterward mentioned in the council of *Trevers*, A. D. 895. It did not exist in Normandy till after the *Conquest*, and was probably first introduced into England in the time of *Ina*, in whose laws, and those of *Athelstan* and *Ethelred*, it was afterward inserted. The ordeal by fire was for noblemen and women, and such as were *free born*: the water ordeal was for *husbandmen*, and the *meaner classes* of the people, and was of two sorts: by *cold water* and by *hot*. See the proceedings in these trials declared particularly, in the law of king *Ina*; WILKINS, *Leges Anglo-Saxonica*, p. 27.

Several popes published edicts against this species of trial. Henry III. abolished trials by ordeal in the third year of his reign, 1219. See the act in *Rymer*, vol. i. p. 228. and see *Dugdale's Origines Juridicales*, fol. 87.—*Spelman's Glossary*, *Wilkins*, *Hicks*, *Lambard*, *Somner*, and *Du Cange*, art. *Ferrum*.

The ordeal, or trial by battle or combat, is supposed to have come to us from the *Lombards*, who leaving Scandinavia, overran Europe: it is thought that this mode of trial was instituted by Frotha III. king of Denmark, about the time of the birth of Christ; for he ordained that every controversy should be determined by the sword. It continued in *Holsatia* till the time of Christian III. king of Denmark, who began his reign 1535.—From these northern nations, the practice of duels was introduced into Great Britain.

I need scarcely add, that this detestable form of trial was the foundation of the no less detestable crime of duelling, which so much disgraces our age and nation, a practice that is defended only by ignorance, false honour, and injustice: it is a relic of barbarous superstition, and was absolutely unknown to those brave and generous nations, the *Greeks* and *Romans*, whom it is so much the fashion to admire; and who, in this particular, so well merit our admiration.

The general practice of duelling is supposed to have taken its rise in 1527, at the breaking up of a treaty between the emperor Charles V. and Francis I. The former having sent a herald with an insulting message to Francis, the king of France sent back the herald with a cartel of defiance, in which he gave the emperor the lie, and challenged him to single combat; Charles accepted it; but after several messages concerning the arrangement of all the circumstances relative to the combat, the thoughts of it were entirely laid aside. The example of two personages so illustrious, drew such general attention, and carried with it so much authority, that it had considerable influence in introducing an important change in manners all over Europe.

It was so much the custom in the middle ages of Christianity to respect the *craze*, even to superstition, that it would have been indeed wonderful if the same ignorant bigotry had not converted it into an ordeal; accordingly we find it used for this purpose in so many different ways, as almost to preclude description.

Another trial of this kind was the *Coroned*, or the consecrated bread and cheese; this was the ordeal to which the clergy commonly appealed when they were accused of

CHAPTER VI.

The vow of the *Nazarite*, 1, 2. In what it consisted, 3-8. When accidentally defiled, how he is to be purified, 9-12. The sacrifices he is to bring, and the rites he is to perform when the vow of his separation is fulfilled, 13-21. The manner in which the priests are to bless the people, 22-25. The name of the Lord is to be put on the children of Israel, whom He promises to bless, 27.

AND the LORD spake unto Moses,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the Lord:

3 ⁴ He shall separate *himself* from wine and strong drink; and he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his "separation shall he eat

r Or, *make themselves Nazorites*.—s Lev. 27. 2. Judg. 13. 5. Acts 21. 23. Rom. 1. 1.
t Amos 2. 12. Luke 1. 15.—u Or, *Nazaritiship*.—v Heb. *wine of the vine*.

any crime. A few concluding observations from Dr. Henry, may not be unacceptable to the reader.

"If we suppose that few or none escaped conviction, who exposed themselves to these fiery trials, we shall be very much mistaken. For the histories of those times contain innumerable examples of persons plunging their naked arms into boiling water, handling red hot balls of Iron, and walking upon burning ploughshares without receiving the least injury. Many learned men have been much puzzled to account for this, and disposed to think that providence graciously interposed in a miraculous manner for the preservation of injured innocence.

"But if we examine every circumstance of these fiery ordeals with due attention, we shall see sufficient reason to suspect that the whole was a gross imposition on the credulity of mankind. The accused person was committed wholly to the priest, who was to perform the ceremony three days before the trial, in which he had time enough to bargain with him for his deliverance, and give him instructions how to act his part. On the day of trial, no person was permitted to enter the church but the priest and the accused till after the iron was heated, when twelve friends of the accuser, and twelve of the accused, and no more, were admitted and ranged along the wall on each side of the church, at a respectful distance. After the iron was taken out of the fire, several prayers were said: the accused drank a cup of holy water, and sprinkled his hand with it, which might take a considerable time if the priest were indulgent. The space of nine feet was measured by the accused himself, with his own feet, and he would probably give but scanty measure. He was obliged only to touch one of the marks with the toe of his right foot, and allowed to stretch the other foot as far towards the other mark as he could, so that the conveyance was almost instantaneous. His hand was not immediately examined, but wrapped in a cloth prepared for that purpose three days. May we not then, from all these precautions, suspect that these priests were in possession of some secret that secured the hand from the impression of such a momentary touch of hot iron, or removed all appearances of these impressions in three days; and that they made use of this secret when they saw reason? Such readers as are curious in matters of this kind, may find two different directions for making ointments that will have this effect, in the work here quoted. What greatly strengthens these suspicions is, that we meet with no example of any champion of the church who suffered the least injury from the touch of hot iron in this ordeal; but where any one was so foolhardy as to appeal to it or to that of *hot water*, with a view to deprive the church of any of her possessions, he never failed to burn his fingers, and lose his cause." I have made the scanty extract above, from a very extensive history of the trial by ordeal, which was written several years ago, but never published.

NOTES ON CHAPTER VI.

Verse 2. *When either man or woman shall separate, &c.* The word נָזִיר *nazir*, from נָזַר *nazar*, to separate, signifies merely a separated person; i. e. one peculiarly devoted to the service of God, by being separated from all servile employments. From the *Nazarites* sprang the *Rechabites*, from the *Rechabites* the *Essenes*, from the *Essenes* the *Anchorites*, or *Hermits*; and, in imitation of those, the different monastic orders. Some contend strongly, that the *Nazarite* was a type of our Lord: but neither analogy nor proof can be produced. Our blessed Lord both drank wine and touched the dead, which no *Nazarite* would do: as to his either shaving his hair, or letting it grow, we know nothing. His being called a *Nazarene*, Matt. ii. 23. is nothing to the purpose; as it can

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nothing that is made of the vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, ^x he shall come at no dead body.

7 ' He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the ' consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecra-

w Judg. 13. 5. & 16. 17. 1 Sam. 1. 11.—x Lev. 21. 11. Ch. 19. 11, 16.—y Lev. 21. 1, 2, 11. Ch. 2. 6.—z Heb. separation.

mean no more than either that he was an inhabitant of *Nazareth*, which was a place of no credit; and therefore used as a term of *reproach*; or that he was, in a general sense, *consecrated to the service of God*—so was *Sameon, Samuel, Jeremiah, and John Baptist*: or rather that he was the *ῥις netser*, or *BRANCH*, *Isai. xi. 1.* and *not toemach*, *Zech. iii. 8.* *Zech. vi. 12.* which is quite a different word: but this title is expressly applied to our blessed Lord by the above prophets; but is no place do they, or any other prophets, call him a *Nazarite*, in the sense in which *ῥις netser*, is used. Indeed it could not in truth be applied to him, as the distinguishing marks of a *Nazarite* never belonged to him. He was it is true, the *ῥις netser*, or *branch*, out of the root of *Jesse*, the genuine heir to the throne of *David*, whose dominion should extend over the universe, who should be King of kings, and Lord of lords; but the word *Ναζωραῖος*, *Matt. ii. 23.* signifies merely a *Nazorean*, or inhabitant of *Nazareth*.

Verse 3. *No vinegar of wine, &c.*] *yon chomets*, signifies *fermented wine*, and is probably used here to signify wine of a strong body, or any highly intoxicating liquor. Dr. Lightfoot supposes that the *LEPER*, being the most defiled and loathsome of creatures, was an emblem of the wretched miserable state of man *by the fall*; and that the *NAZARITE* was the emblem of man in his *state of innocence*. Wine and grapes are here particularly forbidden to the Nazarite, because, as the Doctor thinks, being an emblem of man in his paradisiacal state, he was forbidden that *tree* and its fruits, by eating of which Adam fell: for the Doctor, as well as the Jewish rabbins, believed the tree of knowledge to have been none other than the *vine*.

Vinegar of strong drink] See the note on Lev. x. 9.

Verse 5. *There shall no razor come upon his head*]. The vow of the Nazirite consisted in the following particulars: 1. He consecrated himself in a very especial and extraordinary manner to God. 2. This was to continue for a certain season, probably never less than a whole year, that he might have a full growth of hair to burn in the fire which is under the sacrifice of the peace-offering, ver. 13. 3. During the time of his separation, or *Nazarate*, he drank no wine nor strong drink; nor used any vinegar formed from any inebriating liquor, nor ate flesh or dried grapes, nor tasted even the kernels or husks of any thing that had grown upon the vine. 4. He never shaved his head, but let his hair grow, as the proof of his being in this separated state, and under vows of peculiar austerity. 5. He never touched any dead body, nor did any of the last offices, even to his nearest kin; but was considered as *as priest*, who were wholly taken up with the service of God, and regarded nothing else. 6. *All the days of his separation he was holy*, ver. 8. During the whole time he was to be incessantly employed in religious acts. It is very likely that St. Paul had taken the vow of a Nazirite on him, from the circumstance mentioned, Acts xviii. *Having shorn his head in Cenchrea, for he had a vow.*

Verse 7. *The consecration of his God is upon his head.*] Literally, *the separation of his God is upon his hair*; meaning his hair, which was the proof and emblem of his separation. Now, as the hair of the Nazarite was a token of his *subjection* to God through all the peculiarities of his Nazarite, a woman *who is married*, is considered as a Nazarite for life; i. e. *separated* from all others, and joined to one husband, who is her lord; hence St. Paul, probably alluding to this circumstance, says, 1 Cor. xi. 10. *The woman ought to have power upon her head*: i. e. wear her hair and veil; for this hair is a proof of her Nazarite, and of her being in subjection to her husband, as the Nazarite was under subjection to the LORD, by the rule of his order.

tion; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his offering unto the Lord, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings;

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring them before the Lord, and shall offer his sin-offering, and his burnt-offering:

1 Acts 18. 18. & 21. 24.—b Lev. 5. 7. & 14. 32. & 15. 14. 22.—c Lev. 5. 6.—d Heb. 9. 22. 1 Chron. 23. 13.—e Lev. 4. 27. 32.—g Lev. 5. 6.—h Lev. 2. 4.—i Exod. 29. 2. 1 Ch. 15. 7, 10.

Verse 10. Two turtles or two young pigeons] The same kind of offering made by him who had an issue, Lev. xv. 14, &c.

Verse 13. Shall take the hair—and put it in the fire] The hair was permitted to grow for this purpose; and as the Nazarite was a kind of sacrifice, offered to God through the whole term of his *Nazarate* or *separation*, and no human flesh or blood could be offered on the altar of the Lord, he offered his hair at the conclusion of his separation, as a sacrifice—that hair which was the token of his complete subjection to the Lord, and which was now considered as the Lord's property.

That the hair of the head was superstitiously used among different nations we have already had occasion to remark, see the notes on Lev. xix. 27. And that the Gentiles might have learnt this from the Jews, is possible, though some learned men think that this consecration of the hair to a deity, was in use among the heathens before the time of Moses, and in nations who had no intercourse or connexion with the Jews.

Verse 21. This is the law of the Nazarite] We learn from Maimonides, in his Treatise of the Nazarite, that a man might become a Nazarite in behalf of another; that is, might assist him in bearing the expenses of the sacrifices, &c. "A son may fulfil the vow his deceased father had made, but did not live to accomplish:—He that saith, Upon me be the shaving of a Nazarite, he is bound to bring the offering of shaving for cleanness, and he may offer them by the hand of what Nazarite he will. If he say, Upon me be half the oblations of a Nazarite,—then he bringeth half the offerings by what Nazarite he will, and that Nazarite payeth his offerings out of that which is his."

"By this," says Mr. Ainsworth, "we may see the reason of that which James said to Paul, though he had no Nazarite's vow upon him—We have four men who have a vow on them; then take, and sanctify thyself with them, and be at charges with them, that they may shave their heads, &c. Then Paul took the men, and the next day, sanctifying himself with them, entered into the temple to signify the accomplishment of the days of sanctification, (or Nazariteship) until that an offering should be offered for every one of them, see Acts xxi. 23—26. For though Paul had not vowed, or fulfilled a Nazariteship himself, yet might he contribute with them, and partake of their charges, about the sacrifices."

Verse 23. On this wise ye shall bless the children of Israel] The prayer which God makes for his followers, and puts into their mouth, we are sure must be right; and to it, when sincerely, faithfully, and fervently offered, we may confidently expect an answer. If he condescend to

17 And he shall offer the ram for a sacrifice of peace-offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:

20 And the priest shall wave them for a wave-offering before the Lord: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the Lord spake unto Moses, saying, 23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The Lord bless thee, and keep thee:

25 The Lord make his face shine upon thee, and be gracious unto thee:

1 Acts 21. 34.—a 1 Sam. 2. 15.—b Exod. 29. 28. 34.—c Exod. 29. 27. 32.—d Lev. 9. 22. 1 Chron. 23. 13.—e Ps. 121. 7. John 17. 11.—f Ps. 31. 15. & 67. 1. & 68. 3. 7. 12. & 119. 136. Dan. 9. 17.—g Gen. 28. 22.

give us a form of blessing, or a form of prayer, we may rest assured that he will accept what he himself has made. This consideration may produce great confidence in them who come with either prayer or praise to the Throne of Grace, both of which should be, as far as circumstances will admit, in the very words of scripture: for we can readily attach a consequence to the words of God, which we shall find difficult to attach to the best ordered words of men. Take with you words, and turn unto the Lord. What words? Why, those which God immediately puts into their mouths. Take away all iniquity and receive us graciously; so will we render the calves of our lips—we shall then give the sacrifices, of which our lips have spoken, when we made our vows unto thee.—See Hos. xiv. 2.

Verse 24. The Lord bless thee] There are three forms of blessing here, any or all of which the priests might use on any occasion. The following is a verbal translation:

1. May Jehovah bless thee, and preserve thee!

2. May Jehovah cause his faces to shine upon thee, and be gracious unto thee!

3. May Jehovah lift up his faces upon thee, and may he put prosperity unto thee!

This is a very comprehensive and excellent prayer, and may be paraphrased thus:

1. May God speak good unto thee, by giving thee his excellent promises! See the note on Gen. ii. 3. May he preserve thee in the possession of all the good thou hast, and from all the evil with which thou art threatened.

2. May the Holy Trinity illuminate thy heart, giving thee the true knowledge of thyself and of thy Maker: and may he show thee his graciousness in pardoning thy sins, and supporting thy soul!

3. May God give thee communion with the Father, Son, and Spirit, with a constant sense of his approbation! and grant thee prosperity in thy soul, and in all thy secular affairs!

This I suppose to be the spirit and design of this form of benediction. Others will doubtless interpret it after their manner. Several wise and learned men believe that the mystery of the Holy Trinity is not obscurely hinted at in it. God the FATHER blesses and keeps his followers. God the SON is gracious unto sinners in remitting their offences, which he died to blot out. God the HOLY SPIRIT, takes of the things which are Christ's and shows them unto genuine Christians, and diffuses the peace of God in their hearts. In a word, Christ, the gift of the Father by the energy of the Holy Spirit, came to bless every one of us by turning us away from our iniquities.

1. Every genuine Christian is a true Nazarite. He is

26 'The Lord lift up his countenance upon thee, and give thee peace.

27 'And they shall put my name upon the children of Israel; and I will bless them.

CHAPTER VII.

When the tabernacle was fully set up, it appeared that the princes of the twelve tribes had prepared six covered wagons, drawn by two oxen each, one wagon for two tribes, for the service of the tabernacle, 1-3. Moses is commanded to receive this offering, and distribute the whole to the Levites according to their service, 4-6. Moses does so, and gives two wagons and four oxen to the sons of Gershon, 7, and four wagons and eight oxen to the sons of Merari, 8. The sons of Kohath have none, because they were to bear the ark, &c. on their shoulders, 9. Each prince is to take a day for presenting his offering, 10, 11. On the first day, Nahshon, of the tribe of Judah, offers a silver charger, a silver bowl, a golden spoon, a young bullock, a ram, a lamb, and a kid, for a sin-offering—two oxen, five rams, five he-goats, and five lambs, for a peace-offering, 12-17. On the second day, Nathaneel, of the tribe of Issachar, offers the like, 18-23. On the third day, Eliah, of the tribe of Reuben, offers the like, 24-29. On the fourth day, Elitser, of the tribe of Simeon, makes a similar offering, 30-35. On the fifth day, Elitser, of the tribe of Gad, makes his offering, 36-41. On the sixth day, Elitser, of the tribe of Ephraim, makes his offering, 42-47. On the seventh day, Gamaliel, of the tribe of Manasseh, makes his offering, 48-53. On the eighth day, Abidan, of the tribe of Benjamin, makes his offering, 54-59. On the ninth day, Abiezer, of the tribe of Dan, makes his offering, 60-65. On the tenth day, Pagiel, of the tribe of Asher, makes his offering, 66-71. On the eleventh day, Abiezer, of the tribe of Naphtali, makes his offering, 72-77. The sum total of all vessels and cattle which were offered, was twelve silver chargers, and twelve silver bowls: twelve golden spoons, twelve bullocks, twelve rams, and twelve kids: twenty-five bullocks, sixty rams, sixty he-goats, and sixty lambs, 84-89. The offerings being ended, Moses goes into the tabernacle, and hears the voice of the Lord from the mercy-seat, 90.

An. Exod. 1st. 2.
Gen. or 2.

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the Lord spake unto Moses, saying,

5 Take it of them, that they may be to do the service of the tabernacle of the congrega-

tion; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight thereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering:

14 One spoon of ten shekels of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering:

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

18 ¶ On the second day, Nathaneel the son of Zuar, prince of Issachar, did offer:

19 One silver charger, the weight thereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering:

20 One spoon of ten shekels of gold, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Nathaneel the son of Zuar.

24 ¶ On the third day, Eliah the son of Reuben, did offer:

25 One silver charger, the weight thereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering:

26 One spoon of ten shekels of gold, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Eliah the son of Reuben.

30 ¶ On the fourth day, Elitser the son of Simeon, did offer:

31 One silver charger, the weight thereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering:

32 One spoon of ten shekels of gold, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elitser the son of Simeon.

36 ¶ On the fifth day, Elitser the son of Gad, did offer:

37 One silver charger, the weight thereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering:

38 One spoon of ten shekels of gold, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elitser the son of Gad.

42 ¶ On the sixth day, Gamaliel the son of Manasseh, did offer:

43 One silver charger, the weight thereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering:

separated from the world, and dedicated solely to the service of God. 2. His life is a life of self-denial: he mortifies and keeps the flesh in obedience to the Spirit. 3. All this enters into the spirit of his baptismal vow: for in that he promises to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—to keep God's holy word and commandments, and to walk in the same all the days of his life. 4. The person who is faithful, has the blessing of God entailed upon him. Thus shall ye bless the children of Israel, &c. &c.—See the notes on ver. 5. and 7.

NOTES ON CHAPTER VII.

Verse 1. On the day that Moses had fully set up the tabernacle] The transactions mentioned in this chapter, took place on the second day of the second month, of the second year after the departure from Egypt; and the proper place of this account is immediately after the tenth chapter of Leviticus.

Verse 3. Six covered wagons] שש עגלות שש sheesh egeloth teab, six tilted wagons. The Septuagint translate εἰς ἀμαξίας, λυμνηναι, with which the Coptic agrees: but what lampent chariots were, no person pretends to know. Covered or tilted, is probably the meaning of the original. The wagons were given for the more convenient exporting the heavier parts of the tabernacle, which could not be carried on men's shoulders.

Verse 5. According to his service] That is, distribute them among the Levites as they may need them—giving most to those who have the heaviest burdens to bear.

Verse 7. Two wagons—unto the sons of Gershon] The Gershonites carried only the curtains, coverings, and hangings, chap. iv. 26. And although this was a cumbersome carriage, and they needed the wagons, yet it was not a heavy one.

Verse 8. Four wagons—unto the sons of Merari] Because they had the boards, bars, pillars, and sockets of the tabernacle to carry, ch. iv. 31, 32, therefore they had as many more wagons as the Gershonites.

Verse 9. Unto the sons of Kohath he gave none] Because they had the charge of the ark, table, candlestick, altars, &c. chap. iv. 5-15, which were to be carried upon their shoulders: for those sacred things must not be drawn by beasts.

Verse 10. And the princes offered] Every prince, or

chief, offered in the behalf, and doubtless, at the expense, of his whole tribe.

Verse 13. A silver charger] כסף קברת, a dish, or deep bowl, in which they kneaded the paste.—See Exod. xxv. 29.

One silver bowl] כסף מִזְרָק, a basin, to receive the blood of the sacrifice in.—See on Exod. xxvii. 3.

Verse 14. One spoon] כסף קֶפֶס, a censor, on which they put the incense.—See Exod. xxv. 29.

It is worthy of remark, that the different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle. See chap. ii. and chap. 10.

1. Judah	the chief	Nahshon,	ver. 12.	
2. Issachar		Nathaneel,	13.	Engl.
3. Reuben		Eliah,	24.	12.
4. Simeon		Elitser,	30.	South.
5. Gad		Gamaliel,	36.	42.
6. Ephraim		Elitser,	42.	48.
7. Manasseh		Gamaliel,	48.	54.
8. Benjamin		Abidan,	54.	60.
9. Dan		Abiezer,	60.	66.
10. Asher		Pagiel,	66.	72.
11. Naphtali		Abiezer,	72.	78.

It is worthy of remark also, that every tribe offers the same kind of offering, and in the same quantity, to show that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore every thing was intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them: hence, there were fine flour and oil, for a meat-offering, ver. 13. A bullock, a ram, and a lamb, for a burnt-offering, ver. 15, 16. Five oxen, five rams, five he-goats, and five lambs, for a peace-offering, ver. 17. Thus, as the priests, altar, &c. were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was a religious act.

"Thus," says Mr. Ainsworth, "by sacrifice of all sorts, figuring the death of Christ, and the benefits that were to be received thereby, they reconciled and made themselves and theirs acceptable to God, and were made partakers of his grace, to remission of sins, and sanctification through faith, and in the work of the Holy Ghost, in the communion and feeling whereof they rejoiced before God."

19 He offered for his offering one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

25 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten shekels, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

31 His offering was one silver charger of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten shekels, full of incense:

33 One young bullock, one ram, one lamb of the first year for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer:

37 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten shekels, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered:

43 His offering was one silver charger, of the weight of a hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

44 One golden spoon of ten shekels, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered:

49 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

50 One golden spoon of ten shekels, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Elishama, the son of Ammihud.

54 ¶ On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering was one silver charger, of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

56 One golden spoon of ten shekels, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered:

61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

62 One golden spoon of ten shekels, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered:

67 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered:

¶ Lev. 7. 11-12. 1 Kings 5. 62.—¶ Ch. 1. 2. Ch. 2. 7.—¶ Ch. 1. 5. Ch. 2. 10.—¶ Ch. 1. 12. Ch. 2. 12.

Verse 48. On the seventh day] Both Jewish and Christian writers have been surprised, that this work of offering went forward on the seventh day, (which they suppose to have been a sabbath) as well as on the other days. But 1st. there is no absolute proof that this seventh day of offering was a sabbath. 2. Were it even so, could the people be better employed than in thus consecrating themselves and

their services to the Lord? We have already seen that every act was a religious act; and we may rest assured, that no day was too holy for the performance of such acts as are recorded here.

Verse 72. On the eleventh day] The Hebrew form of expression here and in the 78th verse, has something curious in it. *ביום השביעי* *byom shabey dear yom*—In

73 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day * Ahira the son of Enan, prince of the children of Naphtali, offered:

79 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: *this was* the offering of Ahira the son of Enan.

84 *This was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy: all the

silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece, after the shekel of the sanctuary: all the gold of the spoons *was* a hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering twelve.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. *This was* the dedication of the altar, after that it was * anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation ^b to speak with * him, then he heard ^c the voice of one speaking unto him from off the mercy-seat, *that was* upon the ark of testimony, from * between the two cherubims: and he spake unto him.

CHAPTER VIII.

Directions how the lamps are to be lighted, 1-8. How the candlestick was formed, &c. The Levites to be consecrated to their service by being cleansed, sprinkled, shaved, purified, and their clothes washed, 6, 7. To offer a meat-offering, and a sin-offering, 8. The people to put their hands upon them, 9, 10. Aaron is to offer them before the Lord, 11. The Levites to lay their hands on the heads of the bullocks, &c. 12. The Levites are taken to smite, & are and his sons in the place of all the first-born of Israel, 13-18. Moses and Aaron do as they were commanded, the Levites are presented, purified, and commence their service, 19-32. They are to begin their service at twenty-five years of age, and leave off at fifty, 33-35. After this they shall have the general inspection of the service, 36.

AND the Lord spake unto Moses, ^{an. Exod. lxx. 2} ^{for at 267.} saying,

2 Speak unto Aaron, and say unto him, When thou ^d lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so: he lighted the lamps

a Ch. 1. 15. & 2. 29.—a. Var. 1, 10-34.—b. Ch. 12. 8. Exod. 28. 9, 11.—c. That is, God.

the day, the first and tenth day. ^{ביום שנים עשר ימים} *beyom shenaim asar yom*—In the day, two and tenth day. But this is the idiom of the language; and to an original Hebrew, our almost anomalous words *eleventh* and *twelfth*, by which we translate the original, would appear as strange as his, literally translated, would appear to us. In reckoning after *twelve*, it is easy to find out the composition of the words *thirteen*, as *three* and *ten*; *fourteen*, *four* and *ten*, and so on; but *eleven* and *twelve* scarcely bear any analogy to *ten* and *one*, and *ten* and *two*, which nevertheless they intend. But this is a subject of philology, rather than Biblical criticism.

Verse 84. *This was the dedication of the altar in the day, &c.* Meaning here, the time in which it was dedicated; for, as each tribe had a whole day for its representative or prince to present the offerings it had provided, consequently the dedication, in which each had his day, must have lasted *twelve* days: the words, therefore, in this text, refer to the last day, or *twelfth*, in which this dedication was completed.

Verse 85. *After that it was anointed*] By the anointing, the altar was consecrated to God: by this dedication it was solemnly appointed to that service for which it had been erected.

Verse 89. *To speak with him*] To confer with God, and to receive farther discoveries of his will.

He heard the voice of one speaking unto him] Though Moses saw no similitude, but only *heard* a voice, yet he had the fullest proof of the *presence*, as well as the *being* of the Almighty. In this way God chose to manifest himself during that dispensation; till the fulness of the time came, in which the word *was made flesh*, and *dwelt* among us. No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him.

The *mercy-seat*] See the note on Exod. xxv. 17. As God gave oracular answers from this place, and *spoke* to Moses, as it were *face to face*, hence the place was called the ORACLE, ^{דביר} *debir*, or *speaking place*, from ^{דבר} *dabar*, he *spoke*, 1 Kings vi. 23. And as this *mercy-seat* represented our blessed Redeemer, so the apostle says, that God, who had at sundry times, and in *divers* manners *spoken in time past to the fathers, by the prophets, hath in these last days, spoken unto us by his Son*, Heb. i. 1, 2. Hence the *incarnated Christ* is the true ^{דביר} *debir*, or *oracle*, in and by whom God *speaks* unto man.

d Exod. 25. 22.—e Exod. 25. 18-21. 1 Sam. 4. 4.—f Exod. 25. 27. & 40. 25.

On this occasion we find there were offered

12 Silver chargers, each weighing	-	130 shekels.
12 Silver bowls, each	-	70 shekels.
Total amount of silver vessels	-	2,460 shekels.
12 Golden spoons, each weighing	-	10 shekels.
Total amount of golden vessels	-	120 shekels.
A silver charger, at 130 shekels, reduced to Troy weight, makes	-	75 9 16 $\frac{1}{2}$.
A silver bowl, at 70 shekels, amounts to	-	40 12 21 $\frac{1}{2}$.
Total weight of the 12 chargers	-	905 16 3 $\frac{1}{2}$.
Total weight of the 12 bowls	-	487 14 20 $\frac{1}{2}$.
Total	-	1393 10 23 $\frac{1}{2}$.
Which, at 5s. per oz. is equal to	-	383l. 1s. 8 $\frac{1}{2}$ d.
The 12 golden spoons, allowing each to be amount to	-	5 16 3 $\frac{1}{2}$.
Which, at 4l. per ounce, is equal to	-	320l. 14s. 10 $\frac{1}{2}$ d.
And added to the amount of the silver make a total of	-	333 1 8 $\frac{1}{2}$.
	-	- 703l. 16s. 6 $\frac{1}{2}$ d.

Besides the above, there were

Bullocks	12
Rams	12
Lambs	12
Goats	24
Rams	60
He-goats	60
Lambs	60

Total 240 clean beasts for sacrifice.

By which we may at once see, that though the *place* in which they now sojourned, was a *wilderness* as to *cities*, *villages*, and *regular inhabitants*; yet there was plenty of pasture; else the Israelites could not have furnished these cattle, with all the sacrifices necessary for different occasions, and especially for the passover which was celebrated during their sojourning in the desert, and which itself must have required an immense number of lambs; see chap. ix. when each family of 600,000 males was obliged to provide one for itself.

NOTES ON CHAPTER VIII.

Verse 2. *The seven lamps shall give light*] The whole seven shall be lighted at one time, that seven may be ever burning.

thereof over against the candlestick, as the Lord commanded Moses.

4 * And this work of the candlestick *was of beaten gold, unto the shaft thereof, unto the flowers thereof, was ^h beaten work*: ⁱ according unto the pattern which the Lord had showed Moses, so he made the candlestick.

5 † And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them; ⁱ Sprinkle ⁱ water of purifying upon them, and ⁱ let ⁱ them shave all their flesh, and let them wash their clothes, and ^{so} make themselves clean.

8 Then let them take a young bullock with ^a his meat-offering, *even fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.*

9 * And thou shalt bring the Levites before the tabernacle of the congregation: ⁱ and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the Lord: and the children of Israel ^a shall put their hands upon the Levites:

11 And Aaron shall ⁱ offer the Levites before the Lord for an ⁱ offering of the children of Israel, that ⁱ they may execute the service of the Lord.

12 * And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering unto the Lord, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be ⁱ mine.

15 And after that shall the Levites go in to do

the service of the tabernacle of the congregation: and thou shalt cleanse them, and ⁱ offer them for an offering.

16 For they are wholly given unto me from among the children of Israel; ^a instead of such as open every womb, *even instead of the first-born of all the children of Israel, have I taken them unto me.*

17 * For all the first-born of the children of Israel are mine, *both man and beast; on the day that I smote every first-born in the land of Egypt, I sanctified them for myself.*

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And ⁱ I have given the Levites as ^a a gift to Aaron and his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: ^b that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

21 * And the Levites were purified, and they washed their clothes: ^a and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them.

22 * And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron and before his sons: ^a as the Lord had commanded Moses concerning the Levites, so did they unto them.

23 † And the Lord spake unto Moses, saying,

24 This *is it that belongeth unto the Levites*: ^a from twenty and five years old and upwards, they shall go in ^a to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall

^g Exod. 25. 31.—^h Exod. 25. 13.—ⁱ Exod. 25. 40.—^j Ch. 19. 9, 17, 18.—^k Heb. *let them cause a razor to pass over, &c.*—^l Lev. 14. 9, 10.—^m Lev. 2. 1.—ⁿ See Exod. 29. 4 & 6. 12.—^o Lev. 3. 2.—^p Lev. 1. 4.—^q Heb. *sever*.—^r Heb. *sever*.—^s Heb. *sever*.—^t Heb. *sever*.—^u Heb. *sever*.—^v Heb. *sever*.—^w Heb. *sever*.—^x Heb. *sever*.—^y Heb. *sever*.—^z Heb. *sever*.—^{aa} Heb. *sever*.—^{ab} Heb. *sever*.—^{ac} Heb. *sever*.—^{ad} Heb. *sever*.—^{ae} Heb. *sever*.—^{af} Heb. *sever*.—^{ag} Heb. *sever*.—^{ah} Heb. *sever*.—^{ai} Heb. *sever*.—^{aj} Heb. *sever*.—^{ak} Heb. *sever*.—^{al} Heb. *sever*.—^{am} Heb. *sever*.—^{an} Heb. *sever*.—^{ao} Heb. *sever*.—^{ap} Heb. *sever*.—^{aq} Heb. *sever*.—^{ar} Heb. *sever*.—^{as} Heb. *sever*.—^{at} Heb. *sever*.—^{au} Heb. *sever*.—^{av} Heb. *sever*.—^{aw} Heb. *sever*.—^{ax} Heb. *sever*.—^{ay} Heb. *sever*.—^{az} Heb. *sever*.—^{ba} Heb. *sever*.—^{bb} Heb. *sever*.—^{bc} Heb. *sever*.—^{bd} Heb. *sever*.—^{be} Heb. *sever*.—^{bf} Heb. *sever*.—^{bg} Heb. *sever*.—^{bh} Heb. *sever*.—^{bi} Heb. *sever*.—^{bj} Heb. *sever*.—^{bk} Heb. *sever*.—^{bl} Heb. *sever*.—^{bm} Heb. *sever*.—^{bn} Heb. *sever*.—^{bo} Heb. *sever*.—^{bp} Heb. *sever*.—^{bq} Heb. *sever*.—^{br} Heb. *sever*.—^{bs} Heb. *sever*.—^{bt} Heb. *sever*.—^{bu} Heb. *sever*.—^{bv} Heb. *sever*.—^{bw} Heb. *sever*.—^{bx} Heb. *sever*.—^{by} Heb. *sever*.—^{bz} Heb. *sever*.—^{ca} Heb. *sever*.—^{cb} Heb. *sever*.—^{cc} Heb. *sever*.—^{cd} Heb. *sever*.—^{ce} Heb. *sever*.—^{cf} Heb. *sever*.—^{cg} Heb. *sever*.—^{ch} Heb. *sever*.—^{ci} Heb. *sever*.—^{cj} Heb. *sever*.—^{ck} Heb. *sever*.—^{cl} Heb. *sever*.—^{cm} Heb. *sever*.—^{cn} Heb. *sever*.—^{co} Heb. *sever*.—^{cp} Heb. *sever*.—^{cq} Heb. *sever*.—^{cr} Heb. *sever*.—^{cs} Heb. *sever*.—^{ct} Heb. *sever*.—^{cu} Heb. *sever*.—^{cv} Heb. *sever*.—^{cw} Heb. *sever*.—^{cx} Heb. *sever*.—^{cy} Heb. *sever*.—^{cz} Heb. *sever*.—^{da} Heb. *sever*.—^{db} Heb. *sever*.—^{dc} Heb. 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*sever*.—^{fb} Heb. *sever*.—^{fc} Heb. *sever*.—^{fd} Heb. *sever*.—^{fe} Heb. *sever*.—^{ff} Heb. *sever*.—^{fg} Heb. *sever*.—^{fh} Heb. *sever*.—^{fi} Heb. *sever*.—^{fj} Heb. *sever*.—^{fk} Heb. *sever*.—^{fl} Heb. *sever*.—^{fm} Heb. *sever*.—^{fn} Heb. *sever*.—^{fo} Heb. *sever*.—^{fp} Heb. *sever*.—^{fq} Heb. *sever*.—^{fr} Heb. *sever*.—^{fs} Heb. *sever*.—^{ft} Heb. *sever*.—^{fu} Heb. *sever*.—^{fv} Heb. *sever*.—^{fw} Heb. *sever*.—^{fx} Heb. *sever*.—^{fy} Heb. *sever*.—^{fz} Heb. *sever*.—^{ga} Heb. *sever*.—^{gb} Heb. *sever*.—^{gc} Heb. *sever*.—^{gd} Heb. *sever*.—^{ge} Heb. *sever*.—^{gf} Heb. *sever*.—^{gg} Heb. *sever*.—^{gh} Heb. *sever*.—^{gi} Heb. *sever*.—^{gj} Heb. *sever*.—^{gk} Heb. *sever*.—^{gl} Heb. *sever*.—^{gm} Heb. *sever*.—^{gn} Heb. *sever*.—^{go} Heb. *sever*.—^{gp} Heb. *sever*.—^{gq} Heb. *sever*.—^{gr} Heb. *sever*.—^{gs} Heb. *sever*.—^{gt} Heb. *sever*.—^{gu} Heb. *sever*.—^{gv} Heb. *sever*.—^{gw} Heb. *sever*.—^{gx} Heb. *sever*.—^{gy} Heb. *sever*.—^{gz} Heb. *sever*.—^{ha} Heb. *sever*.—^{hb} Heb. *sever*.—^{hc} Heb. *sever*.—^{hd} Heb. *sever*.—^{he} Heb. *sever*.—^{hf} Heb. *sever*.—^{hg} Heb. *sever*.—^{hh} Heb. *sever*.—^{hi} Heb. *sever*.—^{hj} Heb. *sever*.—^{hk} Heb. *sever*.—^{hl} Heb. *sever*.—^{hm} Heb. *sever*.—^{hn} Heb. *sever*.—^{ho} Heb. *sever*.—^{hp} Heb. *sever*.—^{hq} Heb. *sever*.—^{hr} Heb. *sever*.—^{hs} Heb. *sever*.—^{ht} Heb. *sever*.—^{hu} Heb. *sever*.—^{hv} Heb. *sever*.—^{hw} Heb. *sever*.—^{hx} Heb. *sever*.—^{hy} Heb. *sever*.—^{hz} Heb. *sever*.—^{ia} Heb. *sever*.—^{ib} Heb. *sever*.—^{ic} Heb. *sever*.—^{id} Heb. *sever*.—^{ie} Heb. *sever*.—^{if} Heb. *sever*.—^{ig} Heb. *sever*.—^{ih} Heb. *sever*.—ⁱⁱ Heb. *sever*.—^{ij} Heb. *sever*.—^{ik} Heb. *sever*.—^{il} Heb. *sever*.—^{im} Heb. *sever*.—ⁱⁿ Heb. *sever*.—^{io} Heb. *sever*.—^{ip} Heb. *sever*.—^{iq} Heb. *sever*.—^{ir} Heb. *sever*.—^{is} Heb. *sever*.—^{it} Heb. *sever*.—^{iu} Heb. *sever*.—^{iv} Heb. *sever*.—^{iw} Heb. *sever*.—^{ix} Heb. *sever*.—^{iy} Heb. *sever*.—^{iz} Heb. *sever*.—^{ja} Heb. *sever*.—^{jb} Heb. *sever*.—^{jc} Heb. *sever*.—^{jd} Heb. *sever*.—^{je} Heb. *sever*.—^{jf} Heb. *sever*.—^{jj} Heb. *sever*.—^{jk} Heb. *sever*.—^{jl} Heb. *sever*.—^{jm} Heb. *sever*.—^{jn} Heb. *sever*.—^{jo} Heb. *sever*.—^{jp} Heb. *sever*.—^{jq} Heb. *sever*.—^{jr} Heb. *sever*.—^{js} Heb. *sever*.—^{jt} Heb. *sever*.—^{ju} Heb. *sever*.—^{jv} Heb. *sever*.—^{jw} Heb. *sever*.—^{jx} Heb. *sever*.—^{jy} Heb. *sever*.—^{jz} Heb. *sever*.—^{ka} Heb. *sever*.—^{kb} Heb. *sever*.—^{kc} Heb. *sever*.—^{kd} Heb. *sever*.—^{ke} Heb. *sever*.—^{kf} Heb. *sever*.—^{kg} Heb. *sever*.—^{kh} Heb. *sever*.—^{ki} Heb. *sever*.—^{kj} Heb. *sever*.—^{kl} Heb. *sever*.—^{km} Heb. *sever*.—^{kn} Heb. *sever*.—^{ko} Heb. *sever*.—^{kp} Heb. *sever*.—^{kq} Heb. *sever*.—^{kr} Heb. *sever*.—^{ks} Heb. *sever*.—^{kt} Heb. *sever*.—^{ku} Heb. *sever*.—^{kv} Heb. *sever*.—^{kw} Heb. *sever*.—^{kx} Heb. *sever*.—^{ky} Heb. *sever*.—^{kz} Heb. *sever*.—^{la} Heb. *sever*.—^{lb} Heb. *sever*.—^{lc} Heb. *sever*.—^{ld} Heb. *sever*.—^{le} Heb. *sever*.—^{lf} Heb. *sever*.—^{lg} Heb. *sever*.—^{lh} Heb. *sever*.—^{li} Heb. *sever*.—^{lj} Heb. *sever*.—^{lk} Heb. *sever*.—^{ll} Heb. *sever*.—^{lm} Heb. *sever*.—^{ln} Heb. *sever*.—^{lo} Heb. *sever*.—^{lp} Heb. *sever*.—^{lq} Heb. *sever*.—^{lr} Heb. *sever*.—^{ls} Heb. *sever*.—^{lt} Heb. *sever*.—^{lu} Heb. *sever*.—^{lv} Heb. *sever*.—^{lw} Heb. *sever*.—^{lx} Heb. *sever*.—^{ly} Heb. *sever*.—^{lz} Heb. *sever*.—^{ma} Heb. *sever*.—^{mb} Heb. *sever*.—^{mc} Heb. *sever*.—^{md} Heb. *sever*.—^{me} Heb. *sever*.—^{mf} Heb. *sever*.—^{mg} Heb. *sever*.—^{mh} Heb. *sever*.—^{mi} Heb. *sever*.—^{mj} Heb. *sever*.—^{mk} Heb. *sever*.—^{ml} Heb. *sever*.—^{mn} Heb. *sever*.—^{mo} Heb. *sever*.—^{mp} Heb. *sever*.—^{mq} Heb. *sever*.—^{mr} Heb. *sever*.—^{ms} Heb. *sever*.—^{mt} Heb. *sever*.—^{mu} Heb. *sever*.—^{mv} Heb. *sever*.—^{mw} Heb. *sever*.—^{mx} Heb. *sever*.—^{my} Heb. *sever*.—^{mz} Heb. *sever*.—^{na} Heb. *sever*.—^{nb} Heb. *sever*.—^{nc} Heb. *sever*.—nd Heb. *sever*.—^{ne} Heb. *sever*.—^{nf} Heb. *sever*.—^{ng} Heb. *sever*.—^{nh} Heb. *sever*.—ⁿⁱ Heb. *sever*.—^{nj} Heb. *sever*.—^{nk} Heb. *sever*.—^{nl} Heb. *sever*.—^{nm} Heb. *sever*.—^{no} Heb. *sever*.—^{np} Heb. *sever*.—^{nq} Heb. *sever*.—^{nr} Heb. *sever*.—^{ns} Heb. *sever*.—^{nt} Heb. *sever*.—^{nu} Heb. *sever*.—^{nv} Heb. *sever*.—^{nw} Heb. *sever*.—^{nx} Heb. *sever*.—^{ny} Heb. *sever*.—^{nz} Heb. *sever*.—^{oa} Heb. *sever*.—^{ob} Heb. *sever*.—^{oc} Heb. *sever*.—^{od} Heb. *sever*.—^{oe} Heb. *sever*.—^{of} Heb. *sever*.—^{og} Heb. *sever*.—^{oh} Heb. *sever*.—^{oi} Heb. *sever*.—^{oj} Heb. *sever*.—^{ok} Heb. *sever*.—^{ol} Heb. *sever*.—^{om} Heb. *sever*.—^{on} Heb. *sever*.—^{oo} Heb. *sever*.—^{op} Heb. *sever*.—^{oq} Heb. *sever*.—^{or} Heb. *sever*.—^{os} Heb. *sever*.—^{ot} Heb. *sever*.—^{ou} Heb. *sever*.—^{ov} Heb. *sever*.—^{ow} Heb. *sever*.—^{ox} Heb. *sever*.—^{oy} Heb. *sever*.—^{oz} Heb. *sever*.—^{pa} Heb. *sever*.—^{pb} Heb. *sever*.—^{pc} Heb. *sever*.—^{pd} Heb. *sever*.—^{pe} Heb. *sever*.—^{pf} Heb. *sever*.—^{pg} Heb. *sever*.—^{ph} Heb. *sever*.—^{pi} Heb. *sever*.—^{pj} Heb. *sever*.—^{pk} Heb. *sever*.—^{pl} Heb. *sever*.—^{pm} Heb. *sever*.—^{pn} Heb. *sever*.—^{po} Heb. *sever*.—^{pp} Heb. *sever*.—^{pq} Heb. *sever*.—^{pr} Heb. *sever*.—^{ps} Heb. *sever*.—^{pt} Heb. *sever*.—^{pu} Heb. *sever*.—^{pv} Heb. *sever*.—^{pw} Heb. *sever*.—^{px} Heb. *sever*.—^{py} Heb. *sever*.—^{pz} Heb. *sever*.—^{qa} Heb. *sever*.—^{qb} Heb. *sever*.—^{qc} Heb. *sever*.—^{qd} Heb. *sever*.—^{qe} Heb. *sever*.—^{qf} Heb. *sever*.—^{qg} Heb. *sever*.—^{qh} Heb. *sever*.—^{qi} Heb. *sever*.—^{qj} Heb. *sever*.—^{qk} Heb. *sever*.—^{ql} Heb. *sever*.—^{qm} Heb. *sever*.—^{qn} Heb. *sever*.—^{qo} Heb. *sever*.—^{qp} Heb. *sever*.—^{qq} Heb. *sever*.—^{qr} Heb. *sever*.—^{qs} Heb. *sever*.—^{qt} Heb. *sever*.—^{qu} Heb. *sever*.—^{qv} Heb. *sever*.—^{qw} Heb. *sever*.—^{qx} Heb. *sever*.—^{qy} Heb. *sever*.—^{qz} Heb. *sever*.—^{ra} Heb. *sever*.—^{rb} Heb. *sever*.—^{rc} Heb. *sever*.—rd Heb. *sever*.—^{re} Heb. *sever*.—^{rf} Heb. *sever*.—^{rg} Heb. *sever*.—^{rh} Heb. *sever*.—^{ri} Heb. *sever*.—^{rj} Heb. *sever*.—^{rk} Heb. *sever*.—^{rl} Heb. *sever*.—^{rm} Heb. *sever*.—^{rn} Heb. *sever*.—^{ro} Heb. *sever*.—^{rp} Heb. *sever*.—^{rq} Heb. *sever*.—^{rr} Heb. *sever*.—^{rs} Heb. *sever*.—^{rt} Heb. *sever*.—^{ru} Heb. *sever*.—^{rv} Heb. *sever*.—^{rw} Heb. *sever*.—^{rx} Heb. *sever*.—^{ry} Heb. *sever*.—^{rz} Heb. *sever*.—^{sa} Heb. *sever*.—^{sb} Heb. *sever*.—^{sc} Heb. *sever*.—^{sd} Heb. *sever*.—^{se} Heb. *sever*.—^{sf} Heb. *sever*.—^{sg} Heb. *sever*.—^{sh} Heb. *sever*.—^{si} Heb. *sever*.—^{sj} Heb. *sever*.—^{sk} Heb. *sever*.—^{sl} Heb. *sever*.—sm Heb. *sever*.—^{sn} Heb. *sever*.—^{so} Heb. *sever*.—^{sp} Heb. *sever*.—^{sq} Heb. *sever*.—^{sr} Heb. *sever*.—^{ss} Heb. *sever*.—st Heb. *sever*.—^{su} Heb. *sever*.—^{sv} Heb. *sever*.—^{sw} Heb. *sever*.—^{sx} Heb. *sever*.—^{sy} Heb. *sever*.—^{sz} Heb. *sever*.—^{ta} Heb. *sever*.—^{tb} Heb. *sever*.—^{tc} Heb. *sever*.—^{td} Heb. *sever*.—^{te} Heb. *sever*.—^{tf} Heb. *sever*.—^{tg} Heb. *sever*.—th Heb. *sever*.—^{ti} Heb. *sever*.—^{tj} Heb. *sever*.—^{tk} Heb. *sever*.—^{tl} Heb. *sever*.—tm Heb. *sever*.—^{tn} Heb. *sever*.—^{to} Heb. *sever*.—^{tp} Heb. *sever*.—^{tq} Heb. *sever*.—^{tr} Heb. *sever*.—^{ts} Heb. *sever*.—^{tt} Heb. *sever*.—^{tu} Heb. *sever*.—^{tv} Heb. *sever*.—^{tw} Heb. *sever*.—^{tx} Heb. *sever*.—^{ty} Heb. *sever*.—^{tz} Heb. *sever*.—^{ua} Heb. *sever*.—^{ub} Heb. *sever*.—^{uc} Heb. *sever*.—^{ud} Heb. *sever*.—^{ue} Heb. *sever*.—^{uf} Heb. *sever*.—^{ug} Heb. *sever*.—^{uh} Heb. *sever*.—^{ui} Heb. *sever*.—^{uj} Heb. *sever*.—^{uk} Heb. *sever*.—^{ul} Heb. *sever*.—^{um} Heb. *sever*.—^{un} Heb. *sever*.—^{uo} Heb. *sever*.—^{up} Heb. *sever*.—^{uq} Heb. *sever*.—^{ur} Heb. *sever*.—^{us} Heb. *sever*.—^{ut} Heb. *sever*.—^{uu} Heb. *sever*.—^{uv} Heb. *sever*.—^{uw} Heb. *sever*.—^{ux} Heb. *sever*.—^{uy} Heb. *sever*.—^{uz} Heb. *sever*.—^{va} Heb. *sever*.—^{vb} Heb. *sever*.—^{vc} Heb. *sever*.—^{vd} Heb. *sever*.—^{ve} Heb. *sever*.—^{vf} Heb. *sever*.—^{vg} Heb. *sever*.—^{vh} Heb. *sever*.—^{vi} Heb. *sever*.—^{vj} Heb. *sever*.—^{vk} Heb. *sever*.—^{vl} Heb. *sever*.—^{vm} Heb. *sever*.—^{vn} Heb. *sever*.—^{vo} Heb. *sever*.—^{vp} Heb. *sever*.—^{vq} Heb. *sever*.—^{vr} Heb. *sever*.—^{vs}

cease waiting upon the service thereof, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

The Israelites are reminded of the law that required them to keep the passover on its proper time, with all its rites, 1-3. They kept the passover on the fourteenth day of the first month, 4, 5. The case of the men who, being unclean, through touching a dead body, could not keep the passover, 6, 7. Moses inquires of the Lord concerning them, 8. And the Lord appoints the fourteenth day of the second month for all those who through any accidental uncleanness, or by being absent on a journey, could not keep it at the usual time, 9-12. Those who neglect to keep this solemn feast, to be cut off from among his people, 13. The stranger, who wishes to keep the passover, is at liberty to do so, 14. The cloud covers the Israelites both by day and night, from the time of its dedication, 15, 16. This cloud regulates all the encampments and marchings of the Israelites, through the wilderness, 17-22. Their journeyings and stayings were all directed by the commandment of the Lord, 23.

AN. Exod. ix. 8. **AND** the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai; according to all that the Lord commanded Moses, so did the children of Israel.

1 Heb. returns from the warfare of the service. — Ch. i. 33. — Exod. 12. 1, & Lev. 23. 5. Ch. 28. 1. Heb. on the two evenings. Exod. 12. 6. 2 Job. 5. 10. — Ch. 5. 2. & 19. 11, 16. See John 19. 32.

spoken it, there is no entrance into the holiest, but through the blood of Jesus, Heb. x. 19, 20.

Verse 24. *From twenty-five years old*] See the note on chap. iv. 47. where the two terms of twenty-five and thirty years are reconciled.

Verse 26. *To keep the charge, and shall do no service*] They shall no longer be obliged to perform any laborious service, but act as general directors and counsellors; therefore they were to be near the camp, sing praises to God, and see that no stranger or unclean person was permitted to enter. So the Jews, and many other persons, have generally understood this place.

1. If it required so much legal purity to fit the Levites for their work in the tabernacle; can we suppose that it requires less spiritual purity to fit ministers of the Gospel to proclaim the righteousness of the Most High, and administer the sacred ordinances of Christianity to the flock of Christ! If these must be without spot, as the priests before without blemish, and these were only typical men; we may rest assured that a Christian minister requires no ordinary measures of holiness to prepare him for an acceptable and profitable discharge of his office.

2. If the Christian ministry be established to prepare men for the kingdom of God, of the holiness of which the purity of the camp was but a faint emblem; how can any man expect to enter that place of blessedness, who has not his heart sprinkled from an evil conscience, and his body washed with pure water—his life and conversation agreeable to the sacred precepts laid down in the Gospel of Christ? If the law of Moses were more read in reference to the Gospel; the Gospel itself, and its requisitions, would be much better understood. Reader, however it may be with thee, *Antinomianism* is more general among religious people than is usually imagined. What multitudes of all denominations are expecting to enter into the kingdom of God, without any proper preparation for the place! Without holiness none shall see the Lord: and from this decision of the divine justice, there shall never be any appeal.

NOTES ON CHAPTER IX.

Verse 1. *The Lord spake unto Moses*] The fourteen first verses of this chapter, certainly refer to the transactions that took place at the time of those mentioned in the commencement of this book, before the numbering of the people; and several learned men are of opinion that these fourteen verses should be referred back to that place. We have already met with instances where *transpositions* have, very probably, taken place: and it is not difficult to account for them. As in very early times writing was generally on leaves of the Egyptian flag *papyrus*, or on thin *laminæ* of different substances, facts and transactions

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will see what the Lord will command concerning you.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord;

¶ Exod. 12. 19, 20. Ch. 27. 2. — Ch. 27. 8. — 2 Chron. 29. 2. 15. — Exod. 12. 2. — Exod. 12. 19. — Exod. 12. 43. — John 19. 32. — Exod. 12. 43. — Gen. 17. 12. Exod. 12. 15. — Ver. 7. — Ch. 8. 21.

thus entered were very liable to be deranged: so that when afterward a series was made up into a book, many transactions might be inserted in wrong places: and thus the exact *chronology* of the facts be greatly disturbed. MSS. written on the leaves of trees, having a *hole* in each through which a cord is passed to keep them all in their places, are frequently to be met with in the cabinets of the curious, and some such are now before me—should the cord break, or be accidentally unlocked, it would be exceedingly difficult to string them all in their proper places; accidents of this kind I have often met with, to my very great perplexity; and in some cases found it almost impossible to restore each individual leaf to its own place; for it should be observed, that these separate pieces of oriental writing, are not *paged* like the leaves of our printed books; nor are there frequently any catchwords or signatures at the bottom to connect the series. This one consideration will account for several *transpositions*, especially in the Pentateuch, where they occur more frequently than in any other part of the Sacred Writings. *Houbigant*, who grants the existence of such transpositions, thinks that this is no sufficient reason why the present order of narration should be changed: "It is enough," says he, *non ignorare libros eos Moyses esse ante rerum suo tempore gestarum, non historiarum flos perpetuo elaboratum*, "to know that these books contain an account of things transacted in the days of Moses; though not in their regular or chronological order."

Verse 3. *According to all the rites of it*] See all those rites and ceremonies largely explained in the notes on Exod. xii.

Verse 7. *We are defiled by the dead body of a man*] It is probable that the defilement mentioned here, was occasioned by the assisting at the burial of some person—a work both of necessity and mercy. This circumstance, however, gave rise to the ordinance delivered in the 10th, 11th, 12th, 13th, and 14th verses, so that on particular occasions the passover might be *twice* celebrated: 1st. At its regular time, the 14th of the first month. 2d. An extra time, the 14th of the second month. But the man who had no legal hinderance, and did not celebrate it on one or other of those times, was to be cut off from the people of God; and the reason given for this cutting off, is, *that he brought not the offering of God in his appointed season*—therefore that man shall bear his sin, ver. 13. We have already seen, from the authority of St. Paul, that Christ, our passover, is sacrificed for us; and that it was his sacrifice that was pointed out by the paschal lamb: on this, therefore, we may observe, that those who do not sooner or later eat the true Passover; and get the salvation procured by the sprinkling of his blood, shall be cut off

according to the ordinance of the passover, and according to the manner thereof, so shall he do: *ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And *on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and *at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud *was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: *as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud *tarried long upon the tabernacle many days, then the children of Israel *kept the charge of the Lord, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle: according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

21 And so it was, when the cloud *abode from evening unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night, that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel *abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the Lord, they

rested in their tents, and at the commandment of the Lord they journeyed: they *kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

CHAPTER X.

Moses is commanded to make two silver trumpets for calling the assembly, 1, 2. On what occasions these trumpets should be sounded. *First*, for calling the assembly to the door of the tabernacle, 3. *Secondly*, to summon the princes and captains of the thousands of Israel, 4. *Thirdly*, to make the eastern camps strike their tents, 5. *Fourthly*, to make them on the south do the like, 6. No alarm to be sounded when the congregation only is to be assembled, 7. The sons of Aaron alone shall sound these trumpets, it shall be a perpetual ordinance, 8. *Fifthly*, the trumpets are to be sounded in the time of war, 9. *Sixthly*, on festive occasions, 10. On the twentieth day of the second month, in the second year, the Israelites began their journey from the wilderness of Sinai, and came to the wilderness of Paran, 11, 12. By the commandment of God to Moses, the first division, at the head of which was the standard of JUDAH, 13, marched *first*, 14. Under him followed the tribe of Issachar, 15; and after them the tribe of Zebulun, 16. Then the Gershonites and Merarites followed with the tabernacle, 17. At the head of the second division was the standard and camp of REUBEN, 18; and under him were that of Simeon, 19; and that of Gad, 20. Next followed the Kohathites, bearing the sanctuary, 21. Then followed the third division, at the head of which was the standard of the camp of EPHRAIM, 22; and under him Manasseh, 23; and Benjamin, 24. At the head of the fourth division was the standard of the camp of DAN, 25; and under him Asher, 26; and Naphtali, 27. This was their ordinary method of marching in the wilderness, 28. Moses instructs Hoshai the Gittait to accompany them through the wilderness, 29. He rebukes, 30. Moses continues, and strengthens his exhortations with reasonings and promises, 31, 32. They depart from Sinai during their journey, 33. The cloud accompanies them by day and night, 34. The words used by Moses when the ark set forward, 35; and when it rested, 36.

AND the Lord spake unto Moses, *An. Exod. lxx. 2. Abb. or Nican.* saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the *calling of the assembly, and for the journeying of the camps.

3 And when *they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes *which are* *heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then *the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie *on the south side shall take their journey: they shall blow an alarm for their journeys.

s Exod. 12. 43.—a Exod. 40. 34. Neh. 9. 12, 19. Ps. 78. 14.—b Exod. 13. 21. & 40. 35.—c Exod. 40. 35. Ch. 10. 11, 23, 34. Ps. 50. 1.—d 1 Cor. 10. 1.—e Heb. prolonged.

from among those that shall enter into the rest prepared for the people of God; and for the same reason too—*They bring not the offering of God in its appointed season, and therefore they shall bear their sin.*

Verse 15. *The cloud covered the tabernacle*] See the whole account of this supernatural cloud largely explained, Exod. xiii. 21. and xl. 34—35.

Calmest observes, that the 15th verse, beginning a new subject, should begin a new chapter, as it has no connexion with what goes before; and he thinks this chapter, begun with the 15th verse, should end with the 18th verse of the following.

Verse 21. *Whether by day or by night*] As the heat of the day is very severe in that same desert, the night season is sometimes chosen for the performance of a journey; though it is very likely that, in the case of the Israelites, this was seldom resorted to.

Verse 22. *Two days—a month—a year*] It was by the divine counsel alone that they were directed in all their peregrinations: and from the above words we see that their times of *tarrying* at different stations were very unequal.

Verse 23. *Kept the charge of the Lord*] When we consider the strong disposition which this people ever testified to follow their own will in all things; we may be well surprised to find them in these journeyings so implicitly following the direction of God. There could be no trick or imposture here. Moses, had he been the most cunning of men, never could have imitated the *appearances* referred to in this chapter. The cloud, and every thing in its motion, was so evidently *supernatural*, that the people had no doubt of its being the symbol of the Divine presence.

God chose to keep this people so dependent upon himself, and so submissive to the decisions of his own will, that he would not even give them regular times of marching or resting: they were to do both when and where God saw best. Thus they were ever kept ready for their march, though perfectly ignorant of the time when they should commence it. But this was all well: they had the presence of God with them: the cloud by day and the fire by night, demonstrated that God was among them. Reader, thou art here a tenant at will to God Almighty: how soon, in what place, or in what circumstances, he may call thee to march into the eternal world, thou knowest not! But

f Ch. 1. 53. & 3. —g Hebr. wash.—h Exod. 40. 36, 37.—i Ver. 19.—k Isai. 1. 12. l Jer. 4. 5. Joel 2. 15.—m Exod. 15. 21. Ch. 1. 16. & 7. 2.—n Ch. 2. 2.—o Ch. 2. 10.

this uncertainty cannot perplex thee if thou be properly subject to the *will* of God, ever willing to lose thy own in it. But thou canst not be thus subject, unless thou have the testimony of the presence and approbation of God. How awful to be obliged to walk into the valley of the shadow of death without this! Reader, prepare to meet thy God.

NOTES ON CHAPTER X.

Verse 2. *Make thee two trumpets of silver*] The necessity of such instruments will at once appear, when the amazing extent of this numerous army is considered, and how, even the sound of two trumpets could reach them all, is difficult to conceive; but we may suppose, that when they were sounded, the motion of those that were within reach of that sound, taught the others in *succession* what they should do.

As the trumpets were to be blown by the *priests* only, the sons of Aaron, there were only *two*, because there were only two such persons to use them, at this time, *Eliezar* and *Ithamar*. In the time of Joshua, there were *seven* trumpets used by the priests; but these were made according to our text, of *rums' horns*, Josh. vi. 4. In the time of Solomon, when the priests had greatly increased, there were 120 priests sounding with trumpets, 2 Chron. v. 12.

Josephus intimates, that one of these trumpets was always used to call the *nobles* together: the other to assemble the *people*; see ver. 4. It is possible that these trumpets were made of different *lengths* and *wideness*, and consequently they would emit different tones. Thus the *sound* itself would at once show which was the summons for the *congregation*, and which for the *princes* only. These trumpets were allowed to be emblematical of the sound of the Gospel; and in this reference, they appear to be frequently used. Of the *fate* of the trumpets of the sanctuary, see note on Exod. xxv. 31.

Verse 5. *When ye blow an alarm*] *nyryn terudh*, probably meaning *short, broken, sharp* tones, terminating with *long* ones, blown with both the trumpets at once. From the similarity in the words, some suppose that the Hebrew *terudh*, was similar to the Roman *teratantara*, or sound of their clarion.

Verse 6. *When ye blow a second alarm*] A *single* alarm, as above stated, was a signal for the *eastward* division to march; *two* such alarms, the signal for the *south*

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God.

11 And it came to pass, on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the Lord, by the hand of Moses.

14 In the first place, went the standard of the camp of the children of Judah, according to their armies: and over his host was Nahashon, the son of Amminadab.

15 And over the host of the tribe of the children of Issachar, was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, was Eliab, the son of Helon.

17 And the tabernacle was taken down; and

the sons of Gershon, and the sons of Merari, set forward bearing the tabernacle.

18 And the standard of the camp of Reuben set forward, according to their armies; and over his host was Elizur, the son of Shedeur.

19 And over the host of the tribe of the children of Simeon, was Shelumiel, the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, was Eliasaph, the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.

22 And the standard of the camp of the children of Ephraim set forward, according to their armies: and over his host was Elishama, the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, was Gamaliel, the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, was Abidan, the son of Gideoni.

25 And the standard of the camp of the children of Dan set forward, which was the rearward of all the camps throughout their hosts: and over his host was Ahiezer, the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher, was Pagiel, the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, was Ahira, the son of Enan.

28 Thus were the journeyings of the children of Israel, according to their armies, when they set forward.

29 And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with

P. Ver. 3.—q Joel 2. 1.—r Ch. 31. 6. Josh. 6. 4. 1 Chron. 15. 24. 2 Chron. 12. 12. 1 Mac. 16. 8.—s Ch. 31. 6. Josh. 6. 4. 2 Chron. 12. 12. 1 Mac. 16. 8.—t Ch. 31. 6. Josh. 6. 4. 2 Chron. 12. 12. 1 Mac. 16. 8.—u Gen. 31. 1. Ps. 106. 4.—v Ch. 23. 1. Lev. 24. 1. 1 Chron. 15. 24. 2 Chron. 5. 12 & 7. 6 & 23. 25. Ezra 3. 10. Neh. 12. 25. Ps. 31. 3.—w Ver. 9.—x Ch. 9. 23.—y Exod. 40. 38. Ch. 2. 9, 15, 21, 31.—z Exod.

division; and probably three for the west division, and four for the north. It is more likely that this was the case, than that a single alarm served for each, with a small interval between them.

The camps, or grand divisions of this great army, always lay, as we have already seen, to the east, south, west, and north: and here, the east and south camps alone are mentioned; the first, containing Judah, Issachar, and Zebulun; the second, Reuben, Simeon, and Gad. The west and north divisions are not named, and yet we are sure they marched in consequence of express orders or signals, as well as the other two. There appears, therefore, a deficiency here in the Hebrew text, which is thus supplied by the Septuagint, καὶ ἑπάρουσι τὴν σκηνὴν τῶν τριῶν, καὶ ἑπάρουσι τὴν σκηνὴν τῶν τεσσάρων, καὶ ἑπάρουσι τὴν σκηνὴν τῶν τεσσάρων, καὶ ἑπάρουσι τὴν σκηνὴν τῶν τεσσάρων. "And when ye blow a third alarm or signal, the camps on the west shall march: and when ye blow a fourth alarm or signal, the camps on the north shall march." This addition, however, is not acknowledged by the Samaritan, nor by any of the other versions, but the Coptic. Nor are there any various readings in the collections of Kennicott and De Rossi, which countenance the addition in the above versions. Houbigant thinks this addition so evidently necessary that he has inserted the Latin in his text, and in a note supplied the Hebrew words: and thinks that these words were originally in the Hebrew text, but happened to be omitted in consequence of so many similar words occurring so often in the same verse, which might dazzle and deceive the eye of a transcriber.

Verse 9. If ye go to war] These trumpets shall be sounded for the purpose of collecting the people together: to deliberate about the war, and to implore the protection of God against their enemies.

Verse 10. In the day of your gladness] On every festival the people shall be collected by the same means.

Ye shall be remembered before the Lord] When ye do camp, encamp, make war, and hold religious festivals, according to his appointment, which appointment shall be signified to you by the priests (who, at the command of God, for such purposes, shall blow the trumpets) then ye may expect both the presence and blessing of Jehovah, in all that ye undertake.

19. 1. Ch. 1. 1. & 9. 5.—a Gen. 31. 21. Ch. 12. 16. & 12. 3. 25. Deut. 1. 1.—b Ver. 5. 6. Ch. 2. 34.—c Ch. 2. 9.—d Ch. 1. 31.—e Ch. 4. 24. 31. & 1. 6. 7. 8. Ch. 2. 10. 16.—f Ch. 4. 15. & 7. 2.—g That is, the Gershonites and the Merarites: see Ver. 17. Ch. 1. 51.—h Ch. 2. 18. 94.—i Ch. 2. 25. 31. Josh. 6. 4.—m Heb. These.—n Ch. 2. 34.—o Exod. 2. 18.—p Gen. 12. 7.

Verse 11. The twentieth day of the second month] The Israelites had lain encamped in the wilderness of Sinai about eleven months, and twenty days, compare Exod. xix. 1. with this verse. They now received the order of God to decamp, and proceed towards the promised land; and therefore the Samaritan introduces, at this place, the words which we find Deut. i. 6—8. The Lord our God spake unto us in Horeb, saying: Ye have dwelt long enough in this mount, turn and take your journey, &c.

Verse 12. The cloud rested in the wilderness of Paran] This was three days' journey from the wilderness of Sinai, see ver. 32. and the people had three stations—the first at Kibroth Hattaavah, the second at Hazeroth, chap. xi. 35. and the third in the wilderness of Paran, see chap. xii. 16. But it is extremely difficult to determine these journeyings with any degree of exactness; and we are often at a loss to know, whether the place in question was in a direct or retrograde position from the place previously mentioned.

Verse 14. The standard of Judah] See this order of marching explained at large on chap. ii. The following is the order in which this vast company proceeded in their march:

Judah
Issachar
Zebulun
Gershonites, and
Merarites carrying the tabernacle.
Reuben
Simeon
Gad
The Kohathites with the sanctuary.
Ephraim
Manasseh
Benjamin
Dan
Asher
Naphtali.

Verse 29. Moses said to Hobab] For a circumstantial account of this person, see the notes on Exod. ii. 15. 16. and 18. iii. 1. iv. 20, 24. and for the transaction recorded here, and which is probably out of its place, see Exod. xviii. 5. where the subject is discussed at large.

We are journeying] God has brought us out of thralldom, and we are thus far on our way through the wilderness, travelling towards the place of rest which he has appointed us, trusting in his promise, guided by his presence, and supported by his power. Come thou with us, and we will do thee good. Those who wish to enjoy the heavenly

us, and we will do thee good: for the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart unto mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the Lord three days' journey: and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

q Judg. 1. 16. & 4. 11.—r Gen. 32. 12. Exod. 3. 8. & 6. 7. & 8. Job 59. 15.—t Judg. 1. 16.—u See Exod. 3. 1.—v Deut. 1. 33. Josh. 3. 5, 4, 6. Ps. 132. 8. Jer. 31. 2. 1. Sam. 20. 6.—w Exod. 13. 21. Num. 9. 12, 13.—x Ps. 63. 1, 2 & 122. 8.—y Heb. ten thousand thousands.

inheritance, must walk in the way towards it, and associate with the people who are going in that way.—True religion is ever benevolent.—They who know most of the goodness of God, are the most forward to invite others to partake of that goodness. That religion, which excludes all others from salvation, unless they believe a particular creed, and worship in a particular way, is not of God. Even Hobab, the Arab, according to the opinion of Moses, might receive the same blessings which God had promised to Israel, provided he accompanied them in the same way.

The Lord hath spoken good concerning Israel. The name *Israel*, is taken in a general sense, to signify the followers of God: and to them, all the promises in the Bible are made. God has spoken good of them; and he has spoken good to them; and not one word that he hath spoken shall fail. Reader, hast thou left thy unhallowed connexions in life? Hast thou got into the camp of the Most High? Then continue to follow God with Israel, and thou shalt be incorporated in the heavenly family, and share in Israel's benedictions.

Verse 30. *I will not go; but I will depart to mine own land, and to my kindred.* From the strong expositions in the 31st and 32d verses, and from Judges i. 16. iv. 11. and 1 Sam. xv. 6. it is likely that Hobab changed his mind; or that if he did go back to Midian, he returned again to Israel, as the above scriptures show that his posterity dwelt among the Israelites in Canaan. Reader, after having been almost persuaded to become a Christian, to take Christ, his cross, his reproach, and his crown, for thy portion, art thou again purposing to go back to thy own land, and to thy kindred? Knowest thou not that this land is the place of destruction—that the children of this world, who are not taking God for their portion, are going to perdition? Up, get thee hence, for the Lord will destroy this place by fire: and all who are not of the kindred and family of Christ, shall perish at the brightness of his appearing!

Verse 31. *Thou mayest be to us instead of eyes, &c.* But what need had they of Hobab, when they had the pillar and fire continually to point out their way? Answer. The cloud directed their general journeys, but not their particular excursions. Parties took several journeys while the grand army lay still. See chap. xiii. xx. xxxi. xxxii. &c. They therefore needed such a person as Hobab, who was well acquainted with the desert, to direct these particular excursions; to point them out watering-places, and places where they might meet with fuel, &c. &c. What man cannot, under the direction of God's providence, do for himself, God will do in the way of especial mercy. He could have directed them to the fountains, and to the places of fuel; but Hobab can do this, therefore let Hobab be employed; and let Hobab know, for his encouragement, that while he is serving others in the way of God's providence, he is securing his own best interests. On these grounds Hobab should be invited; and for this reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform. Thus then the Lord is ever seen, even while he is helping man by man. See some valuable observations on this subject in *Harmer*, vol. ii. p.

CHAPTER XI.

The people complain, the Lord is displeased, and many of them are consumed by fire, 1. Moses intercedes for them, and the fire is quenched, 2. The place is called Taberah, 3. The mixed multitude long for flesh, and murmur, 4–6. The mena described, 7–8. The people weep in their tents, and the Lord is displeased, 9. Moses deplores his lot in being obliged to hear and bear with all their murmurings, 11–15. He is commanded to bring seventy of the elders to God, that he may enquire of them with the same spirit, and cause them to divide the burden with him, 16, 17. He is also commanded to inform the people that they shall have flesh for a whole month, 18–20. Moses expresses his doubt of the possibility of this, 21, 22. The Lord confirms his promise, 23. The seventy men are brought to the tabernacle, 24. And the spirit of prophecy rests upon them, 25. Eldad and Medad stay in the camp and prophesy, 26, 27. Joshua beseeches Moses to forbid them, 28. Moses refuses, 29, 30. A wind from the Lord brings quails to the camp, 31, 32. While feeding on the flesh, a plague from the Lord falls upon them, and many of them die, 33. The place is called Kibroth-kattarah, or the grave of lust, 34. They journey to Hazeroth, 35.

AND when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the Lord burnt among them.

4 ¶ And the mixed multitude was among

a Deut. 9. 32.—b Or, were as it were complainers.—c Heb. it was evil in the ears of, &c.—d Ps. 78. 21.—e Lev. 10. 2. Ch. 16. 35. 1 Kings i. 12. Ps. 106. 10. f James 5. 16.—g Heb. smelt.—h That is, a burning. Deut. 9. 22.—i An Exod. 12. 38.

286. Instead of, *And thou mayest be to us instead of eyes*, the Septuagint translate the passage thus, *καὶ ὡς ὀφθαλμοὶ ὑπάρχοντες*; *And thou shalt be an elder among us*. But Moses probably refers to Hobab's accurate knowledge of the wilderness, and to the assistance he could give them as a guide.

Verse 33. *The ark went before them*] We find from ver. 21. that the ark was carried by the *Kohathites* in the centre of the army: but as the army never moved till the cloud was taken up, it is said to go before them, i. e. to be the first to move, as without this motion, the Israelites continued in their encampments.

Verse 35. *Rise up, Lord, and let thine enemies be scattered!* If God did not arise in this way and scatter his enemies, there could be no hope that Israel could get safely through the wilderness. God must go first, if Israel would wish to follow in safety.

Verse 36. *Return, O Lord, unto the many thousands of Israel.*] These were the words spoken by Moses at the moment the divisions halted in order to pitch their tents. In reference to this subject, and the history with which it is connected, the 63th Psalm seems to have been composed. *Many thousands*; literally, the ten thousand thousands. Unless the ark went with them, and the cloud of the divine glory with it, they could have neither direction nor safety: unless the ark rested with them, and the cloud of glory with it, they could have neither rest nor comfort. How necessary are the word of God, and the Spirit of God, for the direction, comfort, and defence, of every genuine follower of Christ! Reader, pray to God that thou mayest have both with thee through all the wilderness;—through all the changes and chances of this mortal life:—if thou be guided by his counsel, thou shalt be at last received into his glory.

NOTES ON CHAPTER XI.

Verse 1. *And when the people complained*] What the cause of this complaining was, we know not. The conjecture of St. Jerom is probable; they complained because of the length of the way. But surely no people had ever less cause for murmuring—they had God among them; and miracles of goodness were continually wrought in their behalf.

It displeased the Lord] For his extraordinary kindness was lost on such an ungrateful and rebellious people. *And his anger was kindled*—Divine Justice was necessarily incensed against such inexcusable conduct.

And the fire of the Lord burnt among them] Either a supernatural fire was sent for this occasion, or the lightning was commissioned against them, or God smote them with one of those hot, suffocating winds, which are very common in those countries.

And consumed—in the uttermost parts of the camp] It pervaded the whole camp, from the centre to the circumference, carrying death with it to all the murmurers; for we are not to suppose, that it was confined to the uttermost parts of the camp, unless we could imagine that there were none culpable any where else. If this were the same with the case mentioned ver. 4. then, as it is possible that the mixed multitude occupied the outermost parts of the

them ¹fell a lusting: and the children of Israel also ¹wept again, and said, = Who shall give us flesh to eat?

5 ¹We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But now ¹our soul is dried away; ¹there is nothing at all, besides this manna, ¹before our eyes.

7 And ¹the manna was as coriander seed, and the ¹colour thereof as the colour of ¹bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and ¹the taste of it was as the taste of fresh oil.

9 And ¹when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and ¹the anger of the Lord was kindled greatly; Moses also was displeased.

11 = And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldst say unto me, ¹Carry them in thy bosom, as a ¹nursing father beareth the sucking child, unto the land which thou ¹swarest unto their fathers?

13 ¹Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 ¹I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, ¹kill me. I pray thee, out of hand, if I have found favour in thy sight; and let me not ¹see my wretchedness.

16 ¶ And the Lord said unto Moses, Gather

unto me ¹seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ¹officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will ¹come down and talk with thee there: and ¹I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, ¹Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept ¹in the ears of the Lord, saying, Who shall give us flesh to eat? ¹for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 ¹But even a ¹whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord, which is among you, and have wept before him, saying, ¹Why came we forth out of Egypt?

21 ¶ And Moses said, ¹The people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month!

22 ¹Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the Lord said unto Moses, ¹Is the Lord's hand waxed short? thou shalt see now whether ¹my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the Lord, and ¹gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord ¹came down in a cloud, and

¹ Heb. *tested a lust*.—¹ Heb. *returned and wept*.—m Ps. 78. 18. & 106. 14. 1 Cor. 10. 6.—Exod. 16. 3.—Ch. 21. 5.—p Exod. 16. 14. 31.—¹ Heb. *eye of* ¹U as the eye of.—Gen. 2. 12.—Exod. 16. 31.—n Exod. 16. 13, 14.—p Ps. 78. 24. y Deut. 1. 12.—x Lam. 40. 11.—y Lam. 49. 23. 1 Thes. 2. 7.—z Gen. 28. 3. & 50. 24. Exod. 18. 5.—a Matt. 15. 33. Mark 8. 4.—b Exod. 18. 18.—c See 1 Kings 19. 4. Josh. 4. 3.—d Zeph. 3. 15.—e See Exod. 24. 1, 2.—f Deut. 16. 15.—g Jer. 25. Gen.

11. 5. & 13. 21. Exod. 18. 30.—h 1 Sam. 10. 6. 2 Kings 2. 15. Neh. 9. 28. Lam. 44. 2. Job 2. 28.—i Exod. 16. 10.—j Exod. 16. 7.—k Ver. 5. Act. 7. 36.—l Ps. 78. 23 & 106. 15.—m Heb. *month of days*.—Ch. 21. 5.—p Gen. 14. 2. Exod. 12. 27. & 28. 26. Ch. 1. 46.—q See 2 Kings 1. 2. Matt. 13. 33. Mark 8. 4. John 6. 7. 9.—r Lam. 30. 2. & 38. 1.—s Ch. 28. 18. Ezek. 12. 20. & 34. 14.—u Ver. 16.—v Ver. 17. Ch. 12. 5.

camp, consequently the burning might have been confined to them.

Verse 2. *The fire was quenched*] Was sunk, or swallowed up, as in the margin. The plague, of whatever sort, ceased to act, and the people had respite.

Verse 4. *The mixt multitude*] שְׁבוּעַת הַמִּצְרִיִּם, the collected or gathered people. Such as came out of Egypt with the Israelites; and are mentioned Exod. xii. 28. This mongrel people, who had comparatively little of the knowledge of God, feeling the difficulties and fatigues of the journey, were the first to complain—and then we find the children of Israel joined them in their complainings, and made a common cause with these demi-infidels.

Verse 5. *We remember, &c.*] The choice aliments which those murmurers complained of having lost by their leaving Egypt, were the following: *flesh, cucumbers, melons, leeks, onions, and garlic*. An European may smile at such delicacies; but delicacies they were in that country. Their *flesh* is excellent, their *cucumbers* and *water-melons* highly salubrious and refreshing: and their *onions, garlic, &c.* exquisitely flavoured, differing as much from vegetables of the same species in these northern climes, as a *bad turnip* does from a *good apple*. In short, this enumeration takes in almost all the commonly attainable delicacies in those countries.

Verse 7. *The manna was as coriander seed*] Probably this short description is added to show the iniquity of the people in murmuring, while they had so adequate a provision. But the baseness of their minds appears in every part of their conduct.

About the *bdellium* of the ancients, the learned are not agreed: and I shall not trouble the reader with conjectures. See the note on Gen. ii. 12. Concerning the manna, see the notes on Exod. xvi.

Verse 11—15. The complaint and remonstrance of Moses in those verses, serve at once to show the deeply distressed state of his mind, and the degradation of the minds of the people. We have already seen, that the slavery they had so long endured, had served to debase their minds, and to render them incapable of every high and dignified sentiment, and of every generous act.

Verse 17. *I will take of the spirit which is upon thee*]

From this place Origen and Theodoret take occasion to compare Moses to a lamp, at which seventy others were lighted, without losing any of its brightness. To convince Moses that God had sufficiently qualified him for the work which he had given him to do, he tells him that of the gifts and graces which he has given him, he will qualify seventy persons to bear the charge with him. This was probably intended as a gracious reproof. Query. Did not Moses lose a measure of his gifts in this business? And is it not right that he whom God has called to and qualified for some particular office, should lose those gifts which he either undervalues or refuses to employ for God in the way appointed? Is there not much reason to believe, that many cases have occurred where the spiritual endowments of particular persons have been taken away, and given to others who made a better use of them? Hence the propriety of that exhortation, Rev. iii. 11. *Hold that fast which thou hast, that no man take thy crown*.

The gracious God never called a man to perform a work without furnishing him with adequate strength: to refuse to do it, on the pretence of inability, is little short of rebellion against God.

This institution of the seventy persons to help Moses, the rabbins consider as the origin of their grand council, called the *sanhedrim*. But we find that a council of seventy men, elders of Israel, had existed among the people a year before this time. See Exod. xxiv. 9. see the advices given by Jethro to Moses, Exod. xviii. 17, &c. and the notes there.

Verse 22. *Shall the flocks and the herds be slain*] There is certainly a considerable measure of *weakness* and *unbelief* manifested in the complaints and questions of Moses on this occasion: but his conduct appears at the same time so very *simple, honest, and affectionate*, that we cannot but admire it, while we wonder that he had not stronger confidence in that God, whose miracles he had so often witnessed in Egypt.

Verse 23. *Is the Lord's hand waxed short?*] Hast thou forgotten the miracles which I have already performed? Or thinkest thou that my power is decreased? The power that is *unlimited*, can never be *diminished*.

Verse 25. *When the spirit rested upon them, they pro-*

spoke unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, *that*, "when the spirit rested upon them," they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them: and they were of them that were written, but "went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, "forbid them.

29 And Moses said unto him, Enviest thou for my sake? "would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

w See 2 Kings 2, 15.—x See 1 Sam. 10, 5, 6, 10, & 12, 20, 21, 22. Joel 2, 28. Acts 2, 17, 18, 1 Cor. 14, 1, &c.—y See 1 Sam. 28, 12. Jer. 36, 5.—z See Matt. 9, 35. Luke 8, 22. John 3, 25.—a 1 Cor. 14, 6.—b Ex. 13, 17, 28, 37, 38, & 105, 40.

phesied] By prophesying here we are to understand their performing those civil and sacred functions for which they were qualified; exhorting the people to quiet and peaceable submission, to trust and confidence in the goodness and providence of God, would make no small part of the duties of their new office. The ideal meaning of the word נָבִיא *nabi*, is to pray, entreat, &c. The prophet is called נָבִיא *nabi*, because he prays, supplicates, in reference to God—exhorts, entreats, in reference to man. See on Gen. xx. 7.

Verse 27. *Eldad and Medad do prophecy*] These, it seems, made two of the seventy elders—they were written, though they went not out to the tabernacle—they were enrolled as of the elders, but went not to meet God at the tabernacle, probably at that time prevented by some legal hindrance—but they continued in the camp using their new function in exhorting the people.

Verse 28. *My lord Moses, forbid them*] Joshua was afraid that the authority and influence of his master Moses might be lessened by the part Eldad and Medad were taking in the government of the people; which might ultimately excite sedition or insurrection among them.

Verse 29. *Enviest thou for my sake*] Art thou jealous of their influence only on my account? I am not alarmed; on the contrary, I would to God that all his people were endued with the same influence, and actuated by the same motives.

Persons may be under the especial direction of grace and providence, while apparently performing a work out of regular order. And if the act be good, and the effects good, we have no right to question the motive, nor to forbid the work. What are order and regularity in the sight of man, may be disorder and confusion in the sight of God, and *vice versa*. John wished to prevent a man from casting out demons in the name of Jesus, because he did not follow Christ in company with the disciples. Our Lord's conduct in that case should regulate ours in all similar ones; see Luke ix. 49, 50.

Verse 31. *A wind from the Lord*] An extraordinary one, not the effect of a natural cause. And brought quails, a bird which in great companies visits Egypt about the time of the year, March or April, at which the circumstance marked here took place. Mr. Hasselquist, the friend and pupil of the famous Linnaeus, saw many of them about this time of the year, when he was in Egypt. See his Travels, p. 209.

Two cubits high upon the face of the earth.] We may consider the quails as flying within two cubits of the ground; so that the Israelites could easily take as many of them as they wished, while flying within the reach of their hands or their clubs. The common notion is, that the quails were brought round about the camp, and fell there in such multitudes as to lie two feet thick upon the ground: but the Hebrew will not bear this version. The Vulgate has expressed the sense, *volabantque in aëre duobus cubitis altitudinis super terram*. And they flew in the air, two cubits high above the ground.

Verse 32. *The people stood up, &c.*] While these immense flocks were flying at this short distance from the ground, fatigued with the strong wind, and the distance they had come, they were easily taken by the people; and as various flocks continued to succeed each other for two

31 ¶ And there went forth a "wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were "a day's journey on this side, and as it were a day's journey on the other side, round about the camp; and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten "homers: and they spread them all abroad for themselves round about the camp.

33 And while the "flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

34 And he called the name of that place "Kibroth-hattaavah: because there they buried the people that lusted.

35 "And the people journeyed from Kibroth-hattaavah unto Hazeroth; and "abode at Hazeroth.

c Heb. as it were the way of a day.—d Exod. 16, 36. Ezek. 45, 11.—e Ps. 78, 26, 27.—f That is, The graves of lust. Dent. 9, 22.—g Ch. 25, 17.—h Heb. they were in, &c.

days and a night, enow for a month's provision might be collected in that time. If the quails had fallen about the tents, there was no need to have stood up two days and a night in gathering them; but if they were on the wing, as the text seems to suppose, it was necessary for them to use despatch, and avail themselves of the passing of these birds whilst it continued.—See Harmer, and see the note on Exod. xvi. 13.

And they spread them all abroad] Maillet observes, that birds of all kinds come to Egypt for refuge from the cold of a northern winter: and that the people catch them, pluck, and bury them in the burning sand for a few minutes, and thus prepare them for use. This is probably what is meant by spreading them all abroad round the camp.

Some authors think that the word שְׂלָוִים *shelavim*, rendered quails in our translation, should be rendered locusts. There is no need of this conjecture; all difficulties are easily resolved without it. The reader is particularly referred to the note on Exod. xvi. 13.

Verse 33. *The wrath of the Lord was kindled*] In what way, and with what effects, we cannot precisely determine. Some heavy judgment fell upon these murmurers and complainers, but of what kind the sacred writer says nothing.

Verse 34. *Kibroth-hattaavah*] The graves of lust; and thus their scandalous crime was perpetuated by the name of the place.

1. St. Jude speaks of persons who were murmurers and complainers, walking after their own lusts, ver. 16. and seems to have this people particularly in view, whom the sacred text calls שְׂלָוִים *shelavim*, complainers of their lot. They could never be satisfied; even God himself could not please them, because they were ever preferring their own wisdom to his. God will save us in his own way, or not at all; because that way being the plan of infinite wisdom, it is impossible that we can be saved in any other. How often have we professed to pray, "Thy will be done!" And how seldom, very seldom, have our hearts and lips corresponded! How careful should we be in all our prayers to ask nothing but what is perfectly consistent with the will of God. Many times our prayers and desires are such, that, were they answered, our ruin would be inevitable. Thy will be done! is the greatest of all prayers; and he who would pray *easily* and successfully, must at least have the spirit of these words in all his petitions. The Israelites asked flesh when they should not have asked for it: God yields to their murmuring: and the death of multitudes of these murmurers was the consequence! We hear of such punishments, and yet walk in the same way, presuming on God's mercy, while we continue to provoke his justice. Let us settle it as an indisputable truth, that God is better acquainted with our wants than we are ourselves; that he knows infinitely better what we need: and that he is ever more ready to hear than we are to pray: and is wont to give more than we can desire or deserve.

2. In no case has God at any time withheld from his meanest followers any of the spiritual or temporal mercies they needed. Were he to call us to travel through a wilderness, he would send us bread from heaven, or cause the wilderness to smile and blossom as the rose.

CHAPTER XII.

Miriam and Aaron raise a sedition against Moses because of the Ethiopian woman he had married, 1; and through jealousy of his increasing power and authority, 2. The character of Moses, 3. Moses, Aaron, and Miriam are suddenly called to the tabernacle, 4. The Lord appears in the pillar of the cloud, and converses with them, 5. Declares his purpose to communicate his will to Moses only, 6-8. His anger is kindled against Miriam, and she is smitten with the leprosy, 9, 10. Aaron deplores his transgression, and entreats for Miriam, 11, 12. Moses intercedes for her, 13. The Lord requires that she be shut out of the camp for seven days, 14. The people rest till she is restored, 15, and afterward leave Hazereth, and pitch in the wilderness of Paran, 16.

An. Exod. 16.

1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there

1 Or, Cushite.—Exod. 2. 21.—1 Heb. taken.—Exod. 15. 20. Mic. 6. 4. Gen. 39. 38. Ch. 11. 2. Kings 19. 1. Isai. 37. 4. Ezek. 38. 12. 13.—Eccl. 45. 4. 2 Sam. 7. 8.—Ch. 11. 35. & 16. 10.—Gen. 1. 1. & 2. 2. Job 33. 16. Ezek. 1. 1. Dan. 2. 2. & 10. 8, 16, 17. Luke 1. 11, 22. Acts 10. 11, 17, & 22, 17, 18.—Gen. 31. 10.

How strange is it that we will neither believe that God has worked, or will work, unless we see him working!

NOTES ON CHAPTER XII.

Verse 1. *Miriam and Aaron spake against Moses*]

It appears that jealousy of the power and influence of Moses was the real cause of their complaint, though his having married an Ethiopian woman; *האשה הכנענית ha ishah ha-kannanith*; THAT WOMAN, the Cushite, probably meaning Zipporah, who was an Arab born in the land of Midian, was the ostensible cause.

Verse 2. *Hath the Lord indeed spoken only by Moses*]

It is certain that both Aaron and Miriam had received a portion of the prophetic spirit, see Exod. iv. 15. and xv. 20. and therefore they thought they might have a share in the government; for though there was no kind of gain attached to this government; and no honour but such as came from God, yet the love of power is natural to the human mind; and in many instances men will sacrifice even honour, pleasure, and profit to the lust of power.

Verse 3. *Now the man Moses was very meek*] How could Moses, who certainly was as humble and modest as he was meek, write this encomium upon himself? I think the word is not rightly understood; *נָפֵץ anar*, which we translate meek, comes from *נָפַץ anah*, to act upon, to humble, depress, afflict, and is translated so in many places in the Old Testament: and in this sense it should be understood here. "Now this man Moses, was depressed or afflicted more than any man, *האדם האדמה ha-adamah*, of that land." And why was he so? Because of the great burden he had to bear in the care and government of this people; and because of their ingratitude and rebellion both against God and himself: of this depression and affliction, see the fullest proof in the preceding chapter. The very power they envied was oppressive to its possessor, and was more than either of their shoulders could sustain.

Verse 4. *And the Lord spake suddenly*] The sudden interference of God in this business, shows at once the importance of the case, and his displeasure.

Verse 6. *If there be a prophet*] We see here the different ways in which God usually made himself known to the prophets, viz. by visions, emblematic appearances, and by dreams, in which the future was announced by dark speeches, *בְּחִזְיוֹת be-chidloth*, by enigmas or figurative representations, ver. 8. But to Moses God had communicated himself in a different way—he spoke to him face to face, apparently, showing him his glory; not in dark or enigmatical speeches; this could not be admitted in the case in which Moses was engaged, for he was to receive laws by divine inspiration, the precepts and expressions of which must all be *ad captum vulgi*, within the reach of the meanest capacity. As Moses, therefore, was chosen of God to be the lawgiver, so was he chosen to see these laws duly enforced for the benefit of the people among whom he presided.

Verse 7. *Moses—is faithful*] *נָאֵמָן neeman*, a praefect or superintendent. So Samuel is termed, 1 Sam. ii. 35.

be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the Lord was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

14 And the Lord said unto Moses, If her father had but spit in her face, should she not

11. 1 Kings 3. 5. Matt. 1. 20.—1 Sam. 105. 26.—1 Heb. 2. 2. 5.—1 Tim. 3. 15. Exod. 33. 11. Deut. 34. 10.—1 Cor. 13. 12.—Exod. 33. 12.—2 Pet. 2. 18. Jude 8.—Deut. 34. 9.—2 Kings 5. 27. & 15. 5. 7. Chron. 26. 10, 28.—2 Sam. 18. 19. & 26. 10. Prov. 30. 32.—d. Sam. 68. 4.—See Isai. 12. 9.

iii. 20. David is so called, 1 Sam. xviii. 27. *Neeman*, and son-in-law of the king. Job xii. speaks of the *Necanim* as a name of dignity. It seems also to have been a title of respect given to ambassadors, Prov. xiii. 17. xxv. 13. Calmet well observes that the word *fidelity* is often used for an employ, office, or dignity, and refers to 1 Chron. ix. 22, 26, 31. 2 Chron. xxxi. 12, 15. xxxiv. 12, &c. Moses was a faithful well-tryed servant in the house of God; and therefore he uses him as a familiar, and puts confidence in him.

Verse 10. *Miriam became leprous*] It is likely Miriam was chief in this mutiny; and it is probable that it was on this ground she is mentioned first, see ver. 1. and punished here, while Aaron is spared. Had he been smitten with the leprosy, his sacred character must have greatly suffered, and perhaps the priesthood itself have fallen into contempt. How many priests and preachers who deserved to be exposed to reproach and infamy, have been spared for the sake of the holy character they bore, that the ministry might not be blamed! but the just God will visit their transgressions in some other way. Nothing tends to discredit the work of God so much as the transgressions and miscarriages of those who minister in holy things.

Verse 14. *If her father had but spit in her face*] This appears to have been done only in cases of great provocation on the part of the child; and strong irritation on the side of the parent. *Spitting in the face* was a sign of the deepest contempt.—See Job xxx. 10. Isai. i. 6. Mark xiv. 65. In a case where a parent was obliged, by the disobedient conduct of his child, to treat him in this way, it appears he was banished from the father's presence for seven days. If then this was an allowed and judged case in matters of high provocation on the part of a child; should not the punishment be equally severe, where the creature has rebelled against the Creator?—therefore Miriam was shut out of the camp for seven days, and thus debarred from coming into the presence of God her father, who is represented as dwelling among the people. To a soul who knows the value and inexpressible blessedness of communion with God, how intolerable must seven days of spiritual darkness be! But how indescribably wretched must their case be, who are cast out into outer darkness, where the light of God no more shines; and where his approbation can no more be felt for ever! Reader, God save thee from so great a curse!

Several of the fathers suppose there is a great mystery hidden in the quarrel of Miriam and Aaron with Moses and Zipporah. Origen, and after him several others, speak of it in the following manner: "1. Zipporah, a Cushite, espoused by Moses, evidently points out the choice which Jesus Christ has made of the Gentiles for his spouse and church. 2. The jealousy of Aaron and Miriam against Moses and Zipporah, signifies the hatred and envy of the Jews against Christ and the apostles, when they saw that the mysteries of the kingdom of heaven had been opened to the Gentiles; of which they had rendered themselves

be ashamed seven days? let her be 'shut out from the camp seven days, and after that let her be received in *again*.

15 * And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 ¶ And afterward the people removed from Hazereth, and pitched in the wilderness of Paran.

CHAPTER XIII.

Twelve men, one out of every tribe, are sent to examine the nature and state of the land of Canaan, 1-3. Their names, 4-16. Moses gives them particular directions, 17-20. They proceed on their journey, 21, 22. Come to Eshcol, and cut down a branch with a cluster of grapes, which they bear between two of them upon a staff, 23, 24. After forty days they return to Paran, from searching the land, and show to Moses and the people the fruit they had brought with them, 25, 26. Their report: they acknowledge that the land is good; but that the inhabitants are such as the Israelites cannot hope to conquer, 27-28. Caleb endeavours to do away the bad impression, made by the report of his fellows, upon the minds of the people, 30. But the others persist in their former statement, 31; and greatly amplify the difficulties of conquest, 32, 33.

AN. EXOD. IER. 2. **AND** the LORD spake unto Moses, saying,

2 I Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers, shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them *from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 ¶ Of the tribe of Judah, = Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

[Lev. 13. 45. Ch. 5. 2, 2-g Deut. 21. 9. 2 Chron. 28. 20, 21.—h Ch. 11. 35. & 38. 18.—i Ch. 32. 8. Deut. 1. 22.—k Ch. 13. 15. & 32. 8. Deut. 1. 18. & 32.—l Ch. 24. 13. 1 Chron. 4. 15.]

unworthy. 3. The leprosy with which Miriam was smitten, shows the gross ignorance of the Jews; and the ruinous, disordered state of their religion, in which there is neither a head, a temple, nor a sacrifice. 4. Of none but Jesus Christ can it be said, that he was the most meek and patient of men—that he saw God face to face; that he had every thing clearly revealed without enigmatical representations; and that he was faithful in all the house of God." This, and much more, Origen states in the sixth and seventh homilies on the book of Numbers; and yet all this he considers as little in comparison of the vast mysteries that lie hidden in these accounts; for the shortness of the time, and the magnitude of the mysteries, only permit him "to pluck a few flowers from those vast fields—not as many as the exuberance of those fields affords; but only such as by their odour he was led to select from the rest." *Licetbat tamen ex ingentibus campis paucos flosculos legere, et non quantum ager exuberet, sed quantum odoratus sufficit carpere.*

Verse 16. The wilderness of Paran.] This could not be the same Paran with that mentioned, Deut. i. 1. for that was on the borders of the promised land, see the note on Deut. i. 1, 2. they were long near the borders of Canaan, and might have speedily entered into it, had it not been for their provocations and iniquities. They spent thirty-eight years in a journey which might have been accomplished in a few weeks! How many through their unfaithfulness have been many years in gaining that for which, in the ordinary procedure of divine grace, a few days had been sufficient. How much ground may a man lose in the divine life, by one act of unfaithfulness or transgression! Israel wandered in the wilderness because Israel despised the pleasant land, and did not give credence to the word of the Lord. They would have a golden calf, and they had nothing but tribulation and wo in return.

NOTES ON CHAPTER XIII.

Verse 2. Send men that they may search.] It appears from Deut. i. 19-24. that this was done in consequence of the request of the people, after the following address of Moses: And when we departed from Horeb, we went through all that great and terrible wilderness—and we came unto Kadesh-barnea; and I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee, fear not, neither be discouraged. And ye came near unto me every one of you, and said: We will send men before us

8 Of the tribe of Ephraim, = Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Ashur, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called = Oshea the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way = southward, and go up into = the mountain:

18 And see the land what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be = fat or lean, whether there be wood therein, or not. And = be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto = Rehob, as men come to Hamath.

[m Ver. 30. Ch. 14. 6, 30. Josh. 14. 6, 7, 13, 14. Judg. 1. 12.—n Ver. 16.—o Ver. 8. Exod. 17. 9. Ch. 14. 6, 30.—p Ver. 21.—q Gen. 14. 10. Judg. 1. 9, 19.—r Neh. 8. 29, 35. Esak. 34. 14.—s Deut. 31. 6, 7, 23.—t Ch. 34. 3. Josh. 13. 1.—u Josh. 19. 23.]

AND THEY SHALL SEARCH US OUT THE LAND, and bring us word again, by what way we must go up, and into what cities we shall come. And the saying pleased me well, and I took twelve men of you, one of a tribe, &c. &c. Nearly the whole of these verses is added here by the Samaritan.

Every man a ruler.] Not any of the princes of the people; see chap. i. for these names are different from those: but these now sent, were men of consideration and importance in their respective tribes.

Verse 13. Sethur the son of Michael.] It would have been strange had the numerous searchers after the explanation of the mystical number 666, Rev. xiii. 18. xvii. 5. met with nothing to their purpose, in the name of this son of Michael. Sethur, סֶתוּר, from סָתַר, sathar, to hide or conceal, signifies hidden or mysterious, and includes in it the numerical letters of the No. 666, 6 60, 6 400, 6 6. 6 200 = 666. But of what utility can such expositions be to any subject of history or theology?

Verse 16. And Moses called Oshea—Jehoshua] OSHUA, Heb. יְהוֹשֻׁעַ should be written Hoshed. The word signifies saved, or a saviour, or salvation—but יְהוֹשֻׁעַ he shall save: or the salvation of God; a letter, says Calmet, of the incommunicable name of God, being added to his former name. This was not the first time in which he had the name Joshua; see Exod. xvii. 9. and the note there. Some suppose he had this change of name in consequence of his victory over Amalek; see Exod. xvii. 13, 14.

Verse 18. See the land, what it is.] What sort of a country it is; how situated; its natural advantages or disadvantages.

And the people—whether they be strong or weak.] Healthy, robust, hardy men; or little, weak, and pusillanimous.

Verse 20. The land, whether it be fat or lean.] Whether the soil be rich or poor; which might be known by its being well wooded, and by the fruits it produced; and therefore they were desired to examine it as to the trees, &c. and to bring some of the fruits with them.

Verse 21. From the wilderness of Zin.] The place called Tzin, here, is different from that called Tzin, or Seen, Exod. xvi. 1. the latter was nigh to Egypt, but the former was near Kadesh-barnea, not far from the borders of the promised land.

"The spies, having left Kadesh-barnea, which was in the desert of Paran, see ver. 26. they proceeded to the desert of Tzin, all along the land of Canaan, nearly following the course of the river Jordan, till they came to Rehob, a city situated near mount Libanus, at the northern

22 And they ascended by the south, and came unto Hebron; where ' Ahiman, Sheshai, and Talmai, ' the children of Anak, *were*. (Now ' Hebron was built seven years before ' Zoan in Egypt.)

23 * And they came unto the * brook of Eshcol,
and cut down from thence a branch with one
cluster of grapes; and they bare it between two
upon a staff; and *they brought of the pomegra-
nates, and of the figs.*

24 The place was called the ^bbrook ^cEschol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, ^a unto the wilderness of Paran, to ^a Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ¹ milk and honey; ² and this ~~is~~ the fruit of it.

28 Nevertheless ^b the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw ^c the children of Anak there.

29 * The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 = But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

32 And they ^a brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone, to search it, *is a land that eateth up* the inhabitants thereof: ^o and all the people that we saw in it, *are* ^p men of a great stature.

33 And there we saw the giants, ^a the sons of Anak, *which come* of the giants: and we were in our own sight as ^a grasshoppers, and so we were ^a in their sight.

v Josh. 11. 21, 22. & 15. 13, 14. Judg. 1. 19.—w Ver. 33.—x Josh. 21. 11.—y Psal. 78. 12. Isai. 19. 11. & 30. 4.—z Deut. 1. 24, 25.—a Or, valley. Ch. 32. 9. Judg. 16. 4. b Or, valley.—c That is, a cluster of grapes.—d Ver. 3.—e Ch. 20. 1, 16. & 32. 8. & 33. 39. Deut. 1. 19. Josh. 14. 6.—f Exod. 3. 8 & 33. 3.—g Deut. 1. 25.—h Deut.

extremity of the holy land, towards the road that leads to *Hamath*. Thence they returned through the midst of the same land, by the borders of the Sidonians and Philistines, and passing by mount Hebron, rendered famous by the residence of Abraham formerly, and by the gigantic descendants of *Anak*, at that time, they passed through the valley of the brook of *Eshcol*, where they cut down the bunch of grapes, mentioned ver. 23. and returned to the Israelitish camp, after an absence of forty days," ver. 25.—See *Calves* on this place.

Verse 22. *Hebron was built seven years before Zoan in Egypt*] The Zoan of the Scriptures is allowed to be the Tanis of the heathen historians, which was the capital of lower Egypt. Some think it was to humble the pride of the Egyptians, who boasted the highest antiquity; that this note, concerning the higher antiquity of Hebron, was introduced by Moses. Some have supposed that it is more likely to have been originally a *marginal note*, which, in process of time crept into the text: but all the Versions acknowledge it, and all the MSS. that have as yet been collated.

Verse 23. *They bare it between two upon a staff*] It would be very easy to produce a great number of witnesses to prove that grapes in the promised land, and indeed, in various other hot countries, grow to a prodigious size. By *Calmel, Scheuchzer, and Harmer*, this subject has been exhausted, and to these I may refer the reader. Pliny mentions bunches of grapes in Africa, each of which was larger than an *infant*. *Radzvil* saw at Rhodes, bunches of grapes three quarters of an ell in length, each grape as large as a plum. *Dandini* saw grapes of this size at mount Libanus: and *Paul Lucas* mentions some bunches which he saw at Damascus, that weighed above forty-five pounds. From the most authentic accounts, the Egyptian grape is very *small*, and this being the only one with which the Israelites were acquainted, the great size of the grapes of *Hebron* would appear still more extraordinary. I have myself once cut down a bunch of grapes nearly twenty pounds in weight. Those who live in cold climates can scarcely have any conception to what perfection both grapes and other fruits grow in climates that are warm, and where the soil is suitable to them.

From what is mentioned, ver. 20, *now the time was the time of the first ripe grapes*, it is very probable, that the spies received their orders about the beginning of August, and returned about the middle of September, as in those countries grapes, pomegranates, and figs, are ripe about this time; see Hermer, vol. i. p. 109—110. At Sheeraz, in Persia, I find from a MS. journal, that the small *white grape, askerie*, came into season August 6; and *pomegranates* September 6; and the large *red grape, sahbi*, September 10.

The spies carrying the bunch of grapes on a staff between two men, was probably not rendered necessary by the size of the bunch or cluster: but to preserve it from being bruised, that the Israelites might have a fair specimen of the fruit. As Joshua and Caleb were the only persons who gave a favourable account of the land, it is most likely that they were the persons who had gathered these

fruits, and who brought them to the Israelitish camp. And it is likely they were gathered as short a time as possible before their return, that they might not be injured by the length of the time they had been separated from their respective trees.

Verse 27. *We came unto the land, &c.*] It is astonishing, that men so destitutely as these, should have had courage enough to risk their persons in searching the land. But probably, though destitute of valour, they had a sufficiency of cunning: and this carried them through. The report they brought, was exceedingly discouraging, and naturally tended to produce the effect mentioned in the next chapter. The conduct of Joshua and Caleb was alone magnanimous, and worthy of the cause in which they were embarked.

Verse 32. *Men of a great stature*] *אנשי סדום* *Anashy middoth*, men of measures—two men's height; i. e. exceeding tall men.

Verse 33. *There we saw the giants*] נפֿלִים *Nephilim*. It is evident that they had seen a robust, sturdy, warlike race of men, and of great stature: for the asserted fact is not denied by Joshua or Caleb.

Tales of *gigantic men* are frequent in all countries: but they are generally of such as have lived in times very remote from those in which such tales are told. That there have been *giants* at different times, in various parts of the earth, there can be no doubt:—but that there ever was a nation of men twelve and fourteen feet high, we cannot, should not believe. *Goliath* appears to have been at least nine feet high: this was very extraordinary. I knew three young men in my own neighbourhood—two of them brothers, each of whom was upwards of seven feet, the third was eight feet six inches: and these men were very well proportioned. Others I have seen of extraordinary stature, but they were generally disproportioned, especially in their limbs. These instances serve to prove the possibility of cases of this nature. The *Enakim* might appear to the Israelites as a very tall, robust nation: and, in comparison of the latter, it is very probable that they were so: as it is very likely, that the growth of the Israelites had been greatly cramped with their long and severe servitude in Egypt. And this may, in some measure, account for their alarm. On this subject the reader is desired to turn back to the note on Gen. vi. 4.

Canaan was a type of the kingdom of God: the wilderness through which the Israelites passed, of the difficulties and trials to be met with in the present world—the promise of the kingdom of God is given to every believer; but how many are discouraged by the difficulties in the way! A slothful heart sees dangers, lions, and giants, every where; and therefore refuses to proceed in the heavenly path. Many of the *spies* contribute to this by the bad reports they bring of the heavenly country. Certain preachers allow, "that the land is good, that it flows with milk and honey," and go so far as to show some of its fruits; but they discourage the people by stating the impossibility of overcoming their enemies. "Sin," say they, "cannot be destroyed in this life—it will always dwell in you—the *Amalekites* cannot be conquered—we are but as grasshoppers

CHAPTER XIV.

The whole congregation weep at the account of the spies. 1. They murmur, 2, 3. And propose to make themselves a captain, and go back to Egypt. 4. Moses and Aaron are greatly affected. 5. Joshua and Caleb endeavour to appease and encourage the people, 6-9. The congregation are about to stone them. 10. The glory of the Lord appears, and he is about to smite the rebels with the pestilence, 11, 12. Moses makes a long and pathetic intercession in their behalf, 13-18. The Lord hears and forbears to punish, 19; but proposes that not one of that generation shall enter into the promised land save Joshua and Caleb, 20-24. Moses is consulted to turn and get into the wilderness by way of the Red sea, 25. The Lord repeats his purpose that none of that generation shall enter into the promised land—that their carcasses shall fall in the wilderness, and that their children alone, with Joshua and Caleb, shall possess the land of the Canaanites, 26-32. As many days as they have scorched the land, shall they wander years in the desert, until they shall be utterly consumed, 33-35. All the spies, save Joshua and Caleb, die by a plague, 36-38. Moses declares God's purpose to the people, at which they are greatly distressed, 39. They acknowledge their sin, and propose to go up at once and possess the land, 40. Moses cautions them against raising the purpose of (41), 41-43. They, notwithstanding, presume to go, but Moses and the ark abide in the camp, 44. The Amalekites and the Canaanites come down from the mountains, and defeat them, 45.

An. Exod. li. 2.

AND all the congregation lifted up their voice and cried; and the people wept that night.

2 * And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the Lord brought us unto this land to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, * Let us make a captain, and * let us return into Egypt.

5 Then * Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, * The land, which we

* Ch. 11. 4.—Exod. 16. 2. & 17. 3. Ch. 16. 41. Psa. 106. 25.—See Ver. 25, 26, & Neh. 9. 17.—Exod. 17. 15. Acts 7. 30.—Ch. 16. 4, 22.—Ver. 34, 35, 36. Ch. 16. 6, 8.—Ch. 12. 27. Gen. 1. 12. Exod. 10. 15. 2 Sam. 15. 32. & 22. 30. 1 Kings 10. 5. Psa. 22. 8. & 147. 11. Job. 41. 15. & 12. 27.—Exod. 9. 7, 23. Jer. 42. 25.—Gen. 42. 21. Exod. 33. 16. Deut. 31. 1, 3. & 31. 6, 8. Josh. 1. 5. Judges 1. 28. 2 Chron. 12. 12. & 12. 22. 17. & 22. 8. Psa. 46. 7, 11. Job. 41. 10.

against the Anakim," &c. &c. Here and there, a Joshua and a Caleb, trusting alone in the power of God, armed with faith in the infinite efficacy of that blood which cleanses from all unrighteousness, boldly stand forth and say, "Their defence is departed from them, and the Lord is with us: let us go up at once, and possess the land; for we are well able to overcome." We can do all things through Christ strengthening us: he will purify us unto himself, and give us that rest from sin here, which his death has procured, and his word has promised. Reader, canst thou not take God at his word? He has never yet failed thee. Surely then, thou hast no reason to doubt. Thou hast never yet tried him to the uttermost. Thou knowest not how far, and how fully he can save. Do not be despirited: the sons of Anak shall fall before thee, if thou meet them in the name of the Lord of hosts.

NOTES ON CHAPTER XIV.

Verse 1. *Cried, and—weep that night*] In almost every case, this people gave deplorable evidences of the degraded state of their minds. With scarcely any mental firmness, and with almost no religion, they could bear no reverses, and were ever at their wit's end. They were headstrong, presumptuous, pusillanimous, indecisive, and fickle. And because they were such, therefore the power and wisdom of God appeared the more conspicuously in the whole of their history.

Verse 4. *Let us make a captain*] Here was a formal renunciation of the authority of Moses; and flat rebellion against God. And it seems from Neh. ix. 17. that they had actually appointed another leader, under whose direction they were about to return to Egypt. How astonishing is this! Their lives were made bitter, because of the rigour with which they were made to serve in the land of Egypt: and yet they are willing, yea, eager to get back into the same circumstances again! Great evils, when once some time past, affect the mind less than present ills, though much inferior. They had partly forgot their Egyptian bondage, and now smart under a little discouragement, having totally lost sight of their high calling, and of the power and goodness of God.

Verse 6. *And Joshua, &c.*] See on the preceding chapter, ver. 33.

Verse 9. *Their defence*] כַּסְיָם (tsildm, their shadow, a VOL. I.—52

passed through, to search it, is an exceeding good land.

8 If the Lord ^b delight in us, then he will bring us into this land, and give it us; * a land which floweth with milk and honey.

9 Only * rebel not ye against the Lord, * neither fear ye the people of the land: for * they are bread for us: their * defence is departed from them, ^b and the Lord is with us: fear them not.

10 * But all the congregation bade stone them with stones. And * the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel.

11 ¶ And the Lord said unto Moses, How long will this people ^a provoke me? and how long will it be ere they ^a believe me, for all the signs which I have showed among them?

12 I will smite them with the pestilence, and disinherit them, and * will make of thee a greater nation and mightier than they.

13 ¶ And * Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: * for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that * thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the Lord was not ^a able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

Amos 5. 14. Zech. 8. 23.—Exod. 17. 4.—Exod. 16. 10. & 24. 16, 17. & 40. 34. Lev. 9. 23. Ch. 16. 19. & 21. 6.—1 Ver. 23. Deut. 9. 7, 8, 22. Psa. 95. 8. Hebr. 3. 5, 14.—Deut. 1. 32. & 2. 35. Psa. 78. 28, 29. & 106. 24. John 12. 37. Hebr. 3. 18. Exod. 32. 10.—Exod. 32. 12. Psa. 104. 32. & 136. 27, 30. & 27. Eccl. 30. 9, 14.—Exod. 15. 14. Josh. 2. 9, 10. & 5. 1.—Exod. 13. 21. & 40. 35. Ch. 10. 34. Neh. 9. 12. Psa. 78. 14. & 105. 39.—Deut. 9. 28. Josh. 7. 9.

metaphor highly expressive of *protection* and *support* in the sultry eastern countries. The *protection* of God is so called, see Psal. xci. i. cxxi. 5. see also Isa. li. 16. xlix. 2. xxx. 2.

The Arabs and Persians have the same word to express the same thing نَبَايَدُ ظِلِّ دَوْلَتِ مَيَادُونِ بادِ nemayed zull-i-doulet memadood bad. "May the shadow of thy prosperity be extended." نَبَايَدُ ظِلِّ دَوْلَتِ بَرِ مَيَايَرَكِي خَايَرِ khayr khayr nemayed zull-i-doulet ber mayareki khayr khayr memadood bad. "May the shadow of thy prosperity be spread over the heads of thy well-wishers." They have also the following elegant distich:

سایهات کم مباد از سر ما
بسط الله ظلكم ابدا

Shaykhat kam mabad az seri ma
Bast Allah zulkum abada.

"May thy protection never be removed from my head,
May God extend thy shadow eternally."

Here the Arabic نَبَايَد zull, answers exactly to the Hebrew צל, both signifying to *overspread*, or *overshadow*. See the note on verse 14.

Verse 10. *The glory of the Lord appeared*] This timely appearance of the divine glory prevented these faithful servants of God from being stoned to death by this base and treacherous multitude. "Every man is immortal till his work is done," while in simplicity of heart he is following his God.

Verse 14. *That thy cloud standeth over them*] This cloud, the symbol of the divine glory, and proof of the divine presence, appears to have assumed three different forms, for three important purposes.

1. It appeared by day in the form of a *pillar* of a sufficient height to be seen by all the camp, and thus went before them to point out their way in the desert. Exod. xl. 38.

2. It appeared by night as a pillar of fire to give them light while travelling by night, which they probably sometimes did, see chap. ix. 21. or to illuminate their tents in their encampments. Exod. xiii. 21, 22.

3. It stood at certain times *above* the whole congregation, overshadowing them from the scorching rays of the sun and probably at other times condensed the vapours

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD is 'long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty,' visiting the iniquity of the fathers upon the children, unto the third and fourth generation.

19 'Pardon, I beseech thee, the iniquity of this people 'according unto the greatness of thy mercy, and 'as thou hast forgiven this people, from Egypt even 'until now.

20 And the LORD said, I have pardoned 'according to thy word:

21 But *as truly as I live*, 'all the earth shall be filled with the glory of the LORD.

22 'Because all those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have tempted me now 'these ten times, and have not hearkened to my voice;

23 'Surely 'they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

24 But my servant 'Caleb, because he had another spirit with him, and 'hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwell in the valley.) 'To-morrow turn you 'and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

27 'How long shall I bear with this evil congregation, which murmur against me? 'I have

heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, 'As truly as I live, saith the LORD, 'as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and 'all that were numbered of you according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I 'swore to make you dwell therein, 'save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 'But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which 'ye have despised.

32 But *as for you*, 'your carcasses, they shall fall in this wilderness.

33 And your children shall 'wander 'in the wilderness 'forty years, and 'bear your whoredoms, until your carcasses be wasted in the wilderness.

34 'After the number of the days in which ye searched the land, *even* 'forty days, each day for a year, shall ye bear your iniquities, *even* forty years, 'and ye shall know 'my breach of promise.

35 'I the LORD have said, I will surely do it unto all 'this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men, which Moses sent to search the land, who returned and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil

Exod. 31. 6, 7. Psal. 103. 8. & 145. 8. Jonah 4. 2.—Exod. 30. 5. & 34. 7. g Exod. 34. 9.—Psalm. 43.—Psalm. 78. 24.—x Or, *Aliter*.—y Psalm. 105. 32. James 5. 16. 1 John 5. 14, 15. 16.—z Psalm. 72. 12.—Deut. 1. 33. Psalm. 95. 11. & 106. 28. Hebr. 2. 17. 18.—b Gen. 31. 7.—c Ch. 32. 11. Exod. 30. 15.—d Hebr. *if they see the land*.—e Deut. 1. 35. Josh. 14. 8, 9, 14.—f Ch. 32. 12.—g Deut. 1. 40.—h Ver. 11. Exod. 16. 23. Matt. 17. 7.—i Exod. 16. 12.—k Ver. 23. Ch. 35. 63. & 32. 11.

Deut. 1. 35. Hebr. 3. 17.—l See Ver. 2.—m Ch. 1. 45. & 25. 64.—n Hebr. *lifted up my hand*. Gen. 14. 22.—o Ver. 38. Ch. 28. 65. & 32. 12. Deut. 1. 35. 38.—p Deut. 1. 35. q Psalm. 108. 24.—r 1 Cor. 10. 5. Hebr. 2. 17.—s Or, *swore*.—t Ch. 32. 13. Psalm. 107. 3. u See Deut. 2. 14.—v Exod. 23. 28.—w Ch. 13. 25.—x Psalm. 95. 10. Exod. 4. 6.—y See 1 Kings 8. 55. Psalm. 77. 8. & 105. 42. Hebr. 4. 1.—z Or, *altering of my purpose*. a Ch. 25. 19.—b Ver. 27, 32. Ch. 35. 63. 1 Cor. 10. 5.—c Ch. 13. 24, 32.

and precipitated rain or dew for the refreshment of the people. *He spread a cloud for their covering; and fire to give light in the night.* Psal. cv. 39. It was probably from this circumstance that the *shadow of the Lord* was used to signify the divine protection, not only by the Jews, but also by other Asiatic nations. See the note on ver. 9. and see particularly the note on Exod. xiii. 21.

Verse 18. *The Lord is long-suffering*] See the note on Exod. xxiv. 6.

Verse 19. *Pardon, I beseech thee, the iniquity of this people*] From ver. 13. to 19. inclusive, we have the words of Moses' intercession; they need no explanation; they are full of simplicity and energy: his arguments with God, for he did reason and argue with his Maker, are pointed, cogent, and respectful; and while they show a heart full of humanity, they evidence the deepest concern for the glory of God. The *argumentum ad hominem*, is here used in the most unexceptionable manner, and with the fullest effect.

Verse 20. *I have pardoned*] That is, they shall not be cut off as they deserve, because thou hast interceded for their lives.

Verse 21. *All the earth shall be filled*] כָּל הָאֲרֶצֶת *Kol ha-aretz*, all this land; i. e. the land of Canaan, which was only fulfilled to the letter, when the preaching of Christ and his apostles was heard through all the cities and villages of Judea. It does not appear, that the whole of the terraqueous globe is meant by this expression in any of the places where it occurs, connected with this promise of the diffusion of the divine light. See Psal. lxxii. 19. Isai. xl. 5. Hab. ii. 14.

Verse 24. *But my servant Caleb, &c.*] Caleb had another spirit, not only a bold, generous, courageous, noble, and heroic spirit; but the Spirit and influence of the God of heaven thus raised him above human inquietudes and earthly fears, therefore he followed God fully; רַעְיָמָלֵה אַחָרָאִי, literally, *he filled after me*: God showed him the way he was to take, and the line of conduct he was to pursue, and he filled up this line, and in all things followed the will of his Maker. He therefore shall see the promised land, and his seed shall possess it. A *dastardly* spirit in the things of God, is a heavy curse. How many are retarded in their course, and fall short of the blessings of the Gospel, through magnifying the number and strength of their adversaries, their own weakness, and the difficulties of the way, with which we may con-

nect their distrust of the power, faithfulness, and goodness of God. And how many are prevented from receiving the higher degrees of salvation, by foolishly attributing insurmountable power, either to their inward corruptions, or outward enemies! Only such men as Joshua and Caleb, who take God at his word, and who know that against his wisdom no cunning can stand, and against his might no strength can prevail, are likely to follow God fully, and receive the heights, lengths, breadths and depths of the salvation of God.

Verse 34. *After the number of the days*] The spies were forty days in searching the land, and the people who rebelled on their evil report, are condemned to wander forty years in the wilderness! Now let them make them a captain, and go back to Egypt, if they can. God had so hedged them about with his power and providence, that they could neither go back to Egypt, nor get forward to the promised land! God has provided innumerable spiritual blessings for mankind: but in the pursuit of earthly good, they lose them, and often lose the others also! *If ye be willing and obedient, ye shall eat the fruit of the land*; but not otherwise; unless for your farther punishment, God give you your portion in this life, and ye get none in the life to come. From so great a curse may God save thee, thou money-loving, honour-hunting, pleasure-taking, thoughtless, godless man!

And ye shall know my breach of promise] This is certainly a most harsh expression: and most learned men agree that the words נִשְׁבַּח נְאֻם אֱלֹהִים, should be translated *my vengeance*, which is the rendering of the *Septuagint*, *Vulgate*, *Coptic*, and *Anglo-Saxon*; and which is followed by almost all our ancient English translations. The meaning, however, appears to be this: As God had promised to bring them into the good land, provided they kept his statutes, ordinances, &c. and they had now broken their engagements, he was no longer held by his covenant; and, therefore, by excluding them from the promised land, he showed them at once his annulling of the covenant, which they had broken, and his vengeance, because they had broken it.

Verse 37. *Those men that did bring up the evil report—died*] Thus, ten of the twelve that searched out the land, were struck dead, by the justice of God, on the spot! Caleb, of the tribe of Judah, and Joshua of the tribe of Ephraim, alone escaped—because they had followed God fully. Let preachers of God's word, take heed how they

20 * Ye shall offer up a cake of the first of your dough for a heave-offering: as ye do ^{the} heave-offering of the threshing-floor, so shall ye have it.

21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations:

24 Then it shall be ^{if} *ought* be committed by ignorance, ^{without} the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, ^{with} his meat-offering, and his drink-offering, according to the ^{manner}, and ^{one} kid of the goats for a sin-offering.

25 ¶ And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 ¶ And ^{if} any soul sin through ignorance, then he shall bring a she-goat for the first year for a sin-offering.

28 * And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 * Ye shall have one law for him that ^{sinneth} through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ * But the soul that doeth *ought* presumptuously, *whether* he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath ^{despised} the word of the LORD, and hath broken his commandment,

that soul shall utterly be cut off; ^{his} iniquity shall be upon him.

32 ¶ And while the children of Israel were in the wilderness, ^{they} found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him ⁱⁿ ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, * The man shall be surely put to death: all the congregation shall ^{stone} him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid ^{them} that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye ^{seek} not after your own heart and your own eyes, after which ye use ^{to} go a whoring:

40 That ye may remember, and do all my commandments, and be ^{holy} unto your God.

41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

CHAPTER XVI.

The rebellion of Korah and his company against Moses, 1-3. He directs them how to try in the course of the next day, when God had called to the priesthood, 4-11. Dathan and Abiram use the most seditious speeches, 12-14. Moses is wrath, 15, and orders Korah and his company to be ready on the morrow with their censers and incense, 16-18. Korah gathers his company together, 19. The glory of the LORD appears, and he threatens to consume them, 20, 21. Moses and Aaron intercede for them, 22. The people are commanded to leave the tents of the rebels, 23-25. They obey, and Korah and his company come out and stand before the door of their tents, 27. Moses in a solemn address puts the contention to issue, 28-30. As soon as he had done speaking, the earth clave and swallowed them, and all that appertained to them, 31-34. And the 250 men who offered incense, are consumed by fire, 35. The LORD commands Eleazar to preserve the censers, because they were hallowed, 36-38. Eleazar makes of them a covering for the altar, 39. The next day the people murmur anew, the glory of the LORD appears, and Moses and Aaron go to the tabernacle, 41-43. They are commanded to separate themselves from the congregation, 44, 45. Moses perceiving that God had sent a plague among them, directs Aaron to make an atonement, 46. Aaron does so, and the plague is stayed, 47, 48. The number of those who died by the plague, 14,700 men, 49, 50.

NOW * Korah the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of

g Dent. 26. 2. 10. Prov. 8. 9. 10. h Lev. 2. 14. & 23. 10. 16. i Lev. 4. 2. & Lev. 4. 13. j Heb. from the eyes. k Ver. 8. 9. 10. a Or, ordinance. o See Lev. 4. 2. Ch. 28. 16. Ezra 6. 17. & 8. 35. p Lev. 4. 28. q Lev. 4. 27. 28. r Lev. 4. 35. s Ver. 15. t Heb. death. u Dent. 17. 12. Ex. 18. 13. Habb. 10. 26. f Ex. 2. 10. v Heb. with a high hand. w 2 Sam. 12. 9. Prov. 13. 12. x Lev. 6. 1. Ezek. 18. 20.

Verse 20. *Ye shall offer—the first of your dough*] Concerning the offerings of *first-fruits*, see the notes on Exod. xxii. 29.

Verse 24. *If ought be committed by ignorance*] See the notes on Levit. chap. iv. 2. and chap. v. 27. the case here probably refers to the whole congregation: the case above, to the sin of an individual.

Verse 25. *The priest shall make an atonement*] Even sins committed through ignorance, required an atonement; and God, in his mercy, has provided one for them.

Verse 30. *But the soul that doeth ought presumptuously*] Bold daring acts of transgression against the fullest evidence, and in *despite* of the divine authority, admitted of no atonement—the person was to be cut off, to be excluded from God's people, and from all their privileges and blessings.

Probably the presumption mentioned here, implied an utter contempt of the word and authority of God, springing from an idolatrous or atheistical mind. In such a case, all repentance was precluded, because of the denial of the word and being of God. It is probably a case similar to that mentioned Hebrews vi. 4-8. x. 26-31. on which passages see the notes.

Verse 32. *They found a man gathering sticks on the sabbath*] This was, in all likelihood, a case of that kind supposed above—the man despised the word of the Lord, and therefore broke his commandment; see ver. 31. On this ground, he was punished with the utmost rigour of the law.

Verse 36. *Stoned him*] See the note on Levit. xxiv. 23.

Verse 38. *Did them make them fringes*] We learn from

ver. 39. that these *fringes* were emblematical of the various commands of God. That there was any analogy between a *fringe* and a *precept*, it would be bold to assert: but when a thing is appointed to represent another, no matter how different, that first object becomes the regular representative or sign of the other. There is no analogy between the term *bread*, and the *farinaceous* nutritive substance thereby signified; but because this term is used to express and represent that thing, every person thus understands it; and when the word *bread* is seen or heard, a perfect knowledge, not of the *letters* which compose that word, but of the *thing* signified by it, is conveyed to the mind. So the *fringes*, being appointed by God to represent and bring to mind the *commandments* of God, ver. 39. the mention or sight of them conveyed the intelligence intended. All the Jews were these, and so probably did our Lord, see Matt. ix. 20. where the word *ἀκούειν* is rather to be understood of the *fringe*, than of the *hem* of his garment.

NOTES ON CHAPTER XVI.

Verse 1. *Now Korah, &c. took men*] Had not these been the most brutish of men, could they have possibly so soon forgotten the signal displeasure of God, manifested against them so lately, for their rebellion. The word *men* is not in the original, and the verb *קָחָהּ* *va-yikchah*, and *he took*, is not in the plural, but the singular; hence cannot be applied to the act of all these chiefs. In every part of the Scripture where this rebellion is referred to, it is attributed to Korah, see chap. xxvi. 3. and Jude ver. 11. therefore the verb here belongs to him; and the whole verse should be translated thus: *Now Korah, son of*

Eliab, and On, the son of Peleth, sons of Reuben, took men :

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^a famous in the congregation, men of renown:

3 And ¹they gathered themselves together against Moses and against Aaron, and said unto them, ²*Ye take too much upon you, seeing ³all the congregation are holy, every one of them, = and the Lord is among them : wherefore then lift ye up yourselves above the congregation of the Lord?*

4 ¶ And when Moses heard *it*, * he fell upon his face :

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is* ^a holy; and will cause *him* to come near unto him: even *him* whom he hath ^p chosen will he cause to ^q come near unto him.

6 This do ; Take you censers, Korah, and all his company ;

7 And put fire therein, and put incense in them before the LORD to-morrow; and it shall be *that* the man whom the LORD doth choose, he *shall* be holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him,
and all thy brethren the sons of Levi with thee:
and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: 'and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab, which said, We will not come up:

13 *"Is it a small thing that thou hast brought us up out of a land that floweth with milk and*

h Gen. 4. 1. Ch. 25. 2.—i Ps. 105. 16.—k Heb. *It is much for you*—l Exod. 19. 2.—m Exod. 22. 45. Ch. 14. 14. & 35. 34.—n Ch. 14. 5. & 32. 4.—o Ver. 3. Lev. 21. 6, 7, 8, 12, 14.—p Exod. 28. 1. Ch. 17. 5. 1 Sam. 2. 29. Ps. 105. 38.—q Ch. 10. Lev. 16. 13. & 27. 17. Ezek. 40. 48. & 44. 15, 16.—r 1 Sam. 18. 23. Isai. 7. 12. s Ch. 3. 41, 45. & 8. 14. Duet. 19. 1.—t Exod. 16. 1. 1 Cor. 3. 5.—u Ver. 2.—v Exod. 2. 14. Acts 7. 22, 25.—w Exod. 3. 8. Lev. 20. 24.

Yitzar, son of Kohath, son of Levi, HE TOOK, even
Dathan and Abiram, the sons of Eliab, and On, son of
Peleth, son of Reuben, and they rose up, &c. This
makes a very regular and consistent sense, and spares all
the learned labour of father Houbigant, who translates
רִיב יִצְחָק, by rebellionem fecerunt, they rebelled,
which scarcely any rule of criticism can ever justify.
Instead of בְּנֵי רְעוּבֵן beney Reuben, sons of Reuben, some
MSS. have בְּנֵי, sons, in the singular; this reading,
supported by the *Septuagint* and the *Samaritan* text,
have followed in the above translation. But as *Eliab* and
Peleth were both *Reubenites*, the common reading, sons,
may be safely followed.

Verse 3. *Ye take too much upon you*] The original is simply *לֹא רַב לַעֲמֹל* *rab lacem*, too much for you. The spirit of this saying appears to me to be the following: "Holy offices are not equally distributed; you arrogate to yourselves the most important ones, as if your superior holiness entitled you *alone* to them; whereas all the congregation are *holy*, and have an equal right with you to be employed in the most holy services." Moses retorts thus saying, ver. 7. *Ye take too much upon you*, *לֹא רַב לַעֲמֹל* *lā rab lacem*; Ye have too much already, *ye sons of Levi*: i. e. by your present spirit and disposition, you prove yourselves to be wholly unworthy of any *spiritual* employment.

Verse 5. *The Lord will show who are his*] It is supposed that St. Paul refers to this place, 2 Tim. ii. 19. *The foundation of God, the whole sacrificial system, referring to Christ Jesus, the foundation of the salvation of men: standeth sure*—notwithstanding the rebellions, intrusions, and false doctrines of men. *Having this seal*—this stamp of its divine authenticity, *The Lord knoweth*

honey, to kill us in the wilderness, except thou
' make thyself altogether a prince over us?

14 Moreover thou hast not brought us into
a land that floweth with milk and honey, or
given us inheritance of fields and vineyards:
wilt thou ² put out the eyes of these men? we
will not come up.

15 And Moses was very wroth, and said unto the LORD, ' Respect not thou their offering: ' I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, ^a Be thou and all thy company ^b before the Lord, thou and they, and Aaron, to-morrow :

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers: thou, also, and Aaron, each of *you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation, with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 ⁴ Separate yourselves from among this congregation, that I may ⁵ consume them in a moment.

22 And they fell upon their faces, and said, O God, & the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, say-

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, ^b Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

1 Heb. *borg out*.—y Gen. 4, 5.—c 1 Sam. 12, 3. Acta 20, 33. 2 Cor. 7, 2.—a Ver.
6, 7.—b 1 Sam. 12, 3, 7.—c Ver. 42. Exod. 16, 7, 10. Lev. 9, 6, 23. Ch. 14, 10.—
d Ver. 45. See Gen. 19, 17, 22. Jer. 51, 6. Acta 2, 40. Rev. 18, 4.—e Ver. 45. Exod.
22, 10. & 33, 5.—f Ver. 45. Ch. 14, 5.—g Ch. 27, 16. Job 12, 10. Eccles. 12, 7. Job.
57, 10. Zech. 12, 1. Hebr. 12, 9.—h Gen. 19, 12, 14. Isai. 52, 11. 2 Cor. 5, 17. Rev.
18, 4.

them that are his, *οὗτοι κυρίου τούτου εἰσιν οὗτοι σου*, a literal translation of *לֵאלֹהֵינוּ מִיָּדְךָ יְיָ יֵשׁוּעָה* *ve ye yoddā Yeshovah el asher lo*. And both signifying, the Lord approver of his own, or, will own that which is of his own appointment. And let every one that nameth the name of Christ depart from iniquity—alluding to the exhortation of Moses, ver. 26. Depart, I pray you, from the tents of these wicked men.

Verse 15. *Respect not thou their offering*] There was no danger of this—they wished to set up a priesthood and a sacrificial system of their own. And God never has blessed, and never can bless, any scheme of salvation which is not of his own appointment. Man is ever supposing that he can mend his Maker's work; or that he can make one of his own, that will do in its place.

Verse 22. *O God, the God of the spirits of all flesh* : *אֱלֹהֵינוּ אֱלֹהֵי הָרוּחִים* *El Elohey haruchoth lecol basar* : This address sufficiently proves, that these holy men believed that man is a being compounded of flesh and spirit; and that these principles are perfectly distinct. Either the *materiality* of the human soul is a human fable, or, if it be a true doctrine, these men did not pray under the influence of the Divine Spirit. In chap. xxvii. 16. there is a similar form of expression, *Let the Lord, the God of the spirits of all flesh*. And in Job xii. 10. *Whose hand is the soul (was nephesh) of all living; and the spirit (ruach) of all flesh of man*. Are not these decisive proofs that the Old Testament teaches that there is an immortal spirit in man? But does not *ruach*, signify *wind* or *breath*? Sometimes it does, but certainly not *here*; for how absurd would it be to say, O God, the God of the *breaths* of all flesh.

Verse 30. *If the Lord make a new thing]* נִסְּאֵה עֲשֶׂה

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder: for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

1 Exod. 3. 12. Deut. 18. 22. Zech. 2. 9. 10. & 4. 1. John 5. 36. — Ch. 28. 13. — 28. 16. Exod. 13. 17. John 5. 36. & 36. — Heb. as every man dieth. — Exod. 28. 13. & 28. 31. Job 33. 15. Isa. 10. 3. Jer. 5. 9. — Heb. create a creature. Isa. 45. 7. & Job 31. 3. Isa. 24. 21. — Ver. 33. Ps. 55. 13. — Ch. 20. 10. & 27. 3. Deut. 11. 6. Ps. 105. 17. — See Ver. 11. & Ch. 25. 11. 1 Chron. 6. 22. 37. — Lev. 10. 2. Ch. 11. 1.

וַיִּבְרָא יְהוָה Vaim beriah yibra Yehovah. And if Jehovah should create a creation, i. e. do such a thing as was never done before.

And they go down quick into the pit] שְׁעוֹל sheol, a proof among many others, that שְׁעוֹל sheol signifies a chasm, or pit of the earth, and not the place called hell: for it would be absurd to suppose that their houses had gone to hell; and it would be wicked to imagine that their little innocent children had gone thither; though God was pleased to destroy their lives with those of their iniquitous fathers.

Verse 33. They, and all that appertained to them] Korah, Dathan, and Abiram, and all that appertained to their respective families, went down into the pit caused by this supernatural earthquake; while the fire from the LORD consumed the 250 men that bare censers. Thus there were two distinct punishments, the pit and the fire, for the two divisions of these rebels.

Verse 37. The censers are hallowed.] קִדְּשׁוּ kadeshu, are consecrated, i. e. to the service of God, though, in this instance, improperly employed.

Verse 41. On the morrow all the congregation murmured] It is very likely that the people persuaded themselves that Moses and Aaron had used some cunning in this business; and that the earthquake and fire were artificial; else, had they discerned the hand of God in this punishment, could they have dared the anger of the Lord in the very face of justice?

Verse 46. The plague is begun] God now punished them by a secret blast, so as to put the matter beyond all dispute—his hand, and his alone, was seen not only in the plague, but in the manner in which the mortality was arrested. It was necessary that this should be done in this way, that the whole congregation might see that those men who had perished, were not the people of the Lord; and that God, not Moses and Aaron, had destroyed them.

Verse 48. He stood between the dead and the living, and the plague, &c.] What the plague was we know

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be a memorial unto the children of Israel that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked towards the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living: and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Ps. 108. 18. — A. Ver. 17. — See Lev. 27. 23. — Prov. 20. 2. Hab. 2. 10. — Ch. 12. 10. & 28. 10. Ezek. 14. 2. — Ch. 2. 10. 3 Chron. 28. 18. — Ch. 14. 2. Ps. 105. 28. — Exod. 40. 34. — A. Ver. 18. Ch. 20. 6. — b. Ver. 21. 34. — c. Ver. 22. Ch. 20. 6. — d. Lev. 10. 6. Ch. 1. 53. & 18. & 11. 35. & 13. 5. 1 Chron. 27. 24. Ps. 105. 28.

not—but it seems to have begun at one part of the camp, and to have proceeded regularly onward; and Aaron went to the quarter where it was then prevailing, and stood with his atonement, where it was now making its ravages; and the plague was stayed; but not before 14,700 had fallen victims to it, ver. 49.

If Aaron the high priest, with his censer and incense, could disarm the wrath of an insulted angry Deity, so that a guilty people who deserved nothing but destruction should be spared; how much more effectual may we expect the great atonement to be, which was made by the Lord Jesus Christ, of whom Aaron was only the type? The sacrifices of living animals pointed out the death of Christ on the cross; the incense his intercession. Through his death, salvation is purchased for the world: by his intercession the offending children of men are spared. Hence St. Paul, Rom. v. 10. says, If while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved THROUGH HIS LIFE; i. e. by the prevalence of his continual intercession, 2 Cor. v. 18, 19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

By the awful transactions recorded in this chapter we may see how jealous God is of the sole right of appointing the way and means of salvation. Had any priesthood, and any kind of service, no matter how solemn and sincere, been equally available in the sight of divine justice and mercy; God would not have resented, in so awful a manner, the attempts of Korah and his company in their new service. The way of God's own appointment, the agony and death of Christ, is the only way in which souls can be saved. His is the priesthood, and his is the only available sacrifice. All other modes and schemes of salvation are the inventions of men or devils, and will in the

CHAPTER XVII.

The twelve chiefs of the tribes are commanded to take their rods, and to write the name of each tribe upon the rod that belonged to its representative; but the name of Aaron is to be written on the rod of the tribe of Levi, 1-3. The rods are to be laid up before the Lord, who promises, that the man's rod whom he shall choose for priest, shall blossom, 4, 5. The rods are produced, and laid up before the tabernacle, 6, 7. Aaron's rod alone buds, blossoms, and bears fruit, 8, 9. It is laid up before the testimony, as a token of the manner in which God had disposed of the priesthood, 10, 11. The people are greatly terrified, and are apprehensive of being destroyed, 12, 13.

AN. EXOD. I. CIR. 20. AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

e Exod. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

end prove ruinous to all those who trust in them. Reader, forget not the Lord who bought thee!

NOTES ON CHAPTER XVII.

Verse 2. And take every one of them a rod [two mattheh, the staff or sceptre, which the prince, or chief of each tribe bore, and which was the sign of office or royalty among almost all the people of the earth.

Verse 5. The man's rod whom I shall choose shall blossom.] It was necessary that something farther should be done to quiet the minds of the people, and for ever to settle the dispute, in what tribe the priesthood should be fixed. God therefore took the method described in the text, and it had the desired effect: the Aaronical priesthood was never after disputed.

Verse 8. The rod of Aaron—was budded, &c.] That is, on the same rod or staff were found buds, blossoms, and ripe fruit. This fact was so unquestionably miraculous, as to decide the business for ever; and probably this was intended to show, that in the priesthood, represented by that of Aaron, the beginning, middle, and end of every good work must be found. The buds of good desires, the blossoms of holy resolution and promising professions, and the ripe fruit of faith, love, and obedience, all spring from the priesthood of the Lord Jesus. It has been thought by some that Aaron's staff, and perhaps the staves of all the tribes, were made out of the amygdalus communis, or common almond tree. In a favourable soil and climate it grows to twenty feet in height, and is one of the most noble flourishing trees in nature: its flowers are of a delicate red, and it puts them forth early in March, having begun to bud in January. It has its name *amygdalus* from *shakad*, to awake, because it buds and flowers sooner than most other trees. And it is very likely that the staves of office, borne by the chiefs of all the tribes, were made of this tree, merely to signify, that watchfulness and assiduous care which the chiefs should take of the persons committed, in the course of the divine providence, to their keeping.

Every thing in this miracle is so far beyond the power of nature, that no doubt could remain on the minds of the people, or of the envious chiefs, of the divine appointment of Aaron, and of the especial interference of God in this case. To see a piece of wood, long cut off from the parent stock, without bark or moisture remaining, laid up in a dry place, for a single night, with others in the same circumstances, to see such a piece of wood resume and evince the perfection of vegetative life, budding, blossoming, and bringing forth ripe fruit, at the same time, must be such a demonstration of the peculiar interference of God, as to silence every doubt, and satisfy every scruple. It is worthy of remark, that a sceptre, or staff of office, resuming its vegetative life, was considered an absolute impossibility among the ancients; and as they were accustomed to swear by their sceptres, this circumstance was added

9 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel; and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER XVIII.

The priests are to bear the iniquity of the sanctuary, 1. The Levites to minister to the priests, and have charge of the tabernacle, 2-4. The priests alone to have charge of the sanctuary, &c. no stranger to come nigh on pain of death, 5-7. The portion allowed for their maintenance, 8. They shall have every meat-offering; and they shall eat them in the holy place, 9, 10. The wave-offerings, 11. The first-fruits of the oil, wine, and wheat, and whatever is first ripe, and every devoted thing, 12-14; also, all the first-born of men and beasts, 15-18; and leave-offerings, 19. The priests shall have no inheritance, 20. The Levites shall have no inheritance, but shall have the tenth of the produce in Israel, 21-24, of which they are to give a tenth to the priests, taken from the best parts, 25-28.

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity

k Hier. 9. 1-1 Ch. 16. 38.—m Heb. children of rebellion.—n Ver. 5.—o Ch. 1. 51, 63, & 18. 4, 7.—p Ch. 17. 13.—q Exod. 28. 38.

to establish and confirm the oath. A remarkable instance of this we have in HOMER, Iliad i. l. 233, &c. where Achilles, in his rage against Agamemnon, thus speaks:

Αἶψ' ἐν τοῖς ἔργοις, καὶ ἀνὰ μέγαρον ὅρκον ὀρῶμαι,
Ναὶ μὴ γὰρ ἐκείνῳ, τοῖς μὲν εὐνοῖα φάλαξ καὶ εὖρος
Φύσει, ἐπειδὴ πρῶτα τέκνον ἐν οἴκῳι Διόσκου,
Οὐδ' ἀνδράλῃσι· παρὶ γὰρ ἐμὶ χῆλος ἔστιν
Φύλαξ τε καὶ φύλιον·
..... οὐδὲ τοὶ μὲν ἰστέοντες ὅρκου.

But harkon: I shall swear a solemn oath!
By this same sceptre which shall never bud,
Nor boughs bring forth, as once; which having left
Its parent on the mountain-top, what time
The woodman's axe lopp'd off its foliage green,
And strip'd its bark, shall never grow again.

Cramer.

VIRGIL represents king Latinus swearing in the same way, to confirm his covenant with Æneas.

Ut sceptrum hoc, electum sceptrum nam fore gerat
Nuncupans fructus læti, fundat virgineæ necne undas,
Cum sensit in silvis omne de stirpe feracem
Matre caret, postulatque comas et brachia ferro;
Olim arbores, nunc arduos manasque securo
Incubat, patribusq; dedit gurgule Latinus.
Tullius inter se firmabat solenne decus.

Æn. lib. xii. v. 206-12.

Even as this royal sceptre (for he bore
A sceptre in his hand) shall never more
Shoot out in branches, or renew the birth;
An orphan now, cut from the mother earth
By the keen axe, dismember'd of its bark,
And cut off in trunk, for Latin kings to bear.
And thus in public view the peace was tied
With solemn vows, and sworn on either side.

Dryden.

When the circumstance of the rod or sceptre being used anciently in this way, and the absolute impossibility of its reviviscence so strongly appealed to, are considered, it appears to have been a very proper instrument for the present occasion; for the change that passed on it, must be acknowledged as an immediate and incontestable miracle.

Verse 12. Behold we die, we perish, we all perish!] *ὅρα γαυάνω*, signifies not so much, to die simply, as to feel an extreme difficulty of breathing, which producing suffocation, ends at last in death. See the folly and extravagance of this sinful people. At first, every person might come near to God, for all, they thought, were sufficiently holy, and every way qualified to minister in holy things.

Now, no one, in their apprehension, can come near to the tabernacle, without being consumed, ver. 13. In both cases they were wrong: some there were who might approach—others there were who might not.—God had put the difference. His decision should have been final with them; but sinners are ever running into extremes.

NOTES ON CHAPTER XVIII.

Verse 1. Thou and thy sons shall bear the iniquity of the sanctuary, &c.] That is, they must be answerable for its legal pollutions, and must make the necessary atonements and expiations. By this they must feel, that though

shalt thou have any part among them: ⁴ *I am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, ⁵ *I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even ⁶ the service of the tabernacle of the congregation.*

22 ⁷ *Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, ⁸ lest they bear sin, ⁹ and die.*

23 ¹⁰ *But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.*

24 ¹¹ *But the tithes of the children of Israel, which they offer *as a* heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, ¹² *Among the children of Israel they shall have no inheritance.**

25 ¶ And the LORD spake unto Moses, saying,

26 ¹³ *Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the LORD, *even ¹⁴ a tenth part of the tithe.**

27 ¹⁵ *And this your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the winepress.*

28 ¹⁶ *Thus ye also shall offer a heave-offering unto the LORD of all your tithes, which ye re-*

ceive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the ¹⁷ *best* thereof, *even the hallowed part thereof out of it.*

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, ¹⁸ *then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress.*

31 And ye shall eat it in every place, ye and your households: for it is ¹⁹ *your reward for your service in the tabernacle of the congregation.*

32 And ye shall ²⁰ *bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ²¹ pollute the holy things of the children of Israel, lest ye die.*

CHAPTER XIX.

The ordinance of the red heifer, 1, 2. She shall be slain by Eleazar without the camp, and her blood sprinkled before the tabernacle, 3, 4. Her whole body and apparatus shall be reduced to ashes, and while burning, cedar-wood, azarite, and hyssop, shall be thrown into the fire, 5, 6. The priest, and he that burns her, to bathe themselves, and be reputed unclean till the evening, 7, 8. Her ashes to be laid up for a water of purification, 9. How, and in what cases it is to be applied, 10-13. The law concerning him who dies in a tent, or who is killed in the open field, 14-16. How the persons, tent, and vessels are to be purified by the application of these ashes, 17-19. The unclean person who does not apply them, to be cut off from the congregation, 20. This is to be a perpetual statute, 21, 22.

AND the LORD spake unto Moses, Am. Exod. lxx. ch. 20.

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, ²² *and upon which never came yoke:*

¹ Deut. 10. 9. & 12. 15. & 14. 27. 29. & 18. 1. 2. Josh. 13. 14. 23. & 14. 3. & 18. 7. 18. 15. 5. Ezek. 44. 30. — Ver. 24. 35. Lev. 27. 30. 32. Neh. 10. 37. & 12. 44. 1 Sam. 7. 6, 9, & 10. Ch. 2. 7. — g Ch. 1. 51. — Lev. 22. 9. — 1 Heb. to die. — k Ch. 2.

7. THE SNOW-BREAD, Lev. xxiv. 9.

8. THE LOG of OIL offered by the leper, Lev. xiv. 10, &c. Five of those gifts they ate only in Jerusalem.

1. THE breast and shoulder of the PEACE-OFFERINGS, Lev. vii. 31, 34.

2. THE HEAVE-OFFERING of the sacrifice of confession, Lev. vii. 12-14.

3. THE HEAVE-OFFERING of the Nazirite's ram, Lev. vi. 17-20.

4. THE FIRSTLING of the clean beast, Numb. xviii. 15. Deut. xv. 19, 20.

5. THE FIRST-FRUIT, Numb. xviii. 13.

FIVE gifts were not due unto them by the law, but in the land of Israel only, viz.

1. The heave-offering of FIRST-FRUIT, Numb. xviii. 12.

2. The heave-offering of the TITHE, Numb. xviii. 23.

3. THE CAKE, Numb. xv. 20. These three were holy.

4. THE first-fruits of the FLEECES, Deut. xviii. 4.

5. THE FIELD of POSSESSION, Numb. xxxv. These two were common.

FIVE gifts were due unto them both *within* and *without* the land, viz.

1. The gifts of the BEASTS SLAIN, Deut. xviii. 3.

2. The redemption of the FIRST-BORN SON, Numb. xvii. 15.

3. THE LAMB for the firstling of an ass, Exod. iv. 20. Numb. xviii.

4. The restitution of that taken by violence from a stranger, Numb. v. 8.

5. All DEVOTED things, Numb. xviii. 14.

ONE gift was due unto them from the sanctuary, viz.

1. The skins of the burnt-offering, and all the skins of the other most holy things, Lev. vii. 8. In all twenty-four.—See Ainsworth.

The gifts which the females of the priests' families had a part in, were these:

1. The heave-offering or first-fruits. 2. The heave-offering of the tithe. 3. The cake. 4. The gifts of the beast, Deut. xviii. 3. 5. The first of the fleeces.—See Mishna, Tract. Bicurin, and Ainsworth on the Pentateuch.

Besides all this, the priests had the tribute-money, mentioned Numb. xxxi. 28, 29.

Verse 21. Behold, I have given the Levites all the tenth] 1. The Levites had the tenth of all the productions of the land.

2. They had forty-eight cities, each forming a square of 1,000 cubits.

3. They had 2,000 cubits of ground round each city. Total of the land they possessed, 53,000 acres.

4. They had the first-fruits and certain parts of all the animals killed in the land.

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7.—1 Ver. 27.—m Ver. 30. Deut. 10. 9. & 14. 27. 29. & 18. 1.—n Neh. 10. 37.—o Ver. 20.—p Heb. fat. Ver. 12.—q Ver. 27.—r Matt. 10. 10. Luke 10. 7. Ch. 9. 13. Tim. 5. 18.—s Lev. 19. 8. & 22. 16.—t Lev. 22. 9. 15.—u Deut. 21. 3. 1 Sam. 6. 7.

Canaan contained about 11,264,000 acres, therefore the portion possessed by the Levites was rather less than as one to two hundred and twelve; for 11,264,000, divided by 53,000, quotes only 212²/₃.—See Lowman, Dodd, &c.

But though this was a very small proportion for a whole tribe that had consented to annihilate its political existence, that it might wait upon the service of God, and labour for the people's souls; yet, let it be considered, that what they possessed was the *best of the land*: and while it was a slender remuneration for their services, yet their portion was such as rendered them independent, and kept them comfortable; so that they could wait on the Lord's work without distraction. This is a proper pattern for the maintenance of the ministers of God: let them have a *sufficiency for themselves and families*, that there may be no *distracting cares*: and let them not be encumbered with *riches or worldly possessions*, that they may not be prevented from taking care of souls.

Verse 28. Thus ye also shall offer a heave-offering] As the Levites had the tithe of the whole land, they themselves were obliged to give the *tithe* of this *tithe* to the priests, so that this considerably lessened their revenue. And this tithe or tenth, they were obliged to select from the *best part* of the substance they had received, ver. 29, &c. A portion of all must be given to God, as an evidence of his goodness, and their dependence on him.—See the end of chap. xx.

NOTES ON CHAPTER XIX.

Verse 2. Speak unto the children of Israel, that they bring thee, &c.] The ordinance of the red heifer, was a sacrifice of general application. All the people were to have an interest in it, and therefore the people at large are to provide the sacrifice. This Jewish rite certainly had a reference to things done under the Gospel, as the author of the Epistle to the Hebrews has remarked: "For if," says he, "the blood of bulls and of goats," alluding, probably, to the sin-offerings and the scape-goat, "and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. ix. 13, 14. As the principal stress of the allusion here, is to the ordinance of the red heifer we may certainly conclude that it was designed to typify the sacrifice of our blessed Lord.

We may remark several curious particulars in this ordinance.

1. A heifer was appointed for a sacrifice, probably in opposition to the Egyptian superstition which held these sacred; and actually worshipped their great goddess Isis,

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and * sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in his sight: * her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take * cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 * Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up * the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, * for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children

of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any * man shall be unclean seven days.

12 * He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, * defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because * the water of separation was not sprinkled upon him, he shall be unclean: * his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every * open vessel, which hath no covering bound upon it, is unclean.

16 And * whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the * ashes * of the burnt heifer of purification for sin, and * running water shall be put thereto in a vessel:

18 And a clean person shall take * hyssop, and

v Lev. 4. 12, 21. & 16. 27. Hebr. 13. 11.—w Lev. 4. 6. & 16. 14, 18. Hebr. 9. 13. x Exod. 29. 14. Lev. 4. 11, 12.—y Lev. 15. 4, 6, 9.—z Lev. 11. 35. & 15. 5.—a Hebr. 9. 12.—b Ver. 12. 30. 31. Ch. 31. 23.—c Ver. 18. Lev. 21. 1. Ch. 5. 2 & 9. 6, 10. & 13. 12. Lam. 4. 14. Hag. 2. 13.

d Heb. soul of man.—e Ch. 31. 19.—f Lev. 15. 31.—g Ver. 9. Ch. 7. 7.—h Lev. 7. 20. & 32. 31.—i Lev. 11. 32. Ch. 31. 20.—k Ver. 11.—l Heb. dust.—m Ver. 9. a Heb. Being waters shall be given. Gen. 31. 18.—n Ps. 51. 7.

under this form; and this appears the more likely, because males in general were preferred for sacrifice; yet here the female is chosen.

2. It was to be a red heifer, because red bulls were sacrificed to appease the evil demon, Typhon, worshipped among the Egyptians.—See Spencer.

3. The heifer was to be without spot, having no mixture of any other colour. Plutarch remarks, *De Iside, et de Osiride*, that if there was a single hair in the animal, either white or black, it marred the sacrifice.—See Calmet, and see the note on chap. viii. 7.

4. Without blemish.—Having no kind of imperfection in her body, the other, probably, applying to the hair or colour.

5. On which never came yoke—Because any animal which had been used for any common purpose, was deemed improper to be offered in sacrifice to God. The heathens, who appear to have borrowed much from the Hebrews, were very scrupulous in this particular. Neither the Greeks nor Romans, nor indeed the Egyptians, would offer an animal in sacrifice that had been employed for agricultural purposes. Of this we have the most positive evidences from *Homer*, *Porphyrus*, *Virgil*, and *Macrobius*.

Just such a sacrifice, as that prescribed here, does Diomedes vow to offer to Pallas. *Iliad* x. v. 261.

Ος τὸν μοι δειλοῦσα παρέστη, καὶ με φιλεῖται·

Σοὶ δ' ἄν' αὖτις εἶμι βούην ἡνὶ ἀνιμυμένῃ,

Ἀδμήτην, ἥ οὐκ' οὐκ' ἔχουσι θυγατρὶν ἀντ'.

Τὴν τοὶ αὖτις εἶμι, χεῖρ' αὖτις ἀνιμύειν.

So now be present, O celestial maid;

So still continue to the race thus aid;

A yearling heifer falls beneath the scroon

Unwield'd, unconscious of the galling yoke.

With ample forehead and with spreading horns,

Whose tapering tops resplendent gold adorns.

Altered from Pope.

In the very same words Nestor, *Odys.* iii. ver. 382, promises a similar sacrifice to Pallas.

The Romans had the same religion with the Greeks, and consequently the same kind of sacrifices: so Virgil, *Georg.* iv. ver. 550.

Quatuor extimias præstant corpore sacras,

Ducit, et ista sola totidem carmine juvenas.

From his herd he calls

Four slaughter, four the fairest of his bells;

Four heifers from his female stock he took,

All fair, and all unknowing of the yoke.—Dryden.

It is very likely that the Gentiles learnt their first sacrificial rites from the patriarchs: and on this account we need not wonder to find so many coincidences in the sacrificial system of the patriarchs and Jews, and all the neighbouring nations.

Verse 9. For a water of separation] i. e. The ashes were to be kept in order to be mixed with water, ver. 17, and sprinkled on those who had contracted any legal defilement.

Verse 11. He that toucheth the dead body of any man shall be unclean seven days.] How low does this lay man! he who touched a dead beast was only unclean for one day, Lev. xi. 24, 27, 39, but he who touches a dead man, is unclean for seven days. This was certainly designed to mark the peculiar impurity of man, and to show his sinfulness—seven times worse than the vilest animal! O thou son of the morning, how art thou fallen!

Verse 12. He shall purify himself with it] i. e. *γῆθχάτα βο*, literally, he shall sin himself with it. This Hebrew form of speech is common enough among us in other matters. Thus to *fleece*, and to *skin*, do not signify to add a fleece, or a skin, but to take one away. Therefore, to *sin himself*, in the Hebrew idiom, is not to add sin, but to take it away—to purify. The verb *non chata*, signifies to miss the mark—to sin,—to purify from sin—and to make a sin-offering.—See the note on Gen. xiii. 13.

The Hebrews generally sacrificed males, no matter of what colour; but here a heifer, and a heifer of a red colour, is ordered. The reason of these circumstances is not very well known.

"The rabbins, with all their boldness," says Calmet, "who stick at nothing when it is necessary to explain what they do not understand, declare, that the cause of this law is entirely unknown: and that Solomon, with all his wisdom, could not find it out."

Several fathers, as well modern as ancient, profess to understand the whole clearly. "1. The red heifer, with them, signifies the flesh of our Lord, formed out of an earthly substance. 2. Being without spot, &c. the infinite holiness of Christ. 3. The sex of the animal, the infirmity of our flesh with which he clothed himself. 4. The red colour his passion. 5. Being unyoked—his being righteous in all his conduct; and never under the yoke of sin. 6. Eleazar, sacrificing the heifer instead of Aaron, ver. 3. signifies the change of the priesthood from the family of Aaron, in order that a new and more perfect priesthood might take place. 7. The red heifer being taken without the camp, ver. 3. to be slain, points out the crucifixion of our Lord without the city. 8. The complete consuming of the heifer by fire—the complete offering of the whole body and soul of Christ as a sacrifice to God for the sin of man; for as the heifer was without blemish, the whole might be offered to God; and as Christ was immaculate, his whole body and soul was made a sacrifice for sin. 9. As the fire of this sacrifice ascended up to God; so it points out the resurrection and ascension of our blessed Lord. 10. And as the ashes of this victim communicated a legal purity to those who were defiled; so true repentance, signified by those ashes, is necessary for the expiation of the offences committed after baptism." A great part of this is true in itself—but how little evidence is there that all these things were intended in the ordinance of the red heifer?—See on chap. viii. 7.

dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that toucheth a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

CHAPTER XX.

The Israelites come to Zin, and Miriam dies. 1. They murmur for want of water. 2-5. Moses and Aaron make supplication at the tabernacle, and the glory of the LORD appears. 6. Balaam sends Moses to take his rod, gather the congregation together, and bring water out of the rock. 7, 8. Moses takes the rod, gathers the Israelites together, smites the rock twice, and the waters flow out plentifully. 9, 11. The LORD is offended with Moses and Aaron because they did not sanctify him in the sight of the children of Israel. 12. The place is called Meribah. 13. Moses sends a friendly message to the king of Edom, begging liberty to pass through his territories. 14-17. The Edomites refuse. 18. The Israelites expostulate. 19. The Edomites still refuse, and prepare to attack them. 20, 21. Thus Israelites go to mount Hor. 22. Aaron is commanded to prepare for his death. 23. Aaron is stripped of his vestments, and his remains are buried. 24. Aaron dies. 25-28. The people mourn for him thirty days. 29.

A. M. 2552.
B. C. 1451.
As. Exod. ix. 40.

THEN came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congre-

gation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying, 8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers:

16 And when we cried unto the LORD, he

p Lev. 14. 9-q Ver. 13.- Hag. 2. 13.- Lev. 15. 5.- Ch. 30. 36.- Exod. 15. 22. Ch. 28. 28.- Exod. 17. 1.- Ch. 14. 19. 42-x Exod. 17. 2. Ch. 14. 2. y Ch. 11. 1, 33 & 14. 37. & 16. 32, 35, 49. x Exod. 17. 3.- Ch. 14. 5. & 14. 4, 22. 44.- Ch. 14. 10.- Exod. 17. 5.- 1. Num. 9. 15. Pm. 22. 15 & 105. 41. & 114. 8. Im. 42. 30. & 42. 21.- Ch. 17. 10.- Pm. 106. 33.-g Exod. 17. 6. Deut. 8. 15. 1

NOTES ON CHAPTER XX.

Verse 1. *Then came the children of Israel, &c.* This was the first month of the fortieth year after their departure from Egypt. See chap. xxxiii. 38. compared with ver. 23. of this chapter, and Deut. i. 3. The transactions of thirty-seven years Moses passes by, because he writes not as a historian, but as a legislator; and gives us particularly an account of the laws, ordinances, and other occurrences of the first and last years of their peregrinations. The year now spoken of was the last of their journeyings; for, from the going out of the spies, chap. xiii. unto this time, was about thirty-eight years, Deut. i. 22, 23. ii. 14.

Desert of Zin] Calmet contends that this is not the same desert mentioned Exod. xvi. 1. where Israel had their eighth encampment. That in Exodus, being called in the original *pe sin*, this here *ys zain*; but this is no positive proof, as letters of the same organ are frequently interchanged in all languages, and particularly in Hebrew.

And Miriam died there] Miriam was certainly older than Moses. When he was an infant, exposed on the river Nile, she was entrusted by her parents to watch the conduct of Pharaoh's daughter, and to manage a most delicate business, that required much address and prudence. See Exod. ii. It is supposed, that she was at the time of her death one hundred and thirty years of age, having been at least ten years old at her brother's birth. The Catholic writers represent her as a type of the Virgin Mary, as having preserved a perpetual virginity, as being legislatrix over the Israelitish women, as Moses was over the men; and as having a large portion of the spirit of prophecy. Eusebius says that her tomb was to be seen at Kadesh, near the city of Petra, in his time. She appears to have died about four months before her brother Aaron, chap. xxxiii. 38. and eleven before her brother Moses; so that these three, the most eminent of human beings, died in the space of one year!

Cor. 10. 4.-b Ch. 27. 14. Dent. 1. 27. & 2. 26. & 32. 51.- Lev. 10. 3. Ezek. 20. 41. & 39. 23. & 39. 16. 1 Pet. 3. 15.-k Dent. 33. 8. Pm. 95. 6. & 106. 32. &c.-l That is, *servant*. See Exod. 17. 7.-m Judg. 11. 16, 17.-n Dent. 2. 4, &c. & 32. 7. Obad. 10, 12. o Heb. *found us*. Exod. 18. 8.-p Gen. 48. 4. & 7. 15.-q Lev. 15. 40.- Exod. 1. 11, &c. Dent. 26. 6. Act. 7. 19.-s Exod. 2. 23. & 3. 7.

Verse 2. *And there was no water for the congregation*] The same occurrence took place to the children of Israel at Kadesh, as did formerly to their fathers at Rhiphidim, see Exod. xvii. 1. and as the fathers murmured, so also did the children!

Verse 24. *Because ye believed me not*] What was the offence for which Moses was excluded from the promised land? It appears to have consisted in some or all of the following particulars: 1. God had commanded him, ver. 8. to take the rod in his hand, and go and speak to the rock, and it should give forth water. It seems Moses did not think speaking would be sufficient, therefore he smote the rock, without any command so to do. 2. He did this twice, which, certainly in this case, indicated a great perturbation of spirit, and want of attention to the presence of God. 3. He permitted his spirit to be carried away by a sense of the people's disobedience, and thus being provoked, he was led to speak unadvisedly with his lips, Psal. cvi. 33. *Hear now, ye REBELS*, ver. 10. 4. He did not acknowledge God in the miracle which was about to be wrought, but took the honour to himself and Aaron. Must we fetch you water out of this rock? Thus it plainly appears, that they did not properly believe in God, and did not honour him in the sight of the people; for in their presence, they seemed to express a doubt, whether the thing could be possibly done. As Aaron appears to have been consenting in the above particulars, therefore he is also excluded from the promised land.

Verse 14. *Sent messengers to the king of Edom*] Archbishop Usher supposes that the king now reigning in Edom, was Hadad, mentioned Gen. xxvi. 39.

Thus saith thy brother Israel] The Edomites were the descendants of Edom or Esau, the brother of Jacob or Israel, from whom the Israelites were descended.

Verse 17. *We will go by the king's high way*] This is the first time this phrase occurs; it appears to have been

heard our voice, and 'sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 "Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high way*, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, 'then will I pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, "Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel 'turned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from 'Kadesh, 'and came unto mount Hor.

23 And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be 'gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because 'ye rebelled against my 'd word at the water of Meribah.

25 "Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto *his people*, and shall die there.

27 And Moses did as the Lord commanded: and they went up into mount Hor, in the sight of all the congregation.

28 'And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and 'Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron 'thirty days, *even* all the house of Israel.

CHAPTER XXI.

And, a king of the Canaanites, attacks Israel, and makes some prisoners. 1. They devote him and his people to destruction, 2, which they afterward accomplish. 3. They journey from Hor, and are greatly discouraged. 4. They murmur against God and Moses, and loathe the manna. 5. The Lord sends fiery serpents among them. 6. They repent, and beg Moses to intercede for them. 7. The Lord directs him to make a brazen serpent, and set it on a pole, that the people might look on it and be healed. 8. Moses does so, and the people who beheld the brazen serpent live. 9. They journey to Gilead, Irbisael, Zered, and Arnon, 10-13. A question from the book of the wars of the Lord, 14, 15. From Arnon they come to Beer, 16. Their song of triumph, 17-20. Moses sends messengers to the Amorites for permission to pass through their land, 21, 22. Since their king refused, attacks Israel, he defeated, and all his cities destroyed, 23-25. The people's revenge made on the occasion, 27-30. Israel possesses the land of the Amorites, 31, 32. They are attacked by Og, king of Bashan, 33. They defeat him, destroy his troops and family, and possess his land, 34, 35.

AND when 'king Arad the Canaan- An. Edom. 12.
ite, which dwelt in the south, 12.
heard tell that Israel came. 'by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 'And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then "I will utterly destroy their cities.

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place "Hormah.

1 Exod. 3. 2. & 14. 19. & 23. 20. & 33. 2. —a See Ch. 31. 32. Deut. 2. 27. —v Deut. 2. 6. & 22. —w Judg. 11. 17. —x See Deut. 2. 27. —y Deut. 2. 4. 5. & Judg. 11. 18. & Ch. 33. 37. —z Ch. 21. 4. —b Gen. 25. 8. Ch. 27. 15. & 31. 2. Deut. 32. 50. —y.

a public road made by the king's authority, at the expense of the state.

Verse 21. *Thus Edom refused to give Israel passage through his border*] Though every king has a right to refuse passage through his territories to any strangers; yet in a case like this, and in a time also, in which emigrations were frequent, and universally allowed, it was both cruelty and oppression in Edom to refuse a passage to a comparatively unarmed, and inoffensive multitude; who were all their own near *kinsmen*. It appears, however, that it was only the *Edomites of Kadesh*, that were thus unfriendly and cruel; for, from Deut. ii. 29. we learn, that the *Edomites* who dwelt in *mount Seir*, treated them in a hospitable manner. This cruelty in the *Edomites of Kadesh* is strongly reprehended, and threatened by the prophet Obadiah, ver. 10, &c.

Verse 26. *Strip Aaron of his garments*] This was, in effect, depriving him of his office: and putting the clothes on his son Eleazar, implied a transfer of that office to him. A transfer of office, from this circumstance of *putting the clothes* of the late possessor on the person intended to succeed him, was called *investing*, or *investment*, (*clothing*;) as removing a person from an office was termed *divesting*, or *unclothing*. Among the Catholics and in the Church of England, this same method is used in degrading ecclesiastics. Hence, such a degradation is termed by the common people, *stripping a man of his gown*.

Verse 28. *And Aaron died there*] Hence, as Dr. Lightfoot has justly observed, we have an "indisputable proof that the earthly Canaan was not the utmost felicity at which God's promises to the Israelites aimed; since the best men among them were excluded from it."

The remark of some of the Fathers here, is worthy of attention. "Neither Moses the representative of the Law, nor Miriam, the representative of the prophets, nor Aaron the representative of the priesthood and its sacrificial rites, could bring the Israelites into the possession of the promised land. This was reserved for *Joshua*, who was in name and conduct the lively type of our Lord and Saviour Jesus Christ." He alone can bring those who believe in his name, into that rest which remains for the people of God.

THERE are some observations made by Dr. Lightfoot on this, and some of the preceding chapters, which should be more generally known.

"The place where the people murmured upon the return of the spies was *Kadesh-barnea*, Numb. xiii. 26. xxxii. 8.

12.—d Heb. mouth. —e Ch. 33. 36. Deut. 32. 50.—f Exod. 20. 20. —g Ch. 32. 33. Deut. 10. 6. & 32. 50.—h Deut. 24. 8.—i Ch. 33. 46. See Judg. 1. 16.—k Ch. 12. 21.—l Gen. 23. 20. Judg. 11. 33.—m Lev. 27. 32.—n That is, *after destruction*.

Deut. i. 19. This place was called *Rithmah* before; Numb. xxxiii. 13. compared with Numb. xii. 16. and xiii. 26. and was so called, probably from the *juniper trees* that grew there; but now named *Kadesh*, because the Lord was there sanctified upon the people, as chap. xx. 13. and *Barnea* or the *wandering son*, because here was the decree made of their long *wandering* in the wilderness. They continued a good space at Kadesh before they removed; for so said Moses, *Ye abode in Kadesh many days*; or as the Hebrew, *According to the days that ye had made abode*, namely, at Sinai, ver. 6. And so they spent *one whole year there*, for so they had done at Sinai. And whereas God commands them, at their murmuring, to turn back to the Red sea, Deut. i. 40. his meaning was, that at their next march, whensoever it was, they should not go forward unto Canaan, but back again toward the Red sea whence they came, (but see on Deut. i. 1.) And they did so, for they wandered by many stations and marches from *Kadesh-barnea*, till they came to *Kadesh-barnea* again, *seven or eight and thirty years* after they had first left it. These marches, mentioned in Numb. xxxiii. were these: From *Kadesh*, or *Rithma*, to *Rimmon Perez*, to *Libnah*, to *Rissah*, to *Kelathah*, to *mount Shapher*, to *Haradah*, to *Makheloth*, to *Tahath*, to *Turrah*, to *Michah*, to *Hashmonah*, to *Maseroth*, to *Horkah-gidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion-gaber*, to *Kadesh* again in the fortieth year. And though it was only *eleven days' journey* from Horeb by the way of mount Seir, to *Kadesh-barnea*, Deut. i. 2. they made it above *thrice eleven years' journey*! Had they trusted in God, and obeyed him, their enemies long ere this would have been discomfited, and themselves quietly established in possession of the promised inheritance. But they grieved the Spirit of God and did not believe his promise; and it would have been inconsistent with the whole economy of grace, to have introduced unbelievers into that rest which was a type of the kingdom of God.

NOTES ON CHAPTER XXI.

Verse 1. *The way of the spies*] *דרכן אחרים*. Some think that this signifies the way that the spies took, when they went to search the land. But this is impossible, as Dr. Kennicott justly remarks, because Israel had now marched from *Meribah-Kadesh* to mount *Hor*, beyond *Ezion-gaber*; and were turning round *Edom* to the south-east; and therefore the word is to be understood here as the name of a place.

4 ¶ And * they journeyed from mount Hor by the way of the Red sea, to * compass the land of Edom; and the soul of the people was much * discouraged * because of the way.

5 And the people *spake against God, and against Moses, * Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and * our soul loatheth this light bread.

6 And * the Lord sent * fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for * we have spoken against the Lord, and against thee: * pray unto

the Lord, that he take away the serpents from us. And Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live.

9 And * Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and * pitched in Obotoh.

11 And they journeyed from Obotoh, and * pitched at * Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

o Ch. 30. 22 & 23. 41. — p Judg. 11. 19. — q Or, grieved. — r Heb. shortened. Exod. 8. 2. — s Ps. 78. 12. — t Exod. 16. 2 & 17. 2. — u Ch. 11. 6. — v Wind. 16. 1, 5. 1 Cor. 10. 5.

w Deut. 8. 15. — x Ps. 78. 34. — y Ver. 5. — z Erod. 8. 8, 35. 1 Sam. 12. 19. 1 Kings 13. 6. Acts 8. 24. — a 2 Kings 18. 4. John 3. 14, 15. — b Ch. 23. 43. — c Ch. 33. 44. — d Or, keeper of Abarim. — e Deut. 2. 15.

Verse 3. *The Lord hearkened to the voice of Israel* The whole of this verse appears to me to have been added after the days of Joshua. It is certain the Canaanites were not utterly destroyed at the time here spoken of, for this did not take place till after the death of Moses. If instead of *utterly destroyed them*, מִן הָאֲרָצִים *they devoted them to utter destruction*, it will make a good sense, and not repugnant to the Hebrew; though some think it more probable that the verse was added afterward by Joshua or Ezra, in testimony of the fulfilment of God's promise; for *Arad*, who is mentioned as being destroyed here, is mentioned among those destroyed by Joshua long after; see Josh. xii. 14.; but this is quite consistent with their being devoted to destruction, as this might be fulfilled any time after. See the note, Lev. xxvii.

Verse 5. *This light bread.* לֶחֶם קָלִי *ha-kalkal*, a word of excessive scorn; as if they had said, This innutritive, unsubstantial, cheat-stomach stuff.

Verse 6. *Fiery serpents* הַנְּחָשִׁים הַשֹּׁרְפִים *ha-nehashim ha-seraphim*. I have observed before on Gen. iii. that it is difficult to assign a name to the creature termed in Hebrew *nachash*; it has different significations; but its meaning here, and in Gen. iii. is most difficult to be ascertained. *Seraphim* is one of the orders of angelic beings, Isa. vi. 2, 6. but as it comes from the root שָׂרַף *seraph*, which signifies to burn, it has been translated *fiery* in the text. It is likely that St. Paul alludes to the Seraphim, Heb. i. 7. *Who maketh his angels spirits*; and his ministers a *FLAME OF FIRE*. The animals mentioned here by Moses, may have been called *fiery*, because of the heat, violent inflammation, and thirst occasioned by their bite; and consequently, if *serpents*, they were of the *praester* or *dipsas* species, whose bite, especially that of the former, occasioned a violent inflammation through the whole body, and a fiery appearance of the countenance. The poet Lucan has well expressed this terrible effect of the bite of the *praester*, and also of the *dipsas*, in the ninth book of his *Pharsalia*, which, for the sake of those who may not have the work at hand, I shall here insert.

Of the mortal effects of the bite of the *dipsas* in the deserts of Lybia, he gives the following description.

*Signiferum fuscum Tyrrheni sanguinis Ausum
Torta caput retro dipsas calcata monerit.
Pis dolor, cui sensus dentis fuit; igneque lani
Prona corat insidit: nec quidquam plaia minatur
Ecce subit virus taciturno, carpitque machinis
Ipsa edax, calidissime incoquit viscera teste.
Erbuit haemorum circum vitellus furum
Pondus, et in sicco lingua torrens pelatelo
Capti: defuncto iraui qui uulser in artus
Non fuit, equos oculos lacrimarum rapta refugit.*

*Ausum, a noble youth of Tyrrhene blood,
Who lures the standard, on a dipsas' track;
Backward the wretched serpent heaves his head,
And fell with rage, the unthought wrong repaid.
Scarcely did some little mark of hurt remain,
And scowls he found some little sense of pain.
Nec could he yet the danger doubt, nor fear
That death with all his terrors threatened there.
When lo! unseen, the secret serpent sneaks,
And every nobler part at once invades;
Swift flames consume the marrow and the brain,
And the scorched entrails rage with burning pain:
Uprobs his heart the thirly poison prey,
And drains the sacred juices of life away.
No bloody floods of molten brass his tongue,
Nor slaving to the parched roof his tongue;
No trickling drops distil, no drowsy sweat,
To ease his weary limbs, and cool the raging heat.*

Rome.

The effects of the bite of the *praester* are not less terrible.

*Nasidium Morat cultorum torridus agri
Percussit praester: illi robur ignem ora
Succedit, insidique cutem, perennis Igura,
Mittunt cuncta laniare into jam corpore major:
Humanturque agros, medium super coevis membris
Efflatur sanies, late tollens veneno.*

*A bite of different kind Nachash found,
A burning praester gave the deadly wound;
And straight, a sudden flame began to spread,
And pain his limbs with a glowing red.*

With swift expansion swells the bloated skin,
Nought but an undisciplined nose is seen;
While the fair human form lies lost within.
The puffing poison spreads, and heaves around,
Till all the man is in the monster drowned.

Rome.

Bochart supposes that the *hydrus* or *chercydrus* is meant: a serpent that lives in marshy places, the bite of which produces the most terrible inflammations, burning heat, fetid vomiting, and a putrid solution of the whole body. See his works, vol. iii. col. 421. It is more likely to have been a serpent of the *praester* or *dipsas* kind; as the *wilderness* through which the Israelites passed did neither afford rivers nor marshes, though Bochart endeavours to prove that there might have been marshes in that part; but his arguments have very little weight. Nor is there need of a *water serpent* as long as the *praester* and *dipsas*, which abound in the deserts of *Lybia*, might have abounded in the deserts of *Arabia* also. But very probably the *serpents* themselves were immediately sent by God, for the chastisement of this rebellious people. The cure was certainly preternatural; this no person doubts; and why might not the agent be so, that inflicted the disease?

Verse 8. *Make thee a fiery serpent* Literally make thee a *seraph*.

And set it upon a pole: עַל בִּלְנֵס *al nes*, upon a standard or ensign.

Verse 9. *And Moses made a serpent of brass* מִן נָחָשׁ נָחֹשֶׁת *nachash nachoשת*. Hence we find that the word *brass* or *copper* comes from the same root with *nachash*, which here signifies a serpent, probably on account of the colour, as most serpents, especially those of the bright spotted kind, have a very glittering appearance, and those who have brown or yellow spots, appear something like *burnished brass*; but the true meaning of the root cannot be easily ascertained.

On the subject of the cure of the serpent-bitten Israelites, by looking at the brazen serpent, there is a good comment in the book of Wisdom, chap. xvi. ver. 4—12, in which are these remarkable words:—"They were admonished, having a sign of salvation (i. e. the brazen serpent) to put them in remembrance of the commandments of thy law. For he that turned himself towards it, was not saved by the thing that he saw, but by *THEE*, that art the Saviour of all," ver. 6, 7. To the circumstance of looking at the brazen serpent, in order to be healed, our Lord refers, John iii. 14, 15. *As Moses lifted up the brazen serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.* The brazen serpent was certainly no type of Jesus Christ—but from our Lord's words, we may learn, 1. That as the serpent was lifted up on the pole or ensign; so Jesus Christ was lifted up on the cross. 2. That as the Israelites were to look at the brazen serpent; so sinners must look to Christ for salvation. 3. That as God provided no other remedy than this looking, for the wounded Israelites, so he has provided no other way of salvation than faith in the blood of his Son. 4. That as he who looked at the brazen serpent was cured and did live; so he that believeth on the Lord Jesus Christ shall not perish, but have eternal life. 5. That as neither the serpent, nor looking at it, but the invisible power of God, healed the people; so neither the cross of Christ, nor his merely being crucified; but the pardon he has bought by his blood, communicated by the powerful energy of his Spirit, saves the souls of men. May not all these things be plainly seen in the circumstances of this transaction, without making the serpent a type of Jesus Christ, (the most exceptionable that could possibly be chosen) and running the parallel, as some have done, through ten or a dozen particulars!

Verse 12. *They pitched in the valley of Zared.* בְּנֵחַל זָרַד *nachal zared*. This should be translated the brook

12 *From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for * Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, * What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, ^h and ⁱ lieth upon the border of Moab.

16 And from thence they went * to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, * Spring up, O well: * sing ye unto it.

18 The princes digged the well, the nobles of the people digged it by the direction of * the law-giver, with their staves. And from the wilderness they went to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth, in the valley, that is in the * country of Moab, to the top of * Pisgah, which looked toward * Jeshimon.

21 ¶ And * Israel sent messengers unto Sihon, king of the Amorites, saying,

22 * Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 * And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: * and he came to Jahaz, and fought against Israel.

24 And * Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the * villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverb say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is * a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed * Ar of Moab, and the lords of the high places of Arnon.

29 Wo to thee, Moab! thou art undone, O people of * Chemosh: he hath given his sons that

¹ Deut. 2. 13.—² Ch. 22. 36. Judg. 11. 18.—³ Or, *Vahab in Suphah*.—⁴ Deut. 2. 14. 25.—⁵ Heb. *Yashar*.—⁶ Judg. 9. 51.—⁷ Exod. 15. 1. Ps. 105. 2. & 108. 12. ⁸ Heb. *Ascend*.—⁹ Or, *the answer*.—¹⁰ Exod. 15. 22.—¹¹ Heb. *field*.—¹² Or, *the hill*.—¹³ Ch. 22. 28.—¹⁴ Or, *the answer*.

¹ Deut. 2. 26. 27. Judg. 11. 13.—² Ch. 20. 17.—³ Deut. 28. 7.—⁴ Deut. 2. 32. Judg. 11. 30.—⁵ Deut. 2. 35. & 37. 7. Josh. 12. 1. 2. & 24. 8. Neh. 9. 23. Ps. 135. 11. & 138. 19. Amos 6. 2.—⁶ Heb. *daughter*.—⁷ Jer. 48. 45. 46.—⁸ Deut. 2. 9. 15. Exod. 15. 1.—⁹ Judg. 11. 24. 1 Kings 11. 7. 33. 2 Kings 23. 13. Jer. 48. 7. 13.

Zared, as it is Deut. ii. 13, 14. This stream has its origin in the mountains eastward of Moab, and runs from east to west, and discharges itself into the Dead sea.

Verse 13. Arnon] Another river which takes its rise in the mountains of Moab; and after having separated the ancient territories of the Moabites and Ammonites, it falls into the Dead sea, near the mouth of Jordan.

Verse 14. The book of the wars of the Lord] There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me, bears the greatest appearance of being the true one. "This book seems to have been some book of remembrances and directions, written by Moses for Joshua's private instruction, for the management of the wars after him.—See Exod. xvii. 14—16. It may be that this was the same book which is called the book of Jasher, i. e. the book of the upright, or a directory for Joshua from Moses, what to do, and what to expect in his wars: and in this book it seems as if Moses directed the setting up of archery, see 2 Sam. i. 18. and warrants Joshua to command the sun, and expect its obedience." Josh. xiii. 10.

What he did in the Red sea, and in the brooks of Arnon] This clause is impenetrably obscure. All the versions, all the translators, and all the commentators, have been puzzled with it. Scarcely any two agree. The original is *et vahab desuphah*, which our translators render, *what he did in the Red sea*, following here the Chaldee Targum; but not satisfied with this version, they have put the most difficult words in English letters, in the margin, *vahab in suphah*. Calmet's conjecture here is ingenious, and is adopted by Houbigant: instead of *et vahab*, he reads *et zared*. Now a *zain*, may be easily mistaken for a *tau*, and vice versa, and a *he* for a *resh*, if the left limb happened to be a little obliterated, which frequently occurs not only in MSS. but in printed books: the *z* *beth* also might be mistaken for a *daleth* if the ruled line, on which it stood, happened in that place to be a little thicker or blacker than usual. Thus then *et vahab*, might be easily formed out of *et zared*, mentioned ver. 12. the whole might then be read, *They encamped at the brook Zared, and they came to Suphah, and thence to the brook Arnon*. Take the passage as we may, it is evidently defective. As I judge the whole clause to have been a common proverb in those days, and *Vahab* to be a proper name, I therefore propose the following translation, which I believe to be the best: *From Vahab unto Suphah and unto the streams of Arnon*. If we allow it to have been a proverbial expression, used to point out extensive distance, then it was similar to that well-known phrase, *From Dan even unto Beersheba*.

Verse 17. Spring up, O well, &c.] This is one of the most ancient war-songs in the world—but is not easily understood, which is commonly the case with all very ancient

compositions, especially the poetic.—See the remarks Exod. xv. 1, &c.

Verse 18. The princes digged the well—with their staves] This is not easily understood. Who can suppose that the princes dug this well with their staves? and is there any other idea conveyed by our translation? The word *chaphar*, which is translated *they digged*, should be rendered, *they searched out*, which is a frequent meaning of the root: and *be mishanotam*, which we render, *with their staves*, should be translated, *on their borders, or confines*, from the root *shadn*, to lie along. With these corrections the whole song may be read thus:

"Spring up, O well! Answer ye to it. i. e. Repeat the other part of the song.
The well, the princes searched it out. This is the answer.
The nobles of the people have digged it.
By a decree, upon their own borders." This was the chorus.

This is the whole of the quotation from what is called the book of the wars of the Lord.—But see Dr. Kennicott's remarks at the end of the chapter.

Verse 26. For Heshbon was the city of Sihon, &c.] It appears, therefore, that the territory now taken from Sihon by the Israelites, was taken from a former king of Moab; in commemoration of which an expedition or war-song was made, several verses of which, in their ancient poetic form, are here quoted by Moses.

Verse 27. They that speak in proverbs] *hemesholim ha-meshelim*, from *heshel*, to rule, to exercise authority; hence, a weighty proverbial saying, because admitted as an axiom, for the government of life. The *mesholim* of the ancient Asiatics were the same, in all probability, as the *Poeta*, among the Greeks and Latins; and the *shaara*, among the Arabs, who were esteemed as divine persons, and who had their name from *shaara*, he knew, understood, whose poems celebrated past transactions, and especially those which concerned the military history of their nation. These poets were also termed *sahabi deewan*, companions or lords of the council of state, because their weighty sayings and universal knowledge were held in the highest repute. Similar to these were the bards among the ancient Druids, and the Sennachie among the ancient Celtic inhabitants of these nations.

The ode from the 27th to the 30th verse is composed of three parts. The first takes in verses 27 and 28. The second, verse 29. and the third, ver. 30.

The first records, with bitter irony, the late insults of Sihon and his subjects over the conquered Moabites.

The second expresses the compassion of the Israelites over the desolations of Moab, with a bitter sarcasm against their god Chemosh, who had abandoned his votaries in their distress, or was not able to rescue them out of the hands of their enemies.

The third sets forth the revenge taken by Israel upon

escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them: Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Amorites. 32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And they turned, and went up by the

e Jer. 43. 13, 22.—d Isai. 15. 2.—e Ch. 22. 1. Jer. 43. 32.—f Deut. 2. 1. & 26. 7.

the whole country of Sihon, from Heshbon to Dibon, and from Nophah even to Medeba.—See Isai. xv. 1, 2.

The whole poem, divided into its proper hemistichs, as it stands in Kennicott's Hebrew Bible, is as follows:

- I. Part.
Verse 27. Come ye to Heshbon, let it be rebuilt:
The city of Sihon, let it be established.
Verse 28. Fur from Heshbon the fire went out,
And a flame from the city of Sihon:
It hath consumed the city of Moab,
Which the lords of the heights of Ammon.
- II. Part.
Verse 29. Alas for them, O Moab!
Thou hast perished, O people of Chemosh!
Heshbon given up his fugitive sons,
And his daughters into captivity,
To the king of the Amorites, Sihon.
- III. Part.
Verse 30. But on them have we lifted destruction,
From Heshbon even to Dibon:
We have destroyed even to Nophah,
The fire did reach to Medeba.

See Kennicott's Remarks.

Verse 35. *So they smote him (Og) and all his sons* There is a curious note of Dr. Lightfoot here, of which I should think it wrong to deprive the reader.

"Sihon and Og conquered, A. M. 2553. Of the life of Moses 120, from the Exodus 40. It is now six and twenty generations from the creation; or from Adam to Moses; and accordingly doth Psalm cxxxvi. rehearse the durability of God's mercy six and twenty times over, beginning the story with the creation: and ending it in the conquest of Sihon and Og. The numerals of the name *mm Jehovah*, amount to the sum of six and twenty."

On some difficulties in this chapter, Dr. Kennicott makes the following observations:

"This one chapter has several very considerable difficulties, and some verses as now translated, are remarkably unintelligible. A true state of this chapter is not, however, to be despaired of; and it has in it some circumstances which merit more than common attention. It contains the history of the last part of the travels of the Israelites in their way to the promised land: beginning with them at *mount Hor*, the thirty-fourth encampment, and concluding with them, as in their forty-second and last encampment, near *Jordan*, in the country which they had acquired by conquest over Sihon, king of the Amorites.

"It begins with saying—that *king Arad the Canaanite, who dwelt in the South*, (in the land of Canaan, Numb. xxxiii. 40.) attacked Israel, and was defeated, and that *Israel destroyed their cities*, and that, after destroying these *Canaanite cities*, and consequently after being in a part of Canaan, a part of the very country they were going to, on the west of the *Dead sea*, they returned toward the *Red sea*, and near the eastern tongue or gulf of the *Red sea*, on the south of *Edom*, marched round *Edom* to the east of the *Dead sea*, in order to enter Canaan from the east side of *Jordan*!

"This surprising representation of so vast and dangerous a march, quite unnecessarily performed, is owing to two circumstances. The first is, (xxi. 1.) the Canaanites heard that Israel was coming by the way of the spies—meaning, by the way the spies went from *Kadesh-barnea* into Canaan. But this being impossible, because Israel had now marched from *Meribah-Kadesh* to *mount Hor*, beyond *Ezion-geber*, and were turning round *Edom* to the southeast; it is happy that the word rendered *spies*, in our version, is in the Greek a proper name (*Atharim*) which removes that difficulty. And the other difficulty, (verses 2, 3.) is removed by the Greek version likewise; according to which the vow made, with the fact subsequent, does not signify *destroying* the Canaanite cities, but *devoting them to destruction* at some future time.—See *Wall's Crit. Notes*.

"It proceeds with saying—that after defeating the Canaanites at *mount Hor*, they journeyed from *mount Hor* by the way of the *Red sea* (in the road from *Ammon*, *Midian*, &c. to the eastern gulf of the *Red sea*) to compass the land of *Edom*—that on their murmuring for want both of bread and of water, they were punished by

way of *Dahan*: and *Og* the king of *Bashan* went out against them, he, and all his people, to the battle at *Edrei*.

31 And the Lord said unto Moses, ^b Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 ^a So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

g Josh. 12. 12.—h Deut. 3. 2.—i Ver. 24. Psa. 135. 10, 11. & 136. 20.—k Deut. 2. 3, 4, &c.

fiery serpents—after which they marched to *Oboth*, and thence to *Ije-abarim*, in the wilderness east of *Moab*. The encampments of the Israelites amounting to forty-two, are recorded all together, in historical succession, in chap. xxxiii. where *Ije-abarim* is the 38th—*Dibongad*, 39—*Almon-Diblathaim*, 40—*mountains of Abarim*, 41—and the plains of *Moab* by *Jordan*, 42. This regular detail in chap. xxxiii. has occasioned great perplexity, as to chap. xxi. where, after the stations at *Oboth* and *Ije-abarim*, in verses 10 and 11, we have, in verses 19 and 20, the words *Mattanah*, *Nahaliel*, and *Bamoth*; which are usually considered as the proper names of three places, but widely different from the three proper names after *Ije-abarim*, in the catalogue at chap. xxxiii.

"But there is, in reality, no inconsistency here. In the plain and historical catalogue (chap. xxxiii.) the words are strictly the proper names of the three places; but here the words *Mattanah*, *Nahaliel*, and *Bamoth*, follow some lines of poetry, and seem to form a continuation of the song. They evidently express figurative and poetical ideas. The verbs *journeyed from*, and *pitched in*, are not found here, though necessary to prose narration; see verses 10 and 11 here, and chap. xxxiii. Lastly, verse the 20th, (in this 21st chapter) usually supposed to express the last encampment, does not. *Pisgah* signifies a hill; and the Israelites could not encamp on the top of any single hill, such as this is described. Balak took Balaam to the top of *Peor*, which looketh toward *Jeshimon*, (xxiii. 28.) which *Peor* undoubtedly was in *Moab*. He took him to another hill in *Moab*; when he took him (xxiii. 14.) to the top of *Pisgah*, in the field of *Zophim*. And if the *Pisgah*, or hill, in xxi. 20, was in the country of *Balak*, it could not point out the last encampment, which was not in *Balak's* country, but north of *Arnon*.

"The word *Mattanah* probably alludes to a place distinguished by some gift or blessing from God. *Fagius* says—*Nomen loci, ab euentu aquarum quas Dominus ibi dedit, sic appellati*, nam nam significat donum—"The name of the place was so called, from the circumstance of the waters which the Lord gave there: for *Mattanah*, signifies a gift." *Nahaliel*, is *torrentes Dei*: i. e. great streams, particularly seasonable or salutary. And *Bamoth*, (ver. 28.) may point out any high places, of signal benefit, in the country of *Moab*: or it may answer to the last station but one, which was the mountains of *Abarim*. If, therefore, these words were meant to express poetically some eminent blessing, what blessing was so likely to be then celebrated as copious streams of water? And after they had wandered near forty years through many a barren desert, and after (compare Deut. viii. 15.) having passed through that great and terrible wilderness, wherein were fiery serpents and drought, where there was no water: it is no wonder they should shout for joy at finding water in plenty, and finding it almost on the banks of *Arnon*, the last river they were to pass in the way to their last station east of *Jordan*. No wonder they should sing, in poetic rapture—that after the wilderness was (*Mattanah*) the gift of God; meaning the great well in *Moab*, dug by public authority—and no wonder, that, after such a gift, there were (*Nahaliel*) blessed streams, by which they passed, till they came to (*Bamoth*) the high places, from which, perhaps, these streams descended. And the thanksgiving ends, where the blessing was no longer wanted, on their coming down into the valley, along the banks of *Arnon*, which was then the north boundary of *Moab*.

"The Israelites had spent no less than thirty-eight years in coming from *Kadesh-barnea* to their encampment north of *Zared*. Here, at this fortieth station, they were commanded to pass through *Moab*, by *Ar*, the chief city; but were not to stop till they came to the valley on the south of *Arnon*. At this last station but one, they probably continued no longer than was necessary for sending messengers to *Sihon*, king of the Amorites, at *Heshbon*, and receiving his answer. They then crossed the *Arnon*: and

CHAPTER XXII.

The Israelites pitch in the plains of Moab, 1. Balak, king of Moab, is greatly terrified, 2-4. And sends to Balaam, a Gileadite, to come and curse them, 5, 6. The elders of Moab take a reward, and carry it to Balaam, 7. He inquires of the Lord, and is positively ordered not to go with them, 8-12. He communicates this to the elders of Moab, 13. They return to Balak with this information, 14. He sends some of his princes to Balaam with promises of great honour, 15-17. He consults God, and is permitted to go on certain conditions, 18-20. Balaam sets off—he is opposed by an angel of the Lord, and the Lord miraculously opens the mouth of his ass to reproach him, 21-30. Balaam sees the angel, and is reproved by him, 31-33. He humbles himself, and offers to go back, 34, but is ordered to proceed on the same conditions as before, 35. The king of Moab goes out to meet him, 36. His address to him, 37. Balaam's first answer, 38. Balak sacrifices, and takes Balaam to the high places of Baal, that he may see the whole of the Israelish camp, 39-41.

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan, by Jericho.

2 And Balak, the son of Zippor, saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

[Ch. 22. 48.—m. Judg. 11. 35.—Exod. 15. 15.—Ch. 21. 8. Josh. 12. 21.—p. Deut. 22. 4. Josh. 12. 22. & 23. 9. Neh. 12. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 1. Rev. 2. 14.]

having vanquished *Sihon* and *Og*, took possession of the *forty-second*, and last encampment.

"This one chapter has three pieces of poetry, either fragments or complete: and poetry, seldom found in an historical narrative, may be here accounted for—from the exuberance of joy which must have affected these wearied travellers, when arriving thus happily near their journey's end. What occurs first, is in verse 14; and has often been called the fragment of an old Amorite song. But it may have been *Amorite* or *Moabite*, or *either* or *neither*, for the subject matter of it, as it is generally understood, if indeed it can be said to be understood at all. The words *אֵלֶּיךָ הָיָה נַחֲמֵנוּ מִן הַיָּד הַזֹּאת*, usually supposed to contain this fragment, do not signify, as in our English version—*What he did in the Red sea, and in the brooks of Arnon*. Without enumerating the many interpretations given by others, I shall offer a new one, which seems to make good sense, and a sense very pertinent.

"Observe first, that there must have been a place called *Suph*, near the conflux of the *Arnon* and *Jordan*: because Moses whilst in that last station, begins *Deuteronomy* with saying—he was on this side, (i. e. east) of *Jordan*, over against *Suph*. By this word is not here meant the *Red sea*; partly, because that has every where else the word for sea before it, and partly, because of the great distance of the *Red sea* now from *Moses*. The single word, therefore, signifies here some place, in itself obscure, because nowhere mentioned but in these two passages. And yet we cannot wonder that *Moses* should mention it twice, as the word *Suph*, introduced in speaking of the two last encampments, recalled to mind the *Sea of Suph*, so glorious to *Israel*, near the beginning of their march towards *Canaan*.

"*Moses* had now led *Israel* from the *Red sea* to the river *Arnon*, through many dreadful dangers, partly from hostile nations, partly from themselves; such dangers as no other people ever experienced, and such as no people could have surmounted, without the signal favour of the *Almighty*. And here, just before the battles with *Sihon* and *Og*, he reminds them of *Pharaoh*, &c. and he asserts, that in the history of the wars it shall be recorded, that *JEHOVAH*, who had triumphantly brought *Israel* through the sea of *Suph*, near *Egypt* at first, had now conducted him to *Suph*, near *Arnon*; that

*Jehovah went with him to Suph,
And he came to the streams of Arnon.*

"This version removes the difficulties urged by *Hobbes*, page 266. fol. 1750; by *Spinaza*, page 103. 4to. 1670; and retailed in a deistical pamphlet called *The Double of the Infidels*, page 4. 8vo. 1781.

"The general meaning of the next piece of poetry seems to be this: that at some distance from the city of *Ar*, by which the Israelites were to pass (*Deut. ii. 18*.) they came to a WELL, of uncommon size and magnificence, which seems to have been sought out, built up, and adorned, for the public, by the rulers of *Moab*. And it is no wonder, that on their arrival, at such a well, they should look upon it as a blessing from heaven, and speak of it as a new miracle in their favour."

17. Then Israel sang this song.
Singing up, O well! Sing ye thereto!
18. The well! princes searched it out;
The nobles of the people have digged it;
By their decree, by their act of government.
So, after the wilderness, was *Mittanah*!
19. And after *Mittanah* were *Naboth*!
And after *Naboth* were *Bamoth*!
20. And after *Bamoth* was the valley;
Where, in the country of *Moab*,
Approach the top of *Piggah*,
Which is over against *Jashimon*."

4 And *Moab* said unto the elders of *Midian*, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And *Balak*, the son of *Zippor*, was king of the *Moabites* at that time.

5 He sent messengers therefore unto *Balaam*, the son of *Beor*, to *Pethor*, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from *Egypt*; behold, they cover the face of the earth, and they abide over against me:

6 Come now, therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou bledest is blessed, and he whom thou cursest is cursed.

[q See Ch. 22. 7. Deut. 23. 4.—r *Hebr. egiptu*—s Ch. 22. 7.]

See Dr. KENNICOTT's Remarks upon Select Passages in the Old Testament.

NOTES ON CHAPTER XXII.

Verse 1. *They pitched in the plains of Moab*] They had taken no part of the country that at present appertained to the *Moabites*—they had taken only that part which had formerly belonged to this people, but had been taken from them by *Sihon*, king of the *Amorites*.

On this side Jordan] On the east side. By Jericho—That is, over against it.

Verse 5. *To Pethor, which is by the river of the land of the children of his people*] Dr. Kennicott justly remarks, that "the description now given of *Balaam's* residence, instead of being particular, agrees with any place, in any country, where there is a river—for he lived by *Pethor*, which is by the river of the land of the children of his people. But was *Pethor* then, near the Nile in *Egypt*? Or in *Canaan*, near *Jordan*? Or in *Mesopotamia*, near the *Euphrates*, and belonging to the *Assyrians*? This last was in fact the case: and therefore it is well that twelve Hebrew MSS. (with two of *De Rossi's*) confirm the *Samaritan* text here, in reading, instead of *בְּיַד הַיָּם*, his people, *בְּיַד הַנָּהָר*, with the *Syriac* and *Vulgate* Versions." *Hosbigan* properly contends for this reading; and necessity urges the propriety of adopting it. It should therefore stand thus: *by the river of the land of the children of Ammon*; and thus it agrees with *Deut. xxiii. 4*.

Verse 6. *Come now, therefore, I pray thee, curse me this people*] *Balaam*, once a prophet of the true God, appears to have been one of the *Moabites*, see chap. xxi. 27. who had added to his poetic gift, that of *alchemy* or *divination*. It was supposed that prophets and sorcerers had a power to curse persons and places, so as to confound all their designs, frustrate their counsels, enervate their strength, and fill them with fear, terror, and dismay. See *Gen. ix. 25*. *Psalm. cix. 6*, 20. *Josh. vi. 26*. *Jer. xvii. 6*, 6.

Macrobios has a whole chapter, *De carminibus, que eorum solentem dii tutelares, et aut urbes, aut exercitus devoveri*. "Of the incantations which were used to induce the tutelary gods to forsake the cities, &c. over which they presided, and to devote cities and whole armies to destruction." See *Saturnal. lib. iii. cap. ix*. He gives us two of the ancient forms, used in reference to the destruction of *Carthage*; the first to call over the protecting deities, was pronounced by the dictator or general, and none other, when they began the siege. It is as follows, *literatim et punctatim*:

Si. Deus. ei. Dea. est. cui. populus. civitas. que. Carthaginiensis. est. in. tutela. te. que. maxima. illa. qui. urbis. hujus. populi. que. tutelam. recipiatis. precor. veneror. que. veniam. que. a. vobis. peto. ut. vos. populum. civitatem. que. Carthaginiensem. deseratis. loca. templa. sacra. urbem. que. eorum. relinquatis. Aboque. his. abeatis. ei. que. populo. civitati. que. metum. formidinem. oblationem. injiciatis. proditi. que. Romam. ad. meos. que. veniatis. nostra. que. vobis. loca. templa. sacra. urbe. accipitor. prebator. que. ut. mihi. que. populo. que. Romano. militibus. que. meis. prepositis. vobis. ut. eorumus. intelligamus. que. Si. ala. feceritis. vobis. vobis. templa. ludos. que. facturum.

"Whether it be god or goddess, under whose protection the people and city of *Carthage* are placed: and thee, especially, who hast undertaken to defend this city and people, I pray, beseech, and earnestly entreat that you would forsake the people and city of *Carthage*, and leave their places, temples, sacred things, and city, and depart

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, "Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abide with Balaam."

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13 And Balaam rose up in the morning and

said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."

19 Now therefore, I pray you tarry ye also

1 Sam. 2. 7, 8.—a Ver. 18.—v Gen. 20. 3. Ver. 20.—w Heb. I shall prevail in fighting against him.

x Ch. 23. 20. Rom. 11. 28.—y Heb. Be not thou led from, &c.—a Ver. 6.—b Ch. 24. 13.—b 1 Kings 22. 14. 2 Chron. 18. 13.—c Ver. 8.

from them; and that you would inspire this people and city with fear, terror, and forgetfulness: and that coming out from them, you would pass over to Rome, to me, and to mine; and that our places, temples, sacred things, and city, may be more agreeable and more acceptable to you: and that you would preside over me, the Roman people, and my soldiers; that we may know and perceive it. If ye will do this, I promise to consecrate to your honour both temple and games."

The second, to devote the city to destruction, which it was supposed the tutelary gods had abandoned, is the following:

Dis. Pater. Vojovis. Manes. sive. vos. quo. alio. nomine. fas. est. nominare. ut. omnes. illam. urbem. Carthaginem. exortum. que. quem. ego. me. sentio. dicere. fugd. formidine. terrore. que. complectis. qui. que. adversum. legiones. exercitum. que. nostrum. arma. tela. que. ferent. Uti. vos. cum. exercitum. eos. hostes. eos. que. homines. urbes. agros. que. eorum. et. qui. in. his. locis. regionibus. que. agris. urbibus. re. habitant. abducalis. lumina. supero. prietis. exercitum. que. hostium. urbes. agros. que. eorum. quos. me. sentio. dicere. uti. vos. eas. urbes. agros. que. capita. etates. que. eorum. devotas. consecratas. que. habeatis. illis. legibus. quibus. quando. que. sunt. maximè. hostes. devoti. eos. que. ego. vicarios. pro. me. fide. magistratu. que. meo. pro. populo. Romano. exercitibus. legionibus. que. nostris. do. devoto. ut. me. meam. que. fidem. imperium. que. legiones. exercitum. que. nostrum. qui. in. his. rebus. gerundis. sunt. bene. salvo. viris. esse. Si. hæc. eli. facitis. ut. ego. aciam. sentiam. intelligam. que. tunc. quis. quis. hoc. votum. facit. ubi. ubi. facit. rectè. factum. celo. ovis. atri. tribus. Telus. mater. ita. que. Jupiter. obtestor.

"Dis, Pater, Vojovis, Manes, or by whatsoever name you wish to be invoked, I pray you to fill this city of Carthage with fear and terror, and to put that army to flight which I mention, and which bears arms or darts against our legions and armies. And that ye may take away this army, those enemies, those men, their cities, and their country, and all who dwell in those places, regions, countries, or cities, and deprive them of the light above. And let all their armies, cities, country, chiefs, and people, be held by you consecrated and devoted, according to those laws by which, and at what time, enemies can be most effectually devoted. I also give, and devote them as vicarious sacrifices for myself and my magistracy; for the Roman people, and for all our armies and legions: and for the whole empire, and that all the armies and legions which are employed in these countries, may be preserved in safety. If, therefore, ye will do these things, as I know, conceive, and intend, then he who makes this vow, whosoever and whosoever he shall make it, I engage shall sacrifice three black sheep to thee, O mother earth, and to thee, O Jupiter."—"When the execrator mentions the earth, he stoops down and places both his hands on it: and when he names Jupiter, he lifts up both his hands to heaven: and when he mentions his vows, he places his hands upon his breast." Among the ancient records, Macrobius says, he found many cities and people devoted in this way. The Romans held, that no city could be taken till its tutelary god had forsaken it, or if it could be taken, it would be unlawful, as it would be sacrilegious to have the gods in captivity. They, therefore,

endeavoured to persuade the gods of their enemies to come over to their party. Virgil intimates, that Troy was destroyed only because the tutelary gods had forsaken it.

Excipere omnes Aethiæ, atque raptis Dis, quibus imperium hoc obtulerunt.

En. 1. li. v. 361.

"All the gods, by whose assistance the empire had hitherto been preserved, forsook their altars and their temples." And it was on this account that the Greeks employed all their artifice to steal away the Palladium, on which they believed the safety of Troy depended.

Tacitus observes, that when Suetonius Paulinus had prepared his army to cross over into Mona (Anglesea) where the Britons and Druids made their last stand: the priestesses, with dishevelled hair, white vestments, and torches in their hands, ran about like furies, devoting their enemies to destruction; and he farther adds, that the sight, the attitude, and horrible imprecations of these priestesses, had such effect on the Roman soldiers, that for a while they stood still, and suffered themselves to be pierced with the darts of the Britons, without making any resistance. Tacit. Ann. l. xiv. c. 29.

The Jews also had a most horrible form of execration, as may be seen in Buxtorf's Talmudical Lexicon, under the word *קללה*. These observations and authorities, drawn out in so much detail, are necessary to cast light on the strange and curious history related in this and the two following chapters.

Verse 7. *The rewards of divination*] Who ever went to consult a prophet, took with him a present—as it was on such gratuitous offerings the prophets lived—but here, more than a mere present is intended; perhaps every thing necessary to provide materials for the incantation. The drugs, &c. used on such occasions, were often very expensive. It appears that Balaam was very covetous, and that he loved this wages of unrighteousness, and probably lived by it; see 2 Pet. ii. 15.

Verse 8. *I will bring you word again, as the Lord shall speak*] So it appears, he knew the true God, and had been in the habit of consulting him, and receiving oracles from his mouth.

Verse 12. *Thou shalt not go with them; thou shalt not curse the people*] i. e. Thou shalt not go with them to curse the people—With them he might go, as we find he afterward did, by God's own command; but not to curse the people; this was wholly forbidden. Probably the command, *Thou shalt not go*, refers here to that time, viz. the first invitation: and in this sense it was most punctually obeyed by Balaam; see ver. 13.

Verse 14. *Balaam refuseth to come with us*] "Observe," says Mr. Ainsworth, "Satan's practice against God's word, seeking to lessen the same, and that from hand to hand, till he bring it to nought. Balaam told the princes less than God told him, and they relate to Balak less than Balaam told them: so that when the answer came to the king of Moab, it was not the word of God, but the word of man: it was simply, Balaam refuseth to come, without ever intimating that God had forbidden him." But in this Balaam is not to blame, he told the messengers in the most positive manner, *Jehovah refuseth to give me leave to go with you*, ver. 13. and more explicit he could not be.

Verse 18. *I cannot go beyond the word of the Lord my God*] Balaam knew God too well to suppose he could

here this night, that I may know what the Lord will say unto me more.

20 ^a And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but * yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 [†] And God's anger was kindled because he went: [†] and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And [†] the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the Lord stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the Lord went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the Lord [†] opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, [†] for now would I kill thee.

30 [†] And the ass said unto Balaam, *Am* not I thine ass, [†] upon which thou hast ridden [†] ever

since *I was* thine unto this day? *was* I ever wont to do so unto thee? And he said, Nay.

31 Then the Lord [†] opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he [†] bowed down his head, and [†] fell flat on his face.

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to [†] withstand thee, because *thy way is* [†] perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the Lord, [†] I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [†] displease thee, I will get me back again.

35 And the angel of the Lord said unto Balaam, Go with the men: [†] but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 [†] And when Balak heard that Balaam was come, [†] he went out to meet him unto a city of Moab, [†] which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed [†] to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? [†] the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [†] Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [†] high places of Baal, that thence he might see the utmost *part* of the people.

^d Ver. 2.—^e Ver. 35. Ch. 22. 12, 28. & 24. 13.—^f Exod. 4. 21.—^g See 2 Kings 6. 17. Dan. 10. 7. Acts 22. 8. 2 Pet. 2. 18. Jude 11.—^h 2 Pet. 2. 18.—ⁱ Prov. 12. 10.—^j 2 Pet. 2. 15.—^k Heb. who hast ridden upon me.—^l Or, ever since thou wast, &c.—^m See Gen. 21. 12. 2 Kings 6. 17. Luke 24. 16, 31.—ⁿ Exod. 24. 6.—^p Or, bowed himself.

^q Heb. to be an adversary unto thee.—^r 2 Pet. 2. 14, 15.—^s 1 Sam. 15. 24, 28 & 29. 2 Sam. 12. 13. Job 24. 21, 22.—^t Heb. he sold in thine eyes.—^u Ver. 28.—^v Gen. 14. 17.—^w Ch. 21. 13.—^x Ver. 17. Ch. 24. 11.—^y Ch. 24. 13 & 24. 15. Kings 24. 14. Chron. 12. 12.—^z A city of streets.—^a Ch. 25. 2, 14, 26. Deut. 12. 2.

reverse any of his purposes; and he respected him too much to attempt to do any thing without his permission. Though he was *covetous*, yet he dared not, even when strongly tempted both by *riches and honours*, to go contrary to the command of his God. Many make all the professions of Balaam, without justifying them by their conduct. "They pretend," says one, "they would not do any thing against the word of God for a house full of gold, and yet will do it for a handful!"

Verse 19. *What the Lord will say unto me more.*] He did not know but God might make a farther discovery of his will to him, and therefore he might very innocently seek farther information.

Verse 20. *If the men come—go with them.*] This is a confirmation of what was observed on the twelfth verse. Though we find that his going was marked with the divine displeasure, because he wished, for the sake of the *honours and rewards*, to fulfil, as far as possible, the will of the king of Moab. How many are restrained from sinning, merely through the *fear of God*!—they would gladly do the evil—but it is forbidden, on awful penalties,—they wish the thing were not prohibited, for they have a strong desire to do it.

Verse 23. *And the ass saw the angel.*] When God granted *visions*, those alone, who were particularly interested, saw them; while others in the same company saw nothing. Dan. x. 7. Acts ix. 7.

Verse 26. *And the angel—stood in a narrow place.*] In this carriage of the angel, says Mr. Ainsworth, the Lord shows us the proceedings of his judgments against sinners: *First*, He mildly *shakes his rod* at them, but lets them go untouched. *Secondly*, He comes *nearer*, and touches them with an easy correction, as it were wringing their foot against the wall. *Thirdly*, When all this is ineffectual, he brings them into such *straits*, that they can neither turn to the right hand, nor to the left, but must fall before his judgments, if they do not fully turn to him.

Verse 28. *The Lord opened the mouth of the ass.*] And

where is the wonder of all this? If the ass had opened her own mouth, and reproved the rash prophet, we might well be astonished! but when *God opens the mouth*, an ass can speak as well as a man. It is worthy of remark here, that Balaam testifies no surprise at this miracle, because he saw it was the *Lord's* doings. Of animate and inanimate things receiving, for a short time, the gift of speech, the heathen mythology furnishes many fictitious examples, with which I do not deem it proper to occupy the reader's time.

Verse 33. *Surely now also I had slain thee.*] How often are the meanest animals, and the most trivial occurrences, instruments of the preservation of our lives, and of the salvation of our souls! The messenger of justice would have killed Balaam, had not the mercy of God prevented the ass from proceeding.

Verse 34. *If it displease thee, I will get me back again.*] Here is a proof, that though he loved the *rewards of unrighteousness*, yet he still feared God; and he is now willing to drop the enterprise, if God be displeased with his proceeding. The piety of many called Christians, does not extend thus far—they see that the thing displeases God, and yet they proceed.—Reader, is this thy case?

Verse 35. *The word that God putteth in my mouth, that shall I speak.*] Here was a noble resolution—and he was certainly faithful to it: though he wished to please the king, and get wealth and honour, yet he would not displease God to realize even these bright prospects. Many who slander this poor semi-antinomian prophet, have not half his piety.

Verse 40. *And Balak offered oxen, &c.*] This was to gain the favour of his gods, and perhaps to propitiate Jehovah, that the end for which he had sent for Balaam might be accomplished.

Verse 41. *That he might see the utmost part of the people.*] As he thought Balaam must have them all in his eye, when he pronounced his curse, lest it might not extend to those who were not in sight. On this account, he took him up into the high places of Baal. See on chap. xxiii. 41.

CHAPTER XXIII.

Being arrived at the high places of Baal, (Ch. xxi. 41.) Balaam orders Balak to build seven altars, and prepare oxen and rams for sacrifice, 1, 2. Balaam inquires of the Lord, receives an answer, with which he returns to Balak, 3-10. Balak finding that this was a prediction of the prosperity of the Israelites, is greatly troubled, 11. Balaam excuses himself, 12. He brings him to another place, where he might see only a part of Israel, and repeats his sacrifices, 13, 14. Balaam again consults the Lord, 15-17. Returns with his answer, and again predicts the glory of Israel, 18-24. Balak is angry, 25, and Balaam again excuses himself. Balak proposes another trial, takes him to another place, and repeats the same sacrifices, 26-28.

An. Exod. ltr. 20.

AND Balaam said unto Balak, ^bBuild me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, ^cStand by thy burnt-offering, and I will go, peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to a high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, I defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy whom the Lord hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me

die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet the Lord yonder.

16 And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

b Ver. 28.—c Ver. 14, 30.—d Ver. 15.—e Ch. 24. 1.—f Or, he went solitary. g Ver. 16.—h Ver. 18. Ch. 22. 32. Deut. 16. 18. Jer. 1. 8.—i Ver. 15. Ch. 24. 3, 9. Job 37. 1 & 28. 1. Ps. 73. 2. Ezek. 17. 2. Mic. 2. 6.—j Ch. 22. 9, 11, 17.—k 1 Sam. 17. 10.—l Gen. 47. 12, 13.—m Deut. 33. 28.—n Exod. 33. 16. Ezra 3. 2. Eph. 2. 14.—o Gen. 12. 16 & 22. 17.—p Heb. my soul, or, my life.

f Ps. 118. 15.—g Ch. 22. 11, 17, & 24. 10.—h Ch. 22. 28.—i Or, the hill.—j Ver. 1. 3. Ver. 4. Ch. 22. 32.—k 1 Sam. 15. 28. Mal. 2 & Rom. 11. 29. James 1. 17. Tit. 1. 2.—l Gen. 12. 2 & 22. 17. Num. 22. 12.—m Rom. 4. 7, & Exod. 32. 21. & 33. 45, 46 & 33. 14.—n Ps. 56. 15.

NOTES ON CHAPTER XXIII.

Verse 1. *Build me here seven altars, &c.* The oxen and the rams were such as the Mosaic law had ordered to be offered to God in sacrifice—the building of seven altars was not commanded. Some think that these seven altars were built to the seven planets—this is most gratuitously said—of it there is no proof whatever—it is mere trifling, even with conjecture. As seven was a number of perfection, Balaam chose it on this occasion, because he intended to offer a grand sacrifice, and to offer a bullock and a ram upon each of the altars; the whole to be made a burnt-offering at the same time. And as he intended to offer seven bullocks and seven rams at the same time, it could not be conveniently done on one altar, therefore he ordered seven to be built; and we need go no farther to find out his reasons.

Verse 3. *Stand by thy burnt-offering*] We have already seen that blessing and cursing in this way were considered as religious rites, and therefore must be always preceded by sacrifice. See this exemplified in the case of Isaac before he blessed Jacob and Esau, Gen. xxvii. and the notes there. The venison that was brought to Isaac, of which he did eat, was properly the preparatory sacrifice.

Verse 7. *And he took up his parable*] *וַיִּקַּח מִשְׁחָלוֹ*, see on chap. xxi. 27. All these oracular speeches of Balaam are in *hemistich* metre in the original. They are highly dignified, and may be considered as immediate poetic productions of the Spirit of God; for it is expressly said, ver. 5. that God put the word in Balaam's mouth, and that the Spirit of God came upon him, xxiv. 2.

Verse 8. *How shall I curse whom God hath not cursed?*] It was granted on all hands, that no incantations, nor imprecations could avail, unless God concurred and ratified them. From God's communication to Balaam, he saw, that God was determined to bless and defend Israel; and therefore all endeavours to injure them must be in vain.

Verse 9. *From the top of the rocks I see him*] That is, from the high places of Baal, where he went, chap. xxii. 41. that he might the more advantageously see the whole camp of Israel.

The people shall dwell alone.] They shall ever be preserved as a distinct nation. This prophecy has been literally fulfilled, through a period of 3,300 years, to the present day! This is truly astonishing!

erally fulfilled, through a period of 3,300 years, to the present day! This is truly astonishing!

Verse 10. *Let me die the death of the righteous*] Probably Balaam had some presentiment that he should be taken off by a premature death; and therefore he lodges this petition against it. The death of the righteous in those times, implied being gathered to one's fathers in a good old age—having seen his children and children's children: and to this, probably, the latter part of this petition applies, *And let my last end be like his*, *וְיִהְיֶה אַחֲרָיִי כִּשְׁרֵי אֲבֹתָיִי* *acharaiti camotai. And let my posterity be like his*. It has been generally supposed, that Balaam is here praying for a happy death, such as true Christians die, who die in the Lord; and in this way his words are generally applied: but I am satisfied this is not their meaning. The prayer, however, understood in the common way, is a good one, and may be offered to God profitably. A righteous man, is one who is saved from his sins—who is justified and sanctified through the blood of the covenant; and who lives, not only an innocent, but also a holy and useful life. He who would die well should live well: for a bad death must be the issue of a bad life.

Verse 13. *Thou shalt see but the utmost part of them*] Balak thought that the sight of such an immense camp had intimidated Balaam; and this he might gather from what he said in the 10th verse, *Who can count the dust of Jacob*, &c. he thought therefore that he might get Balaam to curse them in detached parties: till the whole camp should be devoted to destruction by successive execrations.

Verse 17. *What hath the Lord spoken*] Balaam himself now understood, that Balaam was wholly under the influence of Jehovah; and would say nothing but what God commanded him; but not knowing Jehovah as Balaam did, he hoped that he might be induced to change his mind, and curse a people whom he had hitherto determined to bless.

Verse 19. *God is not a man, that he should lie*] This seems to be spoken to correct the foregoing supposition of Balak, that God could change his mind.

Verse 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*] This is a difficult passage; for if we take the words as spoken of the people Israel, as their iniquity and their perverseness were almost

22 ⁴ God brought them out of Egypt; he hath as it were ⁵ the strength of a unicorn.

23 Surely *there is* no enchantment ⁶ against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, ⁷ What hath God wrought!

24 Behold, the people shall rise up ⁸ as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, ⁹ All that the Lord speaketh, that I must do?

27 And Balak said unto Balaam, ¹⁰ Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh ¹¹ toward Jeshimon.

29 And Balaam said unto Balak, ¹² Build me here seven altars, and prepare me here seven bullocks and seven rams.

¹³ A Ch. 24. 8.—¹⁴ Deut. 33. 17. Job 39. 10. 11.—¹⁵ (Dr. in.—¹⁶ Gen. 31. 19. & 44. 1. h Gen. 48. 21.—¹⁷ Gen. 49. 27.—¹⁸ Ver. 12. Ch. 22. 33. 1 Kings 22. 14.—¹⁹ Ver. 13. m Ch. 31. 30.—²⁰ Ver. 1.—²¹ Ch. 23. 3, 15.—²² Heb. to the meeting of enchantments.

unparalleled, such words cannot be spoken of *them*, with strict truth. If we consider them as spoken of the patriarch Jacob and Israel, or of Jacob *after* he became Israel, they are most strictly true, as, *after that time*, a more unblemished and noble character, Abraham excepted, is not to be found in the page of history, whether sacred or profane; and for his sake, and for the sake of his father Isaac, and his grandfather Abraham, God is ever represented as favouring, blessing, and sparing a rebellious and undeserving people; see the concluding note, Gen. xlii. In this way, I think, this difficult text may be safely understood.

There is another way in which the words may be interpreted, which will give a good sense. ¹⁴ *Aven*, not only signifies *iniquity*, but most frequently *trouble*, *labour*, *distress*, and *affliction*, and these indeed are its *ideal* meanings—and *iniquity* is only an accommodated or metaphorical one, because of the *pain*, *distress*, &c. produced by sin.

¹⁵ *Amal*, translated here *persecution*, occurs often in the Scripture: but is never translated *persecution* except in this place. It signifies simply, *labour*, especially that which is of an *afflictive* or *oppressive* kind. The words, therefore, may be considered as implying, that God will not suffer the people either to be exterminated by the *sword*, or to be brought under the yoke of *slavery*. Either of these methods of interpretation gives a good sense; but our common version gives none. Dr. Kennicott contends for the reading of the Samaritan; instead of *לֹא יִחִיב* *he hath not seen*; the Samaritan has *וְאֵין לוֹ אִבִּי* *I do not see*—I do not discover any thing among them on which I could ground my curse. But the sense above given is to be preferred.

Verse 22. *The strength of a unicorn*] *רֵעֵם* *reem* and *רֵאִים* *raim*. It is generally allowed, that there is no such beast in nature as the *unicorn*; i. e. a creature of the horse kind, with one long rich curled horn in the forehead. The creature, painted from fancy, is represented as one of the supporters of the *royal arms* of Great Britain. It is difficult to say what kind of beast is intended by the original word. The Septuagint translate the word *μονοκέρως*, the *unicorn*, or *one-horned animal*; the Vulgate, sometimes *unicornus*; and in the text, *rhinoceros*, by which the *rhinoceros*, a creature which has its name from the *horn* on its *nose*, is supposed to be meant. That no single-horned animal can be intended by the *reem* of Moses, is sufficiently evident from this, that Moses, speaking of Joseph, says, "he has the *horns* of a *unicorn*," or *reem*; where the *horns* are spoken of in the *plural*, the *animal* in the *singular*. The creature referred to is either the *rhinoceros*, some varieties of which have *two horns* on the nose, or the wild *bull*, *urus*, or *buffalo*: though some think the beast intended is a species of *goat*; but the *rhinoceros* seems the most likely.

Verse 23. *There is no enchantment, &c.*] Because God has determined to save them, therefore no enchantment can prevail against them.

According to this time, &c.] I think this clause should be read thus: "As at this time, it shall be told to Jacob and to Israel, what God worketh;" i. e. this people shall always have *prophetic information* of what God is about to work. And, indeed, they are the only people under heaven who ever had this privilege. When God himself designed to

30 And Balak did as Balaam had said, and offered a bullock and a ram *every* altar.

CHAPTER XXIV.

Balaam finding that God was determined to bless Israel, seeks no longer for enchantments. 1. The Spirit of God coming upon him, he delivers a most important prophetic parable, 3-8. Balak's anger is kindled against him, and he commands him to depart to his own country. 10, 11. Balaam vindicates his conduct, 12, 13, and delivers a prophecy relative to the future destruction of Moab by the Israelites, 14-17, also of Edom, 18, 19, of the Amalekites, 20, and of the Kenites, 21, 22. Predicts also the destruction of Ahab and Ezer, by the naval power of Chittim, which should afterward be itself destroyed, 23, 24. Balaam and Balak separate, 25.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, ⁵ falling into a trance, but having his eyes open:

⁶ Ch. 2. 2, &c.—⁷ Ch. 11. 25. 1 Sam. 10. 10. & 10. 30, 32. 2 Chron. 15. 1.—⁸ Ch. 13. 1, 18.—⁹ Heb. who had his eyes shut, but now opened.—¹⁰ See 1 Sam. 10. 26. East. 1. 28. Dan. 8. 12. & 10. 15, 16. 2 Cor. 12. 2, 3, 4. Rev. 1. 10, 17.

punish them because of their sins, he always *forewarned* them by the prophets; and also took care to apprise them of all the plots of their enemies against them.

Verse 24. *Behold, the people shall rise up as a great lion*] *לֵאֵל* *laia*, the *great*, *mighty*, or *old lion*, the king of the forest, who is feared and respected by all the other beasts of the field. So small Israel be the subduer and possessor of the whole land of Canaan; and as a *young lion*, *אַרִי* *ari*, from *אָרָח* *arah*, to *tear off*, the *predatory lion*, or the lion in the act of seizing and tearing his prey. The nations against whom the Israelites are now going, shall be no more able to defend themselves against their attacks, than the feeblest beasts of the forest are against the attacks of the strong lion.

Verse 25. *Unto the top of Peor*] Probably the place where the famous Baal-peor had his chief temple. He appears to have been the Priapus of the Moabites, and to have been worshipped with the same obscene and abominable rites.

NOTES ON CHAPTER XXIV.

Verse 1. *He went not, as at other times, to seek for enchantments*] We have already had occasion to observe that the proper meaning of the word *נַחֲשִׁים* *nachashim*, is not easily ascertained; see chap. xxi. 9. and see on Gen. iii. 1. Here the plural *נַחֲשִׁים* *nachashim*, is rendered *enchantments*; but it probably means no more than the *knowledge of future events*. When Balaam saw that it pleased God to bless Israel, he therefore thought it unnecessary to apply for any farther *prophetic declarations* of God's will, as he had done before; for he could safely infer every good to this people, from the evident disposition of God toward them.

Verse 2. *The Spirit of God came upon him*] This divine affluus he had not expected on the present occasion: but God had not yet declared the whole of his will.

Verse 3. *He took up his parable*] His prophetic declaration couched in highly poetic terms, and in regular metre, as the preceding were.

The man whose eyes are open] I believe the original *שֶׁטוּם* *shetum*, should be translated *shut*, not *open*; for in the next verse, where the opening of his eyes is mentioned, a widely different word is used, *גָּלַח* *galah*, which signifies to *open*, or *reveal*. At first, the eyes of Balaam were *shut*, and so closely too, that he could not see the angel who withstood him, till God opened his eyes; nor could he see the gracious intentions of God towards Israel, till the eyes of his understanding were opened by the power of the Divine Spirit. This, therefore, he mentions, we may suppose, with humility and gratitude: and to the credit of the prophecy which he is now about to deliver, that the Moabites may receive it as the *word of God*, which must be fulfilled in due season. His words, in their meaning, are similar to those of the blind man in the Gospel—"Once I was blind, but now I see."

Verse 4. *Falling into a trance*] There is no indication in the Hebrew, that he fell into a *trance*; these words are added by our translators: but they are not in the original. *נָפַל* *nappel*, is the only word used, and simply signifies *falling*, or *falling down*, perhaps, in this instance, by way of religious prostration.

Verse 6. *Lign aloes, which the Lord hath planted*] Or, as the tents which the Lord hath pitched; for it is the same

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to

curse mine enemies, and behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but lo, the Lord hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Peor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of

15. Psa. 1. 2. Jer. 17. 2. — Psa. 104. 16. — Jer. 51. 18. Rev. 17. 1. 18. — Psa. 15. 9. — 2 Sam. 15. 2. — 1 Chron. 14. 5. — Ch. 11. 9. & 23. 26. — Psa. 2. 9. — Jer. 50. 17. — Dan. 4. 5. Jer. 50. 9. — Gen. 49. 8. — Gen. 12. 3. &

27. 22. — Gen. 21. 14, 17. & 22. 13. — Ch. 23. 11. Deut. 33. 4. 5. Josh. 24. 9, 10. Neh. 12. 1. — Ch. 32. 17. 37. — Ch. 22. 13. — 1 Mic. 6. 5. Rev. 2. 14. — Gen. 28. 1. Dan. 2. 28. & 10. 14. — Ver. 3. &

word, *אֲחָלִים* *ahalim*, which is used in the 5th verse. But from other parts of Scripture, we find that the word also signifies a species of tree, called by some the *sandal tree*, and by others the *lignum*, or wood *aloes*. The tree is described as being *eight or ten feet high*, with very large leaves growing at the top; and it is supposed that a forest of those, at some distance, must bear some resemblance to a numerous encampment. As the word comes from the root *אָחַל* *ahal*, which signifies to *spread* or *branch out*, and therefore is applied to *tents*, because of their being *extended* or *spread out* on the ground; so, when it is applied to *trees*, it must necessarily mean such as were remarkable for their widely extended branches: but what the particular species is, cannot be satisfactorily ascertained. By the *Lord's planting*, is probably meant, such trees as grow independently of the *cultivation of man*. — *Nullis hominum cogentibus*; or, as *Virgil* expresses it, *Sponit sua quæ se foliis in humida oris.*

Virg. *Geor.* 4. 47.
"Such as sprung up spontaneously into the regions of light."

As cedar-trees] *Gabriel Sionita*, a very learned Syrian Maronite, who assisted in editing the *Paris Polyglott*, a man worthy of all credit, thus describes the cedars of Mount Lebanon, which he had examined on the spot:

"The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground: they are large, and distant from each other, and are perpetually green. The cedar distils a kind of gum, to which different effects are attributed. The wood of it is of a brown colour, very solid, and incorruptible if preserved from wet. It bears a small apple, like to that of the pine."

De la Roque relates some curious particulars concerning this tree, which he learned from the Maronites of Mount Libanus. "The branches grow in parallel rows round the tree, but lessen gradually from the bottom to the top, shooting out parallel to the horizon, so that the tree is, in appearance, similar to a cone. As the snows, which fall in vast quantities on this mountain, must necessarily, by their weight on such a vast surface, break down these branches, nature, or rather the God of nature, has so ordered it, that at the approach of winter, and during the snowy season, the branches erect themselves, and cling close to the body of the tree, and thus prevent any quantity of snow from lodging on them."

Mr. *Maunder*, who visited Mount Libanus in 1697, gives the following description of the cedars still growing there:

"These noble trees grow among the snow, near the highest part of Lebanon, and are remarkable as well for their own age and largeness, as for those frequent allusions to them in the word of God. Some of them are very old, and of a prodigious bulk: others younger, and of a smaller size. Of the former, I could reckon only sixteen; but the latter are very numerous. I measured one of the largest, and found it *twelve yards and six inches* in girth, and yet sound; and *thirty-seven yards* in the spread of its branches. At about five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree." — *Journey from Aleppo to Jerusalem*, p. 142.

Verse 7. *He shall pour the water out of his buckets, &c.*] Here is a very plain allusion to their method of raising water in different parts of the East. By the *well*, a tall pole is erected, which serves as a fulcrum to a very long lever, to the smaller end of which a bucket is appended. On the opposite end, which is much larger, are many notches cut in the wood, which serve as steps for a man, whose business it is to climb up to the fulcrum, in order to lower the bucket into the well, which, when filled, he raises by walking back on the opposite arm till his weight brings the bucket above the well's mouth: a person standing by the well, empties the bucket into a trench, which communicates with the ground intended to be watered.

His seed shall be in many waters] Another simple allusion to the sowing of rice. The ground must not only be *well watered*, but *flooded*, in order to serve for the proper growth of this grain. The rice that was sown in *many waters*, must be the most fruitful. By an elegant and chaste metaphor, all this is applied to the *procreation of a numerous posterity*.

His king shall be higher than Agag] This name is supposed to have been as common to all the Amalekitish kings, as *Pharaoh* was to those of Egypt. But several critics, with the Septuagint, suppose that a small change has taken place here in the original word; and that instead of *Agag*, we should read *Migog*, or *Gog*. As *Gog* in Scripture, seems to mean the enemies of God's people, then the promise here may imply that the true worshippers of the Most High shall ultimately have dominion over all their enemies.

Verse 8. *God brought him out of Egypt*] They were neither *expelled* thence; nor came *voluntarily* away. God alone, with a high hand and uplifted arm brought them forth. Concerning the *unicorn*, see on chap. xxiii. 22.

Verse 9. *He couched, he lay down as a lion, &c.*] See the original terms explained chap. xxiii. 24.

These oracles delivered by Balaam, are evident prophecies of the victories which the Israelites should gain over their enemies, and of their firm possession of the Promised Land. They may also refer to the great victories to be obtained by the Lord Jesus Christ, that Lion of the tribe of Judah, over sin, death, and Satan, the great enemies of the human race; and to that most numerous posterity of *spiritual children*, which should be begotten by the preaching of the Gospel.

Verse 11. *Lo, the Lord hath kept thee back from honour*.] A bitter and impious sarcasm. "Hast thou cursed this people, I would have promoted thee to great honour: but thou hast chosen rather to follow the directions of Jehovah than mine, and what will he do for thee?"

Verse 15. *The man whose eyes are open*] See on ver. 3. It seems strange that our version should have fallen into such a mistake as to render *עֵינָיו שְׁתוּמִים*, *open*, which it does not signify, when the very *sound* of the word expresses the *sense*. The Vulgate has very properly preserved the true meaning by rendering the clause *cujus obturatus est oculus*; he whose eyes are shut. The Targum first paraphrased the passage *falsely*; and most of the versions followed it.

God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open

17 * I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir

Rev. 1. 7.—p Matt. 2. 2. Rev. 22. 16.—q Gen. 49. 10. Ps. 110. 2.—r Or, *emitted through the princes of Moab*. 2 Sam. 8. 2. Jer. 48. 45.—s 2 Sam. 8. 14. Ps. 60. 8.

Verse 17. *I shall see him, but not now*] Or, *I shall see him, but he is not now: I shall behold him, but not nigh: I shall have a full view of him, but the time is yet distant*. That is, the person of whom I am now prophesying, does not at present exist among these Israelites, nor shall he appear in this generation. *There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel*—a person eminent for wisdom, and formidable for strength and power, shall arise as king among this people—he shall smite the corners of Moab; he shall bring the Moabites perfectly under subjection, see 2 Sam. viii. 2. *And destroy all the children of Sheth*. The original word קָרַח karkar, from קָרַח karah, to meet, associate, join, blend, and the like, is variously translated, *vastabit, he shall waste*, VULGATE.—*יִשְׁחָלוּ, shall prey on*, SEPT.—*יִשְׁחָלוּ, shall rule over*, TARGUM.—*Shall shake*, ARABIC.—*יִשְׁחָלוּ, barbend, shall put a yoke on*, PERS.—*Shall unvail*, AINSWORTH, &c. &c.

The Targum of Onkelos, translates the whole passage thus:

"I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel: he shall slay the princes of Moab, and rule over all the children of men."

The Jerusalem Targum is a little different: "A king shall arise from the house of Jacob, a redeemer and governor from the house of Israel, who shall slay the chiefs of the Moabites, and empty out and destroy all the children of the East."

Rabbi Moses ben Maimon has, in my opinion, perfectly hit the meaning of the prophecy in the following paraphrase of the text: *I shall see him, but not now*: This is DAVID. *I shall behold him, but not nigh*. This is the king MESSIAH. *A Star shall come out of Jacob*. This is DAVID. *And a Sceptre shall rise out of Israel*. This is the king MESSIAH. *And shall smite the corners of Moab*. This is DAVID, as it is written (2 Sam. viii. 2.) *And he smote Moab—casting them down to the ground. And shall destroy all the children of Sheth*. This is the king MESSIAH, of whom it is written, Ps. lxxii. 8. *He shall have dominion from sea to sea*.

Verse 18. *And Edom shall be a possession*] i. e. To DAVID, as it is said, and all they of Edom became David's servants. (2 Sam. viii. 14.)

And Seir shall be a possession] That is, unto the king MESSIAH, as it is said: "And saviours shall come up on Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's." Obad. ver. 21.—See AINSWORTH.

Verse 19. *Out of Jacob shall come, &c.*] This is supposed to refer to Christ, because of what is said, Gen. xlix. 10.

It is exceedingly difficult to fix the true sense of this prophecy in all its particulars. Probably the *star*, ver. 17. is only an emblem of *kingly power*. Among the Egyptians a *star* is said to have been the symbol of the Divine Being. The *sceptre* refers to the kingly power in *exercise*. The *corners*, or outskirts, may mean the petty Moabitish governments, as the Chaldee has understood the term. If *karkar*, which we translate, *utterly destroy*, be not the name of a place here, (which is not very likely) as it is in Judges viii. 10. it may be taken in one of those senses assigned to it, (see on ver. 17.) and signify the *blending together*; the *children of Sheth*, that is, all the inhabitants of the earth, for so the children of Seth must necessarily be understood, unless we consider it here as meaning some king of the Moabites, according to Grotius, or a city on the borders of Moab, according to Rabbi Nathan. As neither Israel nor the Messiah ever destroyed all the children of men, we must (in order to leave the children of Sheth what they are generally understood to be, *all the inhabitants of the world*) understand the whole as a prophecy of the final universal way of the sceptre of Christ, when the middle wall of partition shall be broken down, and the Jews and Gentiles become one

also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

21 And he looked on the Kenites, and took up

9. 12.—t Gen. 49. 10.—u Or, *the first of the nations that warred against Israel*. Exod. 17. 8.—v Or, *shall be seen to destruction*. Exod. 17. 14. 1 Sam. 16. 2, 3.

united, blended fold, under one Shepherd and Bishop of their souls.

I cannot think that the *meteoric star*, which guided the wise men of the East to Bethlehem, can be intended here: nor do I think that Peter refers to this prophecy when he calls Christ the *day-star*, 2 Epist. i. 19. nor that in Rev. ii. 28. where he is called the *morning-star*, nor that in Rev. xxii. 16. where Christ is called the *bright and morning star*, refer at all to this prophecy of Balsam. Nor do I think that the *false Christ* who rose in the time of Adrian, and who called himself *Barcoab*, which literally signifies the *son of a star*, did refer to this prophecy. Had he, he must have defeated his own intention, because the *SON of the star*, is not THE STAR that should arise, but, at the utmost, a *descendant*; and then to vindicate his right to the Jewish throne, he must show that the person who was called the *Star*, and of whom he pretended to be the *son or descendant*, had actually reigned before him. As the *sun, moon, stars, planets, light, splendor, effulgence, day, &c.* were always considered, among the Asiatics, as emblems of *royalty, government, &c.* therefore many, both men and women, had these names given to them as titles, surnames, &c. So the queen of Alexander the Great, called Roxana, by the Greeks, was a *Persian princess*; and in her native tongue her name was (روشن) *Roushen*, splendor. *Hadassah*, who became queen to Ahasuerus, in place of the repudiated Vashti, and is called *Ester*, by Europeans in general, was called, in the language of Persia سناره Siareh; from whence, by corruption, came both *Ester*, the Persian queen, and our word *star*. And to waive all farther examples, a Mohammedan prince, at first named *Esaouf*, or *Joseph*, was called (روشن) *Roushen Akhter*, when he was raised to the throne, which signifies a *splendid or luminous star*. This prince, by a joyful reverse of fortune, was brought from a gloomy prison, and exalted to the throne of Hindoostan: on which account, the following couplet was made, in which there is a paranomasia, or play on the name *Roushen Akhter*; and the last line alludes to the history of the patriarch Joseph, who was brought out of prison, and exalted to the highest honours in Egypt.

(روشن اختر بود اکنون ماه شد)
یوسف از زندن بر آمد شاه شد

Roushen Akhter good, اکنون ماه شد:
Yousef az Zandan ler and shah shud.

He was a bright star, but is now become a moon.
Joseph is brought out of prison, and is become a glorious king.

Verse 20. *Amalek was the first of the nations*] The most ancient, and most powerful of all the nations or states then within the view of Balsam; but his latter end shall be that he perish for ever, or his posterity, *acharito, shall be destroyed, or shall utterly fail*. This oracle began to be fulfilled by Saul, 1 Sam. xv. 7. 8. who overthrew the Amalekites, and took their king Agag prisoner. Afterward, they were nearly destroyed by David, 1 Sam. xxvii. 8. and they were finally exterminated by the sons of Simson in the days of Hezekiah, 1 Chron. iv. 41—43. since that time, they have ceased to exist as a people, and now no vestige of them remains on the face of the earth; so completely is their posterity cut off, according to this prophecy. The marginal reading does not appear to give the proper sense.

Verse 21. *He looked on the Kenites*] Commentators are not well agreed who the Kenites were; Dr. Dodd's opinion is, I think, nearest to the truth. *Jethro*, the father-in-law of Moses, is called a priest or prince of Midian, Exod. iii. 1. and in Judges i. 16. he is called a *Kenite*; we may infer, therefore, says he, that the Kenites and the Midianites were the same; or at least that the Kenites and the Midianites were confederate tribes. Some of these, we learn from Judges i. followed the Israelites, others abode still among the Midianites and Amalekites. When Saul

CHAPTER XXV.

his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock.

22 Nevertheless ^{the} Kenites shall be wasted ^{until} Asshur shall carry thee way captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

v Heb. Kain. Gen. 16. 18.—x Or, how long shall it be ere Asshur carry thee away captive?

destroyed the latter, we find he had no commission against the Kenites, 1 Sam. xv. 6. but it appears that they were then a small and inconsiderable people: they had, doubtless, been *wasted*, as the text says, though by what means does not appear from history. On the other hand, it may be observed, that the Midianites, mentioned here, lived close to the Dead sea, at a great distance from the Midian, where Jethro lived, which was near Horeb. Perhaps they were a colony or tribe that had migrated from the vicinity of mount Sinai. It seems that at this time, the Kenites occupied a very strong position; *strong is thy dwelling-place, and thou puttest thy nest in a rock*: where there is a play on the original word *rp kin*, which signifies both a *Kenite* and a *nest*. High rocks in these countries were generally used as their strong places.

Verse 22. *Until Asshur shall carry thee away captive*] The Assyrians and Babylonians who carried captive the ten tribes, 2 Kings xvii. 6. and the Jews into Babylon, 2 Kings xxv. probably carried away the Kenites also. Indeed this seems pretty evident, as we find some Kenites mentioned among the Jews, after their return from the Babylonian captivity, 1 Chron. ii. 55.

Verse 23. *Who shall live when God doeth this!*] There are two senses in which these words may be taken; 1. That the event is so distant, that none then alive could possibly live to see it. 2. That the times would be so distressing and desolating, that scarcely any should be able to escape. The words are very similar to those of our Lord, and probably are to be taken in the same sense: "Wo to them that are with child, and to them that give suck in those days."

Verse 24. *Ships shall come from the coast of Chittim*] Some think by Chittim the Romans, others the Macedonians under Alexander the Great, are meant. It is certain that the Romans did conquer the Assyrians, including all the people of Syria, Mesopotamia, &c. but Calmet strongly contends that by Chittim, Macedonia is meant; and that the prophecy refers to the conquests of Alexander. Chittim was one of the sons of Javan, the son of Japhet, the son of Noah, Gen. x. 4. and his posterity, according to Josephus, Antiq. l. iii. c. 22. settled in Cilicia, Macedonia, Cyprus, and Italy also; and therefore, says Mr. Ainsworth, the prophecy may imply both the troubles that befell the Assyrians and Jews by the Greeks and Seleucids, in the troublous days of Antiochus.

And shall afflict Eber] Probably not the Hebrews, as some think, but the people on the other side the Euphrates, from *rp dbar*, to pass over, go beyond—all which people were discomfited, and their empire destroyed by Alexander the Great.

Verse 25. *And Balaam—returned to his place*] Intended to have gone to Mesopotamia, his native country; see Deut. xxiii. 4. but seems to have settled among the Midianites, where he was slain by the Israelites, see chap. xxxi. 8.

THOUGH the notes in the preceding chapters have been extended to a considerable length, yet a few additional remarks may be necessary: the reader's attention is earnestly requested to the following propositions.

1. It appears sufficiently evident from the preceding account, that Balaam knew and worshipped the true God.

2. That he had been a true prophet, and appears to have been in the habit of receiving oracles from God.

3. That he practised some illicit branches of knowledge, or was reputed by the Moabites as a sorcerer—probably because of the high reputation he had for wisdom—and we know that even in our own country, in the fifteenth and sixteenth centuries, persons who excelled their contemporaries in wisdom, were reputed as magicians.

4. That though he was a believer in the true God, yet he was covetous—he loved the wages of unrighteousness.

5. That it does not appear that in the case before us, he

while Israel abode in Shittim, the people commit whoredom with the daughters of Moab, 1. They become idolaters, 2. The anger of the Lord is kindled against them, and he commands the ring-leaders to be hanged, 3, 4. Moses causes the people to slay the transgressors, 5. Zimri, one of the Israelish princes of the tribe of Simeon, brings a Midianish princess, named Cozbi, into his tent, while the people are deploing their iniquity before the altar, 6. Phineas, the son of Eleazar, incensed by this insult to the laws and worship of God, runs after them and places them both with a javelin, 7, 8. Twenty-four thousand die of the plague, 9. as a punishment for their iniquity, 10. The Lord grants Phineas a covenant of peace and an everlasting priesthood, 10—13. The name and quality of the largeish man and Midianish woman, 14, 15. God commands the Israelites to vex and smite the Midianites, who had seduced them to the worship of their-gods, 16—18.

AND Israel abode in ^b Shittim, and ^{the} people began to commit whoredom with the daughters of Moab.

y Gen. 10. 4. Dan. 11. 30.—a Gen. 10. 21. 22.—b See Ch. 21. 8.—c Ch. 22. 40. Josh. 2. 1. Mic. 6. 2.—d Ch. 31. 16. 1 Cor. 10. 8.

wished to curse Israel, when he found they were the servants of the true God.

6. That it is possible he did not know this at first. Balak told him that there was a numerous people come out of Egypt; and as marauders, wandering herds, freebooters, &c. were frequent in those days, he might take them at first for such spoilers; and the more readily go at Balak's request to consult God concerning them.

7. That so conscientiously did he act in the whole business, that as soon as he found that it displeased God, he cheerfully offered to return; and did not advance, till he had not only the permission, but the authority of God to proceed.

8. That when he came in view of the Israelitish camp, he did not attempt to make use of any means of sorcery, evocation of spirits, necromantic spells, &c. to accomplish the wish of Balak.

9. That he did seek to find out the will of the true God, by using *those means* which God himself had prescribed, viz. supplication and prayer, and the sacrifice of clean beasts.

10. That though he knew it would greatly displease Balak, yet he most faithfully and firmly told him all that God said on every occasion.

11. That notwithstanding his allowed covetous disposition, yet he refused all promised honours, and proffered rewards, even of the most extensive kind, to induce him to act in any respect contrary to the declared will of God.

12. That God, on this occasion, communicated to him some of the most extraordinary prophetic influences ever conferred on man.

13. That his prophecies are, upon the whole, clear and pointed, and have been fulfilled in the most remarkable manner; and furnish a very strong argument in proof of Divine revelation.

14. That notwithstanding the wicked counsel given to the Midianites, the effects of which are mentioned in the following chapter, on which account he probably lost his life, chap. xxxi. 8. the badness of this man's character has been very far overrated; and that it does not appear that he was either a hypocrite, false prophet, or a sorcerer, in the common acceptation of the term, and that he risked even life itself in following and fulfilling the will of the Lord.

15. That though it is expressly asserted, chap. xxxi. 16. and Rev. ii. 14. that Israel's committing whoredom with the daughters of Moab, was brought about by the evil counsel given by Balaam to cast this stumbling-block in their way; yet it does not appear from the text that he had those most criminal intentions which are generally attributed to him: for as we have already seen so much good in this man's character, and that this, and his love of money, (and who thinks this a *sin*?) are almost the only blots in it; it must certainly be consistent with candour and charity to suggest a method of removing at least some part of this blame.

16. I would therefore simply say, that the counsel given by Balaam to Balak might have been, "to form alliances with this people, especially through the medium of matrimonial connexions; and seeing they could not conquer them to endeavour to make them their friends." Now, though this might not be designed by Balaam to bring them into a snare; yet it was a bad doctrine, as it led to the corruption of the holy seed, and to an unequal yoking with unbelievers; which, though even in a matrimonial way, is as contrary to sound policy, as to the word of God.—See the notes on chap. xxv. 3. and 6.

17. That it was the Moabitish women, not Balaam, that called the people to the sacrifices of their gods; and it argued great degeneracy and iniquity in the hearts of the people, on so slight an invitation, to join so suddenly in so impure a worship, and so speedily to cast off the whole form of godliness, with every portion of the fear of the Almighty: therefore the high blame rests ultimately with themselves.

2 And ^a they called the people unto ^b the sacrifices of their gods; and the people did eat, and ^c bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and ^d the anger of the Lord was kindled against Israel.

4 And the Lord said unto Moses, ^e Take all the heads of the people, and hang them up before the Lord against the sun, ^f that the fierce anger of the Lord may be turned away from Israel.

5 And Moses said unto ^g the judges of Israel, ^h Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ⁱ who were weeping before the door of the tabernacle of the congregation.

7 And ^j when Phinehas, ^k the son of Eleazar, the son of Aaron the priest, saw ^l it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^m the plague was stayed from the children of Israel.

9 And ⁿ those that died in the plague were twenty and four thousand.

10 ¶ And the Lord spake unto Moses, saying,

11 ^o Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous ^p for my sake among them, that I consumed not the children of Israel in ^q my jealousy.

12 Wherefore say, ^r Behold, I give unto him my covenant of peace:

13 And he shall have it, and ^s his seed after him, ^t even the covenant of ^u an everlasting priesthood; because he was ^v zealous for his God, and ^w made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, ^x even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a ^y chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of ^z Zur; he was head over a people, and of a chief house in Midian.

16 ¶ And the Lord spake unto Moses, saying,

17 ^{aa} Vex the Midianites, and smite them:

18 For they vex you with their ^{ab} wives, where-

^a Josh. 22. 17. Ps. 106. 28. Hos. 9. 10. ^b Exod. 24. 15, 16. 1 Cor. 10. 20. ^c Exod. 24. 15. ^d Ps. 106. 28. ^e Josh. 22. 17. ^f Ver. 11. Deut. 12. 17. ^g Exod. 24. 15. ^h Exod. 22. 27. Deut. 12. 6, 9, 13, 15. ⁱ Job. 2. 17. ^j Ps. 106. 30. Eccl. 45. 22. 1 Mac. 2. 54. ^k Exod. 6. 25. ^l Ps. 106. 30. ^m Deut. 4. 3. 1 Cor. 16. 8. ⁿ Ps. 106. 30. Eccl. 45. 23. ^o Heb. with my zeal: See 2 Cor. 11. 2.

^q Exod. 20. 5. Deut. 32. 16, 17. 1 Kings 14. 22. Ps. 78. 58. Eccl. 16. 38. Zeph. 1. 18. & 3. 8. ^r Mal. 2. 4. & 2. 1. Eccl. 45. 23. 1 Mac. 2. 54. ^s See 1 Cor. 11. 2. ^t Exod. 40. 15. Eccl. 45. 23. ^u Act. 22. 3. Rom. 10. 2. ^v Heb. 2. 17. ^w Heb. house of a father. ^x 2 Chr. 31. 8. Josh. 13. 21. ^y Ch. 31. 2. ^z Ch. 31. 18. Rev. 2. 14.

NOTES ON CHAPTER XXV.

Verse 3. *Israel joined himself unto Baal-peor*] The same as the Priapus of the Romans, and worshipped with the same obscene rites, as we have frequently had occasion to remark.

The joining to *Baal-peor*, mentioned here, was probably what St. Paul had in view when he said, 2 Cor. vi. 14. *Be ye not unequally yoked together with unbelievers*. And this joining, though done even in a matrimonial way, was nevertheless *fornication*, see Rev. ii. 14. as no marriage between an Israelite and a Midianite could be legitimate, according to the law of God. See the propositions at the close of the preceding chapter.

Verse 4. *Take all the heads of the people, &c.*] Meaning the chiefs of those who had transgressed: as if he had said, "Assemble the chiefs and judges, institute an inquiry concerning the transgressors, and hang them who shall be found guilty *before the Lord*, as a matter required by his justice." *Against the sun*—in the most public manner, and in day-light.

Dr. Kennicott has remarked, that the Samaritan and Hebrew texts must be both taken together to make the sense here complete. And the Lord said unto Moses, *SPEAK unto all the heads of the people; and LET THEM SLAY THE MEN THAT WERE JOINED TO BAAL-PEOR; and hang them up before the Lord against the sun, &c.*

Verse 5. *Slay ye every one his men*] In the different departments where you preside over *thousands, hundreds, fifties, and tens*, slay all the culprits that shall be found.

Verse 6. *One of the children of Israel*] Zimri, the son of Salu, a prince of a chief family in the tribe of Simeon, ver. 14. brought a Midianitish woman—Cozbi, daughter of Zur, head over a people of one of the chief families in Midian, ver. 15. The condition of these two persons plainly proves it to have been a matrimonial alliance—the one was a prince the other a princess—therefore I must conclude, that fornication or whoredom, in the common sense of the word, was not practised on this occasion. The matter was bad enough, as the marriage was in flat opposition to the law of God: and we need not make it worse by representing the woman as a common prostitute, as the *Vulgate* and several others have done. In such a case this is absolutely inadmissible. Josephus positively says that Zimri had married Cozbi, Antiq. l. iv. chap. 6. and if he had not said so, still the thing is nearly self-evident.—See the conclusion of chap. xxiv.

The children of Israel were weeping] This aggravated the crime, because the people were then in a state of great humiliation because of the late impure and illegal transactions.

Verse 8. *Thrust both of them through*] Inspired, undoubtedly, by the Spirit of the God of justice to do this act, which can never be a precedent in any common occasion. An act something similar occurs in our own history. In 1381, in the minority of Richard II. a most formidable insurrection took place in Kent and Essex; about 100,000 men, chiefly under the direction of Wat Tyler, seized on London, massacred multitudes of innocent people, and were proceeding to the greatest enormities: when the king

requiring a conference in Smithfield with the rebel leader, Sir William Walworth, then mayor of London, provoked at the insolence with which Tyler behaved to his sovereign, knocked him off his horse with his mace, after which he was instantly despatched. While his partizans were bending their bows to revenge the death of their leader, Richard, then only sixteen years of age, rode up to them, and with great courage and presence of mind thus addressed them, "What, my people, will you kill your king? I be not concerned for the death of your leader—follow me, and I will be your general."—They were suddenly appeased, and the rebellion terminated. The action of Sir William Walworth was that of a zealot, of essential benefit at the time; and justified only by the pressing exigencies of the case.

Verse 9. *Those that died—were twenty-four thousand.*] St. Paul, 1 Cor. x. 8. reckons only twenty-three thousand; although some MSS. and Versions, particularly the latter Syriac, and the Armenian have twenty-four thousand, with the Hebrew text. Allowing the 24,000 to be the genuine reading, and none of the Hebrew MSS. exhibit any various reading here, the two places may be reconciled thus: 1000 men were slain in consequence of the examination instituted ver. 4. and 23,000 in consequence of the orders given, ver. 5. making 24,000 in the whole. St. Paul probably refers only to the latter number.

Verse 12, 13. *My covenant of peace—of an everlasting priesthood*] As the word *peace* implied all kinds of blessings, both spiritual and temporal; it may mean no more here than the promise of God, to grant him and his family the utmost prosperity in reference to both worlds. The everlasting priesthood refers properly to the priesthood of Christ, which was shadowed out by the priesthood under the law; no matter in what family it was continued. Therefore the *עלמית כהן* *chunnath oleam*, or eternal priesthood, does not merely refer to any sacerdotal ministrations which should be continued in the family of Phinehas, during the Mosaic dispensation: but to that priesthood of Christ, typified by that of Aaron and his successors. The priesthood alone is everlasting; and a covenant or grant of that was made to Phinehas and his descendants. The Jews reckon 12 high priests of the race of Phinehas, from this time to the days of Solomon—9 more from that time to the captivity, see 1 Chron. vi. 4. 15. and 15 from their return to the time of Antiochus Eupator, the last of whom was Onias, slain by Lysias. Ezra, the great priest and scribe, was of this line, Ezra vii. 1, 5. The family of Ithamar, uncle of Phinehas, had the priesthood for about 150 years; but it was restored to the family of Phinehas in the person of Zadok the priest, 1 Chron. vi. 50. in which it continued, in the whole, about 950 years. Probably the *Maccabees* were of the same family: but though this is not certain, there is no evidence against it. See Calmet: God therefore sufficiently fulfilled his promise: he gave to him and his descendants, almost the utmost temporal length that could be given of that priesthood, which is, in its own nature, eternal. Here then, the word *עלמית oleam* means, not a limited time, but what is eternal in its duration. See the note on Gen. xxi. 33.

with they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

Moses and Eleazar are commanded to take the sum of the Israelites in the plains of Moab, 1-4. *Reuben* and his posterity, 43,700, 5-11. *Simeon* and his posterity, 52,500, 12-14. *Gad* and his posterity, 40,500, 15-18. *Judah* and his posterity, 76,500, 19-27. *Issachar* and his posterity, 64,500, 28-35. *Zebulun* and his posterity, 60,500, 35-37. *Manasseh* and his posterity, 52,700, 38-41. *Ephraim* and his posterity, 54,500, 42-45. *Ascher* and his posterity, 53,500, 46-47. *Nephthali* and his posterity, 45,400, 48-51. Total amount of the twelve tribes 601,720. 51. The land is to be divided by lot, and how, 53-56. The Levites and their families, 57, 58. Their genealogy, 59-61. Their number, 23,000, 62. In this census of enumeration, not one man was found, save *Joshua* and *Caleb*, of who had been reckoned 39 years before, the rest having died in the wilderness, 52-63.

As Exod. 12.

AND it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar, the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan, near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families;

of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul the family of the Hamulites.

22 These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 Of the sons of Issachar after their families; of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 The sons of Joseph after their families were Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

30 These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites;

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 The sons of Ephraim after their families: of Shuthelah, the family of the

a Exod. 20, 12 & 35, 26. Ch. 1, 2. b Ch. 1, 2. c Ver. 62. Ch. 22, 1 & 31, 12. d Ch. 1, 1. e Gen. 46, 8. Exod. 6, 14. 1 Chron. 6, 1. f Ch. 18, 1. g Ch. 18, 22. h Ch. 18, 28. i 1 Cor. 10, 6. j Ps. 2, 6. k Exod. 6, 24. l 1 Chron. 6, 22. m Gen. 46, 10. n Exod. 6, 15. o Gen. 46, 10. p Gen. 46, 10. q Gen. 46, 10. r Gen. 46, 10. s Gen. 46, 10. t Gen. 46, 10. u Gen. 46, 10. v Gen. 46, 10. w Gen. 46, 10. x Gen. 46, 10. y Gen. 46, 10. z Gen. 46, 10.

Verse 17. *Vex the Midianites, &c.* See this order fulfilled, chap. xxxi. 1-20. 12,000 Israelites attacked the Midianites, destroyed all their cities, slew their five kings, every male, and every grown-up woman, and took all their spoils.

NOTES ON CHAPTER XXVI.

Verse 2. *Take the sum of all the congregation* After 38 years God commands a second census of the Israelites to be made, to preserve the distinction in families, and to regulate the tribes, previously to their entry into the promised land; and to ascertain the proportion of land which should be allowed to each tribe. For though the whole was divided by lot, yet the portions were so disposed, that a numerous tribe did not draw, where the lots assigned small inheritances. See verses 53, 54, 55, 56. and also the note on chap. i. 1.

Verse 10. *Together with Korah* The Samaritan text does not intimate that Korah was swallowed up, but that he was burnt, as appears in fact to have been the case. And the earth swallowed them up, what time that com-

pany died; and the fire devoured Korah with the 250 men, who became a sign.

Verse 11. *The children of Korah died not.* It is difficult to reconcile this place with chap. xvi. 27, 31-33, where it seems to be intimated, that not only the men, but the wives, and the sons, and the little ones, of Korah, Dathan, and Abiram, were swallowed up by the earthquake; see especially ver. 27. collated with ver. 33. of chap. xvi. But the text here expressly says, *The children of Korah died not*;—and on a close inspection of ver. 27. of the above-mentioned chapter, we shall find, that the sons and the little ones of Dathan and Abiram alone are mentioned. So they got up from the tabernacles of Korah, Dathan, and Abiram on every side; and Dathan and Abiram came out—and their wives, and their sons, and their little ones. Here is no mention of the children of Korah, they therefore escaped, while, it appears, those of Dathan and Abiram perished with their fathers.—See the note on chap. xvi. 30.

Shuthalites: of ^b Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of ^d Ahiram, the family of the Ahiramites:

39 Of ^e Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were ^f Ard and Naaman: of Ard, the family of the Ardites: and of Naaman the family of the Naamites.

41 These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

42 ¶ The sons of Dan after their families: of ^h Shuham, the family of the Shuhamites. These are the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them were threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of

Jesui, the family of the Jesuites: of Beriah, the family of the Berites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites;

49 Of Jezer, the family of the Jezerites: of Shillel, the family of the Shillemites.

50 These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

51 These were the number of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the Lord spake unto Moses, saying,

53 "Unto these the land shall be divided for an inheritance, according to the number of names.

54 "To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided

b1 Chron. 7. 30. Bered.—c Gen. 46. 21. 1 Chron. 7. 6.—d Gen. 46. 21, Ehi. 1 Chron. 8. 1, Aharah.—e Gen. 46. 21, Muppim and Huppim.—f 1 Chron. 8. 3, Adar.—g Gen. 46. 23.—h Or, Hushim.—i Gen. 46. 17. 1 Chron. 7. 30.—k Gen. 46. 24. 1

Chron. 7. 13.—l 1 Chron. 7. 13. Shethem.—m See Ch. i. 66.—n Josh. 17. 23. & 14. 1. o Ch. 26. 54.—p Heb. multiply his inheritance.—r Heb. diminish his inheritance.—s Ch. 33. 54. & 14. 13. Josh. 11. 23. & 14. 2.

Verse 51. These were the numbered of the children of Israel, 601,730.] The following comparative statement will show how much some of the tribes had increased, and others had diminished since the enumeration in chapter 1.

	Now	Before	
Ruben	43,730	46,500	2,770 decrease.
Simeon	52,500	59,300	6,800 decrease.
Gad	40,500	45,800	5,300 decrease.
Judah	76,200	74,600	1,600 increase.
Issachar	64,300	64,400	9,900 increase.
Zebulun	60,500	67,400	3,100 increase.
Manasseh	52,700	55,200	20,000 increase.
Ephraim	32,500	40,500	5,000 decrease.
Benjamin	45,400	35,400	10,200 increase.
Dan	64,400	66,700	1,700 increase.
Asher	53,400	41,800	11,800 increase.
Naphtali	46,400	53,400	5,800 decrease.
Total	601,730	603,550	1,820 decrease on the whole in 38 years.
Decrease in all	61,020.	Increase in all	59,300.

Let it be observed, 1. That among these there was not a man of the former census, save Joshua and Caleb, see ver. 64, 65. 2. That though there was an increase in seven tribes of not less than 74,900 men, yet so great was the decrease in the other five tribes that the balance against the present census is 1,820, as appears above; thus we find, that there was an increase of 601,723 from 603,550 in the space of 38 years.

Notwithstanding the amazing increase in some, and decrease in other tribes: the same sort of proportion is preserved in the east, west, north and south divisions, as before; so as to keep the division of Judah, which was always in the front or van, the largest; and the division of Dan, which was always in the rear, the next in number. But it is worthy of remark, that as they are now, properly speaking, to commence their grand military operations, so their front, or advanced division, is increased from 186,400, to 201,300. And their rear, from 157,600, to 163,200. The first division is strengthened 14,900 men, and the last division 5,600 men. The reasons for this are sufficiently obvious.

Mr. Ainsworth has a curious remark on the number of families in the twelve tribes. "Here are families,

1. Of Manasseh	8	7. Of Reuben	4
2. Of Benjamin	7	8. Of Issachar	4
3. Of Gad	7	9. Of Ephraim	4
4. Of Simeon	5	10. Of Naphtali	4
5. Of Judah	5	11. Of Zebulun	3
6. Of Asher	5	12. Of Dan	3

"In all 57: to whom, if we add the 12 patriarchs, and Jacob their father, the whole number is 70: the exact number of the souls in Jacob's house, that went down to Egypt, Gen. xlii. 27." In a variety of things in this ancient economy, there is a most surprising proportion kept up, which never could have been a fortuitous effect of general

causes. But proportion, harmony, and order, distinguish all the works of God, both in the natural and moral world.

Verse 55. The land shall be divided by lot] The word *lot*, translated *lot*, is supposed by some to signify the stone or pebble formerly used for the purpose of what we term casting lots. The word *lot*, *hlot*, is Anglo-Saxon, from *hleotan*, to divide or portion out, i. e. fortuitously: it answers to the Greek *κλήρος*, which, some think, comes from *κλῆμα*, to break; because the lot being a sort of appeal to God, ("The lot is cast into the lap, but the whole disposing thereof is of the Lord," Prov. xvi. 33.) broke off all contentions and litigations, relative to the matter in dispute. From this original division of the promised land by lot, to the children of Israel, all portions, appointments, offices, shares, or divisions, in spiritual and ecclesiastical matters, were termed lots. So, in the New Testament, the word *κλήρος*, *lot*, is used to signify a portion of spiritual blessedness, and *κληρονομία*, a division by lot, an inheritance: and *κληρος*, the lot or appointed persons to different works, shares, &c. hence our word *clergy*, *κλήρος*, persons appointed by lot, to a lot, portion, or inheritance; see the case of Matthias, Acts i. 26. Persons thus appointed were by accommodation termed *inheritors*, because originally, when there could be no claims of exclusive right, all lands, where a wandering tribe chose to take up its residence, were divided by lot, as the promised land in the case before us. So Judah says to Simeon his brother, Judg. i. 3. "Come up with me into my lot." And as God was ever supposed to be the whole disposer in such matters, whatever fell out in the course of God's providence, was called a lot. "This is the lot of them that rob us," Isai. xvii. 14. "Thou hast neither lot nor part in this matter," Acts viii. 21. A lot in the promised land, was evidently typical of a place in eternal glory. "That they may receive forgiveness of sins, and an inheritance (*κληρος*, a lot) among them that are sanctified," Acts xxvi. 18. "Who hath made us meet to be partakers of the inheritance (*κληρος*, of the lot) of the saints in light." "Which is the earnest of our inheritance, (*κληρονομία*, of our allotted portion.)" Eph. i. 14. "What is the riches of the glory of his inheritance," *κληρονομία*, allotted portion.) Eph. i. 18. As therefore the promised land was divided by lot to the believing Israelites, God determining the lot as he saw good, none of the people having any claim on, or right to it; so the kingdom of heaven is a lot given by the mere good will of God to them that believe and obey him; for as unbelief and disobedience threw 600,000 people out of the inheritance of the promised land; so none who disbelieve God's word, and rebel against his authority, shall ever enter into the kingdom of heaven.

by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And these are they that were numbered of the Levites after their families; of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was ^a Jochebed, the daughter of Levi, whom her mother bare unto Levi in Egypt; and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 ^a And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And ^a Nadab and Abihu died, when they offered strange fire before the LORD.

62 ^a And those that were numbered of them were twenty and three thousand, all males from a month old and upward: ^a for they were not numbered among the children of Israel, because there was ^a no inheritance given them among the children of Israel.

63 ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ^a in the plains of Moab, by Jordan near Jericho.

64 ^a But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They ^a shall surely die in the wilderness. And there

was not left a man of them, ^a save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

The daughters of Zelophehad claim their inheritance, 1-4. Moses brings their cause before the Lord, 5. He allows their claim, 6, 7, and a law is made to regulate the inheritance of daughters, 8-11. Moses is commanded to go up to Mount Abartay, and view the promised land, 12; is apprised of his death, 13, and because he did not personally God at the waters of Meribah, he shall not enter into it, 14. Moses requests the Lord to appoint a person to supply his place as leader of the Israelites, 15-17. God appoints Joshua, commands Moses to lay his hands upon him, to exalt him before Eleazar the priest, and give him a charge in the sight of the people, 18-20. Eleazar shall seek counsel for him by Urim, and at his command shall the Israelites go out and come in, 21. Moses does as the Lord commanded him, and consecrates Joshua, 22, 23.

THEN came the daughters of ^a Ze-
lophhead, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father ^a died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD ^a in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be ^a done away from among his family, because he hath no son? ^a Give unto us ^a therefore a possession among the brethren of our father.

5 And Moses ^a brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: ^a thou shalt surely give them a possession of an inheritance among their father's brethren: and thou shalt cause the inheritance of their father to pass unto them.

^a Gen. 46. 11. Exod. 6. 16, 17, 18, 19. 1 Chron. 6. 1, 16.—^a Exod. 2. 1, 2 & 6. 20. ^a Ch. 3. 2.—^a Lev. 10. 1, 2. Ch. 3. 4. 1 Chron. 2. 24.—^a See Ch. 2. 25.—^a Ch. 1. 48. ^a Ch. 13. 20, 26. Deut. 10. 9. Josh. 13. 14, 33 & 14. 3.—^a Ver. 5.—^a Ch. 1. Deut.

See *Ainsworth*. These things happened unto them for examples—see then, reader, that thou fall not after the same example of unbelief.

NOTES ON CHAPTER XXVII.

Verse 1. *The daughters of Zelophehad*] The singular case of these women, caused an additional law to be made to the civil code of Israel, which satisfactorily ascertained, and amply secured the right of succession in cases of inheritance. The law, which is as reasonable as it is just, stands thus. 1. On the demise of the father, the estate goes to the sons. 2. If there be no son, the daughters succeed. 3. If there be no daughter, the brothers of the deceased inherit. 4. If there be no brethren or paternal uncles, the estate goes to the brothers of his father. 5. If there be no grand uncles, or brothers of the father of the deceased, then the nearest akin succeeds to the inheritance. Beyond this fifth degree, the law does not proceed, because, as the families of the Israelites were kept distinct in their respective tribes, there must always be some who could be called kinsmen, and were really such, having descended without interruption from the patriarch of the tribe.

Verse 7. *Thou shalt give them—an inheritance among their father's brethren*] There is a curious anomaly here in the Hebrew text, which cannot be seen in our translation. In Hebrew, *they, them; and their, you, ye, and your*, are both of the masculine and feminine genders, according as the nouns are to which they are affixed; but these words are of no gender in English. In this verse, speaking of the brethren of the father of those women, the masculine termination *hem*, *THEIR*, is used instead of the feminine, *hen*, governed by *benoth*, daughters. So *lahem*, to them, and *abihem*, fathers, masculine, are found in the present text, instead of *lahen* and *abihen*, feminine. Interpreters have sought for a hidden meaning here, and they have found several, whether hidden here or not. One says, "the masculine gender is used, because these daughters are treated as if they were heirs male." Another, "that it is because of their faith, and conscientious regard to the ancient customs, and to keep the memory of their father in being, which might well befit men." Another, "that it signifies the free gift of God in Christ, where there is neither male nor female, bond or free; for all are one in Christ." And so on; for where there is no rule, there is no end to con-

jecture. Now the plain truth is, that the masculine is, in the present printed text, a mistake for the feminine. The Samaritan, which many think by far the most authentic copy of the Pentateuch, has the feminine gender in both places; so also have upwards of fourscore of the MSS. collated by Kennicott and De Rossi. Therefore all the curious reasons for this anomaly, offered by interpreters, are only serious trifling on the blunder of some heedless copyists.

While on the subject of mysterious reasons and meanings, some might think it unpardonable, if I passed by the mystery of the fall, recovery, and full salvation of man, signified, as some will have it, by the names of Zelophehad and his daughters. "1. Zelophehad's daughters, claiming a portion in the promised land, may represent believers in Christ, claiming an inheritance among the saints in light. 2. These five virgins may be considered as the five wise virgins, Matt. xxv. 1-10. who took oil in their vessels with their lamps; and consequently are types of those who make a wise provision for their eternal states. 3. They are examples of encouragement to weak and destitute believers, who, though they are orphans in this world, shall not be deprived of their heavenly inheritance. 4. Their names are mysterious; for Zelophehad, זְלוֹפְהָד, ZELOPHACHAD, signifies the shadow of fear or dread. His first daughter, מַחֲלָה, MACHLAH, infirmity; the second, נֹחַ, NOAH, wandering; the third, חֻגְלָה, HOGLAH, turning about, or dancing for joy; the fourth, מִלְכָּה, MILCAH, a queen; the fifth, תִּירְצָה, TIRZAH, well-pleasing or acceptable. By these names we may observe our reviving by grace in Christ: for we are all born of the shadow of fear, (Zelophehad) being brought forth in sin, and through fear of death being all our lifetime subject to bondage, Heb. ii. 15. This begets (Machlah) infirmity, or sickness, grief of heart for our estate. After which, (Noah) wandering about for help and comfort, we find it in Christ, by whom our sorrow is turned into joy, (Hoglah.) He communicates of his royalty, (Milcah) to us, making us kings and priests unto God and his Father, Rev. i. 6. So we shall at last be presented unto him, glorious and without blemish, being (Tirzah) well-pleasing and acceptable in his sight." This is a specimen of pious *ingenium*, which has been endeavouring to do the work of an evangelist in the church of God, from the time of Origen to the present day.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

12 ¶ And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the Lord, saying,

16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

18 ¶ And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and

before all the congregation, and give him a charge in their sight.

20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

CHAPTER XXVIII.

All the offerings of God to be offered in their due season, 1, 2. The continual burnt-offering for the morning, 3-5, and his drink-offering, 7. The continual burnt-offering for the evening, 8. The offerings for the sabbath, 9, 10. The offerings for the beginning of each month, 11-15. Repetition of the ordinances concerning the passover, 16-23. Ordinances concerning the day of first-fruits, or pentecost, 24-31.

And the Lord spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot a day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

in Ch. 25. 22.-a Ch. 32. 47. Deut. 3. 27. & 32. 49. & 34. 1.-a Ch. 30. 24, 28. & 31. 2. Exod. 10. 6.-p Ch. 12. 34. Deut. 1. 31. & 32. 51. Ps. 105. 32.-a Exod. 17. 17. & 18. 22. Hebr. 12. 2.-a Deut. 31. 2. 1 Sam. 9. 30. & 18. 12. 2 Chron. 1. 10. & 1 Kings 22. 17. Zeoh. 10. 2. Matt. 9. 36. Mark 6. 34.-a Gen. 41. 38. Judg. 3. 10. & 11. 28. 1 Sam. 16. 13, 15.-a Deut. 34. 2.-w Deut. 31. 7.-x See Ch. 11. 17, 28.

Verse 12. *Get thee up into this mount Abarim*] The mountain which Moses was commanded to ascend was certainly mount *Nebo*, see Deut. xxxii. 49, &c. which was the same as *Pisgah*, see Deut. xxxiv. 1. The mountains of *Abarim*, according to Dr. Shaw, are a long ridge of frightful, rocky, precipitous hills, which are continued all along the eastern coast of the Dead sea, as far as the eye can reach. As in Hebrew, אָבָר *abar*, signifies to *pass over*, *Abarim* here, probably signifies *passages*; and the ridge in this place had its name, in all likelihood, from the *passage* of the Israelites, as it was opposite to these that they passed the Jordan into the Promised Land.

Verse 14. *Ye rebelled against my commandment*] See the notes on chap. x. 8.

Verse 16. *Jehovah, the God of the spirits of all flesh*] See the notes on chap. xvi. 22.

Verse 17. *That the congregation of the Lord be not as sheep which have no shepherd.*] This is a beautiful expression, and shows us in what light Moses viewed himself among this people. He was their *shepherd*—he sought no higher place; he *fed* and *guided* the flock of God under the direction of the Divine Spirit; and was faithful in all his Master's house. To this saying of Moses our Lord alludes, Matt. ix. 36.

Verse 18. *In whom is the Spirit*] This must certainly mean the *Spirit of God*; and because he was endued with this Spirit, therefore he was capable of leading the people. How miserably qualified is that man for the work of God, who is not guided and influenced by the Holy Ghost. God never chooses a man to accomplish his designs, but that one whom he himself has qualified for the work.

Verse 20. *And thou shalt put, &c.*] מִיְּחֹדָה *miyhodah*, of *thine honour or authority* upon him. Thou shalt show to the whole congregation, that thou hast associated him with thyself in the government of the people.

Verse 21. *Eleazar the priest—shall ask counsel for him*] Here was a remarkable difference between him and Moses. God talked with Moses face to face: but to Joshua, only through the medium of the high priest.

Verse 23. *He laid his hands upon him*] As a proof of his being appointed to, and qualified for, the work. So, at the word of Joshua, they were to *go out*; and at his word, to *come in*, ver. 21. And thus he was a type of our blessed

1 Sam. 10. 6, 9. 2 Kings 2. 15.-y Josh. 1. 16, 17.-z See Josh. 9. 14. Judg. 1. 1. & 18. 25. 29. & 20. 7.-a Exod. 25. 23.-b Josh. 9. 14. 1 Sam. 23. 10, 23, 15. c Deut. 3. 23. & 31. 7.-d Lev. 3. 11. & 21. 6, 8. Mat. 1. 7. 12.-e Heb. a *sewer* of my rest.-f Exod. 29. 28.-g Heb. in a day.-h Heb. between the two evenings. Exod. 12. 6.

Lord, as to his mediatorial office and divine appointment as *man*, to the work of our salvation; and to this circumstance of the appointment of Joshua to this work, and to his receiving of Moses' honour and glory, St. Peter seems to refer in these words, 2d Epist. i. 16, 17. "We were eye-witnesses of his majesty; for he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased; HEAR HIM."—See Matt. xvii. 5. But one infinitely greater than either Moses or Joshua, is here.

NOTES ON CHAPTER XXVIII.

Verse 2. *Command the children of Israel, &c.*] It is not easy to account for the reason of the introduction of these precepts here, which had been so circumstantially delivered before in different parts of the books of Exodus and Leviticus. It is possible that the *daily*, *weekly*, *monthly*, and *yearly* services, had been considerably interrupted for several years, owing to the unsettled state of the people in the wilderness; and that it was necessary to repeat these laws for two reasons: 1. Because they were now about to enter into the Promised Land, where these services must be established and constant: And 2. Because the former generation being all dead, multitudes of the present might be ignorant of these ordinances.

In their due season] Moses divides these offerings into

1. *DAILY*. The morning and evening sacrifices; a lamb each time, ver. 3, 4.

2. *WEEKLY*. The sabbath offerings, two lambs of a year old, ver. 9, &c.

3. *MONTHLY*. At the beginning of each month, two young bullocks, one ram, and seven lambs of a year old; and a kid for a sin-offering, ver. 11, &c.

4. *ANNUAL*. 1. The passover to last seven days: the offerings, two young bullocks, one ram, seven lambs of a year old, and a he-goat, for a sin-offering, ver. 16, &c.

2. The day of *FIRST-FRUIITS*. The sacrifices, the same as on the beginning of the month, ver. 26, &c. With these sacrifices were offered *libations*, or *drink-offerings of strong wine*, ver. 7. and 14. and *minchahs*, or *meal-offerings*, composed of *fine flour*, mingled with oil, ver. 8, 12, &c. For an ample account of all these offerings, see the notes on Lev. vii. and Exod. xii.

5 And 'a tenth *part* of an ephah of flour for a 'meat-offering, mingled with the fourth *part* of a hin of beaten oil.

6 *It is* "a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of a hin for the one lamb: "in the holy *place* shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire of a sweet savour unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* "the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 ¶ And 'in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And 'three tenth deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat-offering unto one lamb; for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half a hin of wine unto a bullock, and the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb; *this is* the burnt-offering of every month throughout the months of the year.

15 And 'one kid of the goats for a sin-offering unto the LORD, shall be offered, beside the continual burnt-offering, and his drink-offering.

16 ¶ And in the fourteenth day of the first month is the passover of the LORD.

17 'And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the 'first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: 'they shall be unto you without blemish:

20 And their meat-offering *shall be* of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And 'one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And 'on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 ¶ Also 'in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; 'two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram:

29 A several tenth deal unto one lamb, throughout the seven lambs:

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, ('they shall be unto you without blemish) and their drink-offerings.

CHAPTER XXIX.

The feast of trumpets on the first day of the seventh month, and its sacrifices, 1-6. The feast of expiation, or annual atonement, on the tenth day of the same month, with its sacrifices, 7-11. The feast of tabernacles held on the fifteenth day of the same month, with its eight days' offerings, 12. The offerings of the first day, thirteen bullocks, two rams, fourteen lambs, and one kid, 13-16. The offerings of the second day, twelve bullocks, two rams, fourteen lambs, and one kid, 17-19. The offerings of the third day, eleven bullocks, the rest as before, 20-22. The offerings of the fourth day, ten bullocks, the rest as before, 23-25. The offerings of the fifth day, nine bullocks, &c. 26-28. The offerings of the sixth day, eight bullocks, &c. 29-31. The offerings of the seventh day, seven bullocks, &c. 32-34. The offerings of the eighth day, one bullock, one ram, seven lambs, and one goat, 35-38. These sacrifices to be offered and meats to be kept, besides covers, freewill-offerings, &c. &c. 39. Moses announces all these things to the people, 40.

AND in the seventh month, on the ^{An. Exod. Lev. cir. 40.} first day of the month, ye shall have a holy convocation; ye shall do no servile work:

it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat-offering *shall be* of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin-offering, to make an atonement for you:

6 Beside 'the burnt-offering of the month, and his meat-offering, and 'the daily burnt-offering, and his meat-offering, and their drink-offerings, 'according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And 'ye shall have on the tenth day of this seventh month a holy convocation; and ye shall 'afflict your souls: ye shall not do any work *therein*:

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; 'they shall be unto you without blemish:

9 And their meat-offering *shall be* of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin-offering; beside 'the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

1 Exod. 14. 38. Ch. 15. 4-6. Lev. 2. 1-11. Exod. 29. 40-41. on Exod. 29. 42. See Amos 5. 25-26. Exod. 29. 42-43. Lev. 2. 1-11. 1 Sam. 30. 5. 1 Chron. 23. 31. 2 Chron. 2. 4. Ezra 3. 4. Neh. 10. 33. 1 Macc. 1. 13. 14. 2 Macc. 4. 17. & 48. 6. 2 Macc. 1. 11. Col. 2. 16-17. Ch. 15. 4-12. Lev. 2. 1-11. Exod. 12. 6. 13. Lev. 2. 6. Ch. 2. 2. Deut. 16. 1. Exod. 29. 42-43. Lev. 2. 6-11. Exod. 12. 16. Lev. 2. 6-11.

28. 7-9. Ver. 21. Lev. 23. 20. Ch. 23. 8. Deut. 15. 21-22. Ver. 15-16. Exod. 12. 16. & 13. 6. Lev. 23. 2-9. Exod. 12. 16. & 34. 22. Lev. 23. 10. 15. 2. Aots 2. 1. See Lev. 23. 15. 18-19. Ver. 18-19. Lev. 23. 34. 35. Ezra 3. 4. Ch. 10. 1-10. 1 Chron. 12. 23. 2 Macc. 2. 1. & 2 Macc. 15. 2. Ch. 23. 11-12. Ch. 23. 2-9. Ch. 15. 12-14. Lev. 15. 22. & 23. 7-9. Psa. 35. 12. Isai. 55. 5-6. Ch. 23. 18-19. Lev. 15. 2. & 23. 7-9.

Verse 7. *Strong wine*] *Sikera*: see the note on chap. x. 9. where this is largely explained.

Verse 26. *Day of the first-fruits*] Called also the feast of weeks, and the feast of Pentecost; see it explained, Exod. xxiii. 14. and Lev. xxiii. 15.

Verse 31. *Without blemish*] This is to be understood as applying not only to the animals, but also to the *flour, wine, and oil*; every thing must be perfect in its kind.

NOTES ON CHAPTER XXIX.

Verse 1. *And in the seventh month, &c.*] This was the beginning of their civil year, and was a time of great festivity, and was ushered in by the blowing of trumpets. It

answers to a part of our September. In imitation of the Jews, different nations began their new year with sacrifices and festivity. The ancient Egyptians did so: and the Persians still celebrate their 99 نوا نواز, or new year's day, which they hold on the vernal equinox. The first day of the year is generally a time of festivity in all civilized nations.

On this day the Israelites offered one young bullock, one ram, seven lambs, and a kid, for a sin-offering, besides minchahs, or meat-offerings.

Verse 7. *On the tenth day*] See the notes on Lev. xvi. 29. xxiii. 24.

12 ¶ And ¹ on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days.

13 And ¹ ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be* of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ² after the manner:

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering; and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ² after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering: beside the continual burnt-offering, and his meat-offering, and his drink-offering.

¹ Lev. 23. 33. Dent. 16. 12. Esak. 45. 25.—² Para 2. 4.—³ m Ver. 2. 4, 9, 10. Ch. 15. 12. & 23. 7, 14.—⁴ m Ver. 18.—⁵ Lev. 23. 38.—⁶ p Or, offer.—⁷ q Lev. 23. 2. 1 Chron. 23. 31. 2 Chron. 31. 2. Ezra 3. 5. Neh. 10. 33. Isai. 1. 14.

Verse 12. *On the fifteenth day of the seventh month*] On this day there was to be a solemn assembly; and for seven days sacrifices were to be offered; on the first day, thirteen young bullocks, two rams, and fourteen lambs. On each succeeding day one bullock less, till on the seventh day there were only seven, making in all seventy. What an expensive service! How should we magnify God for being delivered from it! At the public charge, there were annually offered to God, independently of trespass-offerings and voluntary vows, fifteen goats, twenty-one kids, seventy-two rams, one hundred and thirty-two bullocks, eleven hundred and one lambs! But how little is all this, when compared with the lambs slain every year at the passover, which amounted in one year to the immense number of 255,600, slain at the temple itself, which was the answer that *Cestius*, the Roman general, received, when he asked the priests *how many persons* had come to Jerusalem at their annual festivals; the priests, numbering the people by the lambs that had been slain, said, "twenty-five myriads, five thousand and six hundred."—For an account of the feast of tabernacles, see in Lev. xxiii. 34.

Verse 35. *On the eighth day ye shall have a solemn assembly*] This, among the Jews, was esteemed the chief or high day of the feast, though fewer sacrifices were offered

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering: beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a ¹ solemn assembly: ye shall do no servile work therein:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven lambs of the first year, without blemish.

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall ² do unto the Lord in your ³ set feasts, besides your ⁴ vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the Lord commanded Moses.

CHAPTER XXX.

The law concerning vows of men, 1, 2. Of women under age, and in what cases the father may annul them, 3-5. The vows of a wife, and in what cases the husband may annul them, 6-8. The vows of a widow, or divorced woman, in what cases they may be considered either as confirmed or annulled, 9-15. Recapitulation of these ordinances, 16.

AND Moses spake unto ¹ the heads of the tribes concerning the children of Israel, saying, This ² is the thing which the Lord hath commanded.

2 ¶ If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall ³ do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth;

¹ Lev. 7. 11, 16 & Eccl. 21. 23.—² Ch. 1. 4, 16. & 7. 2.—³ Lev. 27. 2. Dent. 23. 23. Judg. 11. 30, 35. Esak. 5. 4.—⁴ m Lev. 5. 4. Matt. 14. 9. Acts 23. 14.—⁵ m Heb. profane. Para. 55. 20.—⁶ Job 22. 27. Para. 22. 25 & 30. 11. & 34. 13, 14. & 116. 14, 15. Nah. 1. 13.

ed on it than on the others: the people seem to have finished the solemnity with a greater measure of spiritual devotion—and it was on this day of the feast that our blessed Lord called the Jews from the letter to the spirit of the law; proposing himself as the sole fountain whence they could derive the streams of salvation, John vii. 37. On the subject of this chapter, see the notes on Lev. xii. xvi. and xxiii.

NOTES ON CHAPTER XXX.

Verse 2. *If a man vow a vow*] A vow is a religious promise made to God. Vows were of several kinds: 1. Of abstinence or humiliation; see ver. 13. 2. Of the Nazirite; see chap. vi. 3. Of giving certain things, or sacrifices, to the Lord, Lev. vii. 16. 4. Of alms given to the poor; see Deut. xxiii. 21. The law in this chapter must have been very useful, at it both prevented and annulled rash vows, and provided a proper sanction for the support and performance of those that were rationally and piously made. Besides, this law must have acted as a great preventive of lying and hypocrisy. If a vow was properly made, a man or woman was bound under penalty of the displeasure of God to fulfil it.

Verse 3. *In her youth*] That is, say the rabbins, under twelve years of age. And under thirteen, in case of a

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

6 ¶ And if she had at all a husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth

eth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any wise make them void after that he hath heard them; then he shall bear her iniquity.

16 These are the statutes, which the Lord commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

CHAPTER XXXI.

The command of the Lord to make war on the Midianites, 1, 2. One thousand men are chosen out of each of the twelve tribes, and sent with Phinehas against the Midianites, 3-6. They slay all the males, 7; their five kings and Balaam, 8. They take all the women captives, with the flocks and goods, 9; burn their cities, and bring away the spoil, 10, 11. They bring the captives, &c. to Moses, who is wroth with the officers for sparing the women, who had formerly been the cause of their transgression and punishment, 12-16. He commands all the male children, and all the grown up females, to be slain, 17, 18. How the soldiers were to purify themselves, 19, 20; and the different articles taken in the war, 21-24. They are commanded to take the sum of the prey, to divide it into two parts; one for the 12,000 warriors, and the other for the rest of the congregation, 25-27. One of 500, both of persons and cattle, of the share of the warriors, to be given to the Lord, 28, 29; and one part of $\frac{1}{5}$ of the people's share, to be given to the Levites, 30. The sum of the prey remaining after the above division; sheep 67,500, oxen 72,000, asses 61,000, young women 32,000, ver. 31-35. How the soldiers' part was divided, 36-40. How the part belonging to the congregation was divided, 41-47. The officers regret that they had not lost a man in the war, 48, 49. They bring a voluntary offering to God, of gold and ornaments, 50, 51. The amount of which was 16,750 shekels, 52, 53. Moses and Eleazar bring the gold into the tabernacle for a memorial, 54.

AND the Lord spake unto Moses, An. Exod. 1v. 41. saying,

2 *Avenge the children of Israel of the Midianites; afterward shalt thou *be gathered unto thy people.

3 And Moses spake unto the people, saying; Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

4 ^bOf every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

x Heb. Her vows were upon her. Ps. 56. 12—y Gen. 2. 16.—z Ch. 25. 17.

young man. Young persons of this age were considered to be under the authority of their parents, and had consequently no power to vow away the property of another. A married woman was in the same circumstances, because she was under the authority of her husband. If, however, the parents or the husband heard of the vow, and objected to it in the same day in which they heard of it, ver. 5, then the vow was annulled—or, if having heard of it, they held their peace, this was considered a ratification of the vow.

A rash vow was never to be kept—"For," says Philo, and common sense and justice say the same, "he who commits an unjust action because of his vow, adds one crime to another: 1. By making an unlawful vow. 2. By doing an unlawful action."

Verse 12. Concerning the bond of her soul] Her life is at stake, if she fulfil not the obligation under which she has laid herself.

Verse 16. These are the statutes] It is very probable that this law, like that concerning the succession of daughters, chap. xxvii. rose from the exigency of some particular case that had just then occurred.

Making vows, in almost any case, is a dangerous business; they seldom do any good, and often much evil. He who does not feel himself bound to do what is *fit, right, and just*, from the standing testimony of God's word, is not likely to do it from any obligation he may lay upon his own conscience. If God's word lack weight with him, his own will prove lighter than vanity. Every man who professes the Christian religion, is under the most solemn obligation to devote body, soul, and spirit to God, not only to the utmost extent of his powers, but also as long as he exists. Being baptized, and receiving the sacrament of the Lord's supper, are additional ratifications of the great, general, Christian vow; but every true follower of Christ should always remember, and frequently renew, his covenant with God.

NOTES ON CHAPTER XXXI.

Verse 2. Gathered unto thy people.] When? Not in the grave surely.—Moses was gathered with none of them; his burial place no man ever knew—"But being gathered

unto one's people means dying." It does *imply* dying, but it does not mean this only. The truth is, God considers all those who are dead to men, in a state of conscious existence in another world. Therefore he calls himself the God of Abraham, and of Isaac, and of Jacob; now God is not the God of the dead, but of the living; because all live to him, whether dead to men or not. Moses, therefore, was to be gathered to his people, to enter into that republic of Israel, which having died in the faith, fear, and love of God, were now living in a state of conscious blessedness, beyond the confines of the grave.—See the note on Gen. xxv. 8. and on xlix. 33.

Verse 3. Avenge the Lord of Midian.] It was God's quarrel, not their own, that they were now to take up. These people were idolaters; idolatry is an offence against GOD; the civil power has no authority to meddle with what belongs to Him, without especial directions, certified in the most unequivocal way. Private revenge, extension of territory, love of plunder, were to have no place in this business; the Lord is to be avenged; and through Him, the children of Israel, ver. 2. because their souls, as well as their bodies, had been well nigh ruined by their idolatry.

Verse 6. A thousand of every tribe] Twelve thousand men in the whole—and Phinehas, the son of Eleazar; some think he was made general in this expedition; but this is not likely. The ark and its contents must proceed to this battle, because the battle was the Lord's, and he dwelt between the cherubim over the ark; and Phinehas, who had before got a grant in the eternal priesthood, was chosen to accompany the ark in place of his father Eleazar, who was, probably, now too far advanced in years to undergo the fatigue. Who then was general? Joshua, without doubt, though not here mentioned; because the battle being the Lord's, he alone is to have the supreme direction, and all the glory. Besides, it was an extraordinary war, and not conducted on the common principle: for we do not find that peace was offered to the Midianites, and that they refused it; see Deut. xx. 10, &c. In such a case only, hostilities could lawfully commence; but they were sinners against GOD; the cup of their iniquity was

7 And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them, without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children, that hath not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

20 And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

d Deut. 10. 13. Judg. 21. 11. 1 Sam. 27. 9. 1 Kings 11. 15. 16. —a See Judg. 6. 1, 2. —b Josh. 13. 21. —c Josh. 13. 22. —d Deut. 32. 14. —e Heb. Asst of war. —f See Deut. 10. 13. 1 Sam. 16. 2. —g Ch. 25. 2. —h Ch. 24. 14. —i Ps. 2. 15. —j Rev. 2. 14. —k Ch. 25. 9.

full; and God thought proper to destroy them. Though a leader there certainly was, and Joshua was probably that leader, yet, because God, for the above reason, was considered as *Commander in chief*, therefore no one else is mentioned; for it is evident that the sole business of Phinehas was to take care of the *holy instruments*, and to blow with the trumpet.

Verse 8. *Balaam—they slew with the sword*] This man had, probably, committed what St. John calls the *sin unto death*; a sin which God punishes with temporal death, while at the same time he extends mercy to the soul.—See the remarks at the end of chap. xxiv.

Verse 17. *Kill every male among the little ones*] For this action I account, simply on the principle that God, who is the Author and Supporter of life, has a right to dispose of it *when and how* he thinks proper; and the Judge of all the earth can do nothing but what is *right*. Of the women killed on this occasion, it may be safely said, their lives were forfeited by their *personal transgressions*; and yet, even in this case, there can be little doubt that God showed mercy to their souls. The little ones were safely lodged—they were taken to heaven, and saved from the evil to come.

Verse 23. *The water of separation*] The water in which the ashes of the red heifer were mingled, see on chap. viii. 7. xix. 2, &c. Garments, whether of cloth or skins, were to be washed. Gold, silver, brass, iron, tin, and lead, to pass through the fire, probably to be melted down.

Verse 28. *And levy a tribute unto the Lord—one soul of five hundred, &c.*] The persons to be employed in the Lord's service, under the Levites—the cattle, either for sacrifice, or for the use of the Levites, ver. 30. Some monsters have supposed that one out of every five hundred of the captives was offered in sacrifice to the Lord! but this

21 ¶ And Eleazar the priest said unto the men of war, which went to the battle, This is the ordinance of the law which the Lord commanded Moses:

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the Lord spake unto Moses, saying,

26 Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep;

29 Take it of their half, and give it unto Eleazar the priest, for a heave-offering of the Lord.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord commanded Moses.

32 And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

o Judg. 21. 11. —p Heb. a male. —q Ch. 5. 2. —r Ch. 19. 11. &c. —s Heb. instrument or vessel of skin. —t Ch. 19. 9. 17. —u Lev. 11. 35. —v Heb. of the captivity. —w Josh. 22. 8. 1 Sam. 20. 4. —x See Ver. 30. 61. & Ch. 15. 27. —y See Ver. 32. 41. —z Or, goats. —a Ch. 3. 7, 8, 25, 34, 35. & 15. 2, 4.

is abominable. When God chose to have the life of man, he took it in the way of justice, as in the case of the Midianites above; but never in the way of sacrifice.

Verse 32. *The booty*] It appears from the enumeration here, that the Israelites, in this war against the Midianites, took 32,000 female prisoners, 61,000 asses, 72,000 beeves, 675,000 sheep, and small cattle; besides the immense number of males who fell in battle, and the women and children who were slain by the divine command, ver. 17. And it does not appear, that in this expedition, a single man of Israel fell! This was naturally to be expected, because the battle was the Lord's, ver. 49.

As the booty was divided into two equal parts, ver. 22. one for the soldiers, employed in the expedition, and the other for those, who being equally willing to be employed, were ordered to stay in the camp: so each of the parties in this booty was to give a certain proportion to the Lord. The soldiers, to give to the Lord one out of every five hundred persons, beeves, asses, and sheep, ver. 28. The people, who by staying at home, risked nothing, and had no fatigue, were to give one out of fifty of the above, ver. 30. The booty—its division among the soldiers and people—the proportion given by each to the Lord, and to the Levites, will be seen in one view by the following table, which I copy from *Houbigant*.

Total of sheep	675,000.	To the soldiers	337,500	To the Lord from the soldiers	67,500	sheep.
of beeves	72,000.	To the soldiers	36,000	To the Lord from the soldiers	7,200	beeves.
of asses	61,000.	To the soldiers	30,500	To the Lord from the soldiers	6,100	asses.
of persons	32,000.	To the soldiers	16,000	To the Lord from the soldiers	3,200	persons.
		To the people	16,000	To the Levites from the people	3,200	

In which table the booty is equally divided between the people and the soldiers; a five hundredth part being given to the Lord, and a fiftieth part to the Levites.

37 And the Lord's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand; of which the Lord's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred; of which the Lord's tribute was threescore and one.

40 And the persons were sixteen thousand; of which the Lord's tribute was thirty and two persons.

41 And Moses gave the tribute which was the Lord's heave-offering, unto Eleazar the priest, as the Lord commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

48 ¶ And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses;

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord.

51 And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

52 And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (For the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest, took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord.

CHAPTER XXXII.

The Reubenites and Gadites request Moses to give them their inheritance on this side of Jordan, 1-5. Moses expostulates with, and reproves them, 6-15. They explain themselves, and propose conditions, with which Moses is satisfied—they are to build cities for their wives and children, and to take their cattle, and go over Jordan armed with the other tribes, and fight against their enemies till the land is subdued; after which they are to return, 16-27. Moses proposes the business to Eleazar, Joshua, and the elders, 28-29. The Gadites and Reubenites promise a faithful observance of the conditions, 31, 32. On which Moses assigns to them and the half tribe of Manasseh, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, 33. The cities built by the Gadites, 34-38. The cities built by the Reubenites, 37, 38. The children of Machir, the son of Manasseh, expect the Amorites from Gilead, 39, which Moses grants to them, 40. Join the son of Manasseh, takes the small towns of Gilead, 41. And Nobah takes Kenath and its villages, 42.

Am. Exod. 14.
42.

NOW the children of Reuben and the children of Gad had a very

¶ See Ch. 13. 8, 12.—a Ver. 22.—b Heb. *And*.—c Heb. *found*.—d Exod. 30. 12, 14.—e Heb. *fulfilled*.—f Deut. 30. 14.—g Exod. 30. 12.—h Ch. 31. 24. Josh. 13. 25. 2 Sam. 24. 6.—i Ver. 33. Heb. *inheritance*.—j Ver. 38. Sihon.—k Ver. 33. Bashan.—l Ch. 31. 24. 26.—m Heb. *inheritance*.—n Ch. 13. 8, 12.—o Deut. 1. 28.—p Ch. 13. 24. 25.

Verse 50. *We have—brought an oblation for the Lord*] So it appears there was a great deal of booty taken, which did not come into the general account: and of this, the soldiers, of their own will, made a very extensive offering to God, because he had preserved them from falling in battle. That not one man should have been slain, is a most extraordinary circumstance, and powerfully marks the peculiar superintendence of God's especial providence. The Midianites must certainly have made some resistance: but that was ineffectual; because it was against the Lord. When any nation undertakes a *crusade* against those whom they are pleased to call the *Lord's enemies*, let them bring from the contest this proof of their divine mission, viz. that not one man of them is either *lost* or *missing*; and then, and *not till then*, shall we believe that God hath sent them.

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great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel, from going over into the land which the Lord hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel that they should not go into the land which the Lord had given them.

10 And the Lord's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb, the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord.

13 And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

1 Ch. 14. 11, 21. Deut. 1. 34.—a Ch. 14. 25, 28. Deut. 1. 35.—b Ch. 14. 24, 28. 1 Ch. 14. 25. Deut. 1. 35. Josh. 14. 8, 9.—c Ch. 14. 24, 25.—d Ch. 14. 25. 61. 63.—e Deut. 1. 34.—f Deut. 30. 17. Josh. 22. 14, 18. 2 Chron. 7. 10. & 15. 2.—g Josh. 4. 12. 13.—d Josh. 22. 4.—e Ver. 33. Josh. 12. 1. & 12. 8.

To make an atonement for our souls] That is, to make an acknowledgment to God for the preservation of their lives. The gold offered on this occasion amounted to 16,750 shekels, equal to £37,869 16s. 5d. sterling. See the note on Exod. xxv. 39. where the true value of the shekel is given, and a rule laid down to reduce it to English money.

NOTES ON CHAPTER XXXII.

Verse 3. *Ataroth, and Dibon, &c.*] The places mentioned here, belonged to Sihon, king of the Amorites, and Og, king of Bashan; which, being conquered by the Israelites, constituted ever after a part of their territories; ver. 33.

Verse 5. *Let this land be given unto thy servants*] Because it was good for *pasturage*, and they had many *flocks*, ver. 1.

20 ¶ And 'Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And 'the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and 'this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure 'your sin will find you out.

24 'Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 "Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 "But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So "concerning them, Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD the land of Canaan, that the possession of inheritance on this side Jordan may be ours.

3. 18. Josh. 1. 14. & 4. 12. 13. — Deut. 3. 20. Josh. 11. 23. & 18. 1. — Josh. 1. 12. 15. 16. 18. Josh. 1. 15. & 13. 9. 32. & 22. 4. 9. — Gen. 4. 7. & 44. 12. — 1. Ver. 16. 34. &c. — Josh. 1. 14. — Josh. 4. 12. — Josh. 1. 12. — 17. & 28. 3. Josh. 12. 6. & 13. 8. & 22. 4. — Ch. 21. 24. 33. 35. — Ch. 2. Deut. 2. 36. — Ver. 1. 3. Jaser. — Ver. 3. Nimrah.

12. Caleb the son of Jephunneh the Kenazite] It was Jephunneh that was the Kenazite, and not Caleb. Kenaz was probably the father of Jephunneh.

Verse 16. We will build cities for our little ones] It was impossible for these, numerous as they might be, to build cities, and fortify them for the defence of their families, in their absence. Calmet supposes they meant no more than repairing the cities of the Amorites, which they had lately taken; which work might have been very easily accomplished in the time which they spent on this side of Jordan, before they went over with their brethren, to put them in possession of the land.

Verse 17. Because of the inhabitants of the land] These were the Ammonites, Moabites, Idumeans, and the remains of the Midianites and Amorites. But could the women and children even keep the defended cities, when placed in them? This certainly cannot be supposed possible. Many of the men of war must of course stay behind. In the last census, chap. xxvi. the tribe of Reuben consisted of 43,730 men: the tribe of Gad, 40,500: the tribe of Manasseh, 52,700: the half of which is 26,350. Add this to the sum of the other two tribes, and the amount is 110,850. Now, from Joshua iv. 13. we learn, that of the tribes of Reuben and Gad, and the half of the tribe of Manasseh, only 40,000 armed men passed over Jordan to assist their brethren in the reduction of the land: consequently the number of 70,580 men were left behind for the defence of the women, the children, and the flocks. This was more than sufficient to defend them against a people already panic-struck by their late discomfitures and reverses.

Verse 34. The children of Gad built—Aroer] This was situated on the river Arnon, Deut. ii. 36. 2 Kings x. 33. It was formerly inhabited by the Emim, a warlike, and perhaps gigantic people. They were expelled by the Moabites; the Moabites by the Amorites; and the Amorites by the Israelites. The Gadites then possessed it till the captivity of their tribe, with that of Reuben and the half of

33 And 'Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of Joseph, 'the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

34 ¶ And the children of Gad built 'Dibon, and Ataroth, and 'Aroer,

35 And Atroth, Shophan, and 'Jaazer, and Jogbehah,

36 And 'Beth-nimrah, and Beth-haran, 'fenced cities: and folds for sheep.

37 And the children of Reuben 'built Heshbon, and Elealeh, and Kirjathaim,

38 And 'Nebo, and 'Baal-meon, ('their names being changed,) and Shibmah: and 'gave other names unto the cities which they builded.

39 And the children of 'Manchir, the son of Manasseh, went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses 'gave Gilead unto Manchir, the son of Manasseh; and he dwelt therein.

41 And 'Jair, the son of Manasseh, went and took the small towns thereof, and called them 'Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

The journeyings of the Israelites written out by Moses, according to the commandment of the Lord, 1, 2. They depart from Rameses on the fifteenth day of the first month, on the day after the passover, the first-born of the Egyptians having been slain 3, 4. Their forty-two stations enumerated, 5–49. They are authorized to expel all the former inhabitants, and destroy all remnants of idolatry, 50–53. The land is to be divided by lot, 54. Should they not drive out the former inhabitants, they shall be to them as pricks in their eyes and thorns in their sides, 55. And if not obedient, God will deal with them as he has purposed to do with the Canaanites, 56.

THESE are the 'journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the 'hand of Moses and Aaron.

2 And Moses wrote their 'goings out according to their journeys, by the commandment of the LORD: and these are their journeys according to their goings out.

v. Ver. 24. — v. Ch. 21. 27. — x. 1. — 1. — y. Ch. 22. 41. — See Ver. 3. Exod. 28. 13. Josh. 28. 7. — a. Heb. they called by names the names of the cities. — b. Gen. 50. 93. — c. Deut. 3. 14. 15. Josh. 13. 31. & 17. 1. — d. Deut. 3. 14. Josh. 13. 31. 1 Chron. 2. 37. 22. — e. Judg. 16. 4. 1 Kings 4. 13. — f. Exod. 12. 38. 51. & 13. 18. g. Josh. 24. 5. — h. Ch. 9. 17–25. & 10. 6. 15. Deut. 1. 3. 16. 11.

the tribe of Manasseh, by the Assyrians, 2 Kings xv. 29. after which the Moabites appear to have repossessed it, as they seem to have occupied it in the days of Jeremiah, chap. xlviii. 15–20.

Verse 38. And Nebo—their names being changed] That is, those who conquered the cities called them after their own names. Thus the city Kenath, being conquered by Nobah, was called after his name, ver. 42.

Verse 41. Havoth-jair] That is, the villages or habitations of Jair. And thus they should have been translated. As these two tribes and a half were the first, says Ainsworth, who had their inheritance assigned to them in the promised land; so they were the first of all Israel that were carried captive out of their own land, because of their sins. "For they transgressed against the God of their fathers, and went a whoring after other gods. And God delivered them into the hands of Pul and Tiglath Pileser, kings of Assyria, and they brought them to Halah, Habor, Hara, and Gozan, unto this day." See 1 Chron. v. 25, 26.

NOTES ON CHAPTER XXXIII.

Verse 2. And Moses wrote their goings out according to their journeys] We may consider the whole book of Numbers as a diary, and indeed the first book of travels ever published. Dr. Shaw, Dr. Pocock, and several others, have endeavoured to mark out the route of the Israelites through this great, dreary, and trackless desert; and have ascertained many of the stages here described. Indeed, there are sufficient evidences of this important journey still remaining; for the descriptions of many are so particular, that the places are readily ascertained by them; but this is not the case with all. Israel was the church of God in the wilderness, and its unsettled, wandering state, under Moses, may point out the unsettled state of religion under the law. Their being brought, after the death of Moses, into the promised rest, by Joshua, may point out the establishment, fixedness, and certainty of that salvation provided by Jesus Christ, of whom Joshua, in name and conduct,

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from ^b Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, ^a and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the ^c wilderness of Zin, which is Kadesh.

37 And they removed from ^d Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And ^e Aaron, the priest, went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was a hundred and twenty and three years old when he died in mount Hor.

40 And ^f king Arad, the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount ^g Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ^h Ije-abarim, ⁱ in the border of Moab.

45 And they departed from Iim, and pitched ^j in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon^k-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from Beth-jesimoth even unto ^l Abel-shittim ^m in the plains of Moab.

50 ¶ And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, ⁿ When ye are passed over Jordan into the land of Canaan;

52 ^o Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And ^p ye shall divide the land by lot for an inheritance among your families: and to the more ye shall ^q give the more inheritance, and to the fewer ye shall ^r give the less inheritance: every man's inheritance shall be in the place

^a Deut. 10. 6.—^b 1 Mac. 5. 4. ^c *Beas*: See Gen. 26. 37. Deut. 10. 6. 1 Chron. 1. 22.—^d Deut. 10. 7.—^e Deut. 2. 6. 1 Kings 9. 26. 22. 43.—^f Ch. 20. 1. & 27. 14. ^g Ch. 20. 22. & 21. 4.—^h Ch. 20. 25. 23. Deut. 10. 6. & 32. 50.—ⁱ Ch. 21. 1. & c. ^j Ch. 21. 4.—^k Ch. 21. 10.—^l Ch. 21. 11.—^m Or, *heaps of Abarim*.—ⁿ Ch. 21. 11.

^o Ch. 22. 34.—^p Jer. 49. 22. ^q *Ezek.* 6. 14.—^r Ch. 21. 20. Deut. 28. 62.—^s Ch. 22. 1. ^t Or, *the plains of Shinar*.—^u Ch. 25. 1. Josh. 2. 1.—^v Deut. 7. 1. 2 & 3. 1. Josh. 3. 17. ^w *Ezek.* 23. 24. 26. & 34. 13. Deut. 7. 1. 5. & 12. 2. Josh. 11. 12. ^x Josh. 2. 2.—^y Ch. 23. 34. 53.—^z Heb. *multiply his inheritance*.—^{aa} Heb. *diminish his inheritance*.

STAT. xxi. Verse 25. MAKHELOTH.] A name found nowhere else in Scripture.

STAT. xxii. Verse 26. TAHATH.] Unknown.

STAT. xxiii. Verse 27. TARAH.] Also unknown.

STAT. xxiv. Verse 28. MITHCAH.] Calmet conjectures that this may be *Mocha*, a city in Arabia Petrea.

STAT. xxv. Verse 29. HASHMONAH.] Supposed by some to be the same as *Azmon*, chap. xxiv. 4.

STAT. xxvi. Verse 30. MOSEROTH.] Situation unknown. In Deut. x. 6. it is said that the Israelites took their journey from Beroth, the wells of the children of Jaakan, to Mosera, and there Aaron died. If so, Mosera, Moseroth, and Hor, must be different names of the same place. Or Moseroth, or Mosera, must have been some town or village near mount Hor; for there Aaron died. See ver. 38.

STAT. xxvii. Verse 31. BENE-JAAKAN.] Unknown. The sons of Jaakan.—See the preceding verse.

STAT. xxviii. Verse 32. HOR-HAGIDGAD.] The hole, or pit of Gidgad. Unknown. It was a place perhaps remarkable for some vast pit or cavern, from which it took its name.

STAT. xxix. Verse 33. JOTBATHAH.] Situation unknown. It is said in Deuteronomy x. 7. to be a land of rivers of waters.

STAT. xxx. Verse 34. EBROH.] Nowhere else mentioned.

STAT. xxxi. Verse 35. EZION-GABER.] Dr. Shaw places this port on the western coast of the *Elatitic gulf* of the Red sea. It is now called *Meenah el Duahab*, or the golden port, by the Arabs; because it was from this place that Solomon sent his ships for gold to Ophir, 1 Kings ix. 26. He supposes it to be about 60 miles distant from mount Sinai. *Travels*, p. 322. 4to. edition.

STAT. xxxii. Verse 36. ZIN, which is KADESH.] A place remarkable on account of the death of Miriam, the prophetess; and bringing water out of the rock. As this place was upon the borders of Edom, the Israelites being denied permission to pass through their land, which lay on the direct road to the promised land, they were obliged to turn to the right, to mount Hor, now called *Accaba* by the Arabs.

STAT. xxxiii. Verse 37. HOR.] Famous for the death of Aaron. See on chap. xx. Perhaps Moseroth, or Mosera, ver. 30. was a village near this mountain. See the note on verse 30.

STAT. xxxiv. Verse 41. ZALMONAH.] Probably in the neighbourhood of the land of Edom. As *עֵלֵינוּ יִסְעֵנוּ* signifies an image, this place probably had its name from the brazen serpent set up by Moses. See chap. xxi. 5. &c. From the same root, the word *telem*, corruptly called *latim*, which signifies a consecrated image, is derived.

STAT. xxxv. Verse 42. PUNON.] A place in *Idumea*. Nowhere else mentioned.

STAT. xxxvi. Verse 43. OROTH.] Mentioned before, chap. xxi. 10.

STAT. xxxvii. Verse 44. IJE-ABARIM.] The heaps of Abarim. See chap. xxi. 11. Situation uncertain. It is called *Iim* in the following verse. As the word signifies heaps or protuberances, it probably means tumuli or small hills near some of the *fords* of Jordan.

STAT. xxxviii. Verse 45. DIBON-GAD.] Supposed to be the same as *Dibon*, chap. xxxii. 34. and to be situated on the brook *Arnon*.

STAT. xxxix. Verse 46. ALMON-DIBLATHAIM.] Situation not known. It belonged to the Moabites in the time of the prophet Jeremiah. Jer. xlviii. 22.

STAT. xl. Verse 47. MOUNTAINS OF ABARIM, before NEBO.] The mountain on which Moses died. They came to this place after the overthrow of the Amorites. See chap. xxi.

STAT. xli. Verse 48. THE PLAINS OF MOAB.] This was the scene of the transactions between Balaam and Balak. See ch. xxiii. xxiv. xxv.

STAT. xlii. Verse 49. FROM BETH-JESIMOTH EVEN unto ABEL-SHITIM.] The former of these places fell to the Reubenites, Josh. xiii. 15—20. The Israelites were now come to the edge of Jordan, over against Jericho, where they afterward passed.

For farther information on the subject of these different encampments, the reader is requested to refer to the map, and to the extract from Doctor Shaw, at the end of Exodus.

Verse 52. Ye shall—destroy all their pictures] *מַסִּיעֵי־זָמָן* *masiciyotam*, from *מָסַח* *sachah*, to be like, or resemble, either pictures, carved work, or embroidery, as far as these things were employed to exhibit the abominations of idolatry.—*Molten images*, *מַסִּיעֵי־זָמָן* *massecotam*, metallic *latimantical figures*, made under certain constellations, and supposed, in consequence, to be possessed of some extraordinary influences and virtues.

where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if you will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* 'pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

s Josh. 23. 13. Judg. 2. 2. Ps. 106. 34, 35. See Exod. 32. 33. Ezek. 32. 24.

Verse 55. Shall be *pricks in your eyes*] Under these metaphors, the continual mischief that should be done to them, both in soul and body, by these idolaters, is set forth in a very expressive manner. What can be more vexatious than a continual goading of each side, so that the attempt to avoid the one, throws the body more forcibly on the other. And what can be more distressing than a continual pricking in the eye, harassing the mind, tormenting the body, and *extinguishing the sight*.

1. It has been usual among pious men, to consider these Canaanites *remaining in the land*, as emblems of *indwelling sin*; and it must be granted, that what those remaining Canaanites were to the people of Israel, who were disobedient to God, such is *indwelling sin* to all those who will not have the blood of the Covenant to cleanse them from all unrighteousness. For a time, while conscience is tender, such persons feel themselves straitened in all their goings, hindered in all their religious services, and distressed beyond measure because of the law, the authority and power of sin, which they find warring in their members: by and by the eye of their mind becomes obscured by the constant piercings of sin, till at last, fatally persuaded that *sin must dwell in them as long as they live*, they accommodate their minds to their situation, their consciences cease to be tender, and they content themselves with expecting redemption where and when it has never been promised, viz. *beyond the grave*! On the subject of the journeyings of the Israelites, the following observations from old Mr. Ainsworth cannot fail to interest the reader.

2. "The *TRAVELS* of Israel through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, Deut. viii. 15. which was a land of deserts, and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt, Jer. ii. 6. signified the many troubles and afflictions through which we must enter into the kingdom of God, Acts xiv. 22. The *helps, comforts, and deliverances*, which God gave unto his people in their distresses, are examples of his love and mercy toward his followers: for he comforts them in all their tribulation, that as the sufferings of Christ abound in them, so their consolation also abounds in Christ, 2 Cor. i. 45. The *punishments* which God inflicted upon the disobedient, who perished in the wilderness for their sins, happened unto them for ensamples, and they are *written for our admonition, upon whom the ends of the world are come*, 1 Cor. x. 1, 11. Heb. iii. 17, 18, 19. and iv. 1, 2. By the names of their encamping places, and histories adjoined, it appears how Israel came sometimes into *straits and troublesome ways*, as at *Pihahiroth*, Exod. xiv. 2, 3, 10, &c. and at *Zalmonah*, Numb. ii. 1, 4, &c. sometimes into large and ample room, as at the *plains of Moab*: sometimes to places of hunger and thirst, as at *Rephidim* and *Kadesh*, Exod. xvi. and xvii. Numb. xx. sometimes to places of refreshing, as at *Elim* and *Beer*, Exod. xv. 27. Numb. xxi. 16. sometimes where they had wars, as at *Rephidim*, *Kadesh*, *Edrei*, Exod. xvii. 8. Numb. xxi. 1, 33. sometimes where they had rest, as at *mount Sinai*: sometimes they went right forward, as from *Sinai* to *Kadesh-barnea*: sometimes they turned backward, as from *Kadesh-barnea* to the *Red sea*: sometimes they came to mountains, as *Sinai*, *Shapher*, *Hor*, *Gidgad*: sometimes to valleys, as *Tahath*, &c.: sometimes to places of bitterness, as *Marah*: sometimes of sweetness, as *Mithkah*.

3. "The *SINS* which they committed in the wilderness were many and great; as open idolatry by the calf, at Horeb, Exod. xxxii. and with *Baal-peor*, Numb. xxv. Unbelief at *Kadesh*, Numb. xiv. and afterward PRESUMPTUOUS BOLDNESS in the same place; MURMURING against God sundry times, with tempting of Christ (as the apostle speaks, 1 Cor. x.) CONTENTION and REBELLION against their governors often: *lusting for flesh* to fill their appetite, and loathing *manna*, the heavenly food: WROTHEDOM with the daughters of Moab; and many other provocations that this complaint is after made of them,—

CHAPTER XXXIV.

The land of Canaan described, 1-5. The south quarter, 5-6. The western border, 6. The north border, 7-8. The eastern border, 10-12. The land to be divided by lot among the nine tribes and half, 13. Two tribes and half, Reuben and Gad, and the half of Manasseh, having already got their inheritance on the east side of Jordan, 14, 15. Eleazar the priest, and Joshua, to assist in dividing the land, 16, 17. and with them a chief out of every tribe, 18. The names of the twelve chiefs, 19-40.

AND the LORD spake unto Moses, An. Exod. 34. 40. saying,

2 Command the children of Israel, and say unto them, When ye come into the land of

a Gen. 17. 8. Deut. 1. 7. Ps. 78. 55. & 105. 11. Ezek. 47. 14.

How oft did they provoke him in the wilderness, and grieve him in the desert! Psalm lxxviii. 40. All sorts of persons sinned against God; the multitude of people very often: the mixed multitude of strangers among them, Numb. xi. The princes, as the ten spies, *Dathan*, *Abiram*, &c. The Levites, as *Korah* and his company; *Miriam* the prophetess, Numb. xii. *Aaron* the priest with her, besides his sin at Horeb, Exod. xxxiii. and at the water of *Meribah*, Numb. xx. *Moses* also himself, at the same place, for which he was excluded from the land of Canaan.

4. "THE PUNISHMENTS laid on them by the Lord for their disobedience were many. They died by the sword of the enemy, as of the *Amalekites*, Exod. xvii. and of the *Canaanites*, Numb. xiv. 45. and some by the sword of their brethren, Exod. xxxii. Some were burned with fire, Numb. xi. and xvi. some died with surfet, Numb. xi. some were swallowed up alive in the earth, Numb. xvi. some were killed with serpents, Numb. xxi. many died of the pestilence, Numb. xvi. 46. and chap. v. 25. and generally all that generation which were first mustered after their coming out of Egypt, perished, Numb. xxvi. 64, 65. God consumed their days in vanity, and their years in terror, Psal. lxxviii. 33. nevertheless, for his name's sake, he magnified his mercies unto them and their posterity.

5. "He had divided the sea, and led them through on dry land, drowning their enemies, Exod. xiv. He led them with a cloud by day, and a pillar of fire by night, continually. He gave them manna from heaven daily. He clave the rocks, and gave them water for their thirst. He fed them with quails, when they longed for flesh. He sweetened the bitter waters. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their raiment waxed not old upon them, neither did their foot swell for forty years, Deut. viii. 4. He delivered them from the intended curse of Balaam, and turned it into a blessing, because he loved them, Numb. xxii. Deut. xxiii. 5. He came down from mount Sinai, and spake with them from heaven, and gave them right judgments and true laws, good statutes and commandments, and gave also his good Spirit to instruct them, Nehem. ix. 13, 20. In the times of his wrath he remembered mercy; his eye spared them from destroying them, neither did he make an end of them in the wilderness, Ezek. xx. 17, 23. He gave them kingdoms and nations, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their forefathers, Nehem. ix. 22, 23. Now whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope, Rom. xv. 4." Let him that readeth understand!

NOTES ON CHAPTER XXXIV.

Verse 2. The land of Canaan with the coasts thereof] All description here is useless. The situation and boundaries of the land can only be known by actual survey or a good map. As my readers cannot conveniently visit the country, I refer to the accompanying map of the Promised Land.

Verse 3. The salt sea] The Dead sea, or lake Asphaltitis; see the note on Gen. xix. 25.

Verse 5. The river of Egypt] The eastern branch of the river Nile; or, according to others, a river which is south of the land of the Philistines; and falls into the gulf or bay near Calieh. See the map in Exodus.

Verse 6. Ye shall even have the great sea for a border] The Mediterranean sea: called here the Great sea, to distinguish it from the Dead sea, the sea of Tiberias, &c. which were only a sort of lakes. In Hebrew there is properly but one term יַם yam, which is applied to all collections of water, apparently stagnant; and which is generally translated sea. The Greek of the New Testament follows the Hebrew, and employs, in general, the word θάλασσα, SEA, whether it speak of the Mediterranean, or of the sea or lake of Galilee.

Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then ^b your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of ^c the salt sea eastward:

4 And your border shall turn from the south ^d to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south ^e to Kadesh-barnea, and shall go on to ^f Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon ^g unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you ^h mount Hor:

8 From mount Hor ye shall point out your border ⁱ unto the entrance of Hamath; and the goings forth of the border shall be to ^j Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at ^k Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham ^l to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ^m side of the sea ⁿ of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at ^o the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, ^p This is the land which ye shall inherit by lot, which the Lord commanded to give

unto the nine tribes, and to the half tribe:

14 ^q For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance;

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

16 ^r And the Lord spake unto Moses, saying, 17 These are the names of the men which shall divide the land unto you: ^s Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one ^t prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these: of the tribe of Judah, ^u Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chielon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are they whom the Lord commanded

^b Josh. 15. 1. See Ezek. 47. 15. &c.—^c Gen. 14. 3. Josh. 15. 2.—^d Josh. 15. 3. ^e Ch. 13. 35. & 32. 8.—^f See Josh. 13. 3. 4.—^g Gen. 15. 18. Josh. 15. 4-7. 1 Kings 4. 63. Isai. 37. 12.—^h Ch. 33. 37.—ⁱ Ch. 13. 21. 2 Kings 14. 25.—^j Ezek. 47. 13. ^k Ezek. 47. 17.

Verse 11. *The sea of Chinnereth*] The same as the sea of Galilee, sea of Tiberias, and sea of Genesareth.

Verse 12. *The border shall go down to Jordan*] This river is famous both in the Old and New Testaments. It takes its rise at the foot of mount Libanus, passes through the sea of Chinnereth or Tiberias, and empties itself in the lake Asphaltitis or Dead sea, from which it has no outlet. In and by it God wrought many miracles. God cut off the waters of this river as he did those of the Red sea, so that they stood on a heap on each side, and the people passed over on dry ground. Both Elijah and Elisha separated its waters in a miraculous way, 2 Kings ii. 8-14. Naaman, the Syrian general, by washing in it, at the command of the prophet, was miraculously cured of his leprosy, 2 Kings v. 10-14. In this river John baptized great multitudes of Jews; and in it was Christ himself baptized, and the Spirit of God descended upon him, and the voice from heaven proclaimed him the great and only teacher and Saviour of men. Matt. iii. 16, 17. Mark i. 5-11.

Verse 13. *This is the land which ye shall inherit by lot*] Much of what is said concerning this land is peculiarly emphatic. It was a land that contained a multitude of advantages in its climate, its soil, situation, &c. It was bounded on the south by a ridge of mountains, which separate it from Arabia, and screen it from the burning, and often pestiferous winds, which blow over the deserts from that quarter. On the west it is bounded by the Mediterranean sea, on the north by mount Libanus, which defended it from the cold northern blasts; and on the east, by the river Jordan, and its fertile and well watered plains. It is described by God himself as a "good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills: a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of olive-oil and honey; a land wherein there was no scarcity of bread—and where both iron and copper mines abounded."—Deut. viii. 7-9. A land finely diversified with hills and valleys, and well watered by the rain of heaven, in this respect widely different from Egypt. A land which God cared for, on which his eyes were continually placed from the beginning to the end of the year; watched over by a most merciful providence; a land which, in a word, flowed with milk and honey, and was the most pleasant of all lands.—Deut. xi. 12, 13. Ezek. xx. 6. Such was the

^m 2 Kings 23. 33. Jer. 39. 5, 6.—ⁿ Heb. a boulder.—^o Deut. 2. 17. Josh. 11. 2. & 12. 35. Matt. 14. 34. Luke 8. 1.—^p Ver. 2.—^q Ver. 1. Josh. 14. 1, 2.—^r Ch. 32. 33. Josh. 14. 2, 3.—^s Josh. 14. 1. & 19. 61.—^t Ch. 1. 4, 16.—^u Ch. 12. 30. & 14. 6, 39, 35, & 28, 35.

land, and such were the advantages that this most favoured people were called to possess—they were called to possess it by lot, that each might be satisfied with his possession, as considering it to be appointed to him by the special providence of God.—And its boundaries were ascertained on Divine authority, to prevent all covetousness after the territories of others.

Verse 19, &c. *And the names of the men are these*] It is worthy of remark that Moses does not follow any order hitherto used, of placing the tribes, neither that in Numb. i. nor that in chap. vii. nor that in chap. xxvi. nor any other; but places them here exactly in that order in which they possessed the land. 1. Judah. 2. Simeon. 3. Benjamin. 4. Dan. 5. Manasseh. 6. Ephraim. 7. Zebulun. 8. Issachar. 9. Asher. 10. Naphtali. Judah is first, having the first lot: and he dwelt in the south part of the land.—Josh. xv. 1, &c. and next to him Simeon, because his inheritance was within the inheritance of the children of Judah, Josh. xix. 1. Benjamin was third, he had his inheritance by Judah, between the children of Judah and the children of Joseph, Josh. xviii. 11. Dan was the fourth: his lot fell westward of that of Benjamin, in the country of the Philistines, as may be seen in Josh. xix. 40, 41, &c. Fifthly, Manasseh, and sixthly, by him his brother Ephraim, whose inheritances were behind that of Benjamin, Josh. xvi. 17. Next to these dwelt, seventhly, Zebulun; and eighthly, Issachar, concerning whose lots, see Josh. xix. 10-17. Ninthly, Asher, and tenthly Naphtali. See Josh. xix. 24, 32, &c. And as in encamping about the tabernacle, they were arranged according to their fraternal relationship, see chap. ii. so they were in the division, and inheriting of the promised land. Judah and Simeon, both sons of Leah dwelt abreast of each other. Benjamin, son of Rachel, and Dan, son of Rachel's maid, dwelt next abreast. Manasseh and Ephraim, both sons of Joseph by his mother Rachel, had the next place abreast. Zebulun and Issachar, who dwelt next together, were both sons of Leah; and the last pair were Asher of Leah's maid, and Naphtali of Rachel's maid. Thus God, in nominating the princes that should divide the land, signified beforehand the manner of their possession, and that they should be so situated, as to dwell together, as brethren in unity, for the mutual help and comfort of each other.—See Ainsworth. In this arrangement there is much skill, judgment, and kindness, every where displayed.

to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

The Levellies are commanded to give the Levites, out of their inheritances, cities and their suburbs for themselves and for their cattle, goods, &c. 1-3. The suburbs to be 3,000 cubits round about from the wall of the city, 4, 5. The cities to be forty-two, in which six cities of refuge shall be added, in all forty-eight cities, 6, 7. Each tribe shall give of these cities in proportion to its possession, 8. These cities to be appointed for the person who might slay his neighbour unawares, 10-12. Of these six cities there shall be three on each side of Jordan, 13, 14. The cities to be places of refuge for all who kill a person unawares, whether he be Israelite, stranger or sojourner, 15. Cases of murder to which the benefit of the cities of refuge shall not extend, 16-22. Cases of manslaughter to which the benefit of the cities of refuge shall extend, 22, 23. How the congregation shall act between the manslayer and the avenger of blood, 24, 25. The manslayer shall abide in the city of refuge to the death of the high priest, for if he come without the banner of the city of his refuge, the avenger of blood, if he find him, may put him to death, 26, 27. After the death of the high priest, he shall return to the land of his possession, 28. Two witnesses must attest a murder, before the murderer can be put to death, 29, 30. Every murderer to be put to death, 31. The manslayer is not to be permitted to come to the land of his inheritance till the death of the high priest, 32. The land thence not be polluted with blood, for the Lord dwelleth in it, 33, 34.

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 * Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs, for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the Lord spake unto Moses, saying,

¶ Josh. 13, 38 & 14, 1 & 19, 21—Josh. 14, 2, 4 & 21, 2. See Exod. 45, 1, &c. & 48, 4, &c.—Ver. 13. Deut. 4, 41. Josh. 20, 2, 7, 8 & 21, 3, 13, 21, 37, 38, 39, & Heb. above them ye shall give.—Josh. 21, 41—Josh. 21, 5—Ch. 26, 54. d Heb. they inherit.—Deut. 19, 2.—Exod. 21, 13—g Heb. by error.

NOTES ON CHAPTER XXXV.

Verse 4. And the suburbs of the cities—shall reach from the wall of the city outward, a thousand cubits round about.

Verse 5. And ye shall measure from without the city two thousand cubits, &c.] Commentators have been much puzzled with the accounts in these two verses. In ver. 4. the measure is said to be 1,000 cubits from the wall: in ver. 5. the measure is said to be 2,000 from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have *εἰς τοὺς ἑξήκοντα*, 2,000 cubits, in the fourth, as well as in the fifth verse: but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient versions, nor by any of the MSS. collated by Kenrick and De Rossi. We must seek, therefore, for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators, which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. "The suburbs," says he, "of the cities are expressed in the law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs; and the 2,000, which they measured without the suburbs, were for fields, and vineyards." The whole, therefore, of the city, suburbs, fields, and vineyards, may be represented by the following diagram.

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person * at unawares.

12 * And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 * Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares, may flee thither.

16 * And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he smite him * with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 * The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But * if he thrust him of hatred, or hurl at him * by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer when he meeteth him.

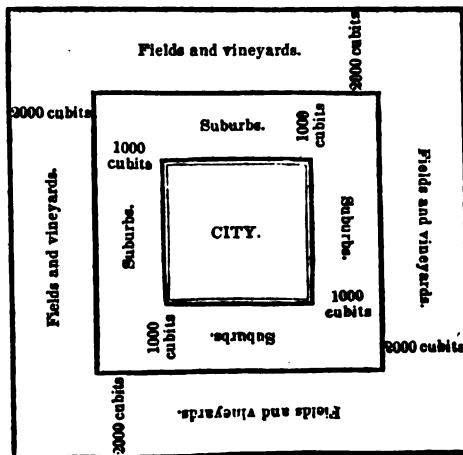
22 But if he thrust him suddenly * without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm:

24 Then * the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood;

h Deut. 19, 6. Josh. 20, 3, 5, 6.—1 Ver. 6.—Deut. 4, 41. Josh. 20, 8.—Ch. 15, 18. m Exod. 21, 12, 14. Lev. 24, 17. Deut. 19, 11, 12.—g Heb. with a stone of the hand. o Ver. 21, 24, 27. Deut. 19, 6, 12. Josh. 20, 3, 5.—p Gen. 4, 8. 2 Sam. 3, 27. & 30, 34. i Kings 2, 31, 32.—q Exod. 21, 14. Deut. 19, 11.—r Exod. 21, 13.—s Ver. 12. Josh. 20, 6.



Verse 11. Ye shall appoint—cities of refuge] The cities of refuge among the Israelites were widely different from the *asyla* among the Greeks and Romans; as also

and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

1. Josh. 20. 6.—a Exod. 20. 7. Lev. 4. 2. & 24. 10.—v Heb. no blood shall be to him. Exod. 20. 2.—w Ch. 27. 11.—x Deut. 17. 6. & 18. 15. Mat. 18. 16. 2 Cor. 13. 1. 1. Hbr. 12. 23.—y Heb. testify to die.—z Ps. 108. 23. Mic. 4. 11.

from the *privileged altars*, among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. The temples and altars among the latter, often served for the protection of the most profligate characters. Cities of refuge among the Hebrews were necessary, because the old patriarchal law still remained in force: viz. that the nearest akin had a right to avenge the death of his relation, by slaying the murderer; for the original law enacted, that *whosoever shed man's blood, by man shall his blood be shed*, Gen. ix. 6. and none was judged so proper to execute this law as the man who was nearest akin to the deceased. As many rash executions of this law might take place, from the very nature of the thing, it was deemed necessary to qualify its claims, and prevent injustice; and the cities of refuge were judged proper for this purpose. Nor do we ever read that they were ever found inefficient; or, that they were ever abused.

Verse 12. *Until he stand before the congregation in judgment.*] So, one of these cities was not a perpetual asylum; it was only a *pro tempore* refuge, till the case could be fairly examined by the magistrates, in the presence of the people, or the elders their representatives: and this was done in the city or place where he had done the murder, Josh. xx. 4, 6. If he was found worthy of death, they delivered him to the avenger, that he might be slain; if not, they sent him back to the city of refuge, where he remained till the death of the high priest, Deut. xix. 12. Before the cities of refuge were appointed, the altar appears to have been a sanctuary for those who had killed a person unwittingly: see the notes on Exod. xxi. 13, 14.

Verse 19. *The revenger of blood*] גֹּאֵל נָפֶשׁ *goel had-dam*, the redeemer of blood, the next in blood to him who was slain. See on the preceding verse.

Verse 20. *But one witness shall not testify against any*] This was a just and necessary provision. One man may be mistaken, or so violently prejudiced, as to impose even on his own judgment; or so wicked as to endeavour, through malice, to compass the life of his neighbour: but it is not likely that two or more should be of this kind: and even were they, their separate examination would lead to a discovery of the truth, and to their conviction.

Verse 31. *Ye shall take no satisfaction for the life of a murderer*] No atonement could be made for him, nor any commutation so as to save him from death. All the laws of the civilized world have either adjudged the murderer to death, or to a punishment equivalent to it; such as perpetual imprisonment—in a dungeon—under ground—on a stone floor—without light, and to be fed on a small portion of bread and water. In such circumstances, a man could live but a short time: and though it is not called the punishment of death, yet from its inevitable consequences, it only differed from it by being a little longer respite than

33 So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

CHAPTER XXXVI.

The inconveniences which might be produced by daughters, inheriting, marrying out of their own tribe, remedied, on the recommendation of certain chiefs of the tribe of Joseph, who stated the case of the daughters of Zelophehad, 1—4. The daughters of Zelophehad are commanded to marry in their own tribe, 5, 6, which is to be an ordinance in all similar circumstances, 7—9. The daughters of Zelophehad marry their father's brother's sons, and thus their inheritance is preserved in their own tribe, 10—15. The conclusion of the commandments given by the Lord to the Israelites in the plains of Moab, 16.

AND the chief fathers of the families of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe wherunto they are

a Heb. there can be no ascription for the land.—b Gen. 3. 6.—c Lev. 25. 28. Deut. 21. 22.—d Exod. 22. 26.—e Ch. 28. 25.—f Ch. 28. 25. & 28. 34. Josh. 17. 2.—g Ch. 22. 1, 7. Josh. 17. 3.—h Heb. unto whom they shall be.

was usual, where the punishment of death was awarded. See the note on Gen. ix. 6.

Verse 32. *Until the death of the priest.*] Probably intended to typify, that no sinner can be delivered from his banishment from God, or recover his forfeited inheritance, till Jesus Christ, the great High Priest, had died for his offences, and risen again for his justification.

Verse 33. *For blood it defileth the land*] The very land was considered as guilty, till the blood of the murderer was shed in it. No wonder God is so particularly strict in his laws against murderers. 1. Because he is the Author of life, and none has any right to dispose of it but himself. 2. Because life is the time to prepare for the eternal world, and on it the salvation of the soul accordingly depends; therefore it is of infinite consequence to the man that his life be lengthened out to the utmost limits assigned by the divine Providence. He who takes a man's life away before his time, may be the murderer of his soul as well as of his body. Therefore the severest laws should be enacted against this, both to punish and prevent the crime.

The Mosaic cities of refuge have, in general, been considered not merely as civil institutions; but as types or representations of infinitely better things; and in this light St. Paul seems to have considered them and the altar of God, which was a place of general refuge, as it is pretty evident that he had them in view when writing the following words; "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, (his oath and promise,) in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 17, 18. Independently of this, it was a very wise political institute; and while the patriarchal law on this point continued in force, this law had a direct tendency to cool and moderate the spirit of revenge, to secure the proper accomplishment of the ends of justice, and to make way for every claim of mercy and equity. But this is not peculiar to the ordinance of the cities of refuge: every institution of God is distinguished in the same way; having his own glory, in the present and eternal welfare of man, immediately in view.

NOTES ON CHAPTER XXXVI.

Verse 2. *To give the inheritance of Zelophehad—unto his daughters*] See this case spoken of at large on chap. xxvii.

Either the first eleven verses of chap. xxvii. should come in before this chapter or this chapter should come in immediately after those eleven verses; they certainly both make parts of the same subject.

Here Moses determines that heiresses should marry in their own tribe, that no part of the ancient inheritance might be alienated from the original family.

received; so shall it be taken from the lot of our inheritance.

4 And when ¹ the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph ² hath said well.

6 *This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them ¹ marry to whom they think best; ² only to the family of the tribe of their fathers shall they marry.*

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall ³ keep ⁴ himself to the inheritance of the tribe of his fathers.

8 And ⁵ every daughter, that possesseth an

inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even as the Lord commanded Moses, so did the daughters of Zelophehad:

11 ¹ For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 And they were married ² into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the ³ commandments and the judgments, which the Lord commanded by the hand of Moses unto the children of Israel ⁴ in the plains of Moab, by Jordan, *near* Jericho.

i Lev. 25. 10.—k Ch. 27. 7.—l Heb. be wives.—m Ver. 12. Tob. 1. 9.—n Heb. cleave to the, &c.—o 1 Kings 21. 2.

Verse 6. *Let them marry to whom they think best*] Here was latitude sufficient, and yet a salutary and reasonable restraint; which prevented a vexatious mixture of property and possession.

Verse 8. *Every daughter that possesseth an inheritance*] This law affected none but *heirresses*; all others were at liberty to marry into any of the other tribes. The priests and Levites, who could have no inheritance, were exempt from the operation of this law. Jehoiada had the king of Judah's daughter to wife, 2 Chron. xxii. 11. And another priest had for wife one of the daughters of Barzillai: the *Gileadite*, Ezra ii. 61. "By reason of such marriages," says Mr. Ainsworth, "there might be kindred between Elizabeth, the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, who was of the lineage of David, and tribe of Judah." Luke i. 5, 36. iii. 23—31.

Verse 11. *Mahlah, Tirzah, &c.*] For a curious account of these names, see the notes on chap. xxvii. 7.

Verse 12. *And their inheritance remained in—the family*] "By this example, and the law of inheritances in the holy land, the people of God," says Ainsworth, "are taught to hold fast their inheritance in his promises, and their right in Christ, which they hold by faith; that as the Father hath made them meet to be partakers of the inheritance among the saints in light, Colos. i. 12. so they may keep the faith and grace which they have received, to the end."

Verse 13. *These are the commandments, &c.*] See these different terms analyzed and explained, Lev. xxv. 6.

Thus ends the book of Numbers, containing a series of astonishing providences and events. Scarcely any piece of history in the Sacred Writings is better calculated to impress the mind of a serious reader with a sense of the goodness and severity of God. In every transaction, his holiness and justice appear, in closest union with his benevolence and mercy. From such a *Being*, what have the wicked not to fear!—from such a *Father and Friend*, what have the upright not to hope! His justice requires him to punish iniquity; but his mercy inclines him to pardon all who truly repent and believe in the Son of his love.

The journeyings of this people, from the time they left Egypt, exhibit a series of *providential wonders*. Every *sphere*, and in every *circumstance*, God appears; and yet there is no *circumstance* or *occasion*, that does not justify those signal displays of his *GRACE* and his *JUSTICE*. The genuine history of God's providence must be sought for in this book alone: and as every *occurrence* happened as an *example*; we have authority to conclude, that in every case, where his own glory and the salvation of man are interested, he will interfere and give the fullest proofs that he is the *same to-day* that he was *yesterday*; and will continue unchangeable for *ever* and *ever*. Reader, are these matters *examples to thee*? Art thou, like the Israelites, come into the plains of Moab, on the very verge of the Promised Land? Jordan alone separates thee from the promised inheritance. O watch and pray, that thou come not short of the glory of God. The last enemy that shall be destroyed is *Death*—see, then, that the sting of death, which is *sin*, be extracted from thy soul, that being justified by his blood, thou mayest be made an heir according to the hope of an eternal life. Amen. Amon.

"I will bring you into the wilderness of the people,"

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p 1 Chron. 23. 22.—q Ch. 27. 1.—r Heb. to some that were of the families.—s Ch. 25. 23.—t Ch. 25. 3 & 23. 50.

and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt. And I will cause you to pass under the rod, and bring you into the bond of the covenant." Ezek. xx. 35—37.

"He (Christ) is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Heb. ix. 15.

SECTIONS of the Book of Numbers, carried on from Leviticus, which ended with the THIRTY-THIRD.

THE THIRTY-FOURTH, called במדבר *bemidbar*, begins chap. i. 1. and ends chap. iv. 20.

THE THIRTY-FIFTH, called נשא *nasa*, begins chap. iv. 21, and ends chap. vii. 89.

THE THIRTY-SIXTH, called בהדלותא *behadlota*, begins chap. viii. 1. and ends chap. xii. 16.

THE THIRTY-SEVENTH, called ששלח *shelach*, begins chap. xiii. 1. and ends chap. xv. 41.

THE THIRTY-EIGHTH, called קרח *korach*, begins chap. xvi. 1. and ends chap. xviii. 32.

THE THIRTY-NINTH, called חזקתא *chuskhath*, begins chap. xix. 1. and ends chap. xxii. 1.

THE FORTIETH, called בלל *balak*, begins ch. xxii. 2. and ends chap. xxv. 9.

THE FORTY-FIRST, called פינחס *pinechas*, begins chap. xxv. 10. and ends chap. xxx. 1.

THE FORTY-SECOND, called מלתח *mattoth*, begins chap. xxx. 2. and ends chap. xxxii. 42.

THE FORTY-THIRD, called מסעי *masay*, begins chap. xxxiii. 1. and ends chap. xxxvi. 13.

MAORETIC Notes on NUMBERS.

The number of *verses* in this book is 1,288, of which אלה is the symbol: for א *aleph* stands for 1000, ר *resh* for 200, פ *phe*, for 80, and ח *cheth* for 8.

The *middle verse* is the 20th of chap. xvii. And the man's rod whom I shall choose, shall blossom.—(N. B. In our English Bibles this is ver. 5. of chap. xvii.)

Its *parenthetical*, or larger sections, are 10, expressed by the letters of the word בראד *badad*, alone.—The Lord alone did lead him, Deut. xxxii. 12.—ד *daleth* stands for 4, repeated here, and ב *beth* for 2.

Its *sedarim*, or Masoretic sections, are 32, expressed by the word לב *leb*, heart, Psal. li. 12. Create in me a clean heart, O God: in which word, ב *beth* stands for 2, and ל *lamed* for 30.

Its *chapters* are 36, expressed by the word לו *lu*, O! Deut. xxxii. 29. O that they were wise! in which word, ל *lamed* stands for 30, and ו *vau* for 6.

The number of its *open sections* is 92; its *close* or *shut sections*, 66; together 158; expressed in the memorial word חלק *chalekca*, I am thy portion; in which word, פ *kaph* stands for 100, ל *lamed* for 30, כ *caph* for 20, and ח *cheth* for 8.

Though this sort of notations may appear trifling to some; yet to an upright Jew they were of much consequence. The very technical words used in such cases, put him always in mind of something in which the glory of God, and the happiness and salvation of his own soul, were concerned.—See the note at the end of Genesis, and see the concluding notes on the Book of Deuteronomy.

PREFACE

TO THE

BOOK OF DEUTERONOMY.

WE have borrowed the name of this book, as in former cases, from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek version of the Septuagint *Δευτερονόμιον*, which is a compound term literally signifying, the *second law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the rabbins *משנה תורה mishneh ha-torah*, the *iteration or doubling*.

It appears that both these names are borrowed from chap. xvii. 18. where the king is commanded to write him a copy of this law, the original is *משנה תורה mishneh ha-torah*, a *repetition*, or *doubling of the law*; which the Septuagint have translated *το δευτερονόμιον*, this *second law*; which we, properly enough, translate a *copy of the law*; but in Hebrew, like the preceding books, it takes its name from its commencement *אלה הדברים אשר דבר יהוה אל משה ואל כל בני ישראל ביום ההוא* *ELISH HA-DEBAREEM*, these are the words; and in the best rabbinical Bibles, its running title is *ספר דברים* *SEPHER DEBAREEM*, the book of *debareem*, or the book of the words. Our Saxon ancestors termed it *beo secunda*, the *after law*.

The book of Deuteronomy contains an account of what passed in the wilderness from the first day of the eleventh month of the fortieth year after the departure of the Israelites from Egypt, to the seventh day of the twelfth month of the same; making, in the whole, a history of the transactions of exactly five weeks, the months of the Jews being lunar. The history is continued about seven days after the death of Moses; for he began to deliver his first discourse to the people in the plains of Moab, the first day of the eleventh month of the fortieth year, chap. i. 3. and died on the first day of the twelfth month of the same year, aged 120 years.

As the Israelites were now about to enter into the promised land, and many of them had not witnessed the different transactions in the wilderness, the former generation having been all destroyed, except Joshua and Caleb; to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them, Moses here repeats the principal occurrences of the forty years, now almost elapsed—shows them the absolute necessity of fearing, loving, and obeying God—repeats the ten commandments, and particularly explains each, and the ordinances belonging to them, adding others which he had not delivered before—confirms the whole law in a most solemn manner, with exceeding great and precious promises to them that keep it; and a denunciation of the most awful judgments against those who should break it—renews the covenant between God and the people—prophecies of things which should come to pass in the latter days—blesses each of the tribes, prophetically, with the choicest spiritual and temporal blessings; and then, having viewed the whole extent of the land, from the top of mount Nebo, or Pisgah, he yielded up the ghost, and was privately buried by God, leaving Joshua the son of Nun, for his successor.

The book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the law: the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner, as none could give, who had not a clear discovery of the glory which was to be revealed. It may be safely asserted, that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the book of Deuteronomy.

The contents of the different chapters may be thus briefly summed up.

On the first day of the eleventh month of the fortieth year, after the departure from Egypt, the Israelites being then on the east side of Jordan, in the land of the Moabites, Moses gives them a brief recapitulation of what took place in the wilderness, from their leaving mount Horeb, till they came to Kadesh.—Chap. i.

Their travels from Kadesh till they came to the country of the Amorites, with the defeat of Sihon their king.—Chap. ii.

The war with Og king of Bashan, with the dividing his land and that of Sihon, among the tribes of Reuben and Gad, and the half-tribe of Manasseh.—Chap. iii.

Moses exhorts them to observe the divine precepts—threatens those who should violate them—and appoints Bezer, Ramoth, and Golan, to be the cities of refuge on the east side of Jordan.—Chap. iv.

Repeats the decalogue, and tells the people what effect the publication of it had on their fathers, when God spoke to them from the mount.—Chap. v.

Exhorts them to love God with all their heart, and promises them an abundance of good things.—Chap. vi.

Repeats the command to exterminate the Canaanites, and all vestiges of their idolatry.—Chap. vii.

Recites the many interpositions of God's kindness, which they had received during their forty years travel in the wilderness, and strongly exhorts them to remember those mercies, and not to forfeit a continuance of his favours, by ingratitude and disobedience.—Chap. viii.

Shows them that they were to pass Jordan in a short time; and that God was about to bring them in, not on account of their goodness, but of his mercy.—Chap. ix.

Gives an account of the second tables of the law, which he made at the command of God—mentions their journey from Beeroth to Jotbath, the choosing of the Levites, and the necessity of having the heart circumcised.—Chap. x.

Continues an account of God's mighty acts in their behalf, and shows the blessings which should come on them who kept his law, and the curse on those who were disobedient.—The blessings to be pronounced on mount Gerizzim, and the curses on mount Ebal.—Chap. xi.

Commands them to destroy all monuments of idolatry in the land—to offer the different offerings and sacrifices, and to avoid eating of blood.—Chap. xii.

Ordinances against false prophets, idolatrous cities, &c.—Chap. xiii.

Forbids their cutting themselves at funerals; recapitulates the law concerning clean and unclean animals, and exhorts them to remember the Levites.—Chap. xiv.

Every seventh year shall be a year of release for the poor—of usury—first-born, &c.—Chap. xv.

Concerning the annual feasts, pass-over, pentecost, and tabernacles—the establishment of judges and officers—no groves to be planted near the altar of God.—Chap. xvi.

Idolaters are to be put to death—difficult cases in equity to be referred to the superior judges—of a king and his duties.—Chap. xvii.

All divination is prohibited.—The grand promise of an EXTRAORDINARY PROPHET.—How false prophets are to be distinguished.—Chap. xviii.

The laws relative to the cities of refuge; and how the intentional murderer is to be treated.—Chap. xix.

Laws relative to the carrying on of war—who should be sent back from the army—how they are to treat the Canaanites; and how they are to commence sieges.—Chap. xx.

How to make expiation for an uncertain murder—marriages with captives—rights of the first-born, &c.—Chap. xxi.
 Things lost or strayed are to be restored to their right owners—men and women must not interchange apparel—improper mixtures to be avoided—of the tokens of virginity—adulterers and adulteresses to be put to death.—Chap. xxii.
 Eunuchs, bastards, Moabites and Ammonites, are not to be permitted to enter into the congregation of the Lord.—
 Harlots not to be tolerated.—Chap. xxiii.

Laws relative to divorce—privileges of the newly married man—concerning pledges, wages, gleanings, &c.—
 Chap. xxiv.

More than forty stripes shall not be given—if a man die childless, his brother shall take his wife—of weights, measures, &c.—Chap. xxv.

Different ceremonies to be used in offering the first-fruits—tithes : of full self-consecration to God.—Chap. xxvi.

The words of the law to be written on stones, and to be set up on mount Ebal.—The tribes which stand on mount Gerizzim to bless the obedient; and those which should stand on mount Ebal to curse the disobedient.—Who they are that are to be cursed.—Chap. xxvii.

The blessings of those who are faithful—curses against the disobedient.—Chap. xxviii.

A recital of the covenant of God, made not only with them, but for their posterity.—Chap. xxix.

Promises of pardon to the penitent—good and evil, life and death, are set before them.—Chap. xxx.

Moses being now 120 years old, delivers a copy of the law, which he had written, into the hands of the priests, to be laid up in the ark, and to be publicly read every seventh year—a charge is given to Joshua.—Chap. xxxi.

The prophetic and historical song of Moses—he is commanded to go up to mount Nebo that he may see the Promised Land.—Chap. xxxii.

The prophetic blessing of the twelve tribes.—The indescribable happiness of Israel.—Chap. xxxiii.

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THE
FIFTH BOOK OF MOSES,
CALLED
DEUTERONOMY.

Year before the common Year of Christ, 1451.—Julian Period, 3933.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 12.—Indiction, 15.—Christian Era
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CHAPTER I.

Introduction to the book, 1, 2. Moses addresses the people in the fortieth year after the Exodus from Egypt, 3-5; and shows how God had spoken to them in Horeb, and the directions he gave them, 7, 8. How, at the commandment of the Lord, he had appointed officers, judges, &c. to share the government with him, 9-18. Of their travels in the terrible wilderness, 19-24. The people's request to have Moses sent to search out the land, 24-25. Of their murmuring and rebellion when they heard the report of the spies, 26-28. How Moses encouraged them, 29-33. The displeasure of the Lord against them because of their murmurings, and his purpose to exclude them from the good land, and give it to their children only, 34-40. How they repented, and yet without the authority of God, went against the Amorites, by whom they were defeated, 41-44. Their return to Kadesh, where they abode many days, 45, 46.

A. M. 2593.
B. C. 1451.
Am. Exod. lxx. 40.
Septuagint.

THESE be the words which Moses spake unto Israel ^a on this side Jordan in the wilderness, in the plain over against ^b the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are eleven days' journey from Horeb by the way of mount Seir ^c unto Kadesh-barnea.)

3 And it came to pass ^d in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them;

4 'After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the

king of Bashan, which dwelt at Astaroth ^e in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The Lord our God spake unto us ^f in Horeb, saying, Ye have dwelt long ^g enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto ^h all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have ⁱ set the land before you: go in and possess the land, which the Lord sware unto your fathers, ^j Abraham, Isaac, and Jacob, to give unto them and their seed after them.

9 ¶ And ^k I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The Lord your God hath multiplied you, and, behold, ^l ye are this day, as the stars of heaven for multitude.

^a Joshua 2. 1. 10. & 22. 4. 7.—^b Or, Zuph.—^c Num. 11. 25. & 33. 17, 18. ^d Num. 13. 26. (Ch. 9. 23.—^e Num. 33. 25.—^f Num. 21. 24. 33.—^g Num. 21. 33. Josh. 13. 12.—^h Exod. 3. 1.

NOTES ON CHAPTER I.

Verse 1. *These be the words which Moses spake*] The *five* first verses of this chapter contain the introduction to the rest of the book: they do not appear to be the work of Moses, but were added probably either by Joshua or Ezra. *On this side Jordan*] כְּנֶגֶד *be-ber, at the passage of Jordan, i. e. near or opposite to the place where the Israelites passed over after the death of Moses.* Though כְּנֶגֶד *ber,* is used to signify both on *this side* and on the *other side*, and the connexion in which it stands can only determine the meaning; yet here it signifies neither, but simply the *place or ford where the Israelites passed over Jordan.*

In the plain] i. e. of Moab—*over against the Red sea*—not the Red sea, for they were now farther from it than they had yet been—the word *sea*, is not in the text, and the word נָחַל *Suph*, which we render *red*, does not signify the Red sea, unless joined with יַם *Yam*, sea; here it must necessarily signify a *place*, in or adjoining to the plains of Moab. Ptolemy mentions a people named *Sophonites*, that dwelt in *Arabia Petraea*, and it is probable that they took their name from this place; but see the note from *Lightfoot*, Num. xx. at the end.

Paran] This could not have been the Paran which was contiguous to the Red sea, and not far from mount Horeb; for the place here mentioned lay on the very borders of the Promised Land, at a vast distance from the former.

Dizahab] The word should be separated, as it is in the Hebrew, דִּי זָהָב. *As Zahab signifies gold; the Septuagint have translated it χρυσός, the gold mines, and the Vulgate, ubi aurum est purimum, where there is much gold.* It is more likely to be the name of a *place*.

Verse 2. *There are eleven days' journey*] The Israelites were eleven days in going from Horeb to Kadesh-Barnea, where they were near the verge of the Promised Land: after which they were thirty-eight years, wandering up and down in the vicinity of this place, not being permitted, because of their rebellions, to enter into the promised rest, though they were, the whole of that time, within a few miles of the land of Canaan!

Verse 3. *The fortieth year*] This was a melancholy year to the Hebrews in different respects; in the first month of this year Miriam died, Num. xx. on the first day of

the fifth month Aaron died, Num. xxxiii. 38. and about the conclusion of it, Moses himself died.

Verse 5. *Moses began to declare this law*] Began לְהַגִּיד *hohed*, willingly undertook—to declare נִשְׁמַע *be-er*, to make bare, clear, &c. fully to explain this law; see the conclusion of the Preface.

Verse 6. *Ye have dwelt long enough, &c.*] They came to Sinai in the third month after their departure from Egypt, Exod. xix. 1, 2, and left it in the twentieth of the second month of the second year, so it appears they had continued there nearly a whole year.

Verse 7. *Go to the mount of the Amorites*] On the south of the land of Canaan towards the Dead sea.

Land of the Canaanites] That is, Phœnicia, the country of Sidon and the coasts of the Mediterranean sea, from the country of the Philistines to mount Libanus. The *Canaanites* and *Phœnicians* are often confounded.

The river Euphrates] Thus Moses fixes the bounds of the land, to which on all quarters, the territories of the Israelites might be extended, should the land of Canaan, properly so called, be found insufficient for them. Their south border might extend to the mount of the Amorites. Their west to the borders of the Mediterranean sea. Their north to Lebanon; and their east border to the river Euphrates. And to this extent Solomon reigned; see 1 Kings iv. 21. So that, in his time at least, the promise to Abraham was literally fulfilled; see below.

Verse 10. *Ye are this day as the stars of heaven for multitude*] This was the promise God made to Abraham, Gen. xv. 5, 6, and Moses considers it now as amply fulfilled. But was it really so? Many suppose the expression to be hyperbolic; and others, no friends to revelation, think it a vain empty boast, because the stars, in their apprehension, amount to innumerable millions. Let us consider this subject. How many in number are the stars which appear to the naked eye? for it is by what appears to the naked eye, we are to be governed in this business, for God brought Abraham forth abroad, i. e. out of doors, and bade him look towards heaven—not with a telescope, but with his naked eyes, Gen. xv. 5. Now I shall beg the objector to come forth abroad, and look up in the brightest and most favourable night, and count the stars—he need

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall not respect persons in judgment: but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

18 And I commanded you at that time, all the things which ye should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God:

27 And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The Lord your God which goeth before you, he shall fight for you according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place.

32 Yet in this thing, ye did not believe the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the Lord heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men, of this evil generation, see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he

p 2 Sam. 24. 2.—r Gen. 15. 5 & 22. 17 & 26. 4. Exod. 32. 13.—s 1 Kings 3. 9, 9. t Sam. Exod. 18. 21. Numb. 11. 16, 17.—u Heb. Give.—v Exod. 18. 25.—w Heb. gave. x Ch. 16. 18. John 7. 34.—y Lev. 24. 22.—z Lev. 19. 15. Ch. 16. 18. 1 Sam. 16. 7. For 24. 22. James 2. 1.—a Heb. acknowledge faces.—b 2 Chron. 19. 6.—c Exod. 16. 32. 36.—d Numb. 10. 12. Ch. 8. 15. Jer. 2. 6.—e Numb. 12. 28.—f Joshua 1. 6. g Numb. 12. 3.

h Numb. 13. 22, 23, 34.—i Numb. 13. 27.—k Numb. 14. 1, 2, 3, 4. Ps. 106. 24, 25. l Ch. 9. 29.—m Heb. melted. Josh. 2. 11.—n Numb. 13. 28, 31, 32, 33. Ch. 9. 1, 2. o Numb. 13. 28.—p Exod. 14. 14, 25. Neh. 4. 30.—q Exod. 14. 4. Ch. 22. 11, 12. Job. 43. 2, 4 & 48. 9. Hos. 11. 3. See on Acts 13. 13.—r Ps. 105. 24. Jude 5.—s Exod. 15. 21. Ps. 78. 14.—t Numb. 10. 33. Ezek. 30. 6.—v Ch. 2. 14, 15.—w Numb. 14. 32, 33. Ps. 95. 11.—x Numb. 14. 34, 35. Josh. 14. 9.

not be terrified at their abundance, the more they are, the more he can count; and I shall pledge myself to find a male Israelite, in the very last census taken of this people, Num. xxvi. for every star he finds in the whole upper hemisphere of heaven. The truth is, only about 3,010 stars can be seen by the naked eye in both the northern and southern hemispheres; and the Israelites, independently of women and children, were, at the above time, more than 600,000. And suppose we even allow, that from the late discoveries of Dr. Herschel, and others, with telescopes, which have magnified between 35 and 36,000 times, there may be 75 millions of stars visible by the help of such instruments, which is the highest calculation ever made; yet still the divine word stands literally true; St. Matthew says, chap. 1. that the generations from Abraham to Christ were 42; now we find, at the second census, that the fighting men among the Hebrews amounted to 603,000; and the Israelites, who have never ceased to be a distinct people, have so multiplied as far to exceed the number of all the fixed stars taken together.

Verse 13. *Take ye wise men*] חכמים *chacamim*, such as had gained knowledge by great labour and study. *Understanding*, נבונים *nebenim*, persons of discernment, judicious men. *Known*, ידועים *yidui'im*, persons practised in the operations of nature—capable of performing curious and important works.

Verse 15. *Captains over thousands, &c.* What a curious and well-regulated economy was that of the Israelites! see its order and arrangement: 1. GOD the King and Supreme Judge. 2. *Moses*, God's prime minister. 3. The *Priests* consulting him by *Urim* and *Thummim*. 4. The *Chiefs*, or princes of the twelve tribes. 5. *Chiliarchs*, or captains over thousands. 6. *Centurions*, or captains over hundreds. 7. *Tribunes*, or captains over fifty men. 8. *Decurions*, or captains over ten men; and 9. *Officers*, persons who might be employed by the different chiefs in executing particular commands. All these held their

authority from God, and yet were subject and accountable to each other; see the notes on Num. ii.

Verse 17. *Ye shall not respect persons*] Heb. *faces*. Let not the bold daring countenance of the rich or mighty, induce you to give an unrighteous decision; and let not the abject look of the poor man induce you either to favour him in an unrighteous cause, or to give judgment against him at the demand of the oppressor. Be uncorrupt and incorruptible, for the judgment is God's—ye minister in the place of God—act like him.

Verse 22. *We will send men before us*] See on Num. xiii.

Verse 23. *Cities—walled up to heaven*] i. e. with very high walls, which could not be easily scaled. High walls around houses, &c. in these parts of Arabia, are still deemed a sufficient defence against the Arabs, who scarcely ever attempt anything in the way of plunder, but on horseback. The monastery on mount Sinai is surrounded with very high walls, without any gate; in the upper part of the wall there is a sort of window or opening, from which a basket is suspended by a pulley, by which both persons and goods are received into, and sent from the place. It is the same with the convent of St. Anthony, in Egypt; and this sort of walling is deemed a sufficient defence against the Arabs, who, as we have already observed, scarcely ever like to alight from their horses.

Verse 30. *The Lord shall fight for you*] In the Targum of Onkelos, it is, The word of the Lord shall fight for you. In a great number of places, the Targums or Chaldee paraphrases use the term מַיְמְרָא *maymra* *dayya*, or *yehorah*, the word of the Lord, exactly in the same way in which St. John uses the term Λόγος, *Logos*, in the first chapter of his Gospel. Many instances of this have already occurred.

Verse 34. *The Lord—was wroth*] i. e. His justice was incensed—and he evidenced his displeasure against you: and he could not have been a just God if he had not done so.

hath trodden upon, and to his children, because 'he hath' wholly followed the LORD.

37 *Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But Joshua the son of Nun, which 'standeth before thee, he shall go in thither; 'encourage him, for he shall cause Israel to inherit it.

39 *Moreover your little ones, which 'ye said should be a prey, and your children, which in that day 'had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 *But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, 'We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, 'Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, 'and went 'presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, 'as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned and 'wept before the LORD; but the LORD 'would not hearken to your voice, nor give ear unto you.

y Numb. 14. 24.—z Heb. fulfilled to go after.—a Numb. 20. 12. & 27. 14. Ch. 3. 21. & 4. 21. & 24. & 34. 108. 22.—b Numb. 14. 20.—c Exod. 24. 13. & 33. 11. See 1 Sam. 16. 22.—d Numb. 27. 13. 18. Ch. 31. 7. 23.—e Numb. 14. 31.—f Numb. 14. 2. & 14. 7. 15. 16. Rom. 9. 11.—g Numb. 14. 25.—h Numb. 14. 20.—i Numb. 14. 22.

Verse 36. *Caleb—wholly followed the Lord*] See on Numb. xiv. 24.

Verse 37. *The Lord was angry with me*] See on Numb. xx. 10, &c. where a particular account is given of the sin of Moses.

Verse 44. *The Amorites—chased you*] See the note on Numb. xiv. 40.—as bees do—by irresistible numbers.

Verse 45. *According unto the days that ye abode there.*] They had been a long time at this place, see Numb. xiii. 27. xx. 1, 14, 21. And some think that the words mean, "Ye abode as long at Kadesh, when you came to it the second time, as ye did at the first." Or, according to others, "While ye were in that part of the desert, ye encamped at Kadesh."

1. As one grand object of the law of God was to instruct the people in those things which were calculated to *promote their peace, and ensure their prosperity*; and as they were apt to lose sight of their *spiritual* interests, without a due attention to which, their *secular* interests could not be promoted; Moses, not only in this chapter, but through the whole book, calls upon them to recollect their former miserable situation, in which they held neither *life* nor *property*, but at the *will* of a *merciless tyrant*; and the great kindness and power of God manifested in their deliverance from a bondage that was as *degrading* as it was *oppressive*. These things properly remembered, would lead them to prize their blessings, and duly appreciate the mercy of their Maker.

2. But it was not only this general display of God's kindness in the grand act of their deliverance from Egypt, that he wished them to keep constantly in view; but also, that *gracious providence*, which was manifested in every step they took—which directed all their movements, provided for all their wants, continually showing *what* they should do, *how* they should do it, and also the most proper *time* and *place* for every act, whether *religious* or *civil*. By bringing before them in one point of view, the history of almost *forty years*, in which the strangest and most stupendous occurrences had taken place, that had ever been exhibited to the world; he took the readiest way to impress their minds, not only with their deep obligation to God, but also to show them that they were a people on whom their Maker had set his heart to do them good; and that if they feared him, they should lack nothing that was good. He lays out also before them a history of their

46 *So ye abode in Kadesh many days, according unto the days that ye abode there.

CHAPTER II.

Moses continues to relate how they compassed mount Seir. 1. And the commandment they received not to meddle with the descendants of Esau, 2-8, nor to distress the Moabites, 9. Of the Emims, 10, 11, the Horims, 12. Their passage of the brook Zered, 13. The time they spent between Kadesh-barnea, and Zered, 14, during which all the men of war that came out of Egypt were consumed, 15, 16. The command, not to distress the Ammonites, 17. Of the Emims, 18, 19, the Ammonites, 20, the Amorites, 21. They are commanded to cross the river Arnon, and are promised the land of Sihon, king of the Amorites, 24, 25. Of the message sent to Sihon, to request a passage through his territories, 26-29. His refusal, 30. The commencement of war, 31, 32. His total overthrow, 33, and extermination of his people, 34. The spoils that were taken, 35. And his land possessed from Arnon to Arnon, by the Israelites, 36, who took care, according to the command of God, not to invade any part of the territories of the Ammonites, 37.

THEN we turned, and took our journey into the wilderness by the way of the Red sea, 'as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain 'long enough: turn you northward.

4 And command thou the people, saying, 'Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore,

5 Meddle not with them; for I will not give you of their land, 'no, not so much as a foot breadth; 'because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: 'these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

8 'And when we passed by from our brethren the children of Esau, which dwell in Seir, through

1 Heb. ye were presumptuous and went up.—a Numb. 14. 44, 45.—b Ps. 138. 12. c Ps. 78. 34.—d Heb. 12. 17.—e Numb. 13. 25. & 26. 1, 22. Judges 11. 17.—f Numb. 14. 25. Ch. 31. 40.—g See Ver. 7. 14.—h Numb. 28. 1.—i Heb. came to the presence of the king of the Moab.—j Gen. 25. 3. & 26. 34. k—l—m—n—o—p—q—r—s—t—u—v—w—x—y—z—aa—ab—ac—ad—ae—af—ag—ah—ai—aj—ak—al—am—an—ao—ap—aq—ar—as—at—au—av—aw—ax—ay—az—ba—bb—bc—bd—be—bf—bg—bh—bi—bj—bk—bl—bm—bn—bo—bp—bq—br—bs—bt—bu—bv—bw—bx—by—bz—ca—cb—cc—cd—ce—cf—cg—ch—ci—cj—ck—cl—cm—cn—co—cp—cq—cr—cs—ct—cu—cv—cw—cx—cy—cz—da—db—dc—dd—de—df—dg—dh—di—dj—dk—dl—dm—dn—do—dp—dq—dr—ds—dt—du—dv—dw—dx—dy—dz—ea—eb—ec—ed—ee—ef—eg—eh—ei—ej—ek—el—em—en—eo—ep—eq—er—es—et—eu—ev—ew—ex—ey—ez—fa—fb—fc—fd—fe—ff—fg—fh—fi—fj—fk—fl—fm—fn—fo—fp—fq—fr—fs—ft—fu—fv—fw—fx—fy—fz—ga—gb—gc—gd—ge—gf—gg—gh—gi—gj—gk—gl—gm—gn—go—gp—gq—gr—gs—gt—gu—gv—gw—gx—gy—gz—ha—hb—hc—hd—he—hf—hg—hh—hi—hj—hk—hl—hm—hn—ho—hp—hq—hr—hs—ht—hu—hv—hw—hx—hy—hz—ia—ib—ic—id—ie—if—ig—ih—ii—ij—ik—il—im—in—io—ip—iq—ir—is—it—iu—iv—iw—ix—iy—iz—ja—jb—jc—jd—je—jf—jg—jh—ji—jj—jk—jl—jm—jn—jo—jp—jq—jr—js—jt—ju—jv—jw—jx—jy—jz—ka—kb—kc—kd—ke—kf—kg—kh—ki—kj—kk—kl—km—kn—ko—kp—kq—kr—ks—kt—ku—kv—kw—kx—ky—kz—la—lb—lc—ld—le—lf—lg—lh—li—lj—lk—ll—lm—ln—lo—lp—lq—lr—ls—lt—lu—lv—lw—lx—ly—lz—ma—mb—mc—md—me—mf—mg—mh—mi—mj—mk—ml—mm—mn—mo—mp—mq—mr—ms—mt—mu—mv—mw—mx—my—mz—na—nb—nc—nd—ne—nf—ng—nh—ni—nj—nk—nl—nm—nn—no—np—nq—nr—ns—nt—nu—nv—nw—nx—ny—nz—oa—ob—oc—od—oe—of—og—oh—oi—oj—ok—ol—om—on—oo—op—oq—or—os—ot—ou—ov—ow—ox—oy—oz—pa—pb—pc—pd—pe—pf—pg—ph—pi—pj—pk—pl—pm—pn—po—pp—pq—pr—ps—pt—pu—pv—pw—px—py—pz—qa—qb—qc—qd—qe—qf—qg—qh—qi—qj—qk—ql—qm—qn—qo—qp—qq—qr—qs—qt—qu—qv—qw—qx—qy—qz—ra—rb—rc—rd—re—rf—rg—rh—ri—rj—rk—rl—rm—rn—ro—rp—rq—rr—rs—rt—ru—rv—rw—rx—ry—rz—sa—sb—sc—sd—se—sf—sg—sh—si—sj—sk—sl—sm—sn—so—sp—sq—sr—ss—st—su—sv—sw—sx—sy—sz—ta—tb—tc—td—te—tf—tg—th—ti—tj—tk—tl—tm—tn—to—tp—tq—tr—ts—tt—tu—tv—tw—tx—ty—tz—ua—ub—uc—ud—ue—uf—ug—uh—ui—uj—uk—ul—um—un—uo—up—uq—ur—us—ut—uu—uv—uw—ux—uy—uz—va—vb—vc—vd—ve—vf—vg—vh—vi—vj—vk—vl—vm—vn—vo—vp—vq—vr—vs—vt—vu—vv—vw—vx—vy—vz—wa—wb—wc—wd—we—wf—wg—wh—wi—wj—wk—wl—wm—wn—wo—wp—wq—wr—ws—wt—wu—wv—ww—wx—wy—wz—xa—xb—xc—xd—xe—xf—xg—xh—xi—xj—xk—xl—xm—xn—xo—xp—xq—xr—xs—xt—xu—xv—xw—xx—xy—xz—ya—yb—yc—yd—ye—yf—yg—yh—yi—yj—yk—yl—ym—yn—yo—yp—yq—yr—ys—yt—yu—yv—yw—yx—yy—yz—za—zb—zc—zd—ze—zf—zg—zh—zi—zj—zk—zl—zm—zn—zo—zp—zq—zr—zs—zt—zu—zv—zw—zx—zy—zz.

miscarriages and rebellion, and the privations and evils they had suffered in consequence, that this might act as a continual warning, and thus become, in the hands of God, a preventive of crimes.

3. If every *christian* were thus to call his past life into review, he would see equal proofs of God's gracious regards to his body and soul—equal proofs of eternal mercy in providing for his deliverance from the galling yoke and oppressive tyranny of sin, as the Israelites had in their deliverance from Egypt; and equal displays of a most gracious providence, that had also been his incessant companion through all the changes and chances of his mortal life, guiding him by its counsel, that he might be at last received into glory. O reader, remember what God has done for thee, during thy forty, fifty, &c. years. He has nourished, fed, clothed, protected, and saved thee: how often, and how powerfully, has his Spirit strove with thee! how often, and how impressively, thou hast heard his voice in his Gospel and in his providences! Remember the good resolutions thou hast made, the ingratitude and disobedience that have marked thy life: how his vows are *still* upon thee, and how his mercy still *saves* thee! And wilt thou live so as to perish forever? God forbid. He *still* waits to be gracious, and rejoices over thee to do thee good. Learn from what is before thee, how thou shouldst fear, love, believe in, and obey thy God. The Lamb of God that taketh away the sin of the world, is still before the throne: and whosoever cometh unto God through him, shall in no wise be cast out. He who believes these things with an upright heart, will soon be enabled to live a sanctified life.

NOTES ON CHAPTER II.

Verse 3. *Turn you northward.*] From mount Seir, in order to get to Canaan. This was not the way they went before, viz. by Kadesh-barnea; but they were to proceed between Edom on the one hand, and Moab and Ammon on the other; so as to enter into Canaan through the land of the Amorites.

Verse 5. *Meddle not with them*] That is, the Edomites. See on Numb. xv. 14-21.

Verse 7. *The Lord hath blessed thee, &c.*] God had given them much property, and therefore they had no need of plunder; they had gold and silver to buy the provender they needed, and therefore God would not permit them to take any thing by violence.

the way of the plain from *Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, * Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given * Ar unto * the children of Lot for a possession.

10 * The Emims dwell therein in times past, a people great, and many, and tall, as * the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 * The Horims also dwell in Seir beforetime; but the children of Esau * destroyed them from before them, and dwell in their * stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, said I, and get you over * the *brook Zered. And we went over the brook Zered.

14 And the space in which we came * from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; * until all the generation of the men of war were wasted out from among the host, * as the LORD swore unto them.

15 For indeed the *hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto * the children of Lot for a possession.

20 (That also was accounted a land of giants: giants dwell therein in old time; and the Ammonites call them * Zamzummims;

21 * A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwell in their stead:

22 As he did to the children of Esau, * which dwell in Seir, when he destroyed * the Horims from before them; and they succeeded them, and dwell in their stead even unto this day:

23 And * the Avims which dwell in Hazerim,

even unto * Azzah, * the Caphtorims, which came forth out of Caphtor, destroyed them, and dwell in their stead.)

24 ¶ Rise ye up, take your journey, and * pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: * begin to possess it, and contend with him in battle.

25 * This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, * with words of peace, saying,

27 * Let me pass through thy land; I will go along by the highway, I will neither turn unto the right-hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: * only I will pass through on my feet:

29 (* As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 * But Sihon, king of Heshbon, would not let us pass by him: for * the LORD thy God * hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

31 And the LORD said unto me, Behold, I have begun to * give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 * Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And * the LORD our God delivered him before us: and * we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and * utterly destroyed * the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 * From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: * the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river * Jabbok, nor unto the cities in the moun-

* 1 Kings 9. 26.—a Or. Use no hostility against Moab.—b Num. 21. 23.—c Gen. 13. 37.—d Gen. 14. 5.—e Num. 13. 32. Ch. 9. 2.—f Ver. 22. Gen. 14. 6. & 25. 20. g Hab. inhabited them.—h Or, room.—i Num. 21. 13.—k Or, valley. Num. 13. 32.—l Num. 13. 32.—m Num. 14. 33 & 35. 6.—n Num. 14. 35. Ch. 1. 34. 25. 20. 21. 15.—o Ps. 78. 23 & 106. 23.—p Gen. 13. 95.—q Gen. 14. 5. *Zuzim*.—r See Ver. 18.—s Gen. 26. 2.—t Amos 1. 6. & 25. 20-23. Ver. 12.—u Josh. 13. 2.—v Jer. 25. 20.—w Gen. 10. 14. Amos 9. 7.

Verse 10. *The Emims dwell therein*] Calmet supposes that these people were destroyed in the war made against them by Chedorlaomer and his allies, Gen. xiv. 5. Lot possessed their country after the destruction of Sodom and Gomorrah. They are generally esteemed as *giants*—probably they were a hardy, fierce, and terrible people, who lived like the wandering Arabs, on the plunder of others. This was sufficient to gain them the appellation of giants, or men of prodigious stature. See below.

Verse 11. *Which also were accounted giants*] This is not a fortunate version. The word is not *giants*, but רפאים *Rephaim*, the name of a people. It appears that the *Emim*, the *Anakim*, and the *Rephaim*, were probably the same people, called by different names in the different countries where they dwelt—for they appear, originally, to have been a kind of wandering freebooters, who lived by plunder. See on the preceding verse. It must be granted, however, that there were several men of this race of extraordinary stature. And hence all gigantic men have been called *Rephaim*. See on Gen. vi. 4. and xiv. 5. But we well know that fear and public report have often added whole cubits to men's height. It was under this influence that the spies acted when they brought the disheartening report mentioned Numbers xiii. 33.

Verse 12. *The Horims also dwell in Seir*] The whole of this verse was probably added by Joshua or Ezra.

* x Num. 21. 13. 14. Jaig. 11. 18. 21.—y Hab. begin, possess.—z Exod. 15. 14. 15. Ch. 11. 35. Joshua 2. 9. 10.—a Ch. 20. 10.—b Num. 21. 31. 32. Jaig. 11. 19.—c Num. 20. 19.—d See Num. 30. 18. Ch. 23. 3. 4.—e Jaig. 11. 17. 18.—f Num. 21. 33.—g Josh. 11. 20.—h Exod. 4. 24.—i Ch. 1. 34.—j Num. 21. 32.—k Ch. 7. 2. & 20. 15.—l Num. 21. 34. Ch. 23. 7.—m Lev. 27. 32. Ch. 7. 2. 25.—n Hab. every city of men, and women, and little ones.—o Ch. 13. & 4. 45. Josh. 13. 2.—p Ps. 66. 3.—q Gen. 22. 25. Num. 21. 34. Ch. 18.

Verse 20. *That also was accounted a land of giants*] That was accounted the land or territory of the *Rephaim*.

Zamzummim] Supposed to be the same as the *Zuzim*, Gen. xiv. 5. Of these ancient people we know very little: they were probably inconsiderable tribes or clans, "pursuing and pursued, each other's prey," till at last a stronger totally destroyed or subdued them, and their name became either extinct or absorbed into that of their conquerors. From the 10th to the 12th, and from the 20th to the 23d verse inclusive, we have certain historical remarks introduced, which do not seem to have been made by Moses, but rather by Joshua or Ezra. By the introduction of these verses, the thread of the narrative suffers considerable interruption. Dr. Kennicott considers both these passages to be interpolations. That they could not have made a part of the speech of Moses, originally, needs little proof.

Verse 29. *As the children of Esau which dwell in Seir*] See the note on Numbers xx. 21.

Verse 30. *The Lord hardened his spirit*] See the notes on Exod. iv. 21. and ix. 15, &c.

Verse 36. *From Aroer—by the brink of the river Arnon*] See on Num. xxi. 13, &c.

Verse 37. *Only unto the land of the children of Ammon thou camest not*] God gave them their commission—and those only were to be cut off, the cup of whose iniquity was full. Though the Moabites and Ammonites were thus

tains, nor unto * whatsoever the Lord our God forbade us.

CHAPTER III.

The war with Og, king of Bashan, 1, 2. He is defeated, 3. Sixty fortified cities with many unwalled towns, taken, 4, 5. The utter destruction of the people, 6. The spoils, 7, and extent of land taken, 8-10. Account of Og's iron bedstead, 11. The land given to the Reubenites, Gadites and half tribe of Manasseh, 12, 13. Jair takes the country of Argob, 14. Gilead is given unto Machir, 15. And the rest of the land is possessed by the Reubenites and Gadites, 16, 17. The directions given to those tribes, 18-20. The counsel given to Joshua, 21, 22. Moses' prayer to God for permission to go into the Promised Land, 23-25, and God's refusal, 26. He is commanded to go up to mount Pisgah to see it, 27, and to encourage Joshua, 28. They continue in the valley opposite to Beth-poor, 29.

AN. EXOD. 18. 40.—SEBAT. **T**HEN we turned, and went up the way to Bashan: and * Og the king of Bashan, came out against us, he and all his people, to battle * at Edrei.

2 And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto * Sihon, king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: * and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, * all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon, king * of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that was on this side Jordan, from the river of Arnon unto mount Hermon;

9 (Which * Hermon the Sidonians call Sirion; and the Amorites call it * Shenir:)

10 * All the cities of the plain, and all Gilead, and * all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 * For only Og, king of Bashan, remained

of the remnant of * giants; behold, his bedstead was a bedstead of iron; is it not in * Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, which we possessed at that time, * from Aroer, which is by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenites and to the Gadites.

13 * And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh: all the region of Argob, with all Bashan, which was called the land of giants.

14 * Jair the son of Manasseh took all the country of Argob * unto the coasts of Geshuri and Maachathi; and * called them after his own name, Bashan-havoth-jair, unto this day.

15 * And I gave Gilead unto Machir.

16 And unto the Reubenites * and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, * which is the border of the children of Ammon:

17 The plain also, and Jordan, and the coast thereof, from * Chinneroth * even unto the sea of the plain, * even the salt sea, * under Ashdod-pisgah, eastward.

18 ¶ And I commanded you at that time, saying, The Lord your God hath given you this land to possess it: * ye shall pass over armed before your brethren the children of Israel, all that are * meet for the war.

19 But your wives, and your little ones, and your cattle, (for I know that ye have much cattle) shall abide in your cities which I have given you;

20 Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye * return every man unto his possession, which I have given you.

21 ¶ And * I commanded Joshua at that time,

g Ver. 5, 9, 19.—Numb. 21, 23, &c. Ch. 29, 7.—Ch. 1, 4.—Numb. 32, 24. h Numb. 31, 35.—1 Kings 4, 13.—Ch. 2, 24. Ps. 135, 10, 11, 12, & 136, 19, 30, 31. i Ch. 4, 48. Ps. 39, 6.—1 Chron. 5, 23.—Ch. 4, 49.—Josh. 12, 5 & 13, 11. j Amos 2, 9.—Gen. 14, 5.—2 Sam. 12, 26. Jer. 49, 2. Ezek. 21, 30.—Ch. 2, 26. Josh. 12, 2.

g Numb. 32, 23. Josh. 12, 5 & 13, 5, &c.—Josh. 12, 23.—1 Chron. 2, 23. h Josh. 13, 13, 2 Sam. 3, 3, & 10, 6.—Numb. 32, 41.—Numb. 32, 26.—2 Sam. 34, 5.—Numb. 31, 34. Josh. 12, 2.—Numb. 34, 11.—Ch. 4, 48. Numb. 34, 11. Josh. 12, 3.—Gen. 14, 5.—2 Sam. 12, 26.—Jer. 49, 2.—Ezek. 21, 30.—Ch. 2, 26. Josh. 12, 2, &c.—1 Heb. some of power.—Josh. 12, 2.—Numb. 27, 18.

spared, they requited good with evil, for they fought against the Israelites, and cast them out of their possessions, Judg. xi. 4, 5. 2 Chron. xx. 1. &c. and committed the most shocking cruelties. See Amos i. 13. Hence God enacted a law, that none of these people should enter into the congregation of the Lord, even to their tenth generation. See chap. xxiii. 3-6.

NOTES ON CHAPTER III.

Verse 4. *All the region of Argob* כל חבל ארגוב *Col chabel Argob*, all the cable or cord of Argob: this expression, which is used in various other parts of Scripture, see in the original, Amos vii. 17. Mic. ii. 5. Deut. xxxii. 9. Psal. xv. 6. shows that anciently land was measured by lines or cords of a certain length, in a similar way to that by the chain among us, and the *sechanus*, or cord, among the Egyptians. Some think that it was the region of Argob that was afterwards called the region of *Yachonitis*.

Verse 9. *Hermon the Sidonians call—Shenir* I suppose this verse to have been originally a marginal remark, which afterwards got incorporated with the text, or an addition by Joshua or Ezra.

Verse 11. *Og, king of Bashan, remained* Og was the last king of the Amorites; his kingdom appears to have taken its name from the hill of *Bashan*—the country has been since called *Batanea*.

Remnant of giants Of the *Rephaim*. See on chap. ii. ver. 10, 11.

His bedstead was of iron Iron was probably used, partly for its strength and durability, and partly to prevent noxious vermin from harbouring in it.

Is it not in Rabbath of the children of Ammon? The bedstead was probably taken in some battle between the Ammonites and Amorites, in which the former had gained the victory. The bedstead was carried a trophy, and placed in Rabbath, which appears from 2 Sam. xii. 26. to have been the royal city of the children of Ammon.

Nine cubits was the length—four cubits the breadth Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about *eighteen inches* long, for this is, perhaps, the average of the cubit of a man, then Og was *twelve feet high*. This may be deemed extraordinary, and perhaps almost incredible; and therefore many commentators have, according to their fancy, *lengthened the bedstead, and shortened the man*—making the former one-third longer than the person who lay on it that they might reduce Og to six cubits: but even in this way they make him *ten feet six inches high*.

On this subject the rabbins have trifled most sinfully. I shall give one specimen. In the Targum of Jonathan ben Uzziel, on Numb. xxi. 35, 36, it is said, "that Og having observed that the camp of the Israelites extended six miles, he went and tore up a mountain six miles in its base, and put it on his head, and carried it towards the camp, that he might throw it on the Israelites and destroy them; but the word of the Lord prepared a worm, which bored a hole in the mountain over his head, so that it fell down upon his shoulders; at the same time, his teeth growing out in all directions, stuck into the mountain, so that he could not cast it off his head. Moses (who was himself ten cubits high,) seeing Og thus entangled, took an ax ten cubits long, and having leaped ten cubits in height, struck Og on the ankle-bone, so that he fell, and was slain."

From this account, the distance from the sole of Og's foot to his ankle was thirty cubits in length! I give this as a very slight specimen of rabbinical comment. I could quote places from the Talmud, in which Og is stated to be several miles high. This relation about Og I suppose to be also a historical note added by a subsequent hand.

Verse 14. *Bashan-havoth-jair* Bashan of the cities of *Jair*, see Numb. xxii. 41.

Verse 17. *From Chinneroth* See on Numb. xxxiv. 11.

saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the Lord your God he shall fight for you.

23 ¶ And I besought the Lord at that time, saying,

24 O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER IV.

Exhortations to obedience, 1. Nothing to be added to, or taken from, the testimonies of God, 2. The people are exhorted to recollect how God had destroyed the ungodly among them, 3. and preserved those who were faithful, 4. The existence of the divine law, 5. &c. No nation in the world could boast of any such statutes, judgments, &c. 7, 8. They are exhorted to obedience by the wonderful manifestations of God in their behalf, 9-13. Moses exhorts them to beware of idolatry, and to make no likeness of any thing in heaven or earth as an object of adoration, 14-20. He intimates that he must die in that land, as God had refused to let him go into the Promised Land, being angry with him on their account, 21, 22. He repeats his exhortations to obedience, 23, 24. Predicts the judgments of God against them, should they turn to idolatry, 25-26. Promises of God's mercy to the penitent, 27-31. The great and unspeakable privilege of the Israelites, 32-33. Moses sees three cities on the East of Jordan for cities of refuge, 34, 35. Their names, 36. When and where Moses gave these statutes and judgments to Israel, 44-49.

As. Exod. 14.
40.—Sabbat.

NOW therefore, hearken, O Israel, unto the statutes and unto the

Exod. 14. 14. Ch. 1. 20. & 20. 4.—7. See 2 Cor. 12. 9. & Ch. 11. 2.—s. Exod. 15. 11. & 16. 7. 22. 11. & 26. 16. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1. & 101. 1. & 102. 1. & 103. 1. & 104. 1. & 105. 1. & 106. 1. & 107. 1. & 108. 1. & 109. 1. & 110. 1. & 111. 1. & 112. 1. & 113. 1. & 114. 1. & 115. 1. & 116. 1. & 117. 1. & 118. 1. & 119. 1. & 120. 1. & 121. 1. & 122. 1. & 123. 1. & 124. 1. & 125. 1. & 126. 1. & 127. 1. & 128. 1. & 129. 1. & 130. 1. & 131. 1. 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verses 24, 25. The prayer of Moses recorded in these two verses, and his own reflections on it, ver. 26, are very affecting. He had suffered much both in body and mind, in bringing the people to the borders of the promised land; and it was natural enough for him to wish to see them established in it, and to enjoy a portion of that inheritance himself, which he knew was a type of the heavenly country. But notwithstanding his very earnest prayer, and God's especial favour towards him, he was not permitted to go over Jordan! He had grieved the Spirit of God, and he passed a sentence against him of exclusion from the promised land. Yet he permitted him to see it; and gave him the fullest assurances that the people, whom he had brought out of Egypt, should possess it. Thus God may choose to deprive those of earthly possessions, to whom he is nevertheless determined to give a heavenly inheritance.

Verse 26. *Let it suffice thee* [יָרַבְרַב *rab lab*, There is an abundance to thee. Thou hast had honour enough already, and may well dispense with going over Jordan. He surely has no reason to complain, who is taken from earthly felicity to heavenly glory. In this act God showed to Moses both his goodness and severity.

Verse 28

unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude: only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves: for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them which the LORD thy God hath

divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

21 Furthermore the LORD was angry with me, for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, even a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

1 Heb. heard.—a Ch. 5. 4. 22.—b Ver. 33. 28.—c Exod. 20. 27. 1 Kings 19. 12. x Heb. gave a voice.—y Ch. 5. 9. 11.—z Exod. 34. 28.—a Exod. 24. 12 & 24. 18. b Exod. 21. 1. & Ch. 22. & Ch. 23.—c Josh. 23. 11.—d Lev. 40. 18.—e Exod. 24. 7. f Exod. 34. 5. Ver. 33. Ch. 5. 8.—g Rom. 1. 23.—h Ch. 17. 3. Job 34. 26. 27. i Gen. 2. 1. 2 Kings 17. 16 & 21. 2.

in the earth showed that they had formed this opinion of the Jews, by borrowing from them the principal part of their civil code. Take away what Asia and Europe whether ancient or modern, have borrowed from the Mosaic laws, and you leave little behind that can be called excellent.

Verse 9. Only take heed to thyself] Be circumspect and watchful.

Keep thy soul diligently] Be mindful of thy eternal interests. Whatever becomes of the body, take care of the soul.

Lest thou forget] God does his works, that they may be had in everlasting remembrance; and he that forgets them, forgets his own mercies. Besides, if a man forget the work of God on his soul, he loses that work.

Lest they depart from thy heart] It is not sufficient to lay up divine things in the memory, they must be laid up in the heart. Thy word have I hidden in my heart, says David, that I might not sin against thee. The life of God in the soul of man can alone preserve the soul to life everlasting: and this grace must be retained all the days of our life. When Adam fell, his condition was not ameliorated by the reflection that he had been once in paradise—nor does it avail Satan now, that he was once an angel of light. Those who let the grace of God depart from their hearts, lose that grace; and those who lose the grace fall from the grace; and as some have fallen and risen no more, so may others; therefore, take heed to thyself, &c. Were it impossible for men finally to fall from the grace of God, exhortations of this kind had never been given, because they would have been unnecessary; and God never does an unnecessary thing.

But teach them thy sons] If a man know the worth of his own soul, he will feel the importance of the salvation of the souls of his family. Those who neglect family religion, neglect personal religion; if more attention were paid to the former, even among those called religious people, we should soon have a better state of civil society. On family religion God lays much stress; and no head of a family can neglect it without endangering the final salvation of his own soul.—See the note at the conclusion of Gen. xviii. and that at the end of Gen. xix. and the note on chap. vi. 7.

Verse 15. Ye saw no manner of similitude] However God chose to appear, or manifest himself, he took care never to assume any describable form—He would have no image worship, because he is a SPIRIT, and they who worship him must worship him in spirit and in truth. These outward things tend to draw the mind out of itself, and diffuse it on sensible, if not sensual, objects; and thus spiritual worship is prevented, and the Holy Ghost grieved. Persons acting in this way can never know much of the religion of the heart.

1 Rom. 1. 23.—i Or, implanted.—m 1 Kings 8. 51. Jer. 11. 4.—n Exod. 19. 5. Ch. 2. 28. & 23. 9.—o Num. 32. 12. Ch. 1. 27. & 3. 28.—p See 2 Pet. 1. 15.—q Ch. 3. 27.—r Ch. 3. 25.—s Ver. 9.—t Ver. 18. Exod. 24. 4, 5.—u Exod. 24. 17. Ch. 5. 8. i Lev. 23. 14. Heb. 12. 29.—f Exod. 24. 5. Ch. 5. 13. Lev. 23. 8.—w Ver. 15.—x 2 Kings 17. 17, &c.—y Ch. 20. 18. 19. Lev. 1. 2. Mic. 6. 2.

Verse 16. The likeness of male or female] Such as Baal-peor and the Roman Priapus; Ashtaroth or Ashtar and the Greek and Roman Venus; after whom most nations of the world literally went a whoring.

Verse 17. The likeness of any beast, &c.] Such as the Egyptian god Apis, who was worshipped under the form of a white bull—the ibis and hawk, among the FOWLS, had also divine honours paid to them—serpents and the crocodile among REPTILES; besides monkeys, dogs, cats, the scarabæus, locs, and onions! See this explained at large, Exod. xx. 4.

Verse 19. When thou seest the sun, and the moon, and the stars] The worship of the heavenly bodies was the oldest species of idolatry. Those who had not the knowledge of the true God, were led to consider the sun, moon, planets and stars, as not only self-existing, but the authors of all the blessings possessed by mankind. The knowledge of a rational system of astronomy, served to destroy this superstition; and very little of it remains now in the world, except among a few Christian and Mohammedan astrologers; those miserable sinners who endeavour, as much as possible, to revive the old idolatry, while vainly professing to believe in the true God! Nor is it to be doubted that God will proceed with them as he has done of old with the worshippers of the host of heaven. Sound philosophy is next in importance to sound divinity; and to the study of the work of grace, is that of the operations of God in nature; for these visible things make known his eternal power and godhead.

Verse 20. Out of the iron furnace] From this mention of the wood iron furnace, there can be little doubt that the Israelites were employed in Egypt in the most laborious works of metallurgy. Digging, smelting, and forging of iron, in so hot a climate, must have been oppressive works indeed.

Verse 21. The Lord was angry with me] And if with me, so as to deter me from entering into the Promised Land; can you think to escape, if guilty of greater provocations?

Verse 24. Thy God is a consuming fire] They had seen him on the mount as an unconsumed fire, while appearing to Moses, and giving the law—and they had seen him as a consuming fire in the case of Korah, Dathan, Abiram, and their company. They had, therefore, every good to expect from his approbation; and every evil to dread from his displeasure.

Verse 26. I call heaven and earth to witness against you] A most solemn method of adjuration, in use among all nations in the world. So Virgil, Æn. xii. 176, &c.

Tum pius Æneas stricto de omni precatur:
Ego nunc Sol testis et hæc inibi terra coram—

27 And the Lord ^a shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

28 And ^a there ye shall serve gods, the work of men's hands, wood and stone, ^b which neither see, nor hear, nor eat, nor smell.

29 ^a But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.

30 When thou art in tribulation, and all these things ^a are come upon thee, ^a even in the latter days, if thou ^a turn to the Lord thy God, and shalt be obedient unto his voice;

31 (For the Lord thy God is ^a a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

32 ¶ For ^a ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask ^a from the

one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 ^a Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live!

34 Or hath God assayed to go and take him a nation from the midst of *another* nation, ^a by temptations, ^a by signs and by wonders, and by war, and ^a by a mighty hand, and ^a by a stretched-out arm, ^a and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou mightest know that the Lord he *is* God; ^a there *is* none else beside him.

36 ^a Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire: and thou heardest his words out of the midst of the fire.

37 And because ^a he loved thy fathers, there-

^a Lev. 26. 33. Ch. 29. 62. 64. Nah. i. 5.—a Ch. 23. 61. 1 Sam. 25. 19. Jer. 15. 18. b Psa. 115. 4, 5 & 125. 15, 16. Isa. 44. 9. & 46. 7.—a Lev. 26. 39. 40. Ch. 30. 1-3. 2 Chron. 15. 4. Nah. i. 5. Isa. 53. 6. Jer. 22. 13-14.—d Heb. *have found thee*. Exod. 62. 3. Ch. 31. 17.—e Gen. 22. 1. Ch. 31. 29. Jer. 22. 20. Hos. 3. 5.—f Joel 2. 12.

Ponticus Austroque voco, quaque cætheri alit Religio, atque caruissæ nuntius nomen, &c.

Then the great Trojan prince unscathed'd his sword,
And then, with lifted hands, the gods adore;
Thou lead for which I wage this war, and thou,
Great source of day, be witness to my vow!
Almighty King of heaven and queen of air,
Fragrant now, and rendered by prayer—
Ye springs, ye floods, ye serious powers who lie
Beneath the deep, or tread the golden sky,
Hear and attest!

Fit.

God and man being called upon to bear testimony to the truth of what was spoken, that if there was any flaw or insincerity, it might be detected; and if any crime, it might not go unpunished. Such appeals to God, for such purposes, show at once both the origin and use of oaths.—See the note on chap. vi. 13.

Verse 27. *The Lord shall scatter you among the nations*]. This was amply verified in their different captivities and dispersions.

Verse 28. *There ye shall serve gods—wood and stone*]. This was also true of the Israelites, not only in their captivities, but also in their own land. And it may now be literally the case with the ten tribes who were carried away captive by the Assyrians: and of whose residence no man at present knows any thing with certainty. That they still exist, there can be no doubt; but they are now most probably, so completely incorporated with the idolaters, among whom they dwell, as to be no longer distinguishable. Yet God can gather them.

Verse 29. *But if from thence thou shalt seek the Lord*]. God is long-suffering and of tender mercy, and waits ever ready to receive a backsliding soul when it returns to him. Is not this promise left on record for the encouragement and salvation of lost Israel?

Verse 30. *When thou art in tribulation—in the latter days*]. Are not these the times spoken of? And is there not still hope for Israel? Could we see them become zealous for their own law and religious observances—could we see them humble themselves before the God of Jacob—could we see them conduct their public worship with any tolerable decorum—could we see them zealous to avoid every moral evil, inquiring the road to Zion, with their faces thitherward; then might we hope that the redemption of Israel was at hand: but, alas! there is not the most distant evidence of any thing of the kind, except in a very few solitary instances.—They are, perhaps, in the present day, more lost to every sacred principle of their own institutions, than they have ever been since their return from the Babylonian captivity. By whom shall Jacob arise? for in this sense, *he is small*—deeply fallen, and greatly degraded!

Verse 33. *Did ever people hear the voice of God*]. It seems to have been a general belief, that if God appeared to men, it was for the purpose of destroying them. And indeed most of the extraordinary manifestations of God were in the way of judgment: but here it was different. God did appear in a sovereign and extraordinary manner; but it was for the deliverance and support of the people. 1. They heard his voice speaking with them in a distinct articulate manner. 2. They saw the fire, the symbol of his presence, the appearances of which demonstrated it to be supernatural. 3. Notwithstanding God appeared so terrible, yet no person was destroyed, for he came not to destroy, but to save.

g 2 Chron. 30. 9. Neh. 9. 31. Psa. 116. 5. Jonah 4. 2.—h Job 8. 8.—i Matt. 24. 27. k Exod. 31. 11. & 33. 20. Ch. 5. 24. 21.—l Ch. 7. 19. & 29. 8.—m Exod. 7. 3.—n Exod. 12. 3.—o Exod. 6. 6.—p Ch. 26. 8. & 34. 12.—q Ch. 32. 39. 1 Sam. 2. 2. Isa. 45. 18, 22. Mark. 12. 29, 32.—r Exod. 15. 9, 19. & 20. 15, 22. & 21. 16. Heb. 12. 13.—s Ch. 10. 15.

Verse 34. *From the midst of another nation*]. This was a most extraordinary thing, that a whole people consisting of upward of 600,000 effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential—that they should be brought out in so open and public a manner—that the sea itself should be supernaturally divided to afford this mighty host a passage; and that in a desert utterly unfriendly to human life, they should be sustained for 40 years. These were such instances of the almighty power and goodness of God, as never could be forgotten.

In this verse Moses enumerates seven different means used by the Almighty, in effecting Israel's deliverance.

1. TEMPTATIONS, נִסִּים מִסִּים, from נִסָּה *nasah*, to try or prove; the miracles which God wrought to try the faith, and prove the obedience of the children of Israel.

2. SIGNS, מִלְחָמָה, from מָלַח *alah*, to come near, such signs as God gave them of his continual presence, and especial providence, particularly the pillar of cloud, and pillar of fire, keeping near to them night and day; and always directing their journeys, showing them *when* and *where* to pitch their tents, &c. &c.

3. WONDERS, מִלְחָמָה מִלְחָמָה, from מָלַח *yaphat*, to persuade; persuasive facts and events, says Parkhurst, whether strictly miraculous, and exceeding the powers of nature, as Exod. vii. 9. xi. 9, 10. or not, as Isa. xx. 3. Ezek. xii. 6, 11. It probably means typical representations; in this signification the word is used, Zech. iii. 8. Joshua, the high priest, and his companions were מִלְחָמָה *anshey mophet*, typical men, raised up by God, as types of Christ, and proofs that God would bring his servant the BRANCH. All the dealings of God with this people, and even the people themselves were types, present significators of distant facts, and future occurrences.

4. WAR, מִלְחָמָה *milchamah*, hostile engagements, such as those with the Amalekites, the Amorites, and the Bashanites: in which the hand of God was seen, rather than the hand of man.

5. A MIGHTY HAND, יָד חֲזָקָה *yod hazakah*, one that is strong to deal its blows, irresistible in its operations, and grasps its enemies hard, so that they cannot escape; and protects its friends so powerfully, that they cannot be injured. Neither stratagem nor policy was used in this business, but the openly displayed power of God.

6. A STRETCHED-OUT ARM, זְרוֹעַ מִתְּנִיחָה *zerod netuyah*, a series of Almighty operations, following each other in quick and astonishing succession. Let it be noted that in the Scriptures, 1. the finger of God denotes any manifestation of the divine power, where effects are produced beyond the power of art or nature. 2. The hand of God signifies the same power, but put forth in a more signal manner. 3. The arm of God, the divine omnipotence manifested in the most stupendous miracles. 4. The arm of God stretched out, this same omnipotence exerted in a continuation of stupendous miracles, both in the way of judgment and mercy. In this latter sense it appears to be taken in the text: the judgments were poured out on the Egyptians; the mercies wrought in favour of the Israelites.

7. GREAT TERRORS, מִלְחָמָה מִלְחָמָה *moraim gedolim*, such terror, dismay, and consternation as were produced

17 *Thou shalt not kill.

18 *Neither shalt thou commit adultery.

19 *Neither shalt thou steal.

20 *Neither shalt thou bear false witness against thy neighbour.

21 *Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 *And it came to pass when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore, why should we die? for this great fire will consume us: *if we hear the voice of the LORD our God any more, then we shall die.

26 *For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do it.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words

of this people, which they have spoken unto thee: *they have well said all that they have spoken.

29 *O that there were such a heart in them, that they would fear me, and *keep all my commandments always, *that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, *and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: *ye shall not turn aside to the right-hand or to the left.

33 Ye shall walk in *all the ways which the LORD your God hath commanded you, that ye may live, *and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

CHAPTER VI.

The great design of God, in giving his laws, is, that the people may fear and obey him, that they may continue in peace and prosperity, and be mightily increased, 1-3. The great commandment of the law, 4, 5, which shall be laid up in their hearts, & taught to their children, 7, affixed as a sign to their hands, heads, doors, and gates, 8, 9. How they are to act when they shall come into the Promised Land, 10-15. How they shall instruct their children, and relate the history to them of God's wonderful acts, 20-25.

NOW these are *the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it.

2 *That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; *and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do

* Exod. 20. 13. Matt. 5. 21.-f Exod. 20. 14. Luke 18. 20. James 2. 11.-g Exod. 20. 15. Rom. 13. 9.-f Exod. 20. 16.-g Exod. 20. 17. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Rom. 7. 7. & 13. 9.-h Exod. 20. 18. & 31. 18. Ch. 4. 13.-i Exod. 20. 18, 19. Exod. 20. 19. & 31. 18. Judges 13. 22.-j Ch. 18. 18.-k Exod. 20. 18, 19. Ch. 4. 22.-p Exod. 20. 18. Job. 15. 15.-q Ch. 18. 17.

Verse 21. *His field*] This clause is not in the tenth commandment as it stands in Exod. xx. 17.

Verse 23, &c. *And it came to pass when ye heard the voice*] See the note on Exod. xx. 18, &c.

Verse 29. *O that there were such a heart in them*] Or, rather רצונו לא יתן להם לב ישר mi yitten vehayah lebabem-zeh. Who will give such a heart to them, that they may fear, &c. They refuse to receive such a heart from me; who then can supply it? If they had not been such perfectly free agents as could either use or abuse their liberty, could God have made the complaint, or expressed the earnest desire we find in this verse? He made the human will free, and in spite of all the influence of sin and Satan, he preserves its liberty. Had man no free will, he could neither be punished nor rewarded, because a mere machine; and consequently no more accountable for his actions than the fire for its consuming quality, or the stone for its gravity; the one having burned the house of the righteous, the other having crushed the innocent to death. See the note on chap. xxix. 4.

Verse 32. *Ye shall observe to do*] He who marks not the word of God, is never likely to fulfil the will of God.

Ye shall not turn aside to the right-hand or to the left] The way of truth and righteousness is a right line; a man must walk straight forward who wishes to go to glory: no crooked or devious path ever led to God or happiness.

Verse 33. *Ye shall walk in all the ways, &c.*] God never gave a commandment to man, which he did not design that he should obey. He who selects from the divine testimonies such precepts as he feels but little inclination to transgress, and lives in the breach of others, sins against the grand legislative authority of God, and shall be treated as a rebel.

That ye may live] תצו תחיה, that ye may enjoy life (for the paradox; נא, at the end of the word deepens the sense,) that it may be well with you, טוב ושלום לכם, and good shall be to you—God will prosper you in all things essential to the welfare of your bodies, and the salvation of your souls.

That ye may prolong your days in the land] That ye may arrive at a good old age, and grow more and more meet for the inheritance among the saints in light.

* Ch. 22. 30. Ps. 81. 13. Lev. 25. 18. Matt. 23. 37. Luke 19. 42.-a Ch. 11. 1.-b Ch. 4. 40.-c Gal. 3. 12.-d Ch. 17. 30. & 33. 14. Josh. 1. 7. & 24. 6. Prov. 4. 27. Ps. 119. 1. & 119. 12. Ps. 119. 6. Jer. 31. 33. Luke 1. 6.-e Ch. 4. 40. Exod. 20. 12.-f Ch. 4. 1. & 5. 31. & 12. 1. 1 Kings 11. 34. & 1 Kings 17. 16.-g Heb. pass over.-h Exod. 20. 20. Ch. 18. 13. Ps. 111. 10. & 132. 1. Eccles. 12. 13.-i Ch. 4. 40. Prov. 3. 1, 2.

On this very important verse we may remark, a long life is a great blessing, if a man live to God—because it is in life, and in life alone, that a preparation for eternal glory may be acquired. Those who wish to die soon, have never yet learned to live, and know not the value of life or time. Many have a vain hope that they shall get either in death, or in the other world, a preparation for glory. This is a fatal error. Here alone we may acquaint ourselves with God, and receive that holiness without which none can see him. Reader, be thankful to him that thou art still in a state of probation: and pray that thou mayest live for eternity.

NOTES ON CHAPTER VI.

Verse 1. *Now these are the commandments, &c.*] See the difference between commandments, statutes, judgments, &c. pointed out Lev. xxvi. 15.

Do them] That is, live in the continual practice of them; for by this they were to be distinguished from all the nations of the world; and all these were to be in force till the Son of God should come.—*Whither ye go* ידברו ודברו, whither ye pass over, referring to the river Jordan, across which they must pass to get into Canaan.

Verse 2. *That thou mightest fear the Lord.*] Respect his sovereign authority as a lawgiver, and ever feel thyself bound to obey him. No man can walk either conscientiously or safely who has not the fear of God continually before his eyes. When this is gone, more than a guardian angel is fled.

Thou, and thy son, and thy son's son] Through all thy successive generations. Whoever fears God, will endeavour to bring up his children in the way of righteousness, that they also may fear God, and that the pure and undefiled religion may be preserved in his family through all its generations, not only in word but in practice also.

Verse 3. *Hear therefore, O Israel, and observe to do it*] Literally, Ye shall hear, O Israel, and thou shalt keep to do them. 1. God is to be heard—no obligation without law to found it on; and no law in religion, but from God. 2. The commandment must be understood, in order to be obeyed. 3. It must be observed, attentively considered, in order to be understood. And 4. It must be performed, that the end for which it was given may be accomplished, viz.

it; that it may be well with thee, and that ye may increase mightily, 'as the Lord God of thy fathers hath promised thee, in 'the land that floweth with milk and honey.

4 'Hear, O Israel; the Lord our God is one Lord.

5 And 'thou shalt love the Lord thy God 'with all thine heart, and with all thy soul, and with all thy might.

6 And 'these words, which I command thee this day, shall be in thine heart:

7 And 'thou shalt 'teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

1 Gen. 15. 5. & 22. 17.—Exod. 3. 8.—Isa. 42. 8. Mark 12. 29, 32. John 17. 3. 1 Cor. 8. 4. 1. Tim. 2. 1. Matt. 22. 37. Mark 12. 30. Luke 10. 27.—12 Kings 23. 25. 1 Ch. 11. 18. & 24. 49. 1 Sa. 27. 31. & 40. 8. & 119. 11, 93. Prov. 3. 3. Isa. 51. 7.

that God may be glorified and that it may be well with the people. What is here spoken, applies powerfully to every part of the moral law—God has given it as a rule of life, therefore obedience to it is indispensably necessary; not to the purchase of salvation, for no human merit can ever extend to that—but it is the way by which both the justice and mercy of God choose to conduct men to heaven. But let it be fully understood, that no man can walk in the way of obedience, but by and under the influence of the grace of God.

Verse 4. *Hear, O Israel* שמע ישראל יהוה אחד *Yisrael, Yehovah Elohinu, Yehovah achad*. These words may be variously rendered into English; but almost all possible verbal varieties in the translation (and there can be none other) amount to the same sense. "Israel hear! Jehovah, our God, is one Jehovah."—Or, "Jehovah is our God, Jehovah is one."—Or, "Jehovah is our God, Jehovah alone."—Or, "Jehovah is our God, Jehovah who is one."—Or, "Jehovah who is our God, is the one Being."—On this verse the Jews lay great stress. It is one of the four passages which they write on their phylacteries; and they write the last letter in the first and last words very large, for the purpose of exciting attention to the weighty truth it contains. It is perhaps in reference to this custom of the Jews that our blessed Lord alludes, Matt. xxii. 38. Mark xii. 29, 30. where he says, *This is the first and great commandment*; and this is nearly the comment that Maimonides gives on this place, "Hear, O Israel—because in these words the property, the love, and the doctrine of God are contained."

Many think that Moses teaches in these words the doctrine of the trinity in unity. It may be so—but if so, it is not more clearly done than in the first verse of Genesis, to which the reader is referred. When this passage occurs in the sabbath readings in the synagogue, the whole congregation repeat the last word *achad*, for several minutes together, with the loudest vociferations; this, I suppose, they do to vent a little of their spleen against the Christians; for they suppose the latter hold *three gods*, because of their doctrine of the Trinity—but all their skill and cunning can never prove that there is not a plurality expressed in the word *Elohinu*; and were the Christians, when reading this verse, to vociferate *Elohinu* for several minutes, as the Jews do *achad*, it would apply more forcibly in the way of conviction to the Jews, of the plurality of persons in the godhead, than the word *achad*, one, against any pretended false tenet of Christianity: as every Christian receives the doctrine of the Unity of God, in the most conscientious manner. It is because of their rejection of this doctrine that the wrath of God continues to rest on them. For the doctrine of the atonement cannot be received, unless the doctrine of the godhead of Christ is received too. Some Christians have joined the Jews against this doctrine, and some have even outdone them; and have put themselves to extraordinary pains to prove, that *Elohim* is a noun of the singular number! This has not yet been proved. It would be as easy to prove that there is no plural in language.

Verse 5. *Thou shalt love the Lord, &c.* Here we see the truth of that word of the apostle, 1 Tim. v. 1. *Now the end of the commandment is love, out of a pure heart, &c.* See the whole of the doctrine contained in this verse explained at large on Matt. xxii. 36—40.

Verse 6. *Shall be in thine heart* For where else can love be? if it be not in the heart, it exists not.—And if these words be not in the heart; if they are not esteemed, prized, and received as a high and most glorious privilege, what hope is there that this love shall ever reign there!

8 'And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 'And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, 'which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not: 'when thou shalt have eaten and be full;

12 Then beware lest thou forget the Lord

1 Ch. 4. 9. & 11. 19. Ps. 78. 4, 5, 6. Eph. 6. 4.—m Heb. whet or sharpen.—n Exod. 13. 9, 16. Ch. 11. 18. Prov. 3. 3. & 4. 21. & 7. 2.—o Ch. 11. 20. 1 Sam. 57. 8.—p Josh. 24. 13. Psalm 105. 41.—q Ch. 8. 10, &c.

Verse 7. *Thou shalt teach them diligently* שמע Shinnanitem, from שמע shanah, to repeat, iterate, or do a thing again and again: hence to whet or sharpen any instrument, which is done by reiterated friction or grinding. We see here the spirit of this divine injunction. God's testimonies must be taught to our children; and the utmost diligence must be used to make them understand them. This is a most difficult task; and it requires much patience, much prudence, much judgment, and much piety in the parents, to enable them to do this good, this most important work, in the best and most effectual manner. See at the end of this chapter.

And shall talk of them when thou sittest in thine house Thou shalt have religion at home, as well as in the temple and tabernacle.

And when thou walkest by the way Thou shalt be religious abroad, as well as at home; and not be ashamed to own God wheresoever thou art.

When thou liest down and when thou risest up Thou shalt begin and end the day with God, and thus religion will be the great business of thy life. O how good are these sayings! but how little regarded!

Verse 8. *Thou shalt bind them for a sign upon thine hand* Is not this an allusion to an ancient and general custom observed in almost every part of the world? When a person wishes to remember a thing of importance, and is afraid to trust to the common operations of memory, he ties a knot on some part of his clothes, or a cord on his hand or finger, or places something out of its usual order, and in view, that his memory may be whetted to recollection, and his eye affect his heart. God who knows how slow of heart we are to understand, graciously orders us to make use of every help, and through the means of things sensible, to rise to things spiritual.

And they shall be as frontlets מצות totaphot seems to have the same meaning as phylacteries has in the New Testament; and for the meaning and description of these appendages to a Jew's dress, and to his religion, see the note on Exod. xiii. 9. and on Matt. xxiii. 5: where a phylactery is particularly described. See the note on Exod. xiii. 9.

Verse 9. *Upon the posts (the door-posts) of thy house, and on thy gates.* The Jews, forgetting the spirit and design of this precept, used these things as superstitious people do amulets and charms: and supposed, if they had these passages of Scripture written upon slips of pure parchment, wrapt round their foreheads, tied to their arms, or nailed to their door-posts, that they then should be delivered from every evil! And how much better are many Christians, who keep a Bible in their house, merely that it may keep the devil out! And will have it in their rooms, or under their pillows, to ward off spirits and ghosts in the night! How ingenious is the heart of man to find out every wrong way, and to miss the right!

Verse 12. *Beware lest thou forget the Lord* In earthly prosperity, men are apt to forget heavenly things. While the animal senses have every thing they can wish, it is difficult for the soul to urge its way to heaven—the animal man is happy, and the desires of the soul are absorbed in those of the flesh. God knows this well; and therefore, in his love to man, makes comparative poverty and frequent affliction, his general lot. Should not every soul therefore magnify God for this lot in life? Before I was afflicted, says David, I went astray—and had it not been for poverty and affliction, as instruments in the hands of God's grace, multitudes of souls now happy in heaven, would have been wretched in hell. It is not too much to speak thus far: because we ever see that the rich and the affluent are generally negligent of God and the interests

which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land, which the LORD swore unto thy fathers,

19 To cast out all thine enemies from before thee as the LORD hath spoken.

a Heb. bondmen, or, servants.—Ch. 10. 12, 20. & 12. 4. Matt. 4. 10. Luke 4. 8. b Ps. 68. 11. Isa. 43. 23. & 55. 16. Jer. 4. 2. & 5. 7. & 12. 16.—y Ch. 8. 19. & 11. 28. Jer. 37. 6.—w Ch. 13. 7.—x Exod. 20. 5. Ch. 4. 24.—z Ch. 7. 4. & 11. 17.—3 Matt. 4. 7. Luke 4. 12.—a Exod. 17. 2. 7. Num. 20. 2. & 21. 4. & 1 Cor. 10. 9.

of their souls. It must, however, be granted, that extreme poverty is as injurious to religion as excessive affluence. Hence the wisdom as well as piety of Agur's prayer, Prov. xxx. 7-9. "Give me neither poverty nor riches—lest I be full, and deny thee; or lest I be poor, and steal," &c.

Verse 13. *Thou shalt fear the Lord thy God*] Thou shalt respect and reverence him as thy lawgiver and judge: as thy creator, preserver, and the sole object of thy religious adoration.

And serve him] Our blessed Lord, in Matt. iv. 10. Luke iv. 8. quotes these words thus: *And him ONLY (αὐτον μόνον) shalt thou serve*. It appears, therefore, that *lebadu*, was anciently in the Hebrew text, as it was and is in the SEPTUAGINT (αὐτον μόνον) from which our Lord quoted it. The COPTIC preserves the same reading; so do also the VULGATE (*illi soli*) and the ANGLO-SAXON (*þeoþa him anum*.) Dr. Kennicott argues, that without the word *only*, the text would not have been conclusive for the purpose for which our Lord advanced it; for as we learn from Scripture that some men worshipped false gods in conjunction with the true, the quotation here would not have been full to the point, without this *exclusive* word. It may be proper to observe, that the omitted word *lebadu*, retained in the above versions, does not exist in the printed Hebrew text, nor in any MS. hitherto discovered.

Shall swear by his name] שָׁוַר תִּשְׁבַּחָהּ, from שָׁוַר *shabá*, he was full, satisfied, or gave that which was full or satisfactory. Hence an oath and swearing, because, appealing to God, and taking him for witness in any case of promise, &c. gave full and sufficient security for the performance: and if done in evidence, or to the truth of any particular fact, it gave full security for the truth of that evidence. An oath, therefore, is an appeal to God, who knows all things, of the truth of the matter in question: and when a religious man takes such an oath, he gives full and reasonable satisfaction that the thing is so, as stated: for it is ever to be presumed, that no man, unless in a state of the deepest degradation, would make such an appeal falsely—for this would imply an attempt to make God a party in the deception.

Verse 14. *Ye shall not go after other gods*] The object of religious worship among every people, whether that object be true or false, is ever considered as the pattern or exemplar to his worshippers. Christians are termed the followers of God: they take God for their pattern, and walk (act) as he does. Hence we see the meaning of the terms in this verse—*Ye shall not go after*—ye shall not take false gods for your patterns. The Canaanites, Greeks, Romans, &c. were a most impure people, because the objects of their worship were impure; and they went after them, i. e. were like their gods. This serves to show us, that such as our Redeemer is, such should we be: and indeed, this is the uniform language of God to man—*Be ye holy, for I am holy*, Lev. xxi. 8.—*Be ye perfect, as your Father who is in heaven is perfect*, Matt. v. 48.

Verse 15. *A jealous God*] Jehovah has betrothed you to himself, as a bride is to her husband. Do not be unfaithful, else that love wherewith he has now distinguished you, shall assume the form of jealousy, and so divorce and consume you.

20 ¶ And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

b Ch. 11. 13, 22. Ps. 119. 4.—c Exod. 15. 26. Ch. 12. 28. & 13. 18.—d Num. 32. 63.—e Exod. 13. 14.—f Heb. to-morrow.—g Exod. 3. 19. & 13. 3.—h Exod. 7. & 8. & 9. & 10. & 11. & 12. Ps. 135. 8.—i Heb. evil.—j Ver. 2.—k Ch. 10. 13. Job 35. 7. 8. Jer. 38. 20.—m Ch. 4. 1. & 8. 1. Ps. 41. 2. Luke 10. 28.—n Lev. 18. 5. Ch. 24. 13. Rom. 10. 3, 5.

Verse 16. *Ye shall not tempt the Lord thy God*] Ye shall not provoke him by entertaining doubts of his mercy, goodness, providence, and truth.

As ye tempted him in Massah] How did they tempt him in Massah? They said, *Is the Lord among us or not?* Exod. xvii. 1-7. After such proofs as they had of his presence and his kindness, this was exceedingly provoking. Doubting God's kindness, where there are so many evidences of it, is highly insulting to God Almighty.

Verse 17. *Ye shall diligently keep, &c.*] On this and the following verse, see the note on ver. 3.

Verse 20. *And when thy son asketh thee, &c.*] "Here," as Mr. Ainsworth justly remarks, "followeth a brief catechism, containing the grounds of religion."

What mean the testimonies, &c.] The Hebrew language has no word to express to mean, or signify, and therefore uses simply the substantive verb—*What is, i. e. what mean, or signify, &c.* The seven thin ears ARE, i. e. signify seven years of famine. This form of speech frequently occurs.

Verse 25. *It shall be our righteousness*] The evidence that we are under the influence of the fear and love of God. Moses does not say, that this righteousness could be wrought without the influence of God's mercy; nor does he say that they should purchase heaven by it; but God required them to be conformed to his will in all things, that they might be holy in heart, and righteous in every part of their moral conduct.

1. On a very important subject in this chapter it may be necessary to make some farther observations.

A most injurious and destructive maxim has lately been advanced by a few individuals, which, it is to be hoped, is disowned by the class of Christians to which they belong: though the authors affect to be thought Christians and rational ones too; the sum of the maxim is this;—"Children ought not to be taught religion, for fear of having their minds biassed to some particular creed; but they should be left to themselves, till they are capable of making a choice,—and, choose to make one." This maxim is in flat opposition to the command of God; and those who teach it, show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it; but they do not teach religion to their children, because they feel it to be of no use to themselves. Now the Christian religion, properly applied, saves the soul—fills the heart with love to God and man; for the love of God is shed abroad in the heart of a genuine believer, by the Holy Ghost given to him. These persons have no such love, because they have not the religion that inspires it; and the spurious religion, which admits of the maxim above-mentioned, is not the religion of God, and consequently better untaught than taught. But what can be said to those parents, who, possessing a better faith, equally neglect the instruction of their children in the things of God? They are highly criminal; and if their children perish through neglect, which is very probable, what a dreadful account must they give in the great day! PARENTS! hear what the Lord saith unto you—*Ye shall diligently teach your children that there is one Lord, Jehovah, Elohim; the Father, the Son, and the Holy Ghost; and that they must love him with all their heart,*

CHAPTER VII.

With the seven nations that God shall cast out, 1. they shall make no covenant, 2. nor form any matrimonial alliances, 3. nor they should be enticed into idolatry, 4. All monuments of idolatry to be destroyed, 5. The Israelites are to consider themselves a holy people, 6. and that the Lord had made them such, not for their merits, but for his own mercies, 7, 8. They shall therefore love him, and keep his commandments, 9-11. The great privilege of the obedient, 12-14. All idolatry to be avoided, 15, 16.

An. Exod. 16.
—Sabbat.

WHEN the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor show mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

o Ch. 31. 3. Pm. 44. 2, 3. p Gen. 15. 19, &c. Exod. 33. 2-9. Ch. 4. 38. & 9. 1. v Ver. 2. Ch. 12. 11. Lev. 27. 34. 28. Num. 33. 24. 35. 17. Josh. 6. 17. & 8. 24. & 9. 34. & 10. 39. & 11. 11, 12. Exod. 23. 32. & 34. 12, 15, 16. Judg. 2. 2. See Ch. 32. 10, &c. Josh. 2. 14. & 9. 18. Judg. 1. 31. Josh. 23. 12. 1 Kings 11. 2. Ezra 9. 2. Ch. 6. 15. v Exod. 33. 24. & 34. 13. Ch. 12. 2. 3. x Heb. stones, or, pillars.

with all their soul, and with all their might. And as children are heedless, apt to forget, liable to be carried away by sensible things; repeat and re-repeat the instruction, and add line upon line, precept upon precept, here a little, and there a little; carefully studying *time, place, and circumstances*, that your labour be not in vain—show it in its amiableness, excite *attention* by exciting *interest*—show how good, how useful, how blessed, how ennobling, how glorious it is. *What* these things on their hearts, till the keenest edge is raised on the strongest desire—till they can say, “Whom have I in heaven but thee! and there is none on earth I desire besides thee.” See the notes on chap. iv. 9. and on Gen. xviii. and xix. at the end.

2. Without offence to any, I hope a few words more may be said on the nature of an *oath*, in addition to the note on ver. 13. The matter is important, and perhaps not well understood by many.

The making an *appeal* to the Supreme Being, and calling him to witness and record, constitutes the *spirit* and *essence* of an oath. It is no matter in what *form* this appeal is made, whether by putting the hand under the thigh, as among the *patriarchs*; by the water of the *Ganges*, as among the *Hindoo*s; on a *surat*, or chapter of the *Koran*, as among the *Mohammedans*; on a *Hebrew Pentateuch*, as among the *Jews*; on the *form of the cross*, as among the *Roman Catholics*; kissing the *New Testament*, as among *Protestants* in general; or making *affirmation*, according to a prescribed *form*, (see concluding remarks on 2 Cor. i.) as among the people called *Quakers*—still the oath is the same, for the *appeal is made to God*. On this ground, and this is the true ground, the *making affirmation* in a court of justice, is as perfect, as substantial, and as formal an oath, as *kissing the New Testament*. Why, then, so many objections against taking an oath in a court of justice by any one particular *form*, when the same thing is done in spirit, essence, and substance, when God is called to witness and record, though the *form* be different? When God says, *Thou shalt fear the Lord thy God, and shalt swear by his name*—he says, in effect, Thou shalt have no god besides me—thou shalt consider me the Fountain of Truth, the Rewarder of righteousness, and the Punisher of perjury and wickedness. *Swear by my name*—bind thyself to me: take me for witness to all thy actions; and act in all things as having me continually before your eyes, and knowing that for every act and word ye shall give account to me in the day of judgment. Our Lord's command, *Swear not at all*, can never relate to an oath in a civil cause, taken according to the definition above given; profane and common swearing, with all light, irreverent

7 The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

v Exod. 19. 4. Ch. 14. 2. & 22. 18. Pm. 59. 5. Jer. 2. 2. Exod. 19. 5. Amos 3. 1. 1 Pet. 2. 9. Ch. 10. 22. b Ch. 10. 15. Exod. 22. 13. Pm. 105. 8. 9. 10. Luke 1. 55, 72, 73. d Exod. 13. 9. 14. e Isai. 49. 7. 1 Cor. 1. 8. & 10. 13. 9 Cor. 1. 11. 1 Thess. 5. 24. 9 Thess. 3. 3. 9 Tim. 2. 15. Heb. 11. 11. 1 John 1. 9. f Exod. 22. 6. Ch. 4. 18. Neh. 1. 5. Dan. 9. 4. g Gen. 55. 18. Nah. 1. 2. Ch. 32. 35. 1 Cor. 2. 3. Ch. 31. 1. h Heb. because.—1 Pm. 105. 8. 9. Luke 1. 55, 72, 73.—m John 14. 21.—n Ch. 23. 4.

oaths and imprecations, and all such oaths as are not required by the civil magistrate, in cases where the Lord is supposed to be witness, are certainly intended in our blessed Lord's prohibition. See on chap. iv. 26.

NOTES ON CHAPTER VII.

Verse 1. *Seven nations greater and mightier than thou*] In several places of the Hebrew text, each of these seven nations is not enumerated: some one or other being left out, which the Septuagint in general supply. How these nations were distributed over the land of Canaan, previously to the entering in of the Israelites, the reader may see in the note on Josh. iii. 10.

Verse 2. *Thou shalt smite them, &c.*] These idolatrous nations were to be utterly destroyed; and all the others also which were contiguous to the boundaries of the Promised Land, provided they did not renounce their idolatry, and receive the true faith; but if they did not, then no covenant was to be made with them on any secular or political consideration whatever: no mercy was to be shown to them, because the cup of their iniquity also was now full; and they must either embrace, heartily embrace, the true religion, or be cut off.

Verse 3. *Neither shalt thou make marriages, &c.*] The heart being naturally inclined to evil, there is more likelihood that the idolatrous wife should draw aside the believing husband, than that the believing husband should be able to bring over his idolatrous wife to the true faith.

Verse 6. *Thou art a holy people*] And therefore should have no connexion with the workers of iniquity.

A special people] *Am segullah*, Septuagint *λεων επανοιον*, a peculiar people—a private property. The words, as they stand in the Septuagint, are quoted by the apostle, 1 Pet. ii. 9.

Verse 8. *But because the Lord loved you*] It was no good in them that induced God to choose them at this time to be his peculiar people; he had his reasons, but these sprang from his infinite goodness. He intended to make a full discovery of his goodness to the world; and this must have a commencement in some particular place, and among some people. He chose that time, and he chose the Jewish people; but not because of their goodness or holiness.

Verse 12. *The Lord—shall keep unto thee the covenant*] So we find their continuance in the state of favour was to depend on their *faithfulness* to the grace of God. If they should rebel, though God had chosen them through his love, yet he would cast them off in his justice. The elect, we see, may become unfaithful, and so become reprobates. So it happened to 24,000 of them, whose carcasses fell in

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattle.

15 And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And *thou shalt consume all the people which the Lord thy God shall deliver thee; * thine eye shall have no pity upon them; neither shalt thou serve their gods; for that will be * a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I * dispossess them?

18 *Thou shalt not be afraid of them: but shalt well * remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

19 * The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid,

20 * Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the Lord thy God is * among you, * a mighty God and terrible.

22 * And the Lord thy God will * put out those nations before thee by little and little: thou mayest not consume them at once, lest the beast of the field increase upon thee.

23 But the Lord thy God shall deliver them * unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And * he shall deliver their kings into thine hand, and thou shalt destroy their name: * from under heaven: * there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods * shall ye burn with fire: thou * shalt not desire the silver or gold that is on them, nor take it unto thee,

lest thou be * snared therein: for it is * an abomination to the Lord thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; * for it is a cursed thing.

CHAPTER VIII.

An exhortation to obedience from a consideration of God's past mercies, 1, 2. Man is not to live by bread only, but by every word of God, 3. How God provided for them in the wilderness, 4. The Lord chastened them that they might be obedient, 5, 6. A description of the land into which they were going, 7-9. Cautions, lest they should forget God in their prosperity, 10-16, and lest they should attribute that prosperity to themselves, and not to God, 17, 18. The terrible judgments that shall fall upon them, should they prove unfaithful, 19, 20.

ALL the commandments which I ^{An. Exod. 18. 41.—Septat.} command thee this day * shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.

2 And thou shalt remember all the way which the Lord thy God * led thee these forty years in the wilderness, to humble thee, and * to prove thee, * to know what * was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and * suffered thee to hunger, and * fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth * not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

4 * Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 * Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the Lord thy God, * to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, * a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land * of oil-olive, and honey;

^{o Exod. 33. 35. &c.—p Exod. 9. 14. & 15. 20. Ch. 23. 37. 60.—q Ver. 2.—r Ch. 13. 8. & 13. 12. 21. & 35. 12.—s Exod. 23. 33. Ch. 12. 30. Judg. 8. 27. Psal. 105. 36. & 136. 23. 31.—t Ch. 31. 6.—u Psal. 105. 5. 8.—w Ch. 4. 34. & 29. 3.—x Exod. 23. 22. Josh. 23. 12.—y Num. 11. 12. & 14. 9. 14. 42. & 16. 3. Josh. 3. 10.—z Ch. 10. 7. Neh. 1. 4. & 14. & 23.—a Exod. 23. 23.—b Heb. pluck off.—c Heb. before thy face. Ver. 2.—d Josh. 10. 24. 25. & 12. 1. &c.—e Exod. 17. 14. Ch. 9. 14. & 25. 12. & 28. 30.—f Ch. 11. 25. Josh. 1. 5. & 10. 8. & 23. 9.}

^{g Ver. 5. Exod. 32. 30. Ch. 13. 2. 1 Chron. 14. 12.—h Josh. 7. 1. 21. 2. Mac. 12. 40. 1 Judg. 8. 27. Zeph. 1. 3.—i Ch. 17. 1.—j Lev. 27. 28. Ch. 13. 17. Josh. 6. 17. 18. & 7. 1.—m Ch. 4. 1. & 6. 32. 33. & 6. 1. 2. 3.—n Ch. 1. 3. & 2. 7. & 29. 5. Psal. 136. 16. Amos 2. 14.—o Exod. 15. 4. Ch. 13. 3.—p 2 Chron. 32. 31. Josh. 2. 25.—q Exod. 16. 2. 3.—r Exod. 18. 12. 14. 35.—s Psal. 104. 35. Matt. 4. 4. Luke 4. 4.—t Ch. 20. 8. Neh. 9. 21.—u 2 Sam. 7. 14. Psal. 82. Prov. 3. 12. Heb. 12. 5. 6. Rev. 3. 18.—v Ch. 5. 23.—w Ch. 11. 10-12.—x Heb. of olive tree of oil.}

the wilderness, because they had sinned: yet these were of the *seed* that came out of Egypt. Let him that standeth take heed lest he fail.

Verse 22. *Put out those nations—by little and little*] The Israelites were not as yet sufficiently numerous to fill the whole land occupied by the seven nations mentioned ver. 1.

1. And as wild and ferocious animals might be expected to multiply, where either there are no inhabitants, or the place is but badly peopled; therefore God tells them, that though at present, by force of arms, they might be able to expel them, that it would be impolitic so to do, lest the beasts of the field should multiply upon them.

Verse 25. *Thou shalt not desire the silver or gold that is on them*] Some of the ancient idols were plated over with gold; and God saw that the value of the metal, and excellence of the workmanship, might be an inducement for the Israelites to preserve them; and this might lead, remotely at least, to idolatry. As idols were accursed, all those who had them, or any thing appertaining to them, were accursed also, ver. 26.

NOTES ON CHAPTER VIII.

Verse 2. *Thou shalt remember all the way*] The various dealings of God with you; the dangers and difficulties to which ye were exposed, and from which God delivered you, together with the various miracles which he wrought for you, and his long-suffering toward you.

Verse 3. *He—suffered thee to hunger, and fed thee*] God never permits any tribulation to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessities of life. *Provisions* in the way of Providence are the forerunners of mercy and goodness abundant.

Verse 4. *Thy raiment waxed not old, &c.*] The plain meaning of this much-tortured text appears to me to be

this: "God so amply provided for them all the necessities of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, it is to be wondered at, if they also had *habbit* and *sandal makers*, &c. &c. as we are certain they had *weavers*, *embroiderers*, and such like. And the traffic which we may suppose they carried on with the Moabites, or with travelling hordes of Arabians, doubtless supplied them with the *materials*. Though, as they had abundance of sheep and neat cattle, they must have had much of the materials within themselves. It is generally supposed that God, by a miracle, preserved their clothes from wearing out; but if this sense be admitted, it will require not one miracle, but a chain of the most successive and astonishing miracles ever wrought, to account for the thing: for, as there were not less than 600,000 males born in the wilderness, it would imply that the clothes of the infant grew up with the increase of his body to manhood, which would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all, it would imply that the clothes of the parent became miraculously *lessened*, to fit the body of the child, with whose growth they were again to stretch and grow, &c. No such miraculous interference was necessary.

Verse 8. *A land of wheat, &c.*] On the subject of this verse I shall introduce the following remarks, which I find in Mr. Harmer's Observations on the Fertility of the Land of Judea, vol. iii. p. 243.

"Hasselquist tells us that he ate olives at Joppa, (upon his first arrival in the Holy Land) which were said to grow on the mount of Olives, near Jerusalem; and that, independent of their oiliness, they were of the best kind he had

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

y Ch. 33. 56.

tasted in the Levant. As olives are frequently eaten in their repasts, the delicacy of this fruit in Judea ought not to be forgotten; and the oil that is gotten from these trees, much less, because still more often made use of. In the progress of his journey, he found several fine vales, abounding with olive-trees. He saw also olive-trees in Galilee; but none farther, he says, than the mountain where it is supposed our Lord preached his sermon.

"The fig-trees in the neighbourhood of Joppa, Hasselquist goes on to inform us, were as beautiful as any he had seen in the Levant.

"The reason why pomegranates are distinctly mentioned, in this description of the productions of the land of promise, may be, their great usefulness in forming cooling drinks: for they are used among the Asiatics nearly in the same way that we use lemons, see vol. ii. p. 145.

"Honey is used in large quantities in these countries; and Egypt was celebrated for the assiduity with which the people there managed their bees. Maillet's account of it is very amusing. 'There are,' says he, 'abundance of bees in that country, and a singular manner of feeding them, introduced by the Egyptians of ancient times, still continues there. Toward the end of October, when the Nile, upon its decrease, gives the peasants an opportunity of sowing the lands, *sainfoin* is one of the first things sown, and one of the most profitable. As the Upper Egypt is hotter than the Lower, and the inundation there goes sooner off the lands, the *sainfoin* appears there first. The knowledge they have of this, causes them to send their bee-hives from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers which grow in this part of the country sooner than in any other district of the kingdom. The hives, upon their arrival at the farther end of Egypt, are placed one upon another, in the form of pyramids, in boats prepared for their reception, after having been numbered by the people, who place them in the boats. The bees feed in the fields there for some days: afterward, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues around, they cause the boats to go down the stream, two or three leagues lower, and leave them there, in like manner such a proportion of time as they think to be necessary for the gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them to their usual place of abode. For they take care to set down exactly, in a register, each district from whence the hives were carried in the beginning of the season, their number, and the names of the persons that sent them, as well as the number of the boats, where they are arranged according to the places they are brought from. What is astonishing in this affair is, that with the greatest fidelity of memory that can be imagined, each bee finds its own hive, and never makes any mistake. That which is still more amazing to me is, that the Egyptians of old should be so attentive to all the advantages deducible from the situation of their country; that after having observed that all things came to maturity sooner in Upper Egypt, and much later in Lower, which made a difference of above six weeks between the two extremities of their country, they thought of collecting the wax and the honey, so as to lose none of them, and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of nature.'

If this solicitude were as ancient as the dwelling of Israel in Egypt, they must have been anxious to know, whether *honey*, about which they took such care in Egypt, was plentiful in the land of promise; and they must have been pleased to have been assured it was. It continues to be produced there in large quantities: Hasselquist, in the progress of his journey from Aera to Nazareth, tells us that he found "great numbers of bees bred thereabouts, to the great advantage of the inhabitants." He adds, "they make their beehives, with little trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten or twelve of them one on another, on the bare ground, and build over every ten a little roof." Mr. Maundrel observing also many bees in the Holy Land, takes notice that by their means, the most barren places of that country, in other respects become useful, perceiving in many places of the great salt-plain near Jericho, a smell of honey and wax as strong as if he had been in an apiary.

By Hasselquist's account it appears that the present

10 When thou has eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy

z Ch. 11, 12.

inhabitants of Palestine are not strangers to the use of hives. They are constructed of very different materials from ours, but just the same with the Egyptian hives. They seem to be an ancient contrivance; and indeed so simple an invention must be supposed to be as old as the days of Moses, when arts, as appears from his writings, of a much more elevated nature, were known in Egypt. I cannot then well persuade myself to adopt that opinion of some of the learned, that those words of Moses, in Deut. xxxii. 13. *He made him to suck honey out of the rock, and oil out of the flinty rock*, are to be understood of his causing Israel to dwell in a country where sometimes they might find honey-comb in holes of the rock. It is very possible that, in that hot country, these insects, when not taken due care of, may get into hollow places of the rocks, and form combs there, as they sometimes construct them in ours, in hollow trees, though I do not remember to have met with any traveller that has made such an observation. But would this have been mentioned with so much triumph by Moses in this place? The quantities of honey produced after this manner could be but small, compared with what would be collected in hives properly managed; when found it must often cost a great deal of pains to get the honey out of these little cavities in the hard stone: and much the greatest part must be absolutely lost to the inhabitants. The interpretation is the more strange, because when it is said in the next clause, "and oil out of the flinty rock," it is evidently meant, that they should have oil produced in abundance by olive-trees growing on flinty rocks; and consequently the sucking honey out of the rock should only mean their enjoying great quantities of honey, produced by bees that collected it from flowers growing among the rocks; the rocky mountains of this country, it is well known, produce an abundance of aromatic plants proper for the purpose.

Nor does Asaph, in the close of the eighty-first psalm, speak, I apprehend, of honey found in cavities of rocks; nor yet is he there describing it as collected from the ediferous plants that grow in the rocky hills of those countries, if the reading of our present Hebrew copies be right: but the prophet tells Israel, that had they been obedient, God would have fed them with the fat of wheat, and with the rock of honey would he have satisfied them: that is, with the most delicious wheat and with the richest, most invigorating honey, in large quantities, both for eating, and making agreeable drink. Its reviving, strengthening quality, appears in the story of Jonathan, Saul's son, 1 Sam. xix. 27.; as the using the term *rock* to signify strength, &c. appears in a multitude of places. The rock of a sword, Psal. lxxxix. 43. for the edge of the sword, in which its energy lies, is, perhaps, as strange an expression to western ears.

I shall have occasion to speak of the excellency of the grapes of Judea in a succeeding chapter; and I may be dispensed with as to the pursuing the farther examination of the productions of this country, upon giving my reader a remark of Dr. Shaw's to this purpose, "that it is impossible for pulse, wheat, or grain of any kind, to be richer or better tasted, than what is sold at Jerusalem. Only it may not be amiss to add, with respect to this country's being well watered, that the depth *תְּהוֹמֹת* *tehom*, spoken of in this passage, seems to mean reservoirs of water, filled by the rains of winter, and of great use to make their lands fertile, as the second word *נַחֲלֵי* *nahalot*, seems to mean wells, or some such sort of conveniences, supplied by springs, and the first word, *נְהָרוֹת* *naharot*, rivers or running streams, whether carrying a larger or smaller body of water. What an important part of this pleasing description, especially in the ears of those that had wandered near forty years in a moist dry and parched wilderness! I will only add, without entering into particulars, that the present face of the country answers this description."

Verse 9. *A land whose stones are iron*] Not only meaning that there were iron mines throughout the land, but that the loose stones were strongly impregnated with iron—ores of this metal (the most useful of all the products of the mineral kingdom) being every where in great plenty.

Out of whose hills thou mayest dig brass] As there is no such thing in nature as a brass mine, the word *נְחֹשֶׁת* *nechosheth*, should be translated copper; of which, by the addition of the *lapis calaminaris*, brass is made.—See on Exod. xrv. 3.

God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 ^a Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 ^b Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who ^c led thee through that great and terrible wilderness, ^d wherein were fiery serpents, and scorpions, and drought, where there was no water: ^e who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with ^f manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, ^g to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God: ^h for it is he that giveth thee power to get wealth, ⁱ that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, ^j I testify against you this day that ye shall surely perish.

20 As the nations which the Lord destroyeth before your face, ^k so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

CHAPTER IX.

The people are informed that they shall shortly pass over Jordan, and that God shall go over before them, to expel the ancient inhabitants, 1-3. They are cautioned not to suppose that it is on account of their righteousness that God is to give them that land, 4-6. They are exhorted to remember their various provocations of the divine Majesty, especially at Horeb, 7-14, and how Moses interceded for them, and destroyed the golden calf, 15-21. How they murmured at Horeb, 22, and rebelled at Kadesh-barnea, 23, and had been perishing from the beginning, 24. An account of the intercourse of Moses in their behalf, 25-29.

An. Exod. lvi. 40.—Sept.

HEAR, O Israel: Thou art to ^a pass over Jordan this day, to go in to possess nations ^b greater and mightier than thyself; cities great and ^c fenced up to heaven;

2 A people great and tall, ^d the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

3 Understand therefore this day, that the Lord thy God is he which ^e goeth over before thee; as a ^f consuming fire ^g he shall destroy them,

and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

4 ^h Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but ⁱ for the wickedness of these nations the Lord doth drive them out from before thee.

5 ^j Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform ^k the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art ^l a stiff-necked people.

7 ^m Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: ⁿ from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.

8 Also ^o in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.

9 ^p When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then ^q I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 ^r And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount, out of the midst of the fire, ^s in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.

12 And the Lord said unto me, ^t Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves: they are ^u quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore ^v the Lord spake unto me, saying, I have seen this people, and behold, ^w it is a stiff-necked people:

14 ^x Let me alone that I may destroy them, and ^y blot out their name from under heaven:

a Ch. 22. 47. & 22. 15. Prov. 20. 9. Hos. 13. 6.—b 1 Cor. 4. 7.—c Ps. 106. 21. d Exod. 13. 14. Jer. 2. 6.—e Numb. 21. 6. Hos. 13. 5. f Numb. 20. 11. Ps. 78. 15. g 114. 5.—h 2. Exod. 16. 15.—i Jer. 5. 6. Heb. 12. 11.—j Ch. 2. 4. 1 Cor. 4. 7.—k 2. Exod. 16. 15. Hos. 13. 5.—l Ch. 7. 4. 12.—m Ch. 4. 25. & 20. 15.—n Dan. 9. 11. 12.—o Ch. 11. 21. Josh. 3. 16. & 4. 18.—p Ch. 4. 25. & 7. 1. & 11. 23.—q Ch. 1. 25.—r Numb. 12. 22. 25. 28.—s Ch. 31. 3. Josh. 3. 11.—t Ch. 4. 24. Heb. 12. 25. u Ch. 7. 25.—v Exod. 23. 21. Ch. 7. 24.

Verse 15. *Who led thee through that—terrible wilderness*] See the account of their journeying in the notes on Exod. xvi. 1, &c. Numb. xxi. &c.

Fiery serpents] Serpents, whose bite occasioned a most violent inflammation, accompanied with an unquenchable thirst; and which terminated in death. See on Numb. xxi. 6.

Verse 16. *Who fed thee—with manna*] See this miracle described, Exod. xvi. 13, &c.

Verse 18. *God—giveth thee power to get wealth*] Who among the rich and wealthy believes this saying? Who gives wisdom, understanding, skill, bodily strength, and health? Is it not God? And without these how can wealth be acquired? Whose is providence? Who gives fertility to the earth? Who while brings every proper purpose to a right issue? Is it not God? And without these also can wealth be acquired? No. Then the proposition in the text is self-evident; it is God that giveth power to get wealth—and to God the wealthy man must account for the manner in which he has expended the riches which God hath given him.

NOTES ON CHAPTER IX.

Verse 1. *Thou art to pass over Jordan this day*] *הַיּוֹם הַזֶּה* *הַיּוֹם*, this time: they had come, thirty-eight years before this, nearly to the verge of the promised land, but were

w Ch. 17. Rom. 11. 6. 20. 1 Cor. 4. 7. 7.—x Gen. 15. 16. Lev. 19. 24. 25. Ch. 12. 12.—y Tit. 3. 5.—z Gen. 12. 7. & 13. 15. & 14. 7. & 17. 8. & 22. 4. & 23. 15.—v Ex. 12. Exod. 22. 4. & 23. 2. & 24. 2.—b Exod. 14. 11. & 16. 2 & 17. 2. Numb. 11. 4. & 20. 2. & 23. 2. Ch. 31. 27.—c Exod. 24. 1. Ps. 106. 18.—d Exod. 24. 12. 15.—e Exod. 24. 18. & 24. 21.—f Exod. 24. 18. & 24. 21. & 24. 21.—g Exod. 18. 17. & 20. 1. Ch. 4. 10. & 10. 4. & 15. 16.—h Exod. 22. 7. 1 Ch. 21. 20. Judg. 2. 17.—i Exod. 32. 2.—j Ver. 6. Ch. 10. 16. & 21. 27. 2 Kings 17. 14. m Exod. 22. 10.—n Ch. 20. 28. Ps. 2. 5. & 108. 12.

not permitted, at that day, or time, to pass over, because of their rebellions: but this time they shall certainly pass over. This was spoken about the eleventh month of the fortieth year of their journeying; and it was on the first month of the following year they passed over: and during this interim Moses died.

Verse 5. *For the wickedness of these nations*] So then it was not by any sovereign act of God that these people were cast out; but for their wickedness—they had transgressed the law of their Creator—they had resisted his Spirit, and could no longer be tolerated. The Israelites were to possess their land, not because they deserved it, but first, because they were less wicked than the others: and secondly, because God thus chose to begin the great work of his salvation among men. Thus then the *Canaanites were cut off*, and the *Israelites, were grafted in*—and the *Israelites*, because of their wickedness, were afterward cut off, and the *Gentiles grafted in*—let the latter not be high-minded, but fear; *If God spared not the natural branches, take heed lest he spare not thee.*

Verse 10. *Tables of stone*] See the notes on Exod. xxxi. 18. & xxxii. 15, 16.

Verse 12. *Thy people—have corrupted themselves*] Debased themselves by making and worshipping an Egyptian idol. See on Exod. xxxii.

* and I will make of thee a nation mightier and greater than they.

15 * So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first: forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 * For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. * But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at * Taberah, and at * Massah, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise * when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 * Ye have been rebellious against the LORD from the day that I knew you.

25 * Thus I fell down before the LORD, forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 * I prayed therefore unto the LORD, and said, O LORD God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness; which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest * the land whence thou broughtest us out, say, * Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 * Yet they are thy people, and thine inheritance which thou broughtest out by thy * mighty power and by thy stretched-out arm.

* Num. 14, 12—p. Exod. 32, 15—q. Exod. 19, 18. Ch. 4, 11, & 21.—r. Exod. 32, 19.—s. Exod. 34, 33. Ps. 108, 22.—t. Exod. 32, 10, 11.—u. Exod. 32, 14, & 33, 17. Ch. 10, 10. Ps. 105, 92.—v. Exod. 32, 20. Isai. 31, 7.—w. Num. 11, 1, 2, 6.—x. Exod. 17, 7. Num. 11, 4, 34.—y. Num. 13, 3, & 14, 1.—z. Ps. 105, 34, 35.—a. Ch. 31, 27. * Ver. 18.—d. Exod. 32, 11, &c.—e. Gen. 41, 57. 1 Sam. 14, 35.—f. Exod. 32, 12. Num. 14, 16.—g. Ch. 4, 26. 1 Kings & 51. Neh. 1, 10. Ps. 95, 7.—h. Ver. 20. Ch. 4, 34. Exod. 7, 8, 9, & 13, 2.—i. Exod. 34, 1, 2.—k. Exod. 25, 10.—l. Exod. 25, 16, 21. m. Exod. 25, 10, & 37, 1.

Verse 21. *I took your sin, the calf which ye had made*] See this fully explained, Exodus xxxii. 20.

Verse 22. *At Kibroth-hattaavah*] See the note on Num. xi. 18.

Verse 27. *Remember thy servants, Abraham, Isaac, and Jacob*] As if he had said: "These are their descendants; and the covenant was made with those patriarchs in behalf of these." God bestows many blessings on comparatively worthless persons, either for the sake of their pious ancestors, or on account of the religious people with whom they are connected: therefore union with the church of God is a blessing of no common magnitude. The reader will find the grand subject of this chapter explained at large in the notes on Exod. xxxi. and xxxii. to which he is particularly desired to refer.

NOTES ON CHAPTER X.

Verse 1. *Hew thee two tables of stone*] See the notes on Exod. xxxiv. 1.

Verse 3. *Shittim wood*] See the note on Exod. xxv.

CHAPTER X.

Moses is commanded to make a second set of tables, 1, 2. He made an ark, prepared the two tables, and wrote on them the ten commandments, and Moses wrote down up in the ark, 3—5. The Israelites journey from Beeroth to Moserah, where Aaron dies, 6, and from thence to Gudgodah, and Jotbath, 7. At that time God separated the tribe of Levi, for the service of the sanctuary, 8, 9. How long Moses stayed the second time in the mount, 10, 11. What God requires of the Israelites, 12—15. Their heart must be circumcised, 16. God's character and conduct, 17, 18. They are commanded to love the stranger, 19, to fear, love, and serve God, 20, because he had done such great things for them and their fathers, 21, 22.

AT that time the LORD said unto me, *An. Exod. 18. 1. Heb. 18. 1.* Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables, the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone, like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the two tables, according to the first writing, the ten * commandments which the LORD spake unto you in the mount, out of the midst of the fire * in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey, from Beeroth * of the children of Jaakan, to * Moserah: * there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 * From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time * the LORD separated the tribe of Levi, * to bear the ark of the covenant of the LORD, * to stand before the LORD, to minister unto him, and * to bless his name unto this day.

9 * Wherefore Levi hath no part nor inheritance with his brethren, the LORD is his inheritance, according as the LORD thy God promised him.

10 ¶ And I * stayed in the mount, according to the * first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 * And the LORD said to me, Arise, * take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, * what doth the LORD thy God require of thee, but * to fear the LORD thy God, * to walk in his ways, and * to love him, and to serve the LORD thy God with all thy heart and with all thy soul.

13 To keep the commandments of the LORD, and his statutes, which I command thee this day * for thy good?

* Exod. 34, 4.—d. Exod. 34, 28.—e. Heb. words.—f. Exod. 32, 1.—g. Exod. 18, 17. Ch. 9, 10, & 18.—h. Exod. 34, 28.—i. Exod. 40, 30.—j. 1 Kings 2, 2.—k. Num. 33, 24. w. Num. 33, 30.—l. Num. 30, 32, & 33, 35.—m. Num. 33, 32, 33.—n. Num. 3, 6, & 4, & 8, 14, & 16, 9.—o. Num. 4, 15.—p. Ch. 18, 6.—q. Lev. 9, 32. Num. 6, 28. Ch. 21, 6.—r. Num. 18, 28, 29. Ch. 12, 2. Ch. 18, 6.—s. Exod. 34, 28.—t. Ch. 4, 13, 26. f. Or, former days.—u. Exod. 32, 14, 33, 34, & 33, 17. Ch. 9, 13.—v. Exod. 32, 21, & 33, 1.—w. Heb. go in journey.—x. Mic. 6, 8.—y. Ch. 6, 13.—z. Ch. 4, 38.—a. Ch. 6, & 11, 13, & 30, 16, Matt. 22, 37.—b. Ch. 9, 24.

5. and succeeding verses; and on the parallel places in the margin.

Verse 4. *Ten commandments*] See the note on Exod. xx. 1, &c.

Verse 6. *And the children of Israel took their journey, &c.*] On this, and the three following verses, see Kennicott's remarks at the end of this chapter.

Verse 12. *Now, Israel, what doth the Lord—require of thee*] An answer is immediately given. God requires,

1. That ye fear him as Jehovah your God; he who made, preserves, and governs you.

2. That ye walk in all his ways; that having received his precepts, all of which are good and excellent, ye obey the whole: walking in God's ways, not your own, nor in the ways of the people of the land.

3. That ye love him, have confidence in him as your father and friend, have recourse to him in all your necessities, and love him in return for his love.

4. That thou serve him; give him that worship which

14 Behold, ¹the heaven, and the heaven of heavens is the LORD's thy God, ²the earth also, with all that therein is.

15 ¹Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore ¹the foreskin of your heart, and be no more ²stiff-necked.

17 For the LORD your God is ¹God of gods, and ²LORD of lords, a great God, ³a mighty, and a terrible, which ⁴regardeth not persons, nor taketh reward:

18 ¹He doth execute the judgment of the fa-

he requires; performing it with all thy heart, the whole of thy affections; and with all thy soul, thy will, understanding, and judgment. In a word, putting forth thy whole strength and energy of body and soul in the sacred work.

Verse 14. *Behold, the heaven, and the heaven of heavens*. All these words in the original, are in the plural number: *הַשָּׁמַיִם וְהַשָּׁמַיִם הַשְּׁמַיִם* *hen hashamayim, uhenmey hashamayim*; *behold, the heavens and the heavens of heavens*; but what do they mean? To say that the first means the atmosphere, the second the planetary system, and the third the region of the blessed, is saying but very little in the way of explanation. The words were probably intended to point out the immensity of God's creation, in which we may readily conceive one system of heavenly bodies; and others beyond them, and others still in endless progression, through the whole vortex of space! Every star in the vast abyss of nature being a sun, with its peculiar and numerous attendant worlds. Thus there may be systems of systems, in endless gradation, up to the throne of God.

Verse 16. *Circumcise—the foreskin of your heart*. A plain proof from God himself, that this precept pointed out spiritual things; and that it was not the *cutting away a part of the flesh*, that was the object of the divine commandment, but the *purification of the soul*; without which all forms and ceremonies are of no avail. Loving God with all the heart, soul, mind, and strength, the heart being circumcised to enable them to do it; was, from the beginning, the end, design, and fulfilment of the whole law.

Verse 17. *God of gods, and Lord of lords*. That is, he is the source whence all being and power proceed: every agent is finite but himself; and he can counteract, suspend, or destroy all the actions of all creatures, whenever he pleases. If he determines to save, none can destroy; if he purpose to destroy, none can save. How absolutely necessary to have such a God for our friend!

A great God—mighty *הַגָּדוֹל הַקָּדוֹשׁ הַגִּבּוֹר* *ha-el ha-gibbor, the mighty God*; this is the very title that is given to our blessed Lord and Saviour, *Isai. ix. 6*.

Verse 21. *He is thy praise*. It is an eternal honour to any soul to be in the friendship of God. Why are people ashamed of being thought religious? Because they know nothing of religion. He who knows his Maker may glory in his God—for without him, what has any soul but disgrace, pain, shame, and perdition! How strange is it that those who fear God should be ashamed to own it; while sinners boldly proclaim their relationship to Satan!

Verse 22. *With threescore and ten persons*. And now, from so small a beginning they were multiplied to more than 600,000 souls; and this indeed in the space of 40 years; for the 603,000 which came out of Egypt, were at this time all dead, but Moses, Joshua, and Caleb. How easily can God increase and multiply, and how easily diminish and bring low! In all things, because of his unlimited power, he can do whatsoever he will. And he will do whatsoever is right.

Or a very important subject in this chapter, Dr. Kennicott has the following judicious observations.

"The book of Deuteronomy contains the several speeches made to the Israelites by Moses, just before his death; recapitulating the chief circumstances of their history, from their deliverance out of Egypt, to their arrival on the banks of Jordan. What in this book he has recorded, as *spoken*, will be best understood by comparing it with what he has recorded, as *done*, in the previous history; and this, which is very useful as to the other parts of this book, is absolutely necessary, as to the part of the tenth chapter here to be considered.

"The previous circumstances of the history necessary to be here attended to, are these: In *Exod. chap. xx*. God speaks the ten commandments. In *chap. xxiv*. Moses, on

therless and widow, and loveth the stranger, in giving him food and raiment.

19 ¹Love ye therefore the stranger; for ye were strangers in the land of Egypt.

20 ¹Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou ²cleave, ³and swear by his name.

21 ¹He is thy praise, and he is thy God, ²that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt ¹with threescore and ten persons; and now the LORD thy God hath made thee ²as the stars of the heaven for multitude.

mount Sinai, receives the two tables; and is there 40 days and nights. In *chaps. xxv. xxvi. xxvii*. God appoints the service of the tabernacle. In *xxviii*. separates Aaron and his sons, for the priest's office; by a statute for ever, to him and his seed after him. In *xxxii*. Moses, incensed at the golden calf, breaks the tables; yet he prays for the people; and God orders him to lead them toward Canaan. In *xxxiv*. Moses carries up two other tables, and stays again 40 days and nights. In *Numb. chap. iii*. the tribe of Levi selected; *viii*. consecrated; *x. and xi*. the Israelites march from Sinai, on the *twentieth* day of the *second* month in the *second* year. In *xiii*. spies sent. In *xiv*. the men are sentenced to die in the wilderness during the 40 years. In *xviii*. the Levites are to have no lot nor large district, in Canaan; but to be the Lord's inheritance. In *xx*. Aaron dies on mount Hor. Lastly, in the complete catalogue of the whole march (*chap. xxxiii*), we are told, that they went from *Moseroth* to *Bene-jakaan*; thence to *Hor-hagidgad*; to *Jotbathah*; to *Ebronah*; to *Ezion-geber*; to *Zin*, (which is *Kadesh*) and thence to mount *Hor*; where Aaron died, in the *fortieth* and last year. In *Deut. ix*. Moses tells the Israelites (*ver. 7*.) that they had been rebels, from Egypt even to Jordan; particularly at Horeb—(*ver. 8–29*.) whilst he was with God, and received the tables at the end of 40 days and nights—and that, after breaking the tables, he fasted and interceded for his brethren, during a *second* period of 40 days and nights—and this *ninth* chapter ends with the prayer which he then made. Chapter the *tenth* begins thus: *At that time the Lord said unto me, Hew thee two tables of stone, like unto the first, and come up, &c.* And from *ver. 1*. to the end of *ver. 5*. he describes the *second* copy of the ten commandments; as written also by God, and deposited by himself in the ark.

"After this we have now four verses (6, 7, 8, and 9,) which not only have no kind of connexion with the verses before and after them; but also, as they stand in the present Hebrew text, directly contradict that very text: and the two first of these verses have not, in our Hebrew Text, the least connexion with the two last of them. Our Hebrew text (*ver. 6*.) says, that Israel journeyed from *Bene-jakaan* to *Moserah*. Whereas that very text, in the complete catalogue (*Numb. xxxiii. 31*.) says, they journeyed from *Moseroth* to *Bene-jakaan*. Again: Aaron is here said to have died at *Moserah*; whereas he died on mount *Hor*, the *seventh* station afterward: see *Numb. xxxiii. 38*. And again, they are here said to go from *Bene-jakaan* to *Moserah*; thence to *Gudgodah*; and thence to *Jotbath*; whereas the complete catalogue says, *Moseroth* to *Bene-jakaan*; thence to *Hor-hagidgad*; and thence to *Jotbathah*. But, if the marches could possibly be true, as they now stand in these two verses; yet what connexion can there be between *JOTRATH*, and the SEPARATION OF THE TRIBE OF LEVI! It is very happy that these several difficulties in the Hebrew text, are removed by the SAMARITAN Pentateuch. For that text tells us here rightly, that the march was from *Moseroth* to *Bene-jakaan*; to *Hagidgad*; to *Jotbathah*, to *Ebronah*, to *Ezion-geber*, to *Zin*, (which is *Kadesh*) and thence to mount *Hor*, where Aaron died. Again: as the regular deduction of these stations ends with mount *Hor*, and Aaron's death; we have then, what we had not before, a regular connexion with the two next verses; and the connexion is this—That when Aaron, the son of Amram, the son of *Kohath*, the son of *Levi* died: neither the *tribe of Levi*, nor the *priesthood*, was deserted. But God still supported the latter, by maintaining the former: and this, not by allotting that tribe any one large part of Canaan, but separate cities among the other tribes; and by allowing them to live upon those offerings, which were made by the other tribes to God himself. These four verses therefore, (6, 7, 8, and 9.) is the same text, stand thus: (*ver. 6*.)

CHAPTER XI.

The people are exhorted to obedience from a consideration of God's goodness to their fathers in Egypt, 1-4, and what he did in the wilderness, 5, and the judgment on Dathan and Abiram, 6, and from the mercies of God in general, 7-8. A comparative description of Egypt and Canaan, 10-12. Promises to obedience, 13-16. Manasse from idolatry, 16, 17. The words of God to be laid up in their hearts, made a sign of on their hands, forehead, gates, &c. 18, taught to their children, made the subject of frequent conversation, to the end that their days may be multiplied, 19-21. If obedient, God shall give them possession of the whole land, and not one of their enemies shall be able to withstand them, 22, 25. Life and death, a blessing and a curse, are set before them, 26-28. The blessings to be put on mount Gerizim, and the curses on mount Ebal, 29, 30. The promise that they should pass over Jordan, and observe these statutes in the promised land, 31, 32.

An. Exod. 17.
40.—Sebat.

THEREFORE thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 ¶ And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm,

3 *And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

b Ch. 10, 12, & 30, 16, 20.—i Zeck. 3, 7.—Ch. 8, 5.—Ch. 5, 24.—m Ch. 7, 12.—n Ps. 78, 12, & 135, 9.—o Exod. 11, 27, 28, & 15, 9, 10. Ps. 106, 11.—p Numb. 16, 1, 21, & 27.

WHEN the children of Israel journeyed from Moseroth, and encamped in Bene-jaakan; from thence they journeyed and encamped at Hagidgad; from thence they journeyed and encamped in Jobbathah, a land of rivers of water: (7.) from thence they journeyed and encamped in Ebronah; in Ezion-geber; in the wilderness of Zin, which is Kadesh; and then at mount Hor: And AARON DIED THERE, and there he was buried; and Eleazar his son, ministered as priest in his stead. (8.) At that time, the Lord had separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day. (9.) Wherefore Levi hath no part, nor inheritance, with his brethren; the Lord is his inheritance, according as the Lord thy God promised him. But however consistent these four verses are now with themselves, it will be still demanded, what connexion have they with the 5th verse before them; and with the 10th verse after them? I confess, I cannot discover their least pertinency here: because AARON'S DEATH, and LEVI'S SEPARATION, seem totally foreign to the speech of Moses in this place. And this speech without these four verses is a regularly connected admonition from Moses, to this purpose—that his brethren were for ever to consider themselves as indebted to him, under God, for the renewal of the two tables; and also to his intercession, for rescuing them from destruction. The words are these: (x. 4.) *The Lord wrote again the ten commandments, and gave them unto me. (5.) And I came down from the mount, and put the tables in the ark, which I had made. (10.) Thus I staid in the mount according to the first time, 40 days and 40 nights: and the Lord hearkened unto me at that time also; the Lord would not destroy thee. (11.) And the Lord said unto me, arise, take thy journey before the people, that they may go in and possess the land, &c.*

But then, if these four verses were not, at first, a part of this chapter, but are evidently interpolated: there arises another inquiry. Whether they are an insertion entirely spurious; or a genuine part of the Sacred Text, though removed hither out of some other chapter. As they contain nothing singular or peculiar, are of no particular importance, and relate to no subject of disputation, they are not likely to have arisen from fraud or design; but perfectly coinciding in sense with other passages, they may safely be considered as another instance of a large transposition [86 words] in the present text, arising from accident and want of care. And the only remaining question therefore is, *Whether we can discover, though not to demonstration, yet with any considerable degree of probability, the original place of these four verses: that so they may be at last restored to that neighbourhood and connexion, from which they have been, for so many ages, separated.*

It was natural for Moses, in the course of these several speeches to his brethren, in *Deuteronomy*, to embrace the first opportunity of impressing on their memories, a matter of such particular importance, as the continuation of the priesthood among the Levites, after Aaron's death. And the first proper place seems to be in the second chapter, after the first verse. At chap. i. 19, he speaks of their march from Horeb to Kadesh-barnea, whence they sent the spies into Canaan. He then sets forth their murmurings, and God's sentence, that they should die in the wilderness; and he ends the first chapter with their being defeated by the Amorites, their weeping before the Lord, and abiding many days in KADESH, which is KADESH-BARNEA, near Canaan.

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; * how he made the water of the Red sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came unto this place;

6 And * what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession in the midst of all Israel:

7 But * your eyes have seen all the great acts of the Lord which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And * that ye may prolong your days in the land, * which the Lord swore unto your fathers

3. Ps. 108, 12.—g Or, living substance which followed them.—h Heb. was at their feet.—i Ch. 5, 2, & 7, 19.—j Josh. 1, 6, 7.—k Ch. 4, 40, & 5, 14. Prov. 16, 27.—l Ch. 8, 5.

"Chap. 21 begins thus:—*Then we turned and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.* Now, the many days, or long time, which they spent in compassing mount Seir, that is, going round on the southwest coasts of Edom, in order to proceed northeast from Edom, through Moab to Arnon, must include several of their stations; besides that eminent one at mount Hor, where Aaron died. And as part of their road, during this long compass, lay through Ezion-geber, (which was on the eastern longus of the Red sea, and the south boundary of Edom;) thence to Zin, (which is KADESH, that is, MERIBAH KADESH) and thence to mount Hor, as they marched to the northeast: so it is probable, that the five stations preceding that of Ezion-geber, were on the extremity of mount Seir, to the southwest. And if their first station at entering the southwest borders of Edom, and beginning to compass mount Seir, was Moseroth, this gives the reason wanted, why Moses begins this passage at Moseroth, and ends it with Aaron's death at mount Hor. And this will discover a proper connexion between the four dislocated verses, and the context here.—

Deut. i. 46. *So ye abide in Kadesh (Barnea) many days. ii. 1. Then we turned and took our journey into the wilderness by the way of the Red sea; as the Lord spake unto me: and we compassed mount Seir many days.*

"For the children of Israel journeyed from Moseroth, and pitched in Bene-jaakan: from thence they journeyed and pitched in Hagidgad: from thence they journeyed and pitched in Jobbathah, a land of rivers of water: from thence they journeyed and pitched in Ebronah: from thence they journeyed and pitched in Ezion-geber: from thence they journeyed and pitched in the wilderness of Zin, which is Kadesh: from thence they journeyed and pitched in mount Hor, and Aaron died there, and there he was buried; and Eleazar his son ministered as priest in his stead. At that time the Lord had separated the tribe of Levi; to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name unto this day. Wherefore, Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.

"And this paragraph being thus finished, at the end of the first verse, the second verse begins a new paragraph, thus: *And the Lord spake unto me, saying, Ye have compassed this mountain long enough; turn you northward—through the east side of Seir (or Edom) towards Moab on the north.—See verses 4, 5, 6, 7, 8.—Kassi-cott's Remarks, p. 74.*

These remarks should not be hastily rejected.

NOTES ON CHAPTER XI.

Verse 1. *Thou shalt love the Lord*] Because without this there could be no obedience to the divine testimonies, and no happiness in the soul; for the heart that is destitute of the love of God, is empty of all good, and consequently miserable.—See the note on chap. x. 12.

Verse 6. *What he did unto Dathan, &c.*] See the notes on Numb. xvi.

Verse 8. *Therefore shall ye keep all the commandments*] Because God can execute such terrible judgments; and because he has given such proofs of his power and justice; and because, in similar provocations, he may be expected to act in a similar way, therefore keep his charge, that he may keep you unto everlasting life.

to give unto them and to their seed, * a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, is not as the land of Egypt, whence ye came out, * where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 * But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the Lord thy God * careth for; * the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken * diligently unto my commandments which I command you this day, * to love the Lord your God, and to serve him with all your heart and with all your soul.

14 That * I will give you the rain of your land in his due season, * the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 * And I will * send grass in thy fields for thy cattle, that thou mayest * eat and be full.

16 Take heed to yourselves, * that your heart be not deceived, and ye turn aside, and * serve other gods, and worship them;

17 And then * the Lord's wrath be kindled against you, and he * shut up the heaven, that there be no rain, and that the land yield not her fruit; and * ye perish quickly from off the good land which the Lord giveth you.

18 ¶ Therefore * shall ye lay up these my words in your heart and in your soul, and * bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 * And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way,

and when thou liest down, and when thou risest up.

20 * And thou shalt write them upon the doorposts of thine house, and upon thy gates:

21 That * your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, * as the days of heaven upon the earth.

22 ¶ For if * ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and * to cleave unto him;

23 Then will the Lord * drive out all these nations from before you, and ye shall * possess greater nations and mightier than yourselves.

24 * Every place whereon the soles of your feet shall tread, shall be yours; * from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 * There shall no man be able to stand before you: for the Lord your God shall * lay the fear of you and the dread of you, upon all the land that ye shall tread upon, * as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 * A blessing, if ye obey the commandments of the Lord your God, which I command you this day;

28 And a * curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put * the blessing upon mount Gerizim, and the curse upon mount Ebal.

w Exod. 3. 8.—z Zech. 14. 18.—y Ch. 8. 7.—a Heb. *seesth*.—a 1 Kings 8. 3. b Ver. 32. Ch. 8. 17.—c Ch. 16. 13.—d Lev. 26. 4. Ch. 28. 12.—e Joel 2. 23. James 5. 7. f Ps. 104. 11.—g Heb. *gives*.—h Ch. 8. 11. Joel 2. 19.—i Ch. 29. 18. Job 31. 37. k Ch. 4. 13. & 20. 17.—l Ch. 4. 15.—m 1 Kings 8. 26. 2 Chron. 6. 26. & 7. 12.—n Ch. 4. 26. & 8. 19. 30. & 20. 18. Job. 23. 13, 15, 18.—o Ch. 6. 6. & 23. 45.

p Ch. 6. 8.—q Ch. 9. 10. & 6. 7.—r Ch. 6. 9.—s Ch. 4. 40. & 6. 2. Prov. 2. 2. & 4. 16. & 8. 11.—t Ps. 72. 6. & 89. 28.—u Ver. 13. Ch. 6. 17.—v Ch. 16. 20. & 20. 30. w Ch. 4. 26. & 8. 5.—x Ch. 4. 11.—y Job. 1. 4. & 14. 8.—z Gen. 15. 18. Exod. 23. 31. Num. 34. 8. &c.—a Ch. 7. 24.—b Ch. 2. 25.—c Exod. 23. 27.—d Ch. 39. 11, 15, 18. e Ch. 24. 2.—f Ch. 28. 15.—g Ch. 27. 13, 15. Job. 8. 23.

Verse 10. *Wateredst it with thy foot*] Rain scarcely ever falls in Egypt; and God supplies the lack of it by the inundations of the Nile. In order to water the grounds where the inundations do not extend, water is collected in ponds, and directed in streamlets to different parts of the field where irrigation is necessary. It is no unusual thing in the east, to see a man, with a small mattock, making a little trench for the water to run by, and as he opens the passage, the water following, he uses his foot to raise up the mould against the side of this little channel, to prevent the water from being shed unnecessarily, before it reaches the place of its destination. Thus he may be said to water the ground with his foot. See several useful observations on this subject in Mr. Harmer, vol. i. p. 23—26. and vol. iii. p. 411. But after all, the expression, *watered it with thy foot*, may mean no more than doing it by labour: for as in the land of Egypt there is scarcely any rain, the watering of gardens, &c. must have been all artificial. But in Judea it was different, as there they had their proper seasons of rain. The compound word *beregil*, with, under, or by the foot, is used to signify any thing under the power, authority, &c. of a person: and this very meaning it has in the sixth verse, *all the substance that was in their possession*, is, literally, *all the substance that was under their feet*, *beregileylehem*, that is, in their power, possession, or what they had acquired by their labour.

Verse 14. *The rain—in his due season, the first rain and the latter rain*] By the first or former rain, we are to understand that which fell in Judea about November, when they sowed their seed; and this served to moisten and prepare the ground for the vegetation of the seed. The latter rain fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. Rain rarely fell in Judea at any other season, than these. If the former rain were withheld, or not sent in due season, there could be no vegetation: if the latter rain were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in due season! God, by promising this, provided they were obedient, and threatening to withhold it should they be disobedient, shows, that it is not a general providence that directs these things—but that the very rain

of heaven falls by particular direction, and the showers are regulated by an especial Providence.

Verse 18. *Therefore shall ye lay up these my words*] See chap. vi. 4—8. and see on Exod. xiii. 9.

Verse 24. *From the river*] Euphrates, which was on the east, to the uttermost sea, the Mediterranean, which lay westward of the promised land. This promise, notwithstanding the many provocations of the Israelites, was fulfilled in the time of Solomon, for “he reigned over all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt.” See 2 Chron. ix. 26.—See the note on Numb. xxxiv. 12.

Verse 26. *Behold, I set before you—a blessing and a curse*] If God had not put it in the power of this people either to obey or disobey; if they had not had a free will over which they had complete authority, to use it either in the way of willing or nilling, could God, with any propriety, have given such precepts as these, sanctioned with such promises and threatenings? If they were not free agents they could not be punished for disobedience, nor could they, in any sense of the word, have been rewardable for obedience. A stone is not rewardable, because in obedience to the laws of gravitation, it always tends to the centre; nor is it punishable, because in being removed from that centre, in its tending or falling toward it again, it takes away the life of a man.

That God has given man a free, self-determining will, which cannot be forced by any power but that which is omnipotent, and which God himself never will force, is declared in the most formal manner through the whole of the Sacred Writings. No argument can affect this, while the Bible is considered as a divine revelation: no sophistry can explain away its evidence, as long as the accountability of man for his conduct is admitted; and as long as the eternal bounds of moral good and evil remain, and the essential distinctions between vice and virtue exist. If ye will obey (for God is ever ready to assist) ye shall live: if ye will disobey, and refuse that help, ye shall die. So hath Jehovah spoken, and man cannot reverse it.

Verse 29. *Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal*] The etymology of these names may be supposed to cast some light on this institution. *gerizim*, from *garaz*, to cut—

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the campaign over against Gilgal, ^a beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe ^a to do all the statutes and judgments, which I set before you this day.

CHAPTER XII.

All monuments of idolatry in the promised land to be destroyed, 1-3. And God's service to be daily performed, 4-7. The difference between the performance of that service in the wilderness, and in the promised land, 8-11. The people are to be happy in all their religious observances, 12. The offerings must be brought to the place which God appoints, and no blood is to be eaten, 13-15. The use of corn, wine, oil, &c. to be eaten in the place that God shall choose, 17, 18. The Levite must not be forgotten, 19. All clean beasts may be eaten, but the blood must be poured out before the Lord, and be eaten up no person whatsoever, 20-23. Of vows, burnt-offerings, &c. 25, 27. These precepts are to be carefully obeyed, 28. Cautions against the abominations of the heathen, 29-31. Nothing to be added to, or diminished from, the word of God, 32.

As Exod. i. 40.
Seest.

THESE are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, ^a all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, ^a upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the Lord your God.

5 But unto the place which the Lord your God shall choose, out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And ^a thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and

^a Gen. 12. 8. Judges 7. 1.—Ch. 1. 1. Josh. 1. 11.—Ch. 5. 22 & 12. 32.—Ch. 6. 1.—as Ch. 10. 1 Kings 8. 40.—Exod. 24. 13. Ch. 7. 5.—Or, *inherit*.—p. 2 Kings 16. 4 & 17. 10. 11. Jer. 3. 6.—q. Num. 33. 62. Judg. 2. 2.—Heb. *break down*.—p. 2 Kings 31.—r. Ver. 11. Ch. 36. 2. Josh. 9. 27. 1 Kings 8. 28. 2 Chron. 7. 12. Psa. 78. 58. u. Lev. 17. 3. & 4.—v. Ver. 17. Ch. 14. 22, 23. & 15. 19, 20.

cut off—cut down—hence גרזים gerizim, the cutters down, fellers, and reapers or harvest-men—this mountain being supposed to have its name from its great fertility, or the abundance of the crops it yielded, which is a possible case. עבאל ebal, or eybal, the root is not found in Hebrew; but in Arabic عبال abala, signifies rough, rugged, carled, &c. and عبال abala, from the same root, signifies white stones; and a mountain in which such stones are found, عبال alabala, the mountain of white stones.—See Gligius and Golius. And as it is supposed that the mountain had this name because of its barrenness, on this metaphorical interpretation, the sense of the passage would appear to be the following:—God will so superintend the land, and have it continually under the eye of his watchful providence, that no change can happen in it, but according to his divine counsel; so that its fertility shall ever be the consequence of the faithful obedience of its inhabitants; and a proof of the blessing of God upon it. On the contrary, its barrenness shall be a proof that the people have departed from their God: and that his curse has, in consequence, fallen upon the land.—See the manner of placing these blessings and curses, chap. xxvii. 12, &c. That Gerizim is very fruitful; and that Ebal is very barren, is the united testimony of all who have travelled in those parts: see Ludolf, Reland, Rab. Benjamin, and Mr. Maundrel. Sychem lies in the valley between these two mountains.

That the land of Judea was *naturally* very fertile, can scarcely be supposed by any who considers the accounts given of it by travellers: with the exception of a few districts, the whole land is dry, stony, and barren, and particularly all the southern parts of Judea, and all the environs of Jerusalem: most of which is represented as absolutely incapable of cultivation. How then could it ever support its vast number of inhabitants? By the especial providence of God. While God kept that people under his continual protection, their land was a paradise—they lent to all nations and borrowed from none: what has it been since? a demi solitude—because that especial blessing no longer descends upon it. No land, says Calmet, was more fertile while under the benediction of God; none more barren when under his curse. Its present state is a

heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks.

7 And ^a there ye shall eat before the Lord your God, and ^a ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, ^a every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be ^a a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes and the heave-offering of your hand, and all ^b your choice vows which ye vow unto the Lord:

12 And ^a ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates: forasmuch as ^a he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding ^a thou mayest kill and eat flesh in all thy gates, according to whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: ^a the unclean and the clean may eat thereof, ^a as of the roebuck, and as of the hart.

^a Ch. 14. 22.—v. Ver. 12. Lev. 23. 40. Ch. 16. 14. 15. & 28. 11. & 27. 7. y. Judg. 17. 6. & 21. 2.—Ch. 11. 31.—Ch. 13. 21, 30. & Ch. 14. 23 & 15. 20. & 16. 2. & 17. 5. & 18. 6. & 23. 16. & 24. 2 & 31. 11. Josh. 18. 1. 1 Kings 2. 22. Psa. 78. 58.—b. Heb. the choice of your vows.—c. Ver. 1.—d. Ch. 30. 2 & 11. 32. e. Lev. 17. 4.—f. Ver. 11.—g. Ver. 21.—h. Ver. 22.—i. Ch. 14. 6 & 15. 22.

proof of the declaration of Moses, chap. xxviii. 23. The heaven over their head is brass; the earth under their feet, iron. The land itself, in its present state, is an ample proof of the authenticity of the Pentateuch. Should facts of this kind be lost sight of, by any one who reads the Sacred Writings?

NOTES ON CHAPTER XII.

Verse 3. *Ye shall overthrow their altars* Where unholy sacrifices have been offered. *Ye shall break their pillars*—probably meaning statues and representations of their gods cut out of stone.—*Ye shall burn their groves*—such as those about the temple of Ashlaroth, the Canaanitish Venus, whose impure rites were practised in different parts of the enclosures or groves round her temples.—*Ye shall hew down the graven images*—probably implying all images carved out of wood.—*And shall destroy the names of them*—which were no doubt at first graven on the stones, and carved on the trees, and then applied to the surrounding districts. In various instances, the names of whole mountains, valleys, and districts, were borrowed from the gods worshipped there.

Verse 14. *The place which the Lord shall choose* To prevent idolatry, and bring about a perfect uniformity in the divine worship, which at that time was essentially necessary; because every rite and ceremony had a determinate meaning, and pointed out the good things which were to come; therefore one place must be established, where those rites and ceremonies should be carefully and punctually observed. Had it not been so, every man would have formed his worship according to his own mind, and the whole beauty and importance of the grand representative system would have been destroyed; and the Messiah and the glories of his kingdom could not have been seen through the medium of the Jewish ritual. For uniformity in every part of the divine worship, the same necessity does not now exist; because that which was typified is come, and the shadows have all fled away. Yet when it can be obtained, how desirable is it, that all sincere Christians should, with one mouth, as well as with one heart, glorify their common Lord and Saviour!

Verse 15. *Thou mayest kill and eat flesh in all thy*

16 * Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 * But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ * Take heed to thyself that thou forsake not the Levite * as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, * as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh;) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 * Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 * Only * be sure that thou eat not the blood: * for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it, thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; * that it may go well with thee, and with thy children after thee, * when thou shalt do that which is right in the sight of the LORD.

26 ¶ Only thy * holy things which thou hast, and * thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And * thou shalt offer thy burnt-offerings,

the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, * that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

29 ¶ When * the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou * succeedest them, and dwellest in their land:

30 Take heed to thyself * that thou be not snared * by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do like-wise.

31 * Thou shalt not do so unto the LORD thy God: for every * abomination to the LORD which he hateth, have they done unto their gods; for * even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: * thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

Of false prophets and their lying signs, 1-6. Of those who endeavour to entice and seduce people to idolatry, 7-11. The punishment of such, 9-11. Of cities perverted from the pure worship of God, 12-14. How that city is to be destroyed, 15. All the spoil of it to be destroyed, 16. Promises to them who obey these directions, 17, 18.

IF there arise among you a prophet, An. Exod. lx. 40.—Sabbat. or a * dreamer of dreams, and giveth thee a sign or a wonder,

2 And * the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God * proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

* Ch. 9. 4. Lev. 7. 26. & 17. 10. Ch. 15. 23. & Ver. 23. 24.—1 Ver. 11, 12. & Ch. 14. 23.—Ch. 14. 27. Eccl. 7. 31.—a Heb. all thy days.—o Gen. 15. 18. & 28. 14. Exod. 34. 24. Ch. 11. 24. & 19. 8.—p Ver. 16.—q Ver. 16.—r Heb. be strong.—s Gen. 9. 4. Lev. 17. 11.—t Ch. 4. 40. Josh. 3. 10.—u Exod. 15. 26. Ch. 13. 18. 1 Kings 11. 23.—v Num. 5. 9. 10. & 18. 19.—w 1 Sam. 1. 21. 22. 24.—x Lev. 1. 5, 9, 13. & 17. 11. y Ver. 23.—Exod. 23. 23. Ch. 19. 1. Josh. 23. 4.

gates] With the proviso that the blood be poured out on the ground. 1. The blood should not be eaten. 2. It should be poured out by way of sacrifice. I think this is the meaning; and not, that they should pour out the blood with as little ceremony and respect as they poured water upon the ground; which is the meaning according to Calmet and others.

The roebuck—and the hart.] It is very likely that by *tsi tebi*, the *entelops* is meant; and by *ayal*, the *hart* or *deer*. This is the opinion of Dr. Shaw: and from the report of travellers, we learn that both these animals are found in that desert to the present day. See Harmer, vol. iv. p. 25, &c. Of the propriety of eating clean animals, there could be no question; but the blood must be poured out; yet there were cases in which they might kill and eat in all their gates, (cities and dwellings,) such as the roebuck and the hart, or all clean wild beasts, for these being taken in hunting, and frequently shot by arrows, their blood could not be poured out at the altar. Therefore the command appears to take in only such tame beasts as were used for food.

Verse 19. Forsake not the Levite] These had no inheritance, and were to live by the sanctuary—if therefore the offerings were withheld by which the Levites were supported, they of course must perish. Those who have devoted themselves to the service of God in ministering to the salvation of the souls of men, should certainly be furnished at least with all the necessities of life. Those who withhold this from them, sin against their own mercies; and that ordinance of God by which a ministry is established for the salvation of souls.

Verse 23. For the blood is the life] And the life being offered as an atonement, consequently the blood should not be eaten: see the notes on Levit. xvii. 11. where the subject of the vitality of the blood is largely considered.

Verse 31. Their sons and their daughters they have burnt in the fire] Almost all the nations in the world

a Heb. inherit, or, possesseth them.—b Ch. 7. 16.—c Heb. after them.—d Ver. 4. Lev. 18. 3. 28. 32. 2 Kings 17. 15.—e Heb. abomination of the.—f Lev. 18. 21. & 20. 2. Ch. 18. 10. Jer. 32. 35. Ezek. 23. 37.—g Ch. 4. 3. & 18. 15. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.—h Zech. 10. 2.—i Matt. 24. 24. 2 Thes. 2. 9.—j See Ch. 18. 22. Jer. 22. 2. Matt. 7. 22.—k Ch. 8. 2. See Matt. 24. 24. 1 Cor. 11. 19. 2 Thes. 2. 11. Rev. 13. 14.

agree in offering human victims to their gods, on extraordinary occasions; by which it is evident that none of those nations had any right notion of the divine nature. How necessary then was the book of Revelation, to teach men what that religion is with which God can be well pleased! The Hindoos, to this day, offer human victims to their goddess *Cali*, and at the temple of *Jaggernaut*; and yet, notwithstanding this, there are found certain persons who, while they profess Christianity, are absolutely unwilling to send the Hindoos the Gospel of Christ, because they think it would not be politically wise! But the wisdom of this world has ever been foolishness with God; and in spite of all this infidel policy, the word of the Lord shall have free course, and be glorified.

NOTES ON CHAPTER XIII.

Verse 1. If there arise among you a prophet] Any pretending to have a divine influence, so as to be able perfectly to direct others in the way of salvation—or a dreamer of dreams, one who pretends that some deity has spoken to him in the night season—and giveth thee a sign or a wonder, what appears to be a miraculous proof of his mission, or a wonder, *nmw mopheth*, some type or representation of what he wishes to bring you over to—as some have pretended that they had received a consecrated image from heaven—hence the origin of the *Palladium*, *Numa's Shield*, and many of the deities among the Hindoos—but here the word seems to mean some portentous sign—such as an *eclipse*, which he who knew when it would take place, might predict to the people who knew nothing of the matter, and thereby accredit his pretensions.

Verse 3. The Lord your God proveth you] God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test; for he who experimentally knows God, cannot be drawn away after idols. He who has no experimental knowledge of God may believe any thing. Experience of the truths

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterward the hand of all the people.

10 And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search,

and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be a heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

CHAPTER XIV.

The Israelites are not to adopt superstitious customs in mourning, 1, 2. The different kinds of clean and unclean animals, 3-20. Nothing is to be eaten that dies of itself, 21. Concerning offerings, which, from diseases, cannot be carried to the altar of God, and which may be turned into money, 22-28. The Levite is not to be forsaken, 29. The third year's tithes for the Levite, stranger, widow, &c. 30, 31.

YE are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them

12 Kings 22. 3. 2 Chron. 31. 31.—1 Ch. 10. 20. & 30. 20.—Ch. 18. 20. Jer. 14. 15. Zech. 12. 3.—Hab. spoken revolt against the LORD.—q Ch. 17. 7. & 22. 41. 22. 24. 1 Cor. 5. 12.—r Ch. 17. 2.—See Gen. 16. 5. Ch. 28. 54. Prov. 5. 20. Mic. 7. 5.—1 Sam. 18. 1. & 23. 17.—q Prov. 1. 10.—Ch. 17. 5.—Ch. 17. 7. Asa 7. 38.—r Hab. Jordan.—y Ch. 17. 13. & 19. 20.—Job 22. 11. &c. Judg. 20. 1. 3. a Or, naughty men: See Judg. 19. 22. 1 Sam. 2. 12. & 35. 17. 25. 1 Kings 21. 10. 13.

contained in the word of God can alone preserve any man from Deism, or a false religion. They who have not this, are a prey to the pretended prophet, and to the dreamer of dreams.

Verse 6. *If thy brother—or thy son*] The teacher of idolatry was to be put to death; and so strict was this order, that a man must neither spare nor conceal his brother, son, daughter, wife, nor friend—because this was the highest offence that could be committed against God, and the most destructive to society; hence the severest laws were enacted against it.

Verse 13. *Children of Belial*] בללים from בל, *bal*, not, and בל, *yāal*, profit, *arōpes*, *napawōpōs*, lawless men, (*Sept.*) persons good for nothing to themselves or others, and capable of nothing but mischief.

Verse 15. *Thou shalt surely smite the inhabitants*] If one city were permitted to practice idolatry, the evil would spread; therefore the contagion must be destroyed in its birth.

Verse 17. *And there shall cleave nought of the cursed thing*] As God did not permit them to take the spoils of these idolatrous cities, they could be under no temptation to make war upon them. It could only be done through a merely religious motive, in obedience to the command of God, as they could have no profit by the subversion of such places. How few religious wars would there ever have been in the world, had they been regulated by this principle: "Thou shalt neither extend thy territory, nor take any spoils."

NOTES ON CHAPTER XIV.

Verse 1. *Ye are children of the Lord*] The very highest character that can be conferred on any created beings. *Ye shall not cut yourselves*—i. e. their hair, for it was a custom among idolatrous nations to consecrate their hair

to their deities: though they sometimes also made incisions in their flesh.

Verse 4. *These are the beasts which ye shall eat*] On Lev. xi. I have entered into a considerable detail relative to the clean and unclean animals here mentioned. For the general subject, the reader is referred to the notes on that chapter; but as there are particulars mentioned here, which Moses does not introduce in Leviticus, it will be necessary to consider them in this place.

The ox] שור *Shor*: *bos*, fifth order *Pecora*, of the genus *MAMMALIA*, species 41. This term includes all clean animals of the beee kind: not only the ox, properly so called, but also the bull, the cow, heifer, and calf.

The sheep] כבש *Seh*: *ovis*, fifth order *Pecora*, of the genus *MAMMALIA*, species 40. Including the ram, the wether, the ewe, and the lamb.

The goat] עז *Az*: *capra*, fifth order *Pecora*, of the genus *MAMMALIA*, species 39. Including the *he-goat*, *she-goat*, and *kid*. The words in the text, כְּשִׂים *seh kesabim*, signifies the lamb or young of sheep: and עִזִּים *seh ezzim*, the young or kid of goats; but this is a Hebrew idiom, which signifies every creature of the genus, as אֲדָם *ben Adam*, and אִישׁ *ben Adam*, son of man, signify any human being. See Psal. cxliv. 3. Job xxv. 6.

The flesh of these animals is universally allowed to be the most wholesome and nutritive. They live on the very best vegetables; and having several stomachs, their food is well concocted, and the chyle formed from it the most pure, because the best elaborated, as it is well refined before it enters into the blood. Of ruminating, or chewing the cud, see the note on Lev. xi. 3.

Verse 5. *The hart*] אֵיל *Ayal*, the deer, according to Dr. Shaw; see the note on ch. xii. 15.

The roebuck] צבי *Tzebi*, generally supposed to be the

that chew the cud, or of them that divide the cloven hoof: as the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat,

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy

people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 ¶ And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee) and the stranger,

a Lev. 11, 26, 27.—b Lev. 11, 2.—c Lev. 11, 13.—d Lev. 11, 20.—e Lev. 11, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

e Ch. 15, 16, 17.—f Ch. 12, 21.—g Heb. cateth of them.—h Ch. 12, 7, 18, & 25, 11, 12, 13, 14, 15, 16, 17, 18.—i Numb. 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

catelops, belonging to the fifth order Pecora, genus MAMMALIA, and species 38. It has round, twisted, spiral horns, hairy tufts on the knees, browses on tender shoots, lives in hilly countries, is fond of climbing rocks, and is remarkable for its beautiful black eyes. The flesh is good and well flavoured.

The fallow deer] *Yachmur*, from *chamar*, to be troubled, disturbed, disordered: this is supposed to mean, not the fallow deer, but the bubalus, or buffalo, which is represented by Dr. Shaw, and other travellers and naturalists, as a sullen, malevolent, and spiteful animal; capricious, ferocious, and every way brutal. According to the Linnæan classification, the buffalo belongs to the genus Mammalia, fifth order Pecora, species Bos. According to 1 Kings iv. 23. this was one of the animals which was daily served up at the table of Solomon. Though the flesh of the buffalo is not considered as very delicious, yet, in the countries where it abounds, it is eaten as frequently by all classes of persons as the ox is in England. The *yachmur* is not mentioned in the parallel place, Lev. xi.

The wild goat] *Akko*. It is not easy to tell what creature is intended by the *akko*. Dr. Shaw supposed it to be a kind of very timorous goat, known in the east by the name *skatall* and *sericee*; and bears a resemblance both to the goat and the stag, whence the propriety of the name given it by the Septuagint and Vulgate, *tragelaphus*, the goat-stag; probably the *rupicapra*, or rock-goat. The word is found nowhere else in the Hebrew Bible.

The pygarg] *Dishon*. As this word is nowhere else used, we cannot tell what animal is meant by it. The word *pygarg* *pyrgos*, literally signifies white-buttocks, and is applied to a kind of eagle, with a white tail: but here it evidently means a quadruped. It was probably some kind of goat, common and well known in Judea.

The wild ox] *Theo*. This is supposed to be the *oryx* of the Greeks, which is a species of large stag. It may be the same with the *bekker el wash*, described by Dr. Shaw as "a species of the deer kind, whose horns are exactly in the fashion of our stag, but whose size is only between the red and fallow deer." In *Isai. li. 20*. a creature of the name of *theo*, is mentioned, which we translate wild bull; it may be the same creature intended above, with the interchange of the two last letters.

The chamois] *Zamer*. This was probably a species of goat or deer, but of what kind we know not—that it cannot mean the chamois is evident from this circumstance, "that the chamois inhabits only the regions of snow and ice, and cannot bear the heat." *Buffon*. The Sep-

tuagint and Vulgate translate it the *camelopard*: but this creature is only found in the torrid zone; and probably was never seen in Judea—consequently could never be prescribed as a clean animal, to be used as ordinary food. I must once more be permitted to say, that to ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain; but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have, on these subjects been sufficiently employed. What learning, deep, solid, extensive learning and judgment could do, has already been done by the incomparable *Bochart*, in his *Hieroicozon*. The learned reader may consult this work, and while he gains much general information, will have to regret that he can apply so little of it to the main and grand question. As I have consulted every authority within my reach, on the subject of the clean and unclean animals, mentioned in the law, and have detailed all the information I could collect, in my notes on Lev. xi. I must refer my readers to what I have there laid down.

Verse 13. The culture after his kind] The word *daah*, is improperly translated *culture*, Lev. xi. 14. but means a kite or glede. The word *dayah*, in this verse, is not only different from that in *Leviticus*, but means also a different animal—properly enough translated *culture*. See the note on Lev. xi. 14.

Verse 21. Thou shalt not see the a kid in his mother's milk] Mr. Calmet thinks that this precept refers to the paschal lamb only, which was not to be offered to God till it was weaned from its mother:—but see the note on Exod. xxiii. 19.

Verse 22. Thou shalt truly tithe] Meaning the second tithe, which they themselves were to eat, ver. 23. for there was a first tithe that was given to the Levites; out of which they paid a tenth part to the priests, Numb. xvii. 24–28. Neh. x. 37, 38. Then of that which remained, the owners separated a second tithe, which they ate before the Lord, the first and second year: and in the third year, it was given to the Levites and to the poor, Deut. xiv. 28, 29. In the fourth and fifth years, it was eaten again by the owners, and in the sixth year was given to the poor. The seventh year was a sabbath to the land: and then all things were common: Exod. xxiii. 10, 11. where see the notes. And see *Aineworth* on this place.

Verse 25. Or for strong drink] What the *sikera* or strong drink of the Hebrews was, see in the note on Levit. x. 9. This one verse sufficiently shows, that the Mosaic law made ample provision for the comfort and happiness of the people. Thou shalt rejoice, thou and thine.

and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that ^a the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER XV.

The sabbatical year of release, 1. The manner in which this release shall take place, 2-5. Of lending to the poor, and the disposition in which it should be done, 6-11. Of the Hebrew servant who has served 6 years, and who shall be dismissed well furnished, 12-15. The ceremony of boring the ear, when the servant wishes to continue with his master, 16-18. Of the firstlings of the flock and herd, 19, 20. Nothing shall be offered that has any blemish, 21. The sacrifice to be eaten both by the clean and the unclean, except the blood, which is never to be eaten, but poured out upon the ground, 22, 23.

An. Exod. lxx.
40.—Sabbat.

AT the end of ^a every seven years thou shalt make a release.

2 And this is the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release.

3 ^a Of a foreigner thou mayest exact it again: but that which is thine with thy brother, thine hand shall release:

4 ^a Save when there shall be no poor among you: ^a for the LORD shall greatly bless thee, in the land which the LORD thy God giveth thee, for an inheritance to possess it:

5 Only ^a if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee; and ^a thou shalt lend unto many nations, but thou shalt not borrow; and ^a thou shalt reign over many nations, but they shall not reign over thee.

7 ^a If there be among you a poor man of one of thy brethren, within any of thy gates in thy land, which the LORD thy God giveth thee, ^a thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 ^a But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a ^a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand: and thine ^a eye be evil against thy poor brother, and thou givest him nought; and ^a he cry unto the LORD against thee, and ^a it be sin unto thee.

10 Thou shalt surely give him, and ^a thine

^a Ch. 15, 10. Prov. 3, 9, 10. See Mal. 3, 10.—p. Exod. vi. 2. & 23, 10, 11. Lev. 25, 2. Ch. 31, 10. Jer. 34, 14.—q. Heb. master of the lending of his hand.—r. See Ch. 22, 20.—s. Or, to the end that there be no poor among you.—t. Ch. 28, 8.—u. Ch. 28, 1.—v. Ch. 28, 12, 44.—w. Ch. 24, 13. Prov. 22, 7.—x. 1 John 3, 17.—y. Lev. 25, 35. Matt. 5, 42. Luke 6, 34, 35.—z. Heb. word.—a. Heb. Sabbat.—b. Ch. 28, 64, 55. Prov. 22, 6 & 28, 22. Matt. 20, 15.

Verse 23. *And the Levite, because he hath no part nor inheritance*] And hence much of his support depended on the mere free-will-offerings of the people. God chose to make his ministers thus dependent on the people, that they might be induced (among other motives) to labour for their spiritual profiting; that the people thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable.

NOTES ON CHAPTER XV.

Verse 1. *At the end of every seven years thou shalt make a release.*] For an explanation of many things recorded in this chapter, see the notes on Exodus xxi. and xxiii. and Leviticus xvv.

Verse 4. *There shall be no poor*] i. e. comparatively; see ver. 11.

Verse 8. *Thou shalt open thine hand wide*] Thy benevolence shall be in proportion to his distress and poverty, and thy ability. Thou shalt have no other rule to regulate thy charity by.

Verse 9. *Beware that there be not a thought in thy wicked heart*] *לִבְּךָ לֵבָבָא בְּלִיָּדָה* *lebabca belid, thy belial heart*, that is, thy good-for-nothing, or unprofitable heart; see on chap. xiv. 13.

And thine eye be evil] An evil eye signifies a covetous disposition. See the same form of expression, used by our Lord, in the same sense, Matt. vi. 23. *If thine eye be evil*—i. e. if thou be a covetous person. *Evil eye* is, by our Lord, opposed to *single eye*, i. e. a person of liberal, benevolent mind. Covetousness darkens the soul: liberality and benevolence enlighten it.

And he cry unto the Lord against thee] What a conso-

heart shall not be grieved when thou givest unto him: because that ^a for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For ^a the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ^a And ^a if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee, six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress; of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And ^a thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee:

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth ^a a double hired servant to thee, in serving thee six years; and the LORD thy God shall bless thee in all that thou doest.

19 ^a All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor with the firstling of thy sheep.

20 ^a Thou shalt eat it before the LORD thy God, year by year, in the place which the LORD shall choose, thou and thy household.

21 ^a And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: ^a the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

23 ^a Only thou shalt not eat the blood thereof, thou shalt pour it upon the ground as water.

^a Ch. 24, 16.—d. Matt. 25, 41, 42.—e. 2 Cor. 8, 4, 7.—f. Ch. 14, 29. & 24, 19. Psa. 41, 1. Prov. 22, 9.—g. Matt. 23, 11. Mark 14, 7. John 12, 8.—h. Exod. 21, 2. Lev. 25, 39. Jer. 34, 14.—i. Prov. 10, 32.—j. Ch. 8, 15. & 16, 12.—k. Exod. 21, 5, 6.—l. See Lev. 16, 14. & 24, 16.—m. Exod. 13, 2. & 24, 18. Lev. 22, 26. Num. 15, 13.—n. Ch. 12, 5, 6, 7, 17. & 14, 22. & 14, 11, 14.—p. Lev. 22, 30. Ch. 17, 1. Eccles. 10, 13.—q. Ch. 12, 15, 22.—r. Ch. 12, 16, 23.

lation to the poor and the oppressed, that they have a sure friend in God, who will hear their cry and redress their grievances.

Verse 11. *For the poor shall never cease out of the land*] To this passage our Lord appears to allude, Mark xiv. 7. *For ye have the poor with you always.* God leaves these in mercy among men, to exercise the feelings of compassion, tenderness, mercy, &c. And without occasions afforded to exercise these, man would soon become a Stoic or a brute.

Verse 13. *Thou shalt not let him go away empty*] Because, during the time he served thee, he made no property for himself, having been always honest towards thee—and now when he leaves thee, he has nothing to begin the world with.

Verse 14. *Thou shalt furnish him—out of thy flock*] Thou shalt give him some cattle to breed with. *Out of thy floor*—some corn for seed and for bread. *And out of thy winepress*—an adequate provision of wine, for present necessity.

Verse 17. *Thou shalt take an awl*] See the notes on Exod. xxi. 6.

Verse 20. *Thou shalt eat it—in the place which the Lord shall choose*] Thus God in his mercy made their duty and interest go hand in hand. And in every case God acts thus with his creatures: well, therefore, might Satan ask, *Doth Job serve God for nought?* No! nor does God design that any man should.

Verse 21. *If there be any blemish*] See the notes on Lev. xxii. 20. God will have both a perfect priest, and a perfect offering.

CHAPTER XVI.

The month of Abib to be observed, 1. The feast of the passover and of unleavened bread, 2-8. The feast of weeks, 9-13. The feast of tabernacles, 13-15. All the males to appear before the Lord three times in the year, none to come empty, each to give according to his ability, 16, 17. Judges and officers to be made in all their cities, 18. Strict justice shall be executed, 19, 20. No grove to be planted near the altar of God, nor image to be set up, 21, 22.

An. Exod. lxx. 40.—Sabal.

OBERVE the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib, the Lord thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day, when thou camest forth out of the land of Egypt, all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night unto the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee:

6 But at the place which the Lord thy God shall choose, to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a free-will-offering of thy hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee:

11 And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stran-

ger, and the fatherless, and the widow that are among you, in the place which the Lord thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty:

17 Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

18 Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

21 Thou shalt not plant thee a grove of any trees, near unto the altar of the Lord thy God, which thou shalt make thee.

22 Neither shalt thou set thee up any image; which the Lord thy God hateth.

CHAPTER XVII.

All sacrifices to be without blemish, 1. Of persons convicted of idolatry and their punishment, 2-7. Difficult matters in judgment to be laid before the priests and judges, and to be determined by them, and all to submit to their decision, 8-13. The king that may be chosen, to be one of their brethren, no stranger to be appointed to that office, 14, 15. He shall not multiply horses to himself, nor cause the people to return unto Egypt, 16. Nor multiply wives, money, &c. 17. He shall write a copy of the law for his own use, and read and study it all his days, that his heart be not lifted up above his brethren, 18-20.

THOU shalt not sacrifice unto the Lord thy God any bullock, or

An. Exod. lxx. 40.—Sabal.

^a Exod. 12, 2. &c.—^b Exod. 13, 4. & 34, 15.—^c Exod. 12, 19, 29.—^d Num. 33, 19. & 34, 15.—^e Exod. 12, 15, 19, 29. & 13, 5, 6, 7. & 34, 18.—^f Exod. 13, 5. & 12, 10. & 34, 25.—^g Or, Bull.—^h Exod. 12, 8.—ⁱ Exod. 12, 8, 9. & 2 Chron. 35, 13.—^j & Kings 18, 23. John 2, 13, 23. & 11, 25.—^k Exod. 12, 16. & 13, 6. & Lev. 23, 8. & Heb. restraints. Exod. 23, 16. & 31, 22. Lev. 23, 15. Num. 33, 38. Acts 2, 1.—^l Or, sufficiency.—^m Lev. 17, 1. Cor. 15, 2.—ⁿ Ch. 12, 7, 12, 13. Ver. 14. 1 Ch. 16, 15.—^o Exod. 23, 16. Lev. 23, 34. Num. 28, 12.

NOTES ON CHAPTER XVI.

Verse 1. *Keep the passover*] A feast so called, because the angel that destroyed the first-born of the Egyptians, seeing the blood of the appointed sacrifice sprinkled on the lintels and door-posts of the Israelites' houses, passed over them and did not destroy any of their first-born. See the notes on Exod. xii. 2, &c.

Verse 3. *Bread of affliction*] Because being baked without leaven it was unsavoury, and put them in mind of their afflictive bondage in Egypt.

Verse 11. *Thou shalt rejoice*] The offerings of the Israelites were to be eaten with festivity, communicated to their friends with liberality, and bestowed on the poor with great generosity, that they might partake with them in these sacred repasts, with joy before the Lord. To answer these views, it was necessary to eat the flesh while it was fresh, as in that climate putrefaction soon took place: therefore they were commanded to let nothing remain until the morning, ver. 4. This consideration is sufficient to account for the command here, without having recourse to those moral and evangelical reasons that are assigned by the learned and devout Mr. Ainsworth for the command. How beneficent, and cheerful is the design of this institution! *Harmer*, vol. i. p. 396.

Verse 16. *Three times in a year*] See Exod. xxiii. 14. where all the Jewish feasts are explained. See also Levit. xxiii. 34.

Verse 18. *Judges and officers shalt thou make*] JUDGES, שופטים *shopheteem*, among the Hebrews, were probably the same as our *magistrates*, or *justices of the peace*. OFFICERS, שוטרים *shotereem*, seem to have been the same as our *inquest*, *serjeants*, *beadles*, &c. whose office it was to go into houses, shops, &c. and examine *weights*, *measures*, and the civil conduct of the people. When they found any thing amiss, they brought the person offending before the *magistrate*, and he was punished by the *officer* on the spot. They seem also to have acted as *heralds* in the army, chap. xx. 5. See also *Rab. Maimon* in *sanhedrin*. In China for all minor offences, the person, when found guilty, is punished on the spot, in the presence of the magistrate or mandarin of justice.

Verse 21. *Thou shalt not plant thee a grove, &c.*] We have already seen that *groves* were planted about idol temples, for the purposes of the obscene worship performed in them. See on ch. xii. 1. On this account, God would have no groves or thickets about his altar: that there might be no room for suspicion that any thing contrary to the strictest purity was transacted there. Every part of the divine worship was publicly performed for the purpose of general edification.

NOTES ON CHAPTER XVII.

Verse 1. *Wherewith is blemish*] God must not have that offered to him, which thou wouldst not use thyself. This not only refers to the perfect sacrifice offered by Christ

'sheep, wherein is blemish, or any evil-favour-
edness: for this is an abomination unto the Lord
thy God.

2 ¶ If there be found among you, within any
of thy gates which the Lord thy God giveth
thee, man or woman, that hath wrought wick-
edness in the sight of the Lord thy God, ^b in
transgressing his covenant,

3 And hath gone and served other gods, and
worshipped them, either ^c the sun, or moon, or
any of the host of heaven, ^d which I have not
commanded;

4 And it be told thee, and thou hast heard of
it, and inquired diligently, and behold, *it be true*,
and the thing certain, *that such abomination is*
wrought in Israel:

5 Then shalt thou bring forth that man or that
woman, which have committed that wicked
thing, unto thy gates, *even that man or that*
woman, and ^e shalt stone them with stones, till
they die.

6 At the mouth of two witnesses, or three
witnesses, shall he that is worthy of death be
put to death; *but at the mouth of one witness*
he shall not be put to death.

7 The hands of the witnesses shall be first
upon him to put him to death, and afterward
the hands of all the people. So ^f thou shalt put
the evil away from among you.

8 ¶ If there arise a matter too hard for thee
in judgment, ^g between blood and blood, between
plea and plea, between stroke and stroke, *being*
matters of controversy within thy gates: then
shalt thou arise, ^h and get thee up into the place
which the Lord thy God shall choose;

9 And ⁱ thou shalt come unto the priests the
Levites, and ^j unto the judge that shall be in
those days, and inquire; ^k and they shall show
thee the sentence of judgment:

10 And thou shalt do according to the sen-
tence, which they of that place which the Lord

shall choose, shall show thee; and thou shalt ob-
serve to do according to all that they inform thee:

11 According to the sentence of the law which
they shall teach thee, and according to the judg-
ment which they shall tell thee, thou shalt do:
thou shalt not decline from the sentence which
they shall show thee, *to the right hand, nor to*
the left.

12 And ^l the man that will do presumptuous-
ly, ^m and will not hearken unto the priest, ⁿ that
standeth to minister there, before the Lord thy
God, or unto the judge, even that man shall die;
and ^o thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear,
and do no more presumptuously.

14 ¶ When thou art come into the land which
the Lord thy God giveth thee, and shalt possess
it, and shalt dwell therein, and shalt say, ^p I will
set a king over me, like as all the nations that
are about me;

15 Thou shalt in any wise set *him* king over
thee, ^q whom the Lord thy God shall choose:
one ^r from among thy brethren shalt thou set
king over thee: thou mayest not set a stranger
over thee, which is not thy brother.

16 But he shall not multiply ^s horses to him-
self, nor cause the people ^t to return to Egypt,
to the end that he should multiply horses: foras-
much as ^u the Lord hath said unto you, ^v Ye
shall henceforth return no more that way.

17 Neither shall he multiply wives to himself,
that ^w his heart turn not away: neither shall he
greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the
throne of his kingdom, that he shall write him
a copy of this law in a book, out of ^x *that which*
is before the priests the Levites:

19 And ^y it shall be with him, and he shall
read therein all the days of his life: that he may
learn to fear the Lord his God, to keep all the
words of this law and these statutes, to do them:

[Or, goat.—Ch. 13. 6.—Josh. 7. 11, 15, & 23. 16. Judg. 2. 20. 2 Kings 18. 12.
Hos. 4. 1.—1 Ch. 19. Job 31. 35.—1 Jer. 7. 32, 33, 31, & 18. 5. & 32. 35.—Ch. 13.
12, 14.—Lev. 24. 14, 16. Ch. 18. 10. Josh. 7. 25.—Numb. 35. 30. Ch. 19. 15.
Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.—Ch. 13. 9. Acts 7.
35.—Ver. 12. Ch. 13. 6. & 19. 12.—2 Chron. 19. 10. Hag. 2. 11. Mal. 2. 7.—See
Exod. 21. 13, 20, 32, 33, & 22. 2. Numb. 35. 11, 16, 19. Ch. 19. 4, 10, 11.—Ch. 12. 5.
& 19. 17. Ps. 122. 5.]

[See Jer. 18. 18.—Ch. 19. 17.—Ezek. 44. 24.—Numb. 15. 30. Ezra 10. 8.
Hos. 4. 4.—x Heb. not to ascertain.—y Ch. 18. 5. 7.—Ch. 13. 5.—Ch. 13. 11. & 23.
30.—b 1 Sam. 5. 8, 19.—c See 1 Sam. 9. 15. & 10. 24. & 16. 12. 1 Chron. 28. 18.
d Jer. 30. 21.—e 1 Kings 4. 26. & 10. 29, 28. Ps. 20. 7.—f Isai. 31. 1. Ezek. 17. 15.
g Exod. 23. 17. Numb. 16. 3. 4.—h Ch. 23. 28. Hos. 11. 6. See Jer. 22. 14.—i See 1
Kings 11. 3. 4.—2 Kings 11. 12.—j Ch. 31. 9, 25. See 2 Kings 22. 8.—m Josh. 1. 6.
Ps. 119. 97, 98.]

Jesus, but to that sincerity and uprightness of heart, which
God requires in all those who approach him in the way of
worship.

Verse 4. *If it be told thee*] In a private way by any
confidential person. *And thou hast heard of it*—so that it
appears to be notorious, very likely to be true, and publicly
scandalous. *And hast inquired diligently*—sought to find
out the truth of the report, by the most careful examina-
tion of persons reporting, circumstances of the case, &c. *And*
behold it is true—the report is not founded on vague
rumour, hearsay, or malice. *And the thing is certain*—
substantiated by the fullest evidence. *Then shalt thou*
bring forth the man—ver. 5. As the charge of idolatry
was the most solemn and awful that could be brought
against an Israelite, because it affected his life, therefore
God required that the charge should be substantiated by
the most unequivocal facts, and the most competent wit-
nesses. Hence all the precautions mentioned in the fourth
verse, must be carefully used in order to arrive at so affect-
ing and so awful a truth.

Verse 6. *Two witnesses*] One might be deceived, or
prejudiced, or malicious—therefore God required two sub-
stantial witnesses for the support of the charge.

Verse 8. *If there arise a matter too hard for thee*] These
directions are given to the common magistrates, who
might not be able to judge of, or apply the law in all
cases that might be brought before them. The priests and
Levites, who were lawyers by birth and continual practice,
were reasonably considered as the best qualified to decide
on difficult points.

Verse 12. *The man that will do presumptuously*] The
man who refused to abide by this final determination for-
feited his life, as being then in a state of rebellion against
the highest authority; and consequently, the public could
have no pledge for his conduct.

Verse 15. *One from among thy brethren shalt thou set*
king over thee] It was on the ground of this command
that the Jews proposed that insidious question to our Lord,
Is it lawful to give tribute to Cæsar, OR NO? Matt.
xxii. 17. for they were then under the authority of a

foreign power. Had Christ said, *Yes*: then they would
have condemned him by this law. Had he said, *No*: then
they would have accused him to Cæsar. See this subject
discussed in great detail, in the notes on Matt. xxii. 16, &c.

Verse 16. *He shall not multiply horses*] As horses ap-
pear to have been generally furnished by Egypt, God pro-
hibits these, 1. Lest there should be such commerce with
Egypt as might lead to idolatry. 2. Lest the people might
depend on a well-appointed cavalry as a means of security,
and so cease from trusting in the strength and protection
of God. And 3. That they might not be tempted to ex-
tend their dominion by means of cavalry, and so get scat-
tered among the surrounding idolatrous nations, and thus
cease, in process of time, to be that distinct and separate
people which God intended they should be; and without
which the prophecies relative to the Messiah, could not be
known to have their due and full accomplishment.

Verse 17. *Neither shall he multiply wives*] For this
would necessarily lead to foreign alliances, and be the
means of introducing the manners and customs of other
nations; and their idolatry also. Solomon sinned against
this precept, and brought ruin on himself and on the land
by it. See 1 Kings xi. 4.

Verse 18. *He shall write him a copy of this law*] מִן הַתּוֹרָה
מִן הַתּוֹרָה *Mishneh-ha-torah hazoth, an iteration or du-
plicate of this law*—translated by the Septuagint, *re depre-
cationem revero, This Deuteronomy*. From this version, both
the Vulgate Latin, and all the modern versions have taken
the name of this book. And from the original word, the
Jews call it *Mishneh*. See the Preface to this book.

Out of that which is before the priests the Levites] It
is likely this means, that the copy which the king was to
write out, was to be taken from the autograph kept in the
tabernacle before the Lord: from which, as a standard,
every copy was taken; and with which, doubtless, every
transcript was compared: and it is probable, that the priests
and the Levites had the revising of every copy that was
taken off; in order to prevent errors from creeping into
the sacred text.

Verse 19. *And it shall be with him, &c.*] It was the

20 That his heart be not lifted up above his brethren, and that he ²turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAPTER XVIII.

The priests and Levites to have no inheritance, 1, 2. What is the priest's due, 3-5. Of the Levites that come from any of the other tribes, 6-8. The Israelites must not copy the abominations of the former inhabitants, 9. None to cause his son or daughter to pass through the fire, or use any kind of divination or enchantment, as the former inhabitants did, 10-14. The great Prophet, which God promised to raise up, 15-19. Of false prophets, 20. And how to discern them, 21, 22.

An. Exod. 18.

40.—Sabbat.

THE priests the Levites, and all the tribe of Levi, ²shall have no part nor inheritance with Israel; they ³shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and ⁴they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 ⁵The first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For ⁶the Lord thy God hath chosen him out of all thy tribes, ⁷to stand to minister in the name of the Lord, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he ⁸sojourneth, and come with all the desire of his mind ⁹unto the place which the Lord shall choose;

n Ch. 5. 26. 1 Kings 15. 5.—Numb. 18. 20. & 28. 62. Ch. 10. 9.—p Numb. 18. 9. 1 Cor. 9. 12.—Lev. 7. 30-31.—Exod. 22. 29. Numb. 18. 12. 24.—a Exod. 28. 1. Numb. 3. 10.—Ch. 18. 8. & 17. 12.—Numb. 25. 2. 3.—Ch. 13. 5.—w 2 Chron. 31. 2.—x 2 Chron. 31. 4. Neh. 13. 44, 47.—y Heb. his sales by the fathers.

surest way to bring the king to an acquaintance with the divine law, to oblige him to write out a fair copy of it, with his own hand, in which he was to read daily. This was essentially necessary, as these laws of God were all permanent, and no Israelitish king could make any new law. The kings of this people being ever considered as only the viceregents of Jehovah.

Verse 20. *He, and his children, in the midst of Israel*] From this verse it has been inferred that the crown in Israel was designed to be hereditary, and this is very probable; for long experience has proved, to almost all the nations of the world, that hereditary succession in the regal government is, on the whole, the safest, and best calculated to secure the public tranquillity.

NOTES ON CHAPTER XVIII.

Verse 1. *The priests the Levites—shall have no part*] That is, says Rab. Maimon, they shall have no part in the spoils taken from an enemy.

Verse 2. *The Lord is their inheritance*] He is the portion of their souls; and as to their bodies, they shall live by the offerings of the Lord made by fire, i. e. the meat-offering, the sin-offering, and the trespass-offering. And whatever was the Lord's right in these or other offerings, he gave to the priests.

Verse 3. *Offer a sacrifice*] זבחי זבוח *Zobachey hazebach*. The word זבחי *zabach*, is used, not only to signify an animal sacrificed to the Lord, but also one killed for common use: see Gen. xliii. 15. Prov. xvii. 1. Ezek. xxv. 6. And in this latter sense it probably should be understood here; and consequently, that the command in this verse relates to what the people were to allow the priests and Levites, from the animals slain for common use. The parts to be given to the priests were, 1. *The shoulder*, probably cut off from the beast, with the skin on: so Maimonides. 2. *The two cheeks*, which may include the whole head. 3. *The maw*, the whole of those intestines which are commonly used for food.

Verse 4. *The first-fruit also of thy corn, of thy wine, and of thine oil, &c.*] All these first-fruits and firstlings were the Lord's portion, and these he gave to the priests.

Verse 8. *The sale of his patrimony.*] So we find, that though the Levites might have no part of the land by lot, yet they were permitted to make purchases of houses, goods, and cattle—yea, of fields also. See the case of Abiathar, 1 Kings ii. 26. and of Jeremiah, Jer. xxxii. 7, 8.

Verse 10. *To pass through the fire*] Probably in the way of consecration to Moloch, or some other deity. It is not likely that their being burnt to death is here intended. See on Lev. xviii. 21.

7 Then he shall minister in the name of the Lord his God, ⁸as all his brethren the Levites do, which stand there before the Lord.

8 They shall have like ⁹portions to eat, beside ¹⁰that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the Lord thy God giveth thee, ¹¹thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any* one that maketh his son or his daughter ¹²to pass through the fire, ¹³or that useth divination, or an observer of times, or an enchanter, or a witch,

11 ¹⁴Or a charmer, or a consulter with familiar spirits, or a wizard, or a ¹⁵necromancer.

12 For all that do these things *are* an abomination unto the Lord: and ¹⁶because of these abominations the Lord thy God doth drive them out from before thee.

13 Thou shalt be ¹⁷perfect with the Lord thy God.

14 For these nations, which thou shalt ¹⁸possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.

15 ¶ ¹⁹The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb ²⁰in the day of the assembly, saying, ²¹Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17 And the Lord said unto me, ²²They have well spoken that which they have spoken.

a Lev. 18. 26, 27, 30. Ch. 12. 29, 30, 31.—a Lev. 18. 21. Ch. 12. 31.—b Lev. 19. 26, 31. & 30. 37. 1st Is. 8. 19.—c Lev. 20. 27.—d 1 Sam. 28. 7.—e Lev. 18. 24, 25. Ch. 8. 4. f Or, upright, or, sincere. Gen. 17. 1.—g Or, inherit.—h Ver. 18. John 1. 45. Acts 3. 25. & 7. 37.—i Ch. 9. 10.—k Exod. 23. 19. Heb. 12. 19.—l Ch. 5. 23.

Divination] קסמים קסם *Kosem kesameem*, one who endeavours to find out futurity by *auguries*, using lots, &c.

Observer of times] מנען *Menonen*, one who pretends to foretell future events by present occurrences; and who predicts great political or physical changes from the aspects of planets, eclipses, motion of the clouds, &c. &c. See on Gen. xli. 8.

Enchanter] מנחש *Menachesh*, from נחש *nachash*, to view attentively, one who inspected the entrails of beasts, observed the flight of birds, &c. &c. and drew auguries thence. Some think divination by serpents is meant, which was common among the heathen.

A witch] מכשף *Micashpeph*, probably those who by means of drugs, herbs, perfumes, &c. pretended to bring certain celestial influences to their aid. See the note on Lev. xix. 26.

Verse 11. *A charmer*] חבר *Chober chaber*, one who uses spells—a peculiar conjunction, as the term implies, of words or things, tying knots, &c. for the purposes of divination. This was a custom among the heathen, as we learn from the following verses:

Necte tribus nodis torques, Amaryllis, colores:
Necte, Amaryllis, nodo; et Veneris, dic vincula necte.
Virg. Eccl. vi. 77.

Knot with three knots, the fillets, knit them straight;
Then say, these knots to love I consecrate.
Dryden.

A consulter with familiar spirits] שאל אש *Shael ash*, a Pythoness, one who inquires by the means of one spirit, to get oracular answers from another of a superior order. See on Lev. xix. 31.

A wizard] ידעני *Yideoni*, a wise one, a knowing one. Wizard was formerly considered as the masculine of witch, both practising divination by similar means. See the notes on Exod. xxii. 18. Lev. xix. 31.

Or a necromancer] ידעני אש *Doreah el ha-metim*, one who seeks from, or inquires of, the dead. Such as the witch at Endor, who professed to evoke the dead, in order to get them to disclose the secrets of the spiritual world.

Verse 15. *The Lord thy God will raise up unto thee a Prophet*] Instead of diviners, observers of times, &c. God here promises to give them an infallible guide, who should tell them all things that make for their peace; so that his declarations should completely answer the end of all the knowledge that was pretended to be gained by the persons already specified.

Like unto me] Viz. a prophet, a legislator, a king, a mediator, and the head or chief of the people of God. This was the very person of whom Moses was the type, and who should accomplish all the great purposes of the Divine Being. Such a prophet as had never before ap-

18 ^m I will raise them up a Prophet from among their brethren, like unto thee, and ^a will put my words in his mouth; ^e and he shall speak unto them all that I shall command him.

19 ^p And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 [†] But ^a the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or ^r that shall speak in the name of other gods, even that prophet shall die.

21 [†] And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

22 ^a When a prophet speaketh in the name of the Lord, ⁱ if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it ^a presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

Three cities of refuge to be appointed in the midst of the promised land; the land being divided into three parts, a city is to be placed in each, to which a proper way is to be prepared, 1-3. In what cases of manslaughter the benefit of those cities may be claimed, 4-6. Three cities more to be added, should the Lord enlarge their coast, and the reasons why, 7-10. The intentional murderer shall have no benefit from these cities, 11-13. The landmark is not to be shifted, 14. One witness shall not be deemed sufficient to convict a man, 15. How a false witness shall be dealt with—he shall bear the punishment which he designed should have been inflicted on his neighbour, 16-20. Another command to establish the *ter sabbatis*, 21.

An. Exod. ix. 40.—*Subst.*

WHEN the Lord thy God ^a hath cut off the nations, whose land the Lord thy God giveth thee, and thou ^w succeedest them, and dwellest in their cities, and in their houses;

^m Ver. 15. John 1. 45. Acts 3. 22. & 7. 37.—ⁿ Isai. 51. 16. John 17. 8.—^o John 4. 22. & 8. 28. & 12. 49. 50.—^p Acts 3. 22.—^q Ch. 13. 5. Jer. 14. 14, 15. Zech. 13. 3. r Ch. 13. 1. 2. Jer. 2. 3.—^s Jer. 28. 9.—^t See Ch. 13. 3.—^u Ver. 30.—^v Ch. 12. 20. w Heb. *inheritant, or, possessor.*

peared, and who should have no equal till the consummation of the world.

This prophet is the Lord Jesus, who was in the bosom of the Father, and who came to declare him to mankind. Every word spoken by him, is a living, infallible oracle from God himself, and must be received and obeyed as such, on pain of the eternal displeasure of the Almighty. See ver. 19. and Acts iii. 22, 23. and see the conclusion of this chapter.

Verse 22. *If the thing follow not*] It is worthy of remark, that the prophets in general predicted those things which were shortly to come to pass, that the people might have the fullest proof of their divine mission; and of the existence of God's providence in the administration of the affairs of men.

The promise contained in the 15th and 18th verses of this chapter has long been considered of the first importance in the controversies between the Christians and Jews. Christ, says Mr. Ainsworth, was to be a man, and of the stock of the Jews by promise, because the people could not endure to hear the voice of God, ver. 16. And as it was in respect of his prophecy, so of the priesthood; *for every high priest is taken from among men*, Heb. v. 1. and of his kingdom, as in Deut. xvii. 15. *From among thy brethren shall thou set a king over thee like unto me.*

"1. Christ alone was like unto Moses as a prophet, for it is written, *There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do*; Deut. xxxiv. 10, 11, 12. This therefore cannot be understood of the ordinary prophets, which were raised up in Israel, but of Christ only, as the apostles expound it: Acts ii. 22-26. 2. Christ was like unto Moses in respect to his office of mediation between God and his people, Deut. v. 5. 1 Tim. ii. 5. but greater than Moses, as being the mediator of a better covenant (or testament) which was established upon better promises, Heb. viii. 6. 3. Christ was like unto Moses in excellency; for as Moses excelled all the prophets, in speaking to God mouth to mouth, Numb. xii. 6, 7, 8. so Christ excelled him and all men, in that, being in the bosom of the Father, he hath come down from heaven, and hath declared God unto us, John i. 18. and iii. 13. 4. Christ was like to Moses in faithfulness, but therein also excelling: for Moses was faithful in God's house as a servant, but Christ as the son over his own house, Heb. iii. 2, 5, 6. 5. Christ was like to Moses in signs and wonders, wherein he also excelled Moses, as the history of the Gospel shows. For he was a prophet mighty in deed and word before God and all

2 ^a Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coast of thy land, which the Lord thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 [†] And ^r this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not ^r in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the ^a head slippeth from the ^b helve, and ^c lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 ^d Lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and ^e slay him; whereas he was not worthy of death, inasmuch as he hated him not ^r in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the Lord thy God ^a enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways; ^b then shalt thou add three cities more for thee, beside these three:

^x Exod. 21. 13. Numb. 35. 10, 14. Josh. 20. 2.—^y Numb. 35. 15. Ch. 4. 42.—^a Heb. from yesterday the third day.—^b Heb. iron.—^c Heb. wood.—^d Heb. Anded. ^e Numb. 35. 12.—^f Heb. emit him in 1/4.—^g Heb. from yesterday the third day. ^g Gen. 15. 18. Ch. 12. 20.—^h Josh. 20. 7, 8.

the people, Luke xxiv. 19. *A man approved of God among them, by miracles, signs, and wonders, which God did by him in the midst of them*, Acts ii. 22. For he did among them, the works which no other man did, John xv. 24. *Unto him*—that is, not unto the diviners, wizards, or any such like, but unto him, and him only—as, *Him thou shalt serve*, Deut. vi. 13. is expounded, *Him only*, Matt. iv. 10. And though this is principally meant of Christ in person, of whom God said, *Hear him*, Matt. xvii. 5. yet it implies also his ministers, as himself said, *He that heareth you, heareth me*, Luke x. 16. To these may be added, 6. As Moses was king among his people, in this respect Christ is like to him, but infinitely greater, for he is King of kings, and Lord of lords, Rev. xix. 16. 1 Tim. v. 15. And 7. He was like to Moses as a legislator. Moses gave laws to Israel by the authority and commandment of God, which the Jews have ever acknowledged as coming from the immediate inspiration of the Almighty: these are contained in the Pentateuch. Christ gave a new law, the Gospel contained in the four evangelists and Acts of the Apostles, on which the Christian church is founded, and by which all genuine Christians are governed, both in heart and life. To all which may be added, 8. That God never commissioned any human beings to give laws to mankind, but Moses and Christ; and therefore, as a lawgiver, Christ alone resembles Moses; for, to the present hour, none but themselves have given laws in the name of God, which he has ratified and confirmed by the most indubitable and infallible signs, proofs, and miracles."

Dr. Jortin, in his *Remarks on Ecclesiastical History*, has drawn a parallel between Moses and Christ, in a great number of particulars, which he concludes thus: "Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found HIM, of whom Moses in the law, and the prophets did write, to be Jesus of Nazareth, the Son of God." On this subject, see Ainsworth, Calmet and Dodd, who have all marked this striking correspondence between Moses and Christ.

NOTES ON CHAPTER XIX.

Verse 2. *Thou shalt separate three cities*] See on Numb. xxxv. 10, &c.

Verse 3. *Thou shalt prepare thee a way*] The Jews inform us, that the roads to the cities of refuge were made very broad, thirty-two cubits; and even, so that there should be no impediments in the way; and constantly kept in good repair.

Verse 9. *Shalt thou add three cities more*] This was

10 That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 ¶ Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him that which is wrong:

17 Then both the men between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 ¶ And those which remain shall hear, and

fear, and shall henceforth commit no more any such evil among you.

21 ¶ And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

Directions concerning campaigns, 1. The priest shall encourage the people, with the assurance that God will accompany and fight for them, 2-4. The officers shall dismiss from the army all who have just builded a new house, but have not dedicated it, 5. All who have ploughed a vineyard, but have not eaten of its fruits, 6. All who have betrothed a wife, but have not brought her home, 7. And all who were timid and faint-hearted, 8. The commanders to be chosen after the time, &c. had retired, 9. No city to be attacked till they had proclaimed conditions of peace to it, provided it be a city beyond the bounds of the seven Canaanish nations; if it submitted, it was to become tributary; if not, it was to be besieged, sacked, and all the males put to the sword; the women, children, and cattle, to be taken as booty, 10-15. No such offers to be made to the cities of the Canaanites; of them nothing but evil to be expected, and the reason, 16-18. Besieging a city, no trees to be cut down but those which do not bear fruit, 19, 20.

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priests shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

7 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

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afterward found necessary, and accordingly, six cities were appointed, three on either side Jordan. See Josh. xx. 1, &c. In imitation of these cities of refuge, the heathens had their *asyla*, and the Catholics their *privileged altars*. See Exod. xxi. 13, 14. and on Numb. xxxv. 6, &c.

Verse 11. *If any man hate his neighbour*] See on Exod. xxi. 13.

Verse 14. *Thou shalt not remove thy neighbour's landmark*] Before the extensive use of fences, landed property was marked out by *stones* or *poles*, set up so as to ascertain the divisions of family estates. It was easy to remove one of these landmarks, and set it in a different place; and thus the dishonest man enlarged his own estate by contracting that of his neighbour. The *termini*, or landmarks, among the Romans, were held very sacred, and were at last deified.

To these *termini*, Numa Pompilius commanded offerings of broth, cakes, and first-fruits, to be made. And Ovid informs us, that it was customary to sacrifice a *lamb* to them, and sprinkle them with its blood.

Spergitur ac case communi terminus agno. Fest. l. ii. v. 685.

And from Tibullus it appears, that they sometimes adorned them with flowers and garlands.

*Non venator, non stipulae habet desertis in agris,
Sed vetus in brivio florida sera legit.* Eleg. l. i. v. 11.

*Beware each nation's stone, bedeck'd with flowers,
That bounds the field, or points the doubtful way.*—Granger.

It appears from Juvenal that annual oblations were made to them.

—*Convallem ruris agit
Impulsus, aut campum miki si vicinus adamus,
Aut macram efficit medio de limite saxum.*
Quod nam cum vetulo colidi pole annua libo.—Sat. xvi. v. 26.

*If any roguish vexatious mule advance
Against me for my breves inheritance,
Enter by violence my fruitful grounds,
Or take the sacred landmarks from my bounds,
Those bounds, which with possession and with prayer
And offered calves, have been my annual care.*—Dryden.

In the digests there is a vague law, *de termino moto*, Digestor, lib. xlviii. Tit. 21. on which Calmet remarks, that though the Romans had no determined punishment for those who removed the ancient landmarks: yet, if slaves were found to have done it with an evil design, they were put to death; that persons of quality were sometimes exiled, when found guilty; and that others were sentenced to pecuniary fines, or corporal punishment.

6 And what man *is he* that hath planted a vineyard, and hath not yet ^a eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 ^a And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, 'What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart ^a faint, as well as his heart.'

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies ^b to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, ^c then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the Lord thy God hath delivered it into thine hands, ^d thou shalt smite every male thereof with the edge of the sword:

^a Heb. made irremovable. See Lev. 19. 23, 24. Ch. 20. 16. — Ch. 24. 5. — Judg. 11. 3. Heb. made. — Heb. to be in the head of the people. — Ch. 25. 6. 1 Sam. 7. 14. 2 Sam. 10. 10. 2 Kings 9. 17. — Num. 31. 7. — 1 Josh. 8. 2.

for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God. Hence it has been a custom in the most barbarous nations to consecrate a part of a new house to the deity they worshipped.

The houses of the inhabitants of *Bonny*, in Africa, are generally divided into three apartments: one is a kind of state room, or parlour; another serves for a common room, or kitchen; and the third is dedicated to the *Jufu*, the serpent god, which they worship: for even those savages believe, that in every house their god should have his temple! At the times of dedication among the Jews, besides prayer and praise, a feast was made, to which the relatives and neighbours were invited. Something of this custom is observed in some parts of our own country, in what is called *warming the house*: but, in these cases, the *feasting* only is kept up—the prayer and praise forgotten! so that the dedication appears to be rather more to Bacchus, than to Jehovah, the author of every good and perfect gift.

Verse 7. *Betrothed a wife, and hath not taken her.* It was customary among the Jews to contract matrimony, espouse or betroth, and for some considerable time to leave the parties in the houses of their respective parents: when the bridegroom had made proper preparations, then the bride was brought home to his house, and thus the marriage was consummated. The provisions in this verse refer to a case of this kind: for it was deemed an excessive hardship for a person to be obliged to go to battle, where there was a probability of his being slain, who had left a new house unfinished: a newly-purchased heritage half tilled, or a wife with whom he had just contracted marriage. Homer represents the case of Proteus as very afflictive, who was obliged to go to the Trojan war, leaving his wife in the deepest distress, and his house unfinished.

Τὸν δὲ καὶ ἀμφοτέρους ἀλγος φύλαξιν ἐλέειπτο,
Καὶ δόμος πριτλὴς τὸν δ' ἔστανε Δαρδάνος ἀνὴρ,
Νῆος ἀποβρυσσάμενα πολὺ πρῶτιστον Ἀχαιῶν.

ILIAD. b. v. 700.

"A wife he left,
To rend in Phrygia her bleeding cheeks,
And an unfinished mansion: first he died
Of all the Trojans; for as he leaped to land,
Long ere the rest, a Dardian struck him dead."—Cowper.

Verse 8. *What man is there that is fearful and faint-hearted?* The original *יָרֵא* *rac*, signifies *tender*, or *soft-hearted*. And a *soft heart* the man must have, who in such a contest, after such a permission, could turn his back upon his enemies, and on his brethren. However, such were the troops commanded by Gideon, in his war against the Midianites; for, after he gave this permission, out of 32,000 men, only 10,000 remained to fight. Judges vii. 3. There could be no deception in a business of this kind; for the departure of the 22,000 was the fullest proof of their dastardliness which they could possibly give.

Verse 10. *Proclaim peace unto it.* Interpreters are

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou ^a take unto thyself; and ^b thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou do unto all the cities *which* are very far off from thee, which *are* not of the cities of these nations.

16 ¶ But ^c of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee:

18 That ^d they teach you not to do after all their abominations, which they have done unto their gods; so should ye ^e sin against the Lord your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (^f for the tree of the field is man's life) ^g to employ them in the siege:

^a Heb. spoil. — Josh. 22. 8. — Num. 31. 2, 3, 25. & 32. 52. Ch. 7. 1, 2. Josh. 11. 14. — 2 Ch. 7. 4. & 12. 30, 31. & 18. 9. — Exod. 32. 33. — Or, for, O man, the tree of the field is to be employed in the siege. — Heb. to go from before thee.

greatly divided concerning the objects of this law. The text, taken in connexion with the context, see verses 15–18, appears to state, that this proclamation, or offer of peace to a city, is *only* to be understood of those cities which were situated *beyond the limits of the seven anathematized nations*, because these latter are commanded to be totally destroyed. Nothing can be clearer than this from the *bare letter of the text*, unless some of the words, taken separately, can be showed to have a different meaning. For the common interpretation, the following reasons are given:

God, who knows all things, saw that they were incurable in their idolatry; that the cup of their iniquity was full; and as their Creator, Sovereign, and Judge, he determined to destroy them from off the face of the earth, "lest they should teach the Israelites to do after all their abominations," ver. 18. After all, many plausible arguments have been brought to prove that even these seven Canaanitish nations might be received into mercy, provided, 1st. They renounced their idolatry; 2dly, Became subject to the Jews; and 3dly, Paid annual tribute: and that it was only in case that these terms were rejected, that they were to leave alive, in such a city, nothing that breathed, ver. 16.

Verse 17. *But thou shalt utterly destroy them* [The above reasoning will gain considerable strength, provided we could translate חֲרִיבֵם חֲרִיבֵם *ki hacharem tchareimem*, thou shalt utterly subdue them—slaying them, if they resist, and thus leaving nothing alive that breathed; or totally expel them from the land, or reduce them to a state of slavery in it, that they might no longer exist as a people. This certainly made them an *anathema* as a nation, wholly destroying their political existence. Probably this was so understood by the *Gibeonites*, viz. that they either must be slain, or utterly leave the land, which last was certainly in their power; and, therefore, by a stratagem, they got the princes of Israel to make a league with them. When the deceit was discovered, the Israelites, though not bound by their oath, because they were deceived by the Gibeonites, and therefore were under no obligation to fulfil their part of the covenant; yet, though they had this command before their eyes, did not believe that they were bound to put even those deceivers to death; but they destroyed their political existence, by making them *hewers of wood and drawers of water to the congregation*; i. e. slaves to the Israelites, see Josh. ix. Rahab and her household also were spared; so that it does not appear that the Israelites believed that they were bound to put every Canaanite to death. Their political existence was under the anathema, and this the Hebrews annihilated.

That many of the Canaanites continued in the land, even to the days of Solomon, we have the fullest proof: for we read, 2 Chron. vii. 7. "All the people of the land that were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were left in the land, whom the children of Israel consumed not, them did Solomon make up

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against that city that maketh war with thee, until it be subdued.

CHAPTER XXI.

If a man be found slain in a field, and the cause of his death be unknown, the murder shall be expiated by the sacrifice of a heifer, in an uncultivated valley, 1-4. The rite to be used on the occasion, 5-9. The ordinance concerning marriage with a captive, 10-14. The law relative to the children of the heathen and the beloved wife; if the son of the heathen wife should be the first-born, he shall not be disinherited by the son of the beloved wife, but shall have a double portion of all his father's goods, 15-18. The law concerning the stubborn and rebellious son, who, when convicted, is to be stoned to death, 19-21. Of the person who is to be hanged, 22. His body shall not be left on the tree all night—Every one that is hanged on a tree, is accursed of God, 23.

An. Exod. lxx. 66.—Subst.

IF one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer into a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

† Heb. it come down.—a Ch. 16. 8. 1 Chron. 25. 12. Eccles. 45. 15.—v Ch. 12. 8, 9. w Heb. mouth.—x See Ps. 13. 12 & 25. 6. Matt. 27. 26.

pay tribute to this day." Thus Solomon destroyed their political existence, but did not consider himself bound by the law of God to put them to death.

Verse 19. (For the tree of the field is man's life) to employ them in the siege.] The original is exceedingly obscure, and has been variously translated, וְהָיוּ כִּי הָיוּ בְּמִצְרַיִם לֹא מִצְרַיִם בְּמִצְרַיִם *ki haadam els hassadeh labo mipaneyea bamatsor*. The following are the chief versions:—For, O man, the trees of the field are for thee to employ them in the siege—or, For it is man, and the tree of the field that must go before thee, for a bulwark—or, For it is a tree, and not men, to increase the number of those who come against thee to the siege—or, lastly, The tree of the field (is as) a man, to go before thy face for a bulwark. The sense is sufficiently clear, though the strict grammatical meaning of the words cannot be easily ascertained. It was a merciful provision to spare all fruit-bearing trees, because they yielded the fruit which supported man's life. And it was sound policy also, for even the conquerors must perish if the means of life were cut off. It is diabolic cruelty to add to the miseries of war the horrors of famine; and this is done where the trees of the field are cut down, the dykes broken to drown the land, the villages burnt, and the crops wilfully spoiled. O, execrable war! Subversive of all the charities of life!

There are several curious particulars in these verses: 1. The people had the most positive assurances from God, that their enemies should not be able to prevail against them by strength, numbers, nor stratagem, because God should go with them, to lead and direct them, and should fight for them; and against his might none could prevail. 2. All such interferences were standing proofs of the being of God, of his especial providence, and of the truth of their religion. 3. Though God promised them such protection, yet they were to expect it in the diligent use of their own prudence and industry. The priests, the officers, and the people, had their respective parts to act in this business: if they did their duty respectively, God would take care that they should be successful. Those who will not help themselves with the strength which God has already given them, shall not have any further assistance from him. In all such cases, the parable of the talents affords an accurate rule. 4. Their going to war against their enemies must not deprive them of mercy and tenderness toward their brethren. He who had built a house, and had not yet dwelt in it; who had planted a vineyard, and had not eaten of its fruits; who had betrothed a wife, and had not yet taken her to his house, he was not obliged to go to battle, lest he fell in the war, and the fruits of his industry and affection should be enjoyed by others. He who was faint-hearted was also permitted to return, lest he should give way in the heat of battle, and his example have a fatal influence on others.

NOTES ON CHAPTER XXI.

Verse 4. Shall bring down the heifer unto a rough valley] וְהָיוּ כִּי הָיוּ *rahal iten*, might be translated a rapid

5 And the priests, the sons of Levi, shall come near; for "them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and "by their "word shall every controversy and every stroke be tried:

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

y Jonah 1. 14.—z Heb. in the midst.—a Ch. 13. 12.—b Or, suffer to grow.—c Heb. make, or, dress.

stream, probably passing through a piece of uncultivated ground, where the elders of the city were to strike off the head of the heifer, and to wash their hands over her in token of their innocence. The spot of ground, on which the sacrifice was made, must be uncultivated, because it was considered to be a sacrifice to make atonement for the murder, and consequently would pollute the land. This regulation was calculated to keep murder in abhorrence, and to make the magistrates alert in their office, that delinquents might be discovered and punished, and thus public expense saved.

Verse 6. Shall wash their hands over the heifer] Washing the hands, in reference to such a subject as this, was a rite anciently used, to signify that the persons thus washing were innocent of the crime in question. It was, probably, from the Jews that Pilate learnt this symbolical method of expressing his innocence.

Verse 11. And seest—a beautiful woman] No forcible possession was allowed even in this case; when the woman was taken in war, and was, by the general consent of ancient nations, adjudged as a part of the spoils. If the person to whose lot or share such a woman fell, as is here described, chose, he might have her for a wife, on certain conditions; but he was not permitted to use her under any inferior character.

Verse 12. She shall shave her head] This was in token of her renouncing her religion, and becoming a proselyte to that of the Jews. This is still a custom in the east: when a Christian turns Mohammedan his head is shaven, and he is carried through the city, crying, لا إله إلا الله لا إله إلا الله *la alahila allah ve Mohammed resool i Allah*. "There is no god but God, and Mohammed is the prophet of God."

Pare her nails] וְהָיוּ כִּי הָיוּ *redelah et tsipare-niah*:—She shall make her nails. Now, whether this signifies paring or letting them grow, is greatly doubted among learned men. Possibly it means neither, but colouring the nails, staining them red with the *hennah*, which is much practised in India to the present day; and which was undoubtedly practised among the ancient Egyptians, as is evident from the nails of mummies which are found thus stained. The *hennah*, according to Hasselquist, grows in India, and in Upper and Lower Egypt; it flowers from May to August. The manner of using it is this: the leaves are powdered, and made into a paste with water: they bind this paste on the nails of their fingers and toes, and let it stand on all night; in the morning they are found to be of a beautiful reddish yellow, and this lasts three weeks or a month; after which, they renew the application. They often stain the palms of their hands and the soles of their feet in the same way, as appears from many paintings of eastern ladies, done in India and Persia, which now lie before me. This staining the soles of the feet with the *hennah* is probably meant in 2 Sam. xix. 24. *Mephibosheth had not dressed*, (literally, made) *his feet*—they had not been thus coloured.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and ¹ bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast ² humbled her.

15 ¶ If a man have two wives, one beloved, ³ and another hated, and they have borne him children, *both* the beloved and the hated; and if the first-born son be her's that was hated:

16 Then it shall be, ⁴ when he maketh his sons to inherit that which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated for the first-born, ⁵ by giving him a double portion of all ⁶ that he hath: for he is ⁷ the beginning of his strength; ⁸ the right of the first-born is his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is* a glutton and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: ⁹ so shalt thou put evil away from among you; ¹⁰ and all Israel shall hear, and fear.

¹ See Gen. 45. 10.—Gen. 34. 1. Ch. 22. 29. Judg. 19. 24.—Gen. 29. 33.—g 1 Chron. 5. 2 & 39. 10. 2 Chron. 11. 19, 22.—See 1 Chron. 5. 1.—Heb. *that is found with him*.—Gen. 45. 1.—Gen. 26. 34, 35.—Ch. 12. 5 & 19. 16, 29. & 22. 31, 34. & Ch. 13. 11.

Verse 15. *One beloved, and another hated*] That is, one is loved less than the other. This is the true notion of the word *hate* in Scripture. So Jacob HATED Leah, that is, he loved her less than he did Rachel; and Jacob HATE I loved, but Esau HATE I HATED—that is, I have shown a more particular affection to the posterity of Jacob than I have to the posterity of Esau. See the note on Gen. xxix. 31. From this verse we see that polygamy did exist under the Mosaic laws, and that it was put under certain regulations; but it was not enjoined: Moses merely suffered it, because of the hardness of their hearts, as our Lord justly remarks. See Matt. xix. 8.

Verse 18—21. *The stubborn, rebellious, gluttonous, and drunken son is to be stoned to death.*] This law, severe as it may seem, must have acted as a powerful preventative of crimes. If such a law were in force now, and duly executed, how many deaths of disobedient and profligate children would there be in all corners of the land!

Verse 23. *His body shall not remain all night upon the tree*] Its exposure, for the space of one day, was judged sufficient. The law which required this, answered all the ends of public justice, exposed the shame and infamy of the conduct, but did not put to torture the feelings of humanity, by requiring a perpetual exhibition of a human being, a slow prey to the most loathsome process of putrefaction. Did ever the spiking of the heads of state criminals prevent high treason? or the gibbeting of a thief or a murderer, prevent either murder or robbery? These questions may be safely answered in the negative; and the remains of the ancient barbarism which requires these disgusting and abominable exhibitions, and which are deplored by every feeling heart, should be banished with all possible speed. In the case given in the text, God considers the land as defiled, while the body of the executed criminal lay exposed: hence it was enjoined—*Thou shalt in any wise bury him that day.*

For he that is hanged is accursed of God] That is, he has forfeited his life to the law—for it is written, *Cursed is every one who continueth not in all things that are written in the book of the law to do them*; and on his body, in the execution of the sentence of the law, the curse was considered as alighting; hence the necessity of removing the accursed thing out of sight. How excellent

22 ¶ And if a man have committed a sin ¹ worthy of death, and he be put to death, and thou hang him on a tree:

23 ² His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for ³ he that is hanged is ⁴ accursed of God); that ⁵ thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

CHAPTER XXII.

Ordinances relative to strayed cattle and lost goods. 1—3. Humanity to approach cattle. 4. Men and women shall not wear each other's apparel. 5. No bird shall be taken with her nest of eggs or young ones. 6, 7. Battlements must be made on the roofs of houses. 8. Improper mixtures to be avoided. 9—11. Prigings on the garments. 12. Cases of the leaved wife, and tokens of virginity, and proceedings thereon. 13—21. The adulterer and adulteress to be put to death. 22. Case of the betrothed damsel corrupted in the city. 23, 24. Cases of rape, and the punishment. 25—27. Of fornications. 28, 29. No man shall take his father's wife, &c.

THOU shalt not see thy brother's ox ¹ or his sheep go astray, and ² hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ³ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *where*

¹ Ch. 19. 6 & 22. 26. Acts 23. 29. & 25. 11, 25. & 26. 31.—Job. 5. 29. & 18. 25, 32. John 18. 36.—Gal. 3. 13.—Hebrew, *the curse of God*. See Num. 35. 4. 2 Sam. 21. 6.—Lev. 18. 35. Num. 35. 34. Lev. 24. 16. 18. 17.—Exod. 22. 4. Luke 14. 4. James 5. 19, 20.—Lev. 20. 4. Prov. 24. 11, 12. & 25. 27.—Exod. 22. 4.

are all these laws! How wondrously well calculated to repress crimes by showing the enormity of sin! It is worthy of remark, that in the infliction of punishment prescribed by the Mosaic law, we ever find that *Mercy* walks hand in hand with *Judgment*.

NOTES ON CHAPTER XXII.

Verse 1. *Thou shalt not see thy brother's ox or his sheep go astray*] The same humane, merciful, and wise regulations which we met with before, Exod. xxiii. 4, 5. well calculated to keep in remembrance the second grand branch of the law of God, *Thou shalt love thy neighbour as thyself*. A humane man cannot bear to see even an ass fall under his burthen, and not endeavour to relieve him; and a man who loves his neighbour as himself, cannot see his property in danger without endeavouring to preserve it. These comparatively small matters were tests and proofs of matters great in themselves, and in their consequences.—See the note on Exod. xxiii. 4.

Verse 3. *Thou mayest not hide thyself*] Thou shalt not keep out of the way of affording help, nor pretend thou didst not see occasion to render thy neighbour any service. The priest and the Levite, when they saw the wounded man, passed by on the other side of the way, Luke x. 31, 32. This was a notorious breach of the merciful law mentioned above.

Verse 5. *The woman shall not wear that which pertaineth unto a man*] כלל כלי גבר, the instruments or arms of a man. As the word *giber*, is here used, which properly signifies a strong man, or man of war, it is very probable that *armour* is here intended; especially as we know, that in the worship of *Venus*, to which that of *Astarte*, or *Ashtaroth*, among the Canaanites, bore a striking resemblance, the women were accustomed to appear in armour before her. It certainly cannot mean a simple change of dress, whereby the men might pass for women, and vice versa. This would have been impossible in those countries where the dress of the sexes had but little to distinguish it: and where every man wore a long beard. It is, however, a very good general precept understood literally; and applies particularly to those countries where the dress alone distinguishes between the male and the female. The close-shaved gentleman may at any time

ther they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 *But thou shalt in any wise live the dam go, and take the young to thee; * that it may be well with thee, and that thou mayest prolong thy days.*

8 ¶ *When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.*

9 ¶ *Thou shalt not sow thy vineyard with divers seeds: lest the * fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.*

10 * *Thou shalt not plough with an ox and an ass together.*

11 * *Thou shalt not wear a garment of divers sorts, as of woollen and linen together.*

12 *Thou shalt make thee * fringes upon the four * quarters of thy vesture, wherewith thou coverest thyself.*

13 ¶ *If any man take a wife, and * go in unto her, and hate her,*

14 *And give occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her I found her not a maid:*

15 *Then shall the father of the damsel, and the mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate:*

16 *And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;*

17 *And, lo, he hath given occasion of speech*

against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 *And the elders of that city shall take that man and chastise him;*

19 *And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.*

20 *But if this thing be true, and the tokens of virginity be not found for the damsel:*

21 *Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house; * so shalt thou put evil away from among you.*

22 ¶ *If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.*

23 ¶ *If a damsel that is a virgin be * betrothed unto a husband, and a man find her in the city, and lie with her;*

24 *Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath * humbled his neighbour's wife: * so thou shalt put away evil from among you.*

25 ¶ *But if a man find a betrothed damsel in the field, and the man * force her, and lie with her: then the man only shall lay with her shall die:*

v Lev. 22. 28.—x Ch. 4. 40.—y Lev. 19. 19.—z Heb. *substance of thy seed*.—a See 2 Cor. 6. 14, 15, 16.—b Lev. 19. 19.—c Numb. 15. 38. Matt. 23. 5.—d Heb. *wing*.—e Gen. 29. 21. Judg. 15. 1.

f Gen. 34. 7. Judg. 20. 6, 10. 2 Sam. 13. 12, 13.—g Ch. 12. 5.—h Lev. 20. 10. John 8. 5.—i Matt. 1. 18, 19.—k Ch. 21. 14.—l Ver. 21, 22.—m Or, *take a strong hold of her*. 2 Sam. 13. 14.

appear like a woman in the female dress; and the woman appear as a man, in the male's attire. Were this to be tolerated in society, it would produce the greatest confusion. Clodius, who dressed himself like a woman, that he might mingle with the Roman ladies in the feast of the *Bona Dea*, was universally execrated.

Verse 7. *Thou shalt—let the dam go, and take the young to thee; that it may be well with thee*] This passage may be understood literally. If they destroyed both young and old, must not the breed soon fail, and would it not, in the end, be ill with them, and by thus cutting off the means of their continual support, must not their days be shortened on the land? But we may look for a humane precept in this law. The young never knew the sweets of liberty; the dam did: they might be taken and used for any lawful purpose; but the dam must not be brought into a state of captivity. They who can act otherwise, must either be very inconsiderate, or devoid of feeling; and such persons can never be objects of God's peculiar care and attention, and therefore need not expect that it shall be well with them, or that they shall prolong their days on the earth. Every thing contrary to the spirit of mercy and kindness, the ever-blessed God has in utter abhorrence. And we should remember a fact: that he who can exercise cruelty towards a sparrow or a wren, will, when circumstances are favourable, be cruel to his fellow-creatures. The poet Phocylides has a maxim in his admonitory poem, very similar to that in the Sacred Text.

*Μηδὲ τις σπρίδας καλῶς ἀπὸ πάντας ἐλευθῶ.
Μήτερά δ' ἀπορρίψῃς ὡς ἑχρὸς καὶ τῆς δὲ νεώτερος.*

PHOCYL. ποιήμα. *reuter*. ver. 89.

Not from a nest take all the birds away
The mother spare, she'll breed a future day. W. M. Johnson.

Verse 8. *A battlement for thy roof*] Houses in the east are, in general, built with flat roofs, and on them men walk to enjoy the fresh air, converse together, sleep, &c. It was, therefore, necessary to have a sort of battlement or balustrade to prevent persons from falling off. If a man neglected to make a sufficient defence against such accidents, and the death of another was occasioned by it, the owner of the house must be considered in the light of a murderer.

Verse 9. *Divers seeds*] See the note on Leviticus xix. 19.

Verse 10. *Thou shalt not plough with an ox and an ass*] It is generally supposed, that mixtures of different sorts in seed, breed, &c. were employed for superstitious purposes; and therefore prohibited in this law. It is more likely,

however, that there was a physical reason for this: two beasts of a different species cannot associate comfortably together; and on this ground never pull pleasantly either in cart or plough: and every farmer knows that it is of considerable consequence to the comfort of the cattle, to put those together that have an affection for each other. This may be very frequently remarked in certain cattle, which, on this account, are termed true yoke fellows. After all, it is very probable that the general design was to prevent improper alliances in civil and religious life. And to this St. Paul seems evidently to refer, 2 Cor. vi. 14. *Be ye not unequally yoked with unbelievers*—which is simply to be understood as prohibiting all intercourse between Christians and idolaters, in social, matrimonial, and religious life. And to teach the Jews the propriety of this, a variety of precepts relative to improper and heterogeneous mixtures were interspersed through their law; so that in civil and domestic life, they might have them ever before their eyes.

Verse 12. *Fringes*] See on Numb. xv. 38.

Verse 15. *Tokens of the damsel's virginity.*] This was a perfectly possible case in all places where girls were married at ten, twelve, and fourteen years of age; which is frequent in the east. I have known instances of persons having had two or three children at separate births before they were fourteen years of age. Such tokens, therefore, as the text speaks of, must be infallibly exhibited by females so very young, on the consummation of their marriage.

Verse 17. *They shall spread the cloth, &c.*] A usage of this kind, argues a roughness of manners, which would ill comport with the refinement of European ideas on so delicate a subject. Attempts have been made to show that the law here is to be understood metaphorically; but they so perfectly fail to establish any thing like a probability, that it would be wasting my own, and my reader's time, to detail them. A custom similar to that above, is observed among the Mohammedans to the present day.

Verse 22. *Shall both of them die*] Thus we find, that in the most ancient of all laws, adultery was punished with death in both the parties.

Verse 25. *And the man force her*] A rape also, by these ancient institutions, was punished with death; because a woman's honour was considered equally as precious as her life, therefore the same punishment was inflicted on the ravisher as upon the murderer. This offence is considered in the same point of view in the British laws; and by them also, it is punished with death.

26 But unto the damsel thou shalt do nothing; *there is in the damsel no sin worthy of death*: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, *and the betrothed damsel cried, and there was none to save her.*

28 ¶ If a man find a damsel *that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found*:

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife: * because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor * discover his father's skirt.

CHAPTER XXIII.

Neither Eunuuchs, Bastards, Ammonites, nor Moabites, shall be incorporated with the genuine Israelites, 1-3. The reason why the Ammonites and Moabites were excluded, 4-6. Edomites and Egyptians to be rejected, 7. Their descendants to the third generation may be incorporated with the Israelites, 8. Cautious against wickedness when they go forth against their enemies, 9. To keep the camp free from every defilement, and the reason why, 10-14. The slave who had taken refuge among them, is not to be delivered up to his former master, 15, 16. There shall be no prostitutes nor Sodomites in the land, 17. The hire of a prostitute, or the price of a dog, is not to be brought into the house of God, 18. The Israelites shall not lend on usury to each other, 19, but they may take money from strangers, 20. Vows must be diligently paid, 21-23. In passing through a vineyard or field a man may eat of the grapes or corn, but must carry away none with him, 24, 25.

HE that is * wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

2 A bastard shall not enter into the congregation of the Lord; even to his tenth generation, shall he not enter into the congregation of the Lord.

3 ¶ An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation, shall they not enter into the congregation of the Lord for ever:

4 * Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and * because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

6 * Thou shalt not seek their peace nor their * prosperity, all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; * for he is thy brother; thou shalt not abhor an Egyptian; because * thou wast a stranger in his land.

8 The children that are begotten of them,

shall enter into the congregation of the Lord, in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reason of uncleanness that changeth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening * cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou * wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the Lord thy God * walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no * unclean thing in thee, and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even among you*, in that place which he shall choose in one of thy gates, where it * liketh him best: * thou shalt not oppress him.

17 ¶ There shall be no * whore * of the daughters of Israel, nor * a Sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God.

19 ¶ Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 * Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: * that the Lord thy God may bless thee, in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee: and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

* Exod. 22. 17.—* Lev. 19. 8. & 20. 11. Ch. 27. 20. 1 Cor. 5. 1. * See Ruth 3. 9. Ezek. 16. 8.—* Lev. 21. 17-21. & 22. 29-31.—* Neh. 13. 1, 2.—* See Ch. 23.—* Num. 22. 5, 6.—* Gen. 12.—* Hab. good.—* Gen. 35. 9, 25, 26. Obad. 14. 12.—* Exod. 22. 21. & 23. 8. Lev. 19. 34. Ch. 10. 19.—* Lev. 15. 16.—* A Heb. turneth towards.—* Lev. 15. 5. Ruth 3. 3. 2 Sam. 11. 8.

* Heb. sit down.—* Lev. 22. 13.—* Heb. nakedness of any thing.—(1 Sam. 26. 15.—* Heb. is good for him.—* Exod. 22. 27.—* Ch. Sodomites.—* Lev. 19. 29. See Prov. 2. 16.—* Gen. 12. 5.—* 2 Kings 23. 7.—* Gen. 22. 25. Lev. 25. 37. Neh. 5. 2, 7. Ps. 15. 5. Luke 9. 34, 35.—* See Lev. 19. 34. & Ch. 15. 2.—* Ch. 15. 16. p. Num. 30. 2. Eccles. 5. 4, 5.

Verse 30. A man shall not take his father's wife] This is to be understood as referring to the case of a stepmother. A man, in his old age, may have married a young wife, and on his dying, his son, by a former wife, may desire to espouse her: this the law prohibits. It was probably on pretence of his having broken this law that Solomon put his brother Adonijah to death, because he had desired to have his father's concubine to wife, 1 Kings ii. 13-25.

NOTES ON CHAPTER XXIII.

Verse 1. Shall not enter into the congregation, &c.] If by entering into the congregation, be meant the bearing a civil office among the people, such as magistrate, judge, &c. then the reason of the law is very plain—no man with any such personal defect as might render him contemptible in the sight of others, should bear rule among the people, lest the contempt felt for his personal defects might be transferred to his important office; and thus his authority be disregarded. The general meaning of these words is simply, that the persons here designated should not be so incorporated with the Jews as to partake of their civil privileges.

Verse 2. A bastard shall not enter] ממוזר mamzer, which is here rendered bastard, should be understood as implying the offspring of an illegitimate or incestuous mixture.

Verse 3. An Ammonite or Moabite] These nations were subjected for their impiety and wickedness, see ver.

4. and 5. to peculiar disgrace; and, on this account, were not permitted to hold any office among the Israelites. But this did not disqualify them from being proselytes.—Ruth, who was a Moabitess, was married to Boaz, and she became one of the progenitors of our Lord.

Even to their tenth generation] That is, for ever, as the next clause explains; see Neh. xiii. 1.

Verses 12, &c.] These directions may appear trifling to some, but they were essentially necessary to this people in their present circumstances. Decency and cleanliness promote health, and prevent many diseases.

Verse 15. Thou shalt not deliver—the servant which is escaped—unto thee] i. e. A servant who left an idolatrous master that he might join himself to God and to his people. In any other case, it would have been injustice to have harboured the runaway.

Verse 17. There shall be no whore] See on Gen. xxxviii. 15, 21.

Verse 18. The hire of a whore, or the price of a dog] Many public prostitutes dedicated to their gods a part of their impure earnings; and some of these prostitutes were publicly kept in the temple of Venus Melitta, whose gains were applied to the support of her abominable worship.

Verse 19. Usury] See on Lev. xxv. 36.

Verse 21. When thou shalt vow, &c.] See on Num. xxx. 1, &c.

23 ¶ That which is gone out of thy lips thou shalt keep and perform; *even* a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard; * then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, * then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

The case of a divorced wife, 1-4. No man shall be obliged to undertake any public service for the first year of his marriage, 5. The millstone shall not be taken as a pledge, 6. The man-stealer shall be put to death, 7. Concerning cases of leprosy, 8, 9. Of receiving pledges, and returning those of the poor before bedtime, 10-13. Of servants and their hire, 14, 15. Parents and children shall not be put to death for each other, 16. Of humanity to the stranger, fatherless, widow, and bondman, 17, 18. Cleanings of the harvest, olive-yard, to be left for the poor, stranger, widow, fatherless, &c. 19-22.

As. Exod. Lev. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found * some uncleanness in her: then let him write her a bill of * divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, * she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 * Her former husband which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

q Numb. 36. 2. Ps. 65. 12. 14. - r 1 Cor. 10. 35. Heb. 13. 5. - s Matt. 12. 1. Mark 9. 23. Luke 6. 1. - t Matt. 5. 31. & 19. 7. Mark 10. 4. - u Heb. matter of nakedness. v Heb. casting off. - w Lev. 21. 7, 11. & 22. 13. Numb. 36. 8. - x Jer. 3. 1. - y Ch. 20. 7. - z Heb. not any thing shall pass upon him. - a Prov. 6. 15. - b Exod. 21. 10.

Verse 24. *Thou shalt not put any in thy vessel*] Thou shalt carry none away with thee. The old English proverb, *Eat thy fill, but pocket none*—seems to have been founded on this law.

Verse 25. *Thou mayest pluck the ears with thine hand*] It was on the permission granted by this law that the disciples plucked the ears of corn, as related, Matt. xii. 1. This was both a considerate and humane law, and is no dishonour to the Jewish code.

NOTES ON CHAPTER XXIV.

Verse 1. *Some uncleanness*] Any cause of dislike, for this great latitude of meaning, the fact itself authorizes us to adopt; for it is certain that a Jew might put away his wife for any cause that seemed good to himself—and so hard were their hearts, that Moses suffered this; and we find they continued this practice even to the time of our Lord, who strongly reprehended them on the account; and showed that such license was wholly inconsistent with the original design of marriage; see Matt. v. 31, &c. xix. 3, &c. and the notes there.

Verse 3. *And write her a bill of divorcement*] These bills, though varying in expression, are the same in substance among the Jews in all places. The following, collected from Maimonides and others, is a general form, and contains all the particulars of such instruments. The reader who is curious, may find a full account of divorces in the Biblioth. Rabb. of Bartolocci, and the following form, in that work, vol. iv. p. 550.

"In — day of the week—or — day of the month A. in — year from the creation of the world; or, from the supputation (of Alexander) after the account that we are accustomed to count by, here, in the place B. I, C. the son of D. of the place B. (or if there be any other name which I have, or my father hath had, or which my place, or my father's place hath had) have voluntarily, and with the willingness of my soul, without constraint, dismissed, and left, and put away thee, even thee E. the daughter of F. of the city G. (or if thou have any other name or surname, thou or thy father, or thy place, or thy father's place,) who hast been my wife heretofore; but now I dismiss thee, and leave thee, and put thee away, that thou mayest be free, and have power over thy own life, to go away to be married to any man whom thou wilt; and that no man be refused of

5 ¶ When a man hath taken a new wife, he shall not go out to war, * neither shall he be charged with any business: *but* he shall be free at home one year, and shall * cheer up his wife, which he hath taken.

6 ¶ No man shall take the nether or the upper mill-stone to pledge: for he taketh a man's life to pledge.

7 ¶ * If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; * and thou shalt put evil away from among you.

8 ¶ Take heed in ^d the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 * Remember what the Lord thy God did * unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost * lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 * In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and * bless thee: and * it shall be righteousness unto thee before the Lord thy God.

14 ¶ Thou shalt not * oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day * thou shalt give him his hire, neither shall the sun go down upon it; for he is

o Ch. 19. 15. - p Lev. 13. 2 & 14. 2. - q See Luke 17. 32. 1 Cor. 10. 6. - r Numb. 15. 15. - s Heb. lend the loan of any thing to, &c. - t Exod. 22. 26. - u Job 29. 11, 13. & 31. 24. - v Cor. 9. 13. - w Tim. 1. 18. - x Ch. 4. 25. - y Ps. 106. 34. & 112. 9. - z Dan. 4. 27. - a Mal. 2. 5. - b Lev. 19. 13. - c Jer. 22. 13. - d Tob. 4. 14. - e James 5. 4.

thine hand put any name, from this day and for ever. And thus thou art lawful for any man; and this is unto thee from me, a writing of divorcement, and book (instrument) of dismission, and an epistle of putting away, according to the law of Moses and Israel.

A. son of B. witness.
C. son of D. witness."

Verse 4. *She is defiled*] Does not this refer to her having been divorced, and married in consequence to another? Though God, for the hardness of their hearts, suffered them to put away their wives, yet he considered all after marriages in that case, to be pollution and defilement: and it is on this ground that our Lord argues in the places referred to above, that whoever marries the woman that is put away, is an adulterer—now this could not have been the case, if God had allowed the divorce to be a legal and proper separation of the man from his wife: but in the sight of God, nothing can be a legal cause of separation, but adultery on either side. In such a case, according to the law of God, a man may put away his wife, and a wife may put away her husband; see Matt. xix. 9. for it appears that the wife had as much right to put away her husband, as the husband had to put away his wife, see Mark x. 12.

Verse 6. *The nether or the upper mill-stone*] Small handmills which can be worked by a single person were formerly in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand; hence they were forbidden to take either of the stones to pledge, because in such a case, the family must be without bread. On this account, the text terms the mill-stone the man's life.

Verses 8, 9. *The plague of leprosy*] See on Lev. xiii. and xiv.

Verse 12. *But if the man be poor, &c.*] Did not this law preclude pledging entirely, especially in case of the abjectly poor? For who would take a pledge in the morning which he knew, if not redeemed, he must restore at night? However he might resume his claim in the morning, and have the pledge daily returned, and thus keep up his property in it, till the debt was discharged; see the note on Exod. xxii. 26. The Jews in several cases did act contrary to this rule, and we find them cuttily reproved for it by the prophet, Amos ii. 8.

poor, and ^a setteth his heart upon it: ^o lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ 'Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; ' nor take the widow's raiment to pledge:

18 But * thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may " bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, ⁊ thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And * thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

Punishment by whipping, not to exceed forty stripes, 1-3. The ox that treads out the corn is not to be muzzed, 4. The ordinance concerning marrying the wife of that brother who has died childless, 5-10. Of the woman who sots indecently in succouring her husband, 11, 12. Of false weights and measures, 13-15. Amalek is to be destroyed, 17-19.

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be ^a worthy to be beaten, that the judge shall cause him to lie down, ^b and to be beaten before his face, according to his fault, by a certain number.

3 ° Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these, with many stripes, then thy brother should seem vile unto thee. :

Verse 15. *He is poor, and setteth his heart upon it!* How exceedingly natural is this! The poor servant who seldom sees money, yet finds from his master's affluence that it procures all the conveniences and comforts of life, longs for the time when he shall receive his wages—should his pay be delayed after the time is expired, he may naturally be expected to *cry unto God* against him who withholds it; see most of the subjects of this chapter treated at large on Exod. xxii. 21—27.

Verse 16. *The fathers shall not be put to death for the children, &c.*] This law is explained and illustrated in sufficient detail, Ezek. xviii.

Verse 18. *Thou shalt remember that thou wast a bond-man* Most people who have affluence rose from comparative penury; for those who are *born* to estates, frequently squander them away: thus therefore should remember *what* their feelings, their fears and anxieties were, when they were poor and abject. A want of attention to this most wholesome precept, is the reason why pride and arrogance are the general characteristics of those who have risen in the world from poverty to affluence; and it is the conduct of those men which gave rise to the rugged proverb, "Set a beggar on horseback, and he'll ride to the devil."

Verse 19. *When thou cullest down thine harvest*] This is an addition to the law, Lev. xix. 9. xxiii. 22. The *corners* of the field, the *gleanings*, and the *forgotten sheaf*, were all the property of the poor. This the Hebrews extended to any part of the fruit or produce of a field which had been forgotten in the time of general ingathering, as appears from the concluding verses of this chapter.

NOTES ON CHAPTER XXV.

Verse 1. *They shall justify the righteous*] This is a very important passage, and is a key to several others. The word קָרָא *tsadaq*, is used here precisely in the same sense in which St. Paul sometimes used the corresponding word *duraui*, not to justify, or make just, but to acquit, declare innocent, to remit punishment, or give reasons why such an one should not be punished—so here the magistrates הַיִּשְׁטָדִיקִים *histsadiku*, shall acquit the righteous, declare him innocent; because he is found to be righteous, and not wicked; so the Septuagint καὶ *duraui* αὐτοὺς καὶ *duraui*, they shall make righteous the righteous; declare him free from blame—not liable to punishment—acquitted; using the same word with St. Paul when he speaks of a sinner's justification, i. e. his acquittance from blame and punishment, because of the death of Christ in his stead.

Verse 2. *The judge shall cause him to lie down, and to be beaten before his face* [The precept is literally followed in China: the culprit receives, in the presence of the magistrate, the punishment which the law directs to be inflicted. Thus, then, *justice* is done: for the magistrate sees that the letter of the law is duly fulfilled, and that the officers do not transgress¹, either by *indulgence* on the one hand, or *severity* on the other. The culprit receives nothing more nor less than what *justice* requires.

Verse 3. *Forty stripes ye may give him, and not exceed* According to God's institution, a criminal may receive *forty stripes* : not one more ! But is the institution

from *above* or *not*, that for any offence, sentences a man to receive *three hundred, yea, a thousand stripes*? What horrible brutality is this! and what a reproach to human nature, and to the nation, in which such shocking barbarities are exercised and tolerated! Most of the inhabitants of Great Britain have heard of *Lord Macartney's Embassy to the Emperor of China*; and they have heard also of its complete failure! But they have not heard of the cause. It appears to have been *partly* occasioned by the following circumstance. A soldier had been convicted of some petty traffic with one of the natives, and he was sentenced, by a court martial, to receive *sixty lashes*!—Hear my author: “The soldiers were drawn up in form, in the outer court of the palace where we resided: and the poor culprit being fastened to one of the pillars of the great portico, received his punishment without mitigation. The abhorrence excited in the breasts of the Chinese, at this cruel conduct, as it appeared to them, was demonstrably proved by their words and looks. They expressed their astonishment that a people professing the mildest, the most benevolent religion on earth, as they wished to have it believed, could be guilty of such flagrant inattention to its merciful dictates. One of the principal mandarins, who knew a little English, expressed the general sentiment, *‘Englishmen too much cruel, too much bad.’* “Accurate account of Lord Macartney’s Embassy to China, by an attendant on the Embassy.” 12mo. 1797. p. 88.

The following is Mr. Ainsworth's note on this verse, "This number *forty*, the Scripture uses sundry times in cases of humiliation, affliction, and punishment. As *Moses* twice humbled himself in fasting and prayer, *forty* days and *forty* nights, Deut. ix. 18. *Elias* fasted *forty* days, 1 Kings xix. 8. And our Saviour, Matt. iv. 2. *Forty* years *Israel* was afflicted in the wilderness for their sins, Num. xvi. 33, 34. And *forty* years *Egypt* was desolate for treacherous dealing with *Israel*, Ezek. xxi. 11, 12, 13. *Forty* days every woman was in purification from her uncleanness, for a man-child that she bare, and twice *forty* days for a woman-child, Lev. xii. 4, 5. *Forty* days and *forty* nights it rained at Noah's flood, Gen. vii. 12. *Forty* days did *Ezekiel* bear the iniquity of the house of *Judah*, Ezek. iv. 6. *Jonah* preached—*Yet forty days and Nineveh shall be overthrown*, Jonah iii. 4. *Forty* years' space the Canaanites had to repent after *Israel* came out of *Egypt*, and wandered so many years in the wilderness, Num. xiv. 33. And thrice *forty* years the old world had Noah preaching unto them repentance, Gen. vi. 3. It was *forty* days ere Christ ascended into heaven, after his resurrection, Acts i. 3, 9. And *forty* years' space he gave unto the Jews, from the time that they killed him, before he destroyed their city and temple, by the Romans.

“By the Hebrews this law is expounded thus. *How many stripes do they beat (an offender) with?* With forty, lacking one; as it is written, (Deut. xxv. 2, 3.) by number forty, that is, the number which is next to forty, *Thalmud, Bab. in Maccoth*. chap. iii. This, their understanding, is very ancient, for so they practiced in the apostle’s days: as Paul testified, *Of the Jews five times received I forty (stripes) save one*, 2 Cor. ii. 24. But the reason which they give is not solid: as when they say, *If it had*

4 ¶ Thou shalt not muzzle the ox when he treadeth out the corn.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without, unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

6 And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with an-

g Prov. 12. 10. 1 Cor. 9. 9. 1 Tim. 5. 18.—f Heb. thresheth. Hos. 10. 11.—g Matt. 23. 24. Mark 12. 18. Luke 22. 32.—h Or, next kinsman. Gen. 38. 8. Ruth 1. 12. 4. 3. 5.—i Gen. 38. 8.—k Ruth 4. 10.—l Or, next kinsman's wife.—m Ruth 4. 1, 2. 4. Ruth 4. 6.—o Ruth 4. 7.—p Ruth 4. 11.

been written; forty in number, I would say it were full forty; but being written in number forty, it means the number which reckons forty, next after it, that is thirty-nine. By this exposition they confound the verses, and take away the distinction. I think rather this custom was taken up, by reason of the manner of their beating, forespoken of, which was, with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty-nine or forty-two, which was above the number set of God. And hereof they write thus. When they judge, (or condemn) a sinner to so many (stripes) as he can bear, they judge not but by strokes that are fit to be trebled; [that is, to give three stripes to one stroke, by reason of the three cords.] If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty; to the end that they may treble the stripes, but they give him eighteen. Maimony in Sanhedrin, chap. xvii. sect. 2. Thus he that was able to bear twenty stripes, had but eighteen; the executioner smote him but six times; for if he had smitten him the seventh, they were counted one and twenty stripes, which was above the number adjudged; so he that was adjudged to forty, was smitten thirteen times, which being counted one for three, make thirty-nine. And so, R. Bechaies, writing hereof says, The strokes are trebled; that is, every one is three; and three times thirteen are nine and thirty.

¶ Thy brother be vile, or be contemptible.] By this God teaches us to hate and despise the sin, not the sinner, who is, by this chastisement, to be amended. As the power which the Lord hath given is to edification, not to destruction, 2 Cor. xiii. 10.

Verse 4. Thou shalt not muzzle the ox, &c.] In Judea, as well as in Egypt, Greece, and Italy, they made use of beeves to tread out the corn; and Dr. Shaw tells us, that the people of Barbary continue to tread out their corn after the custom of the east. Instead of beeves, they frequently made use of mules and horses, by tying by the neck, three or four in like manner together, and whipping them afterward round about the neadders, as they call the treading floors, (the Libycæ areæ Hor) where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing. This, indeed, is a much quicker way than ours, though less cleanly, for as it is performed in the open air, (Hos. xiii. 3.) upon any round, level plat of ground, daubed over with cow's dung, to prevent as much as possible, the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain, at the same time that the straw, which is their chief and only fodder, is hereby shattered to pieces: a circumstance very pertinently alluded to, 2 Kings xiii. 7. where the king of Syria is said to have made the Israelites like the dust, by threshing. Travels, p. 138. While the oxen

other, and the wife of the one draweth near, for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance, to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

g Ch. 13. 12.—r Lev. 19. 35, 36. Prov. 11. 1. Ezek. 45. 10. Mic. 6. 11.—s Heb. a stone and a stone.—t Heb. an ephah and an ephah.—u Exod. 30. 12.—v Prov. 13. 1. 1 Thim. 4. 6.—w Exod. 17. 4.—x Ps. 35. 1. Prov. 16. 4. Rom. 3. 13.—y 1 Sam. 13. 2.—z Exod. 17. 14.

were at work, some muzzled their mouths to hinder them from eating the corn, which Moses here forbids; instructing the people by this symbolical precept to be kind to their servants and labourers, but especially to those who ministered to them in holy things: So St. Paul applies it, 1 Cor. ix. 9. 1 Tim. v. 18. Le Clerc considers the injunction as wholly symbolical; and perhaps, in this view, it was intended to confirm the laws enjoined in the fourteenth and fifteenth verses of the former chapter. See Dodd and Shaw.

Verse 9. And loose his shoe.] It is difficult to find the reason of these ceremonies of degradation. Perhaps the shoe was the emblem of power; and by stripping it off, a deprivation of that power and authority was represented. Spitting in the face was a mark of the utmost ignominy; but the Jews, who are legitimate judges in this case, say, that the spitting was not in his face, but before his face, on the ground. And this is the way in which the Asiatics express their detestation of a person to the present day; as Niebuhr, and other intelligent travellers assure us. It has been remarked that the prefix 3 *beth*, is seldom applied to *va peney*; but when it is, it signifies as well before, as in the face, see Josh. xxi. 44. xxiii. 9. Esther ix. 2. and Ezk. xlii. 12. which texts are supposed to be proofs in point. The act of spitting, whether in or before the face, marked the strong contempt the woman felt for the man who had slighted her. And it appears, that the man was ever after disgraced in Israel; for so much is certainly implied in the saying, ver. 10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

Verse 13. Divers weights.] *אבן אבן eben va-abon*; a stone and a stone; because the weights were anciently made of stone. In our own country, this was once a common case; smooth, round, or oval stones, were generally chosen by the simple country people for selling their wares, especially such as were sold in pounds and half pounds. And hence the term a stone weight, which is still in use, though lead or iron be the matter that is used in the counterpoise, but the name itself shows us, that a stone of a certain weight was the material formerly used as a weight. See the notes on Levit. xix. 35, 36.

Verse 14. Divers measures.] Literally, an ephah, and an ephah: one heavy, to buy thy neighbour's wares, another light, to sell thy own by. So there were measures in all ages, and among all nations. See the note on Exod. xvi. 16. and Lev. 19. 35.

Verse 18. Smote the hindmost of thee.] See the notes on Exod. xvii. 8. It is supposed, that this command had its final accomplishment in the death of Haman and his ten sons, Esth. iii. vii. ix. as from this time the memory and name of Amalek was blotted out from under heaven; for, through every period of their history, it might be truly said, They feared not God.

CHAPTER XXVI.

First-fruits must be offered to God, 1, 2. The form of confession to be used on the occasion, 3-11. The third year's tithes to be given to the Levites and the poor, 12, and the form of confession to be used on this occasion, 13-15. The Israelites are to take Jehovah for their God, and to keep his testimonies, 16, 17. And Jehovah is to take them for his people, and make them high above all the nations of the earth, 18, 19.

An. Exod. ix. 40.—Scol.

AND it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 * That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose, to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers, for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak, and say before the Lord thy God, * A Syrian ready to perish was my father, and * he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And * the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And * when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And * the Lord brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and * with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, even * a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God:

NOTES ON CHAPTER XXVI.

Verse 2. *Thou shalt take of the first of all the fruit, &c.*] This was intended to keep them in continual remembrance of the kindness of God, in preserving them through so many difficulties, and literally fulfilling the promises he had made to them. God being the author of all their blessings, the first-fruits of the land were consecrated to him as the author of every good and perfect gift.

Verse 5. *A Syrian ready to perish was my father.*] This passage has been variously understood, both by the ancient versions, and by modern commentators. The Vulgate renders it thus, *Syrus persequatur patrem meum*, "A Syrian persecuted my father." The Septuagint thus, *Ξεπτερ ἀντιπαύει ο πατρι μου*, "My father abandoned Syria." The Targum thus, *אבא מן ארמא דבא יאבאדא יאבא*, "Laban the Syrian endeavoured to destroy my father." The Syriac, "My father was led out of Syria into Egypt." The Arabic, "Surely, Laban, the Syrian, had almost destroyed my father." The Targum of Jonathan ben Uzziel: "Our father Jacob went at first into Syria of Mesopotamia, and Laban sought to destroy him."

Father Houbigant dissents from all, and renders the original thus, *Fames urgebat patrem meum qui in Egyptum descendit*, "Famine oppressed my father, who went down into Egypt." This interpretation Houbigant gives the text, by taking the *y*od from the word *אראמי* *aramay*, which signifies an *Aramite* or Syrian, and joining it to *אבאדא* *yabad*, the future for the perfect, which is common enough in Hebrew: and which may signify *constrained*; and then seeking for the meaning of *אראם* *aram*, in the Arabic *أرام* *arama*, which signifies *famine, dearth*, &c. he thus makes out his version; and this version he defends at large in his notes. It is pretty evident from the text, that by a Syrian we are to understand Jacob, so called, from his long residence in Syria with his father-in-law Laban. And his being ready to perish, may signify the hard usage and severe labour he had in Laban's service,

11 And * thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the * tithes of thine increase the third year, which is * the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

14 * I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

15 * Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And * the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

19 And to make thee * high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be * a holy people unto the Lord thy God, as he hath spoken.

m Ch. 12, 7, 12, 18 & 16, 11.—l Lev. 27, 30. Numb. 18, 21.—Ch. 14, 28, 32 p Psa. 119, 161, 182, 176.—Lev. 7, 30, & 31, 1. Hos. 2, 4.—Isa. 60, 15. Zech. 12, 12.—Exod. 30, 12.—Exod. 7, 2, & 12, 6. Ch. 7, 6 & 14, 6 & 15, 2.—Ch. 4, 7, 8, & 28, 1. Psa. 148, 14.—Exod. 19, 6. Ch. 7, 6 & 28, 2.—1 Pet. 2, 8.

by which, as his health was much impaired, so his life might have often been in imminent danger.

Verse 8. *With a mighty hand, &c.*] See on Deut. iv. 34

Verse 11. *Thou shalt rejoice.*] God intends that his followers shall be happy; that they shall eat their bread with gladness and singleness of heart, praising him. Those who eat their meat grudgingly, under the pretence of their unworthiness, &c. profane God's bounties; and shall have no thanks for their voluntary humility.

Thou, and the Levite, and the stranger.] They were to take care to share God's bounties among all those who were dependent on them. The Levite has no inheritance, let him rejoice with thee. The stranger has no home, let him feel thee to be his friend and his father.

Verse 12. *The third year, which is the year of tithing.*] This is supposed to mean the third year of the seventh or sabbath year, in which the tithes were to be given to the poor. See the law, chap. xiv. 28. but from the letter in both these places, it would appear, that the tithes was for the Levites, and that this tithes was drawn only once in three years.

Verse 14. *I have not—given ought thereof for the dead.*] That is, I have not consecrated any of it to an idol, which was generally a dead man, whom superstition and ignorance has deified. From 1 Cor. x. 27, 23. we learn that it was customary to offer that flesh to idols, which was afterwards sold publicly in the shambles; probably the blood poured out before the idol in imitation of the sacrifices offered to the true God. Perhaps the text here alludes to a similar custom.

Verse 17. *Thou hast avouched the Lord.*] The people avouch, publicly declare, that they have taken Jehovah to be their God.

Verse 18. *And the Lord hath avouched.*] Publicly declared, by the blessings he pours down upon them, that he has taken them to be his peculiar people. Thus the covenant is made and ratified between God and his followers.

Verse 19. *Make thee high above all nations.*] It is written, Righteousness exalteth a nation, but sin is a reproach to any people, Prov. xiv. 34. While Israel regarded God's

CHAPTER XXVII.

Mean comments the people to write the law upon stones, when they shall come to the promised land. And to cut up these stones on Mount Sinai, 1. and to engrave the altar of unknown stones, and the altar of offerings and the altar of the sacrifice, 2-7. The words to be written plainly, and the people to be enlightened to conscience, 8-10. The six tribes which should stand on Mount Gerizim to bless the people, 11. Those who are to stand upon Mount Sinai, to curse the transgressors, 12. The different transgressors, against whose the curses are to be denounced, 13-24.

AN. EXOD. 18.
69.—Gubel.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day ^a when ye shall pass over Jordan, unto the land which the LORD thy God giveth thee, that ^b thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, ^e in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the Lord thy God, an altar of stones; ^a thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt

word and kept his testimonies, they were the greatest and most respectable of all nations: but when they forsook God and his law, they became the most contemptible. O Britain! even more highly favoured than ancient Israel, learn wisdom by what they have suffered. It is not thy fleets nor thine armies, howsoever excellent and well appointed, that can ultimately exalt, and secure thy permanence among the nations. It is righteousness *alone*. Become irreligious, neglect God's ordinances, profane his sabbath, despise his word, persecute his followers; and thou art lost. But fear, love, and serve him; and thy enemies shall be found liars, thou shalt defeat their projects, and trample on their high places.

Tan form of confession when bringing the first-fruits, related, ver. 4—10, is both affecting and edifying. Even when brought into a state of affluence and rest, they were commanded to remember, and publicly acknowledge, their former degradation and wretchedness, that they might be ever kept humble and dependent; and they must bring their offering as a public acknowledgment to God, that it was by his mercy their state was changed, and by his bounty their comforts were continued. If a man rise from poverty to affluence, and forget his former state, he becomes proud, insolent and oppressive. If a Christian convert forget his former state, the rock whence he was hewn, and the hole of the pit whence he was digged; he soon becomes careless, unthankful, and unholy. The case of the *ten lepers* that were cleansed, of whom only *one* returned to give God thanks, is an awful lesson. How many are continually living on the bounty of God, who feel no gratitude for his mercies! Reader, is this thy state? If so, then expect the just God to curse thy blessings.

NOTES ON CHAPTER XXVII.

Verse 2. *Thou shalt set thee up great stones*] How many, is not specified; possibly *twelve*; and possibly only a sufficient number to make a surface large enough to write the blessings and the curses on.

Plaster them with plaster! Perhaps the original **שפץ את הצללה** *sevadla atam besed*, should be translated *thou shalt cement with cement*, because this was intended to be a durable monument. In similar cases, it was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used; and because this was *common*, it was necessary to give particular directions, when the usual method was not to be followed. Some suppose, that the writing was to be in *retief*, and that the spaces between the letters were to be filled up by the mortar or cement. This is quite a possible case, as the eastern inscriptions are frequently done in this way. There now is before me a large slab of basalt, two feet long, by sixteen inches wide; on which there is an inscription in Persian, Arabic, and Tamoel: in the two former, the letters are all raised, the surface of the stone

eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses, and the priests, the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; * this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal
to curse; Reuben, Gad, and Asher, and Zebu-
lun, Dan, and Naphtali.

14 ¶ And the Levites shall speak and say unto all the men of Israel with a loud voice,

15 ¹ Cursed *be* the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret place. ¹ And all the people shall answer and say, Amen.

16 = Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

17 * Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

being dug out; but the Tamool is indented. A kind of reddish paint has been smeared over the letters, to make them more apparent. Two Arabic marbles in the University of Oxford have the inscriptions in *relievo*, like those on the slab of basaltes in my possession. In the opinion of some, even this case may cast light upon the subject in question.

Verse 3. *All the words of this law*] After all that has been said by ingenious critics concerning the law ordered to be written on these stones, some supposing the whole Mosaic law to be intended; others only the decalogue; I am fully of opinion that the *mnv ntorah*, law or ordinance in question, simply means the *blessings and curses* mentioned in this and in the following chapter; and indeed these contained a very good epitome of the whole law, in all its promises and threatenings, in reference to the whole of its grand moral design. See at the end of this chapter.

Verse 4. *Set up these stones—in mount Ebal* So the present Hebrew text; but the Samaritan has *mount Gerizim*. Dr. Kennicott has largely defended the reading of the Samaritan, in his second dissertation on the *present state of the Hebrew text*; and Dr. Parry has defended the Hebrew against the Samaritan, in his *Case between Gerizim and Ebal fairly stated*. So has J. H. Verschuier, in his *Dissert. Critica*. Many still think Dr. Kennicott's arguments unanswerable; and have no doubt that the Jews have here corrupted the text through their enmity to the Samaritans. On all hands it is allowed that *Gerizim* abounds with springs, gardens, and orchards, and that it is covered with a beautiful verdure, while *Ebal* is as *naked* and as barren as a rock. On this very account, the former was highly proper for the ceremony of *blessing*, and the latter for the ceremony of *cursing*.

Verse 12. *These shall stand upon mount Gerizim to bless the people!* Instead of *upon mount*, &c. we may translate *by*, as the particle *by* *אֵל* is sometimes used : for we do not find that the tribes did stand *on* either mount ; for in Josh. viii. 33. *when this direction was reduced to practice*, we find the people did not stand *on* the mountains, but *over against* them on the plain. See the observations at the end of this chapter.

Verse 15. *Cursed be the man, &c.*] Other laws previously made, had prohibited all these things, and penal sanctions were necessarily understood; but here God more openly declares, that he who breaks them *is cursed*; falls under the wrath and indignation of his Maker and Judge. See the note on Exod. xx. 4.

Verse 16. *Setteth light by his father or his mother.*]
See the note on Exod. xx. 12.

Verse 17. *Removeth his neighbour's landmark.*] See before on Deut. xix. 14. and on Exod. xx. 17. And for all the rest of these curses, see the notes on Exod. xx. and the observations at the end of it.

18 * Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 * Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 * Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 * Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22 * Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 * Cursed be he that lieth with his mother-in-law. And all the people shall say, Amen.

24 * Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 * Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

o Lev. 19. 14.—p Exod. 21. 22. (b. 10. 13 & 21. 17. Mal. 3. 5.—r Lev. 18. 8. & 20. 11. Ch. 22. 20.—s Lev. 18. 16. & 20. 13.—t Lev. 18. 9. & 20. 17.—u Lev. 18. 17. & 20. 14.

Verse 18. *The blind to wander out of the way.* A sin against the sixth commandment. See on Exod. xx. 13.

Verse 26. *That confirmeth not all the words of this law* The word *cof*, ALL, is not found in any printed copy of the Hebrew text, but the Samaritan preserves it, and so do six MSS. in the collections of Kennicott and De Rossi, besides several copies of the Chaldean Targum. The Septuagint also, and St. Paul in his quotation of this place, Gal. iii. 10. St. Jerom says that the Jews suppressed the word, that it might not appear that they were bound to fulfil ALL the precepts in the law of Moses.

1. Dr. Kennicott, who contends that it was the Decalogue that was written on the stones mentioned in this chapter, says, "If we examine these twelve curses, they will appear to contain a strong enforcement of the ten commands; and it is highly probable, that the curses were here proclaimed, principally to secure obedience to the commandments, as will be made more clear by the following table.

The first, second, third, and fourth Commandments.

Verse 15. Cursed be the man that maketh any graven or molten image, an abomination to the Lord, &c.

The fifth Commandment.

Verse 16. Cursed be he that setteth light by his father or his mother.

The sixth Commandment.

Verse 25. Cursed be he that taketh reward to slay an innocent person.

Verse 24. Cursed be he that smiteth his neighbour secretly.

Verse 18. Cursed be he that maketh the blind to wander out of the way.

The seventh Commandment.

Verse 20. Cursed be he that lieth with his father's wife.

Verse 21. Cursed be he that lieth with any beast.

Verse 22. Cursed be he that lieth with his sister.

Verse 23. Cursed be he that lieth with his mother-in-law.

The eighth Commandment.

Verse 17. Cursed be he that removeth his neighbour's landmark.

The ninth Commandment.

Verse 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.

The tenth Commandment.

Verse 26. Cursed be he that confirmeth not all the words of this law to do them."

Many will think this arrangement fanciful; and the analogy far from being natural.

2. In pronouncing these blessings and curses, the Talmud says, six tribes went up toward the top of mount Gerizim, and six toward the top of mount Ebal; and the priests and the Levites, and the ark, stood beneath in the midst. The priests encompassed the ark, and the Levites stood round about the priests; and all Israel on this side and on that; see Josh. viii. 33. Then they turned their faces toward mount Gerizim, and pronounced the blessing; *Blessed be the man*, &c. and those on each side answered, AMEN. Then they turned their faces toward mount Ebal, and pronounced the curse: *Cursed be the man*, &c. and those on each side answered, AMEN! till they had finished the blessings and the curses, and afterward they brought stones and built an altar. Some suppose that the Levites were divided into two grand bodies, part standing at, or on mount Gerizim, and part on mount Ebal, and that with each division were some of the priests. The whole Dr. Perry supposes to have been arranged in the following manner.

26 * Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

CHAPTER XXVIII.

The blessings which God pronounces on the obedient, 1-6. Particular penalties which the faithful shall receive, 7-13. The curses pronounced against the disobedient, 14-19. A detailed account of the miseries, which should be inflicted on them, should they neglect the commandments of the Lord, 20. They shall be smitten with the pestilence, 21. With consumption, fever, &c. 22. Drought and barrenness, 23, 24. They shall be defiled by their enemies, 25. They shall be afflicted with the teth of Egypt, 27. With weakness and blindness, 28. They shall be disappointed in all their projects, 30. Deprived of all their possessions, and afflicted in all their members, 31-35. They and their king shall go into captivity, 36. and become a by-word among the nations, 37. Their land shall be made desolate, and they shall be the lowest of all people, 38-44. All these curses shall come on them should they be disobedient, 45-48. Character of the people by whom they should be smitten, 49, 50. Particulars of their dreadful sufferings, 51-57. A recapitulation of their wretchedness, 58-60. The prediction that they shall be scattered among all the nations of the earth, 61-65.

AND it shall come to pass, * if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

* Exod. 20. 13. & 31. 12. 24. Lev. 24. 17. Num. 35. 21. Ch. 16. 11.—w Exod. 23. 7. Ch. 16. 17. & 16. 19. Exod. 22. 12.—x Ch. 22. 18. Ps. 118. 2. Jer. 11. 2. Gal. 3. 12.—y Exod. 15. 25. Lev. 26. 3. Isai. 65. 2.—z Ch. 28. 19.

WEST.		ALTAR.		EAST.	
PRIESTS.		PRIESTS.		PRIESTS.	
Levites.		Levites.		Levites.	
SOUTH.	Shimon	Curses.	Reuben	Blessings.	Reuben
	Issachar		Gad		Gad
	Levi		Asher		Asher
	Judah		Zebulun		Zebulun
	Joseph		Dan		Dan
	Benjamin		Naphtali		Naphtali
	Benjamin		Manasse		Manasse
	Benjamin		Manasse		Manasse
	Benjamin		Manasse		Manasse
	Benjamin		Manasse		Manasse
NORTH.		ALTAR.		EAST.	
PRIESTS.		PRIESTS.		PRIESTS.	
Levites.		Levites.		Levites.	
SOUTH.	Shimon	Curses.	Reuben	Blessings.	Reuben
	Issachar		Gad		Gad
	Levi		Asher		Asher
	Judah		Zebulun		Zebulun
	Joseph		Dan		Dan
	Benjamin		Naphtali		Naphtali
	Benjamin		Manasse		Manasse
	Benjamin		Manasse		Manasse
	Benjamin		Manasse		Manasse
	Benjamin		Manasse		Manasse

3. It is worthy of remark, that Moses assigns to the children of Rachel and Leah, the two mothers of the family, the office of *blessing the people*, as being the most honourable; and these he places on mount Gerizim.

On the contrary, he assigns the office of cursing the people to the sons of Zilpah and Bilhah, as being the least honourable office; but with these he joins Zebulun, the youngest of Leah's sons, and Reuben, the eldest. As there must be six tribes on each mountain, it was necessary that while six of the sons of Rachel and Leah, the legitimate wives, should be employed in blessing, two tribes descended from the same mothers, should be joined to the other four, who proceeded from the handmaids, in order to make up the number six. The question is, which two of the more honourable tribes should be joined to the four least honourable, in order to complete the number six? Zebulun is chosen, because being the sixth and youngest of all Leah's sons, he was the least honourable of those who proceeded from the free woman: and Reuben is chosen, who, though the eldest of Jacob's sons, and entitled to the birth-right, had lost it by his transgression. And hence he, in his posterity, was degraded, and obliged to pronounce the curse: *Cursed is he that lieth with his father's wife*; see Gen. xix. 3, 4. and xxxv. 22. and the notes on both places.

4. It is strange how long the disgrace consequent on some flagrant transaction of a parent may cleave to his posterity! See this exemplified in the posterity of Reuben. Hence, with great propriety, we may pray, "Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins." *Litany*. For the offences of our forefathers may be so remembered against their posterity, that God, in the course of his providence, may still keep up a controversy in *secular matters* with the descendants, (though even pious,) of unholy ancestors; for as all men were seminally included in their parents, they come into the world depraved with their depravity, and in some sort liable to their curses, though not so far as to affect their eternal interests, without the addition of their own personal offences. Thus God may be said to visit the sins of the fathers upon the children even unto the third and fourth generation; as he may have a controversy with the land for the evil which has been done in it, and for which no proper atonement has been made. Why is it that at this moment Spain is suffering the most afflictive and cruel desolations? What has she done to merit all this? Is she more wicked than all the European nations because she suffers such things?—Here is the mystery: *Nations*, as such, can only be punished in this world. Look at the torrents of innocent blood shed by their ancestors in South America three hundred years ago; and see now and adore the awful hand of retributive justice! December, 1811. We often see persons tried and

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

3 ^a Blessed shall thou be in the city, and blessed shall thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy store.

6 ^b Blessed shall thou be when thou comest in, and blessed shall thou be when thou goest out.

7 The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

9 ^c The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee.

^a Lev. 15. Zech. 1. 6.—d Psa. 133. 1. 4.—e Gen. 38. 5.—f Ver. 11. Gen. 22. 17. & 48. 20. Ch. 7. 13. Psa. 137. 3. & 138. 2. Prov. 14. 22. 1 Tim. 4. 8.—g Or, dough, or bread; through—h Psa. 131. 4.—i Lev. 25. 7. 3 Sam. 22. 35, 36. d. Psa. 59. 23. See Ver. 22.

^k Lev. 25. 21.—l Or, barns. Prov. 3. 10.—m Ch. 15. 10.—n Exod. 19. 5, 6. Ch. 7. 6. & 32. 13. 12. & 33. 15.—o Num. 6. 27. 2 Chron. 7. 14. 1 Sam. 13. 18. Dan. 9. 18. 12.—p Ch. 11. 25.—q Ver. 4. Ch. 32. 9. Prov. 10. 22.—r Or, for good.—s Heb. belly.

afflicted, for whose distresses we can give no legitimate reason. We find others, who though they rise early, sit up late, work hard, eat the bread of carefulness, and have a full knowledge of their business, yet never get on in life! Who can account for this? Shall we say that some injustice in their ancestors has brought down the displeasure of God upon the earthly possessions that descend in that line; so that the goods *ill-gotten* shall never be permitted to multiply? I knew an honest man, dead many years since, who by great diligence, punctuality, and integrity in his business, had acquired considerable property. Some time before his death, having by will divided his substance among his sons and his daughters, he expressed himself thus: "Children you need not fear the curse of God on this property; every penny of it was honestly earned." Many years have since elapsed, and the blessing of God has been in the basket and in the store of all his children. Parents! leave nothing behind you that you cannot say before your God with a clear conscience, "This has been honestly earned." If all bequests of a *contrary* description, were to be deducted from last wills and testaments, the quantum of descending property, would be, in many cases, small indeed.

NOTES ON CHAPTER XXVIII.

Verse 2. *All these blessings shall come on thee*] God shall pour out his blessings from heaven upon thee—and overtake thee. Upright men are represented as going to the kingdom of God, and God's blessings as following and overtaking them in their heavenly journey. There are several things in this verse worthy of the most careful observation.

1. *If thou shalt hearken unto the voice of the Lord thy God.*] The voice of God must be heard—without a *Divine Revelation*, how can the divine will be known? And if not known, it cannot be fulfilled.

2. When God speaks, men must *hearken* to the words of his mouth.—He who does not *hearken* will not obey.

3. He who *hearkens* to the words of God, must *set out* for the kingdom of heaven. The curse must fall on him who *lingers* in the way of sinners, and will overtake them who *linger* in the way of righteousness.

4. Those who run in the way of God's testimonies shall have an abundance of blessing. Blessings shall come upon them, and blessings shall overtake them—in every part of their march through life, they shall continue to receive the fulfilment of the various promises of God which relate to all circumstances, vicissitudes, trials, stages of life, &c. &c. each *overtaking* them in the time and place where most needed.

Verse 3. *In the city*] In all civil employments; in the field; in all agricultural pursuits.

Verse 4. *Fruit of thy body*] All thy children; increase of thy kine, &c. every animal employed in domestic and agricultural purposes shall be under the especial protection of divine Providence.

Verse 5. *Thy basket*] Thy olive-gathering and vintage, as the basket was employed to collect those fruits.

Store] מִשְׁכָּוֹת *mishkoth*, kneading-troughs, or remainders: all that is laid up for future use, as well as what is prepared for present consumption. Some think that by *basket*, all their property abroad may be meant; and by *store* all that they have at home, i. e. all that is in the fields, and all that is in the houses. The following note of Mr. Harmer is important.

"Commentators seem to be at a great loss how to explain the *basket* and the *store*, mentioned Deut. xxiii. 5, 17. Why Moses, who in the other verses mentions things in

general, should, in this case, be so minute as to mention baskets, seems strange: and they that interpret either the first or the second of these words of the repositories of their corn, &c. forget that their barns or storehouses are spoken of presently after this in ver. 8. Might I be permitted to give my opinion here, I should say that the basket מַנְיָא, in this place, means their travelling baskets; and the other word, מִשְׁכָּוֹת *mishkoth*, (their store), signifies their leather bags; in both which they were wont to carry things in travelling. The first of these words occurs nowhere else in the Scriptures, but in the account that is given us of the conveyance in which they were to carry their first-fruits to Jerusalem. The other nowhere but in the description of the hurrying journey of Israel out of Egypt, where it means the utensil in which they then carried their dough, which I have shown elsewhere in these papers, means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Hasselquist informs us that the Eastern people use baskets in travelling; for, speaking of that species of the palm-tree which produces dates, and its great usefulness to the people of those countries, he tells us, that of the leaves of this tree they make baskets, or rather a kind of short bags, which are used in Turkey, on journeys, and in their houses; page 261, 262. Hampers and panniers are English terms, denoting travelling baskets; as *tana* seems to be an Hebrew word of the same general import, though their forms might very much differ, as it is certain that of the travelling baskets, mentioned by Hasselquist, now does.

"In like manner as they now carry meal, figs, and raisins, in a goat's skin in Barbary, for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned Ezek. xvii. 17. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care, supposed in a manuscript note on Gen. xliiii. 11. that the balm and the honey sent by Jacob into Egypt for a present were carried in a goat or kid's skin, in which all sorts of things, both dry and liquid, are wont to be carried in the East.

"Understood after this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out, and in their return. In this view the passage appears with due distinctness and a noble extent." Observations, vol. ii. p. 181.

Verse 6. *When thou comest in*] From thy employment, thou shalt find that no evil has happened to the family or dwelling in thy absence.

When thou goest out] Thy way shall be made prosperous before thee, and thou shalt have the divine blessing in all thy labours.

Verse 7. *The Lord shall cause thine enemies, &c.*] This is a promise of security from foreign invasion, or total discomfiture of the invaders, should they enter the land. *They shall come against thee one way—in the firmest and most united manner. And see seven ways*—shall be utterly broken, confounded, and finally routed.

Verse 8. *The Lord shall command the blessing upon thee*] Every thing that thou hast shall come by divine appointment—thou shalt have nothing casually, but every thing, both spiritual and temporal, shall come by the immediate command of God.

Verse 9. *The Lord shall establish thee a holy people unto himself*] This is the sum of all blessings, to be made holy, and be preserved in holiness.

If thou shalt keep, &c.] Here is a solemn condition; if they did not keep God's testimonies, taking them for

12 The Lord shall open unto thee his good treasure, the heaven * to give the rain unto thy land in his season, and * to bless all the work of thine hand; and * thou shalt lend unto many nations, and thou shalt not borrow.

13 And the Lord shall make thee * the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

14 * And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, * if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee; and * overtake thee:

16 Cursed shalt thou be ^b in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy store.

18 Cursed shall be thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 The Lord shall send upon thee * cursing, vexation, and * rebuke, in all that thou settest

thine hand unto * for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The Lord shall make * the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 * The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning; and with the sword, and with * blasting, and with mildew: and they shall pursue thee until thou perish.

23 And * thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24 The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 * The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and * shalt be * removed into all the kingdoms of the earth.

26 And * thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27 The Lord will smite thee with * the botch of Egypt, and with * the emeralds, and with the scab, and with the itch, whereof thou canst not be healed.

^a Lev. 26. 4. Ch. 11. 14.—^b Ch. 14. 28.—^c Ch. 15. 8.—^d 1 Sam. 9. 14, 15.—^e Ch. 5. 28. & 11. 16.—^f Lev. 26. 14. Lam. 2. 17. Deut. 9. 11, 13. Mal. 2. 2. Bar. 1. 30.—^g Ver. 2.—^h Ver. 3. &c.—ⁱ Mal. 2. 2.—^j 1 Sam. 14. 30. Zech. 14. 12.—^k 1 Sam. 30. 16. 1 Sam. 30. 17. & 51. 30. & 68. 15.—^l Heb. which show wouldst do.

^a Lev. 26. 25. Jer. 24. 10.—^b Lev. 26. 16.—^c Or, drought.—^d Amos 4. 8.—^e Lev. 26. 18.—^f Ver. 7. Lev. 26. 17, 27. Ch. 28. 38. 1 Sam. 30. 17.—^g Jer. 15. 4. & 24. 8. Ruth. 3. 4.—^h Heb. for a removing.—ⁱ 1 Sam. 17. 44. 1 Sam. 30. 17. & 51. 30. & 68. 15.—^j 1 Sam. 5. 6. 1 Sam. 73. 68.

the regulators of their lives, and according to their direction, walking in his ways, under the influence and aids of his grace, then the *curses*, and not the *blessings* must be their portion. See ver. 15, &c.

Verse 12. *The Lord shall open unto thee his good treasure*] The clouds, so that a sufficiency of fructifying showers should descend at all requisite times, and the vegetative principle in the earth should unfold and exert itself, so that their crops should be abundant.

Verse 14. *Thou shalt not go aside—to the right hand, or to the left*] The way of obedience is a straight way—it goes right forward—he who declines either to right or left from this path, goes astray, and misses heaven.

Verse 20. *Cursing*] This shall be thy state. *Vexation*—grief, trouble, and anguish of heart. *Rebuke*—continual judgments, and marks of God's displeasure.

Verse 21. *The pestilence cleave unto thee*] ידבק ידבק ידבק yadabak Yehovah beca et haddaber, the Lord shall cement the pestilence, or plague, to thee—*ἀποκαταστασις* Kuriōs eis et ton thanaton, the Lord will glue (inseparably attach) the death unto thee. *Septuagint*. How dreadful a plague must it be, that ravages without intermission, any person may conceive, who has ever heard of the name.

Verse 22. *Consumption*] שחפת Shachepheth, atrophy through lack of food: from שחשachaph, to be in want. *Fever*] קדחת Kaddachath, from קדח kadach, to be kindled, burn, sparkle; a burning inflammatory fever.

Inflammation] דלקת Dallaketh, from דלק dalak, to pursue eagerly, to burn after; probably a rapidly consuming cancer.

Extreme burning] חרחרחur Charchur, burning upon burning; scald upon scald, from חרchar, to be heated, enraged, &c. This probably refers not only to excruciating inflammations on the body, but also to the irritations and agony of a mind, utterly abandoned by God, and lost to hope. What an accumulation of misery! how formidable! and especially in a land where great heat was prevalent and dreadful.

Sword] War in general, enemies without, and civil broils within. This was remarkably the case in the last siege of Jerusalem.

Blasting] שדד Shiddaphon, probably either the blighting east wind, that ruined vegetation, or those awful pestilential winds, which suffocate both man and beast wherever they come. These often prevailed in different parts of the east, and several examples have already been given. See Gen. xli. 6.

Mildew] ירקן Yerakon, an exudation of the vegetative juice from different parts of the stock, by which the maturity and perfection of the plant are utterly prevented. It comes from רק yarak, to throw out moisture.

Of these seven plagues, the five former were to fall on

their bodies, the two latter upon their substance. What a fearful thing it is to fall into the hands of the Living God!

Verse 23. *Thy heaven—shall be brass, and the earth—iron.*] The atmosphere should not be replenished with aqueous vapours, in consequence of which, they should have neither the early nor the latter rain—hence the earth, the ground, must be wholly intractable, and through its hardness incapable of cultivation. God shows them by this that he is Lord of nature; and that drought and sterility are not casualities, but proceed from the immediate appointment of the Lord.

Verse 24. *The rain of thy land powder and dust*] As their heavens, atmosphere, clouds, &c. were to be as brass, yielding no rain; so the surface of the earth must be reduced to powder; and this being frequently taken up by the strong winds, would fall down in showers instead of rain. Whole caravans have been buried under showers of sand; and Thavenot, a French traveller, who had observed these showers of dust, &c. says, "They grievously annoy all they fall on, filling their eyes, ears, nostrils, &c." Travels in the East, part I. book ii. chap. 80. The ophthalmia in Egypt appears to be chiefly owing to a very fine sand, the particles of which are like broken glass, which are carried about by the wind, and entering into the ciliary glands, produce grievous and continual inflammations.

Verse 27. *The Lord will smite thee with the botch*] שחין Shechin, a violent inflammatory swelling. In Job ii. one of the Hexapla versions render it *elephantia*, the Elephantiasis, a disease the most horrid that can possibly afflict human nature. In this disorder, the whole body is covered with a most loathsome scurf—the joints are all preternaturally enlarged, and the skin swells up, and grows into folds like that of an elephant, whence the disease has its name. The skin, through its rigidity, breaks across at all the joints, and a most abominable *toror* flows from all the chinks, &c. See an account of it in *Arcterus*, whose language is sufficient to chill the blood of a maniac, could he attend to the description, given by this great master, of this most loathsome and abominable of all the natural productions of death and sin. This was called the botch of Egypt, as being peculiar to that country, and particularly in the vicinity of the Nile. Hence those words of Lucretius,

Est Elephant morbus, qui circumflumina Nil
Nascentur, Egypto in media; nec proterea vaporem.

Embræos עפלים Epelīm, from עפל aphal, to be elevated, raised up, swellings, protuberances; probably the bleeding piles.

Scab גרב Garab, does not occur as a verb in the Hebrew Bible, but *gharb*, in Arabic, signifies a distemper in the corner of the eye, *Catel*, and may amount to the Egyptian ophthalmia, which is so epidemic and distressing in that country; some suppose the scurf to be intended.

28 The Lord shall smite thee with madness, and blindness, and astonishment of heart:

29 Thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thyne ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed always:

34 So that thou shalt be mad for the sight of thine eyes, which thou shalt see.

35 The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known: and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress them; but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

40 Thou shalt have olive-trees throughout all

thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

48 Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

1 Jer. 4. 8.—2 Job 1. 16. 1 Sam. 28. 16.—3 Job 21. 8. Jer. 12. 12. Amos 5. 11. Mic. 6. 12. Zeph. 1. 13.—4 Jer. 32. 6.—5 Heb. profane, or, we do as common men. 6 Jer. 32. 4.—7 Heb. shall not return to thee.—8 Jer. 18. 22. b Jer. 31. Lev. 26. 16. Jer. 5. 17.—9 Jer. 37. 37.—10 2 Kings 17. 4, 6 & 14. 15. 16. & 23. 7. 11. 2 Chron. 32. 11. & 34. 6. 25.—11 Jer. 32. 4. 23. & Jer. 34. Jer. 16. 12. g 1 Kings 7. 7. & Jer. 24. & 28. & Zech. 5. 12.

[Ircu] Ircu Chares, a burning itch, probably something of the erisipelatous kind, or what is commonly called St. Anthony's fire.

[Whereof thou canst not be healed.] For as they were afflicted by God's justice, they could not of course be cured by human art.

Verse 28. The Lord shall smite thee with madness] *רַעַשׁ שִׁגְיוֹן* Shiggion, distraction, so that thou shalt not know what to do.

And blindness] *רַעַשׁ יְסָרוֹן* Ivaron, blindness, both physical and mental; the *רַעַשׁ garab*, ver. 27. destroying their eyes; and the judgments of God confounding their understandings.

Astonishment] *רַעַשׁ תִּמְחוֹן* Timchon, stupidity and amazement. By the just judgments of God they were so completely confounded, as not to discern the means by which they might prevent or remove their calamities; and to adopt those which led directly to their ruin. How true is the ancient saying, *Quos Deus vult perdere, prius dementat*. "Those whom God is determined to destroy, he first infatuates." But this applies not exclusively to the poor Jews: how miserably infatuated have the powers of the continent of Europe been, in all their councils and measures, for several years past? And what is the result? They have fallen! most deplorably fallen!

Verse 29. Thou shalt be only oppressed, &c.] Perhaps no people under the sun have been more oppressed and spoiled than the rebellious Jews. Indeed this has been their portion with but little intermission for nearly 1800 years. And still they grope at noon-day, as the blind gropeth in darkness—they do not yet discover, notwithstanding the effulgence of the light by which they are encompassed, that the rejection of their own Messiah is the cause of all their calamities.

h Jer. 44. 14.—i Mic. 6. 15. Hag. 1. 6.—k Joel 1. 4.—l Heb. they shall not be thine. m Lam. 1. 5.—n Or, possess.—o Jer. 12.—p Jer. 12. Lam. 1. 5.—q Jer. 12.—r Lam. 1. 5.—s Jer. 12. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Verse 30. Thou shalt betroth a wife, &c.] Can any heart imagine any thing more grievous than the evils threatened in this and the following verses? To be on the brink of all social and domestic happiness, and then to be suddenly deprived of all, and see an enemy possess and enjoy every thing that was dear to them, must excite them to the uttermost pitch of distraction and madness. They have, it is true, grievously sinned: but, O ye Christians, have they not grievously suffered for it? Is not the stroke of God heavy enough upon them? Do not then by unkind treatment or cruel oppression, increase their miseries. They are, above all others, the men who have seen affliction by the stroke of his rod. Lam. iii. 1.

Verse 32. Thy sons and thy daughters shall be given unto another people.] In several countries, particularly in Spain and Portugal, the children of the Jews have been taken from them by order of government, and educated in the Popish faith. There have been some instances of Jewish children being taken from their parents, even in Protestant countries.

Verse 35. With a sore botch] *רַעַשׁ שִׁעְחִין* Shechin, an inflammatory swelling, a burning boil.—See ver. 27.

Verse 36—45. Can any thing be conceived more dreadful than the calamities threatened in these verses!

Verse 48. Therefore shalt thou serve thine enemies] Because they would not serve God, therefore they became slaves to men.

Verse 49. A nation—from far] Probably the Romans. As the eagle flieth] The very animal on all the Roman standards.—The Roman eagle is proverbial.

Whose tongue thou shalt not understand] The Latin language, than which none was more foreign to the structure and idiom of the Hebrew.

Verse 52. He—Nebuchadnezzar first, 2 Kings xviii. 9, 495

53 And ² thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, ¹ his eye shall be evil toward his brother, and toward ² the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, ¹ her eyes shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out ¹ from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear ¹ this glorious and fearful name, THE LORD THY GOD:

59 Then the LORD will make thy plagues ¹ wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all ¹ the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD ¹ bring upon thee, until thou be destroyed.

62 And ye ¹ shall be left few in number, whereas ye were ² as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, that as the LORD ¹ rejoiced over you to do you good, and to multiply you; so the LORD ² will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD ¹ shall scatter thee among all people, from the one end of the earth even unto the other: and ² there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65 And ¹ among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: ² but the LORD shall give thee there a trembling heart, and failing of eyes, and ³ sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 ¹ In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and ² for the sight of thine eyes which thou shalt see.

68 And the LORD ¹ shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, ² Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

CHAPTER XXIX.

A recapitulation of God's gracious dealings with Israel, 1-8. An exhortation to obedience, and to enter into covenant with their God, that they and their posterity may be established in the good land, 9-15. They are to remember the abominations of Egypt, and to avoid them, 16, 17. He who hearkens his heart, when he hears these words, shall be utterly consumed, 18-21. Their posterity shall be increased in the desolations that shall fall upon them, 22, 23. Shall imagine the reason, and shall be informed that the Lord has done thus to them, because of their disobedience and iniquity, 24-28. A caution against prying too curiously into the secrets of the Divine Providence, and to be contented with what God has revealed, 29.

THESE are the words of the covenant, which the LORD commanded.

4 Lev. 26. 25. 2 Kings 6. 25. Jer. 39. 4. Lam. 2. 20. 4. 10. Bar. 2. 3. 4. Heb. 10. 31. Ch. 13. 9. Ch. 13. 6. Ver. 54. Heb. after-birth. 2 Gen. 30. 16. 1 Exod. 6. 2. Dan. 12. 12. Ch. 7. 15. Heb. cause to ascend. Ch. 4. 27.

&c. and Titus next—shall besiege thee in all thy gates] Beset thee round on every side, and cast a trench around thee, viz. lines of circumvallation; as our Lord predicted, see Matt. xxiv. 1, &c. and Luke xxi. 5, &c.—all thy gates throughout all thy land; that is, all thy fenced cities, which points out that their subjugation should be complete, as both Jerusalem, and all their fortified places, should be taken. This was done literally by Nebuchadnezzar and the Romans.

Verse 56. *The tender and delicate woman*] This was literally fulfilled when Jerusalem was besieged by the Romans; a woman named Mary, of a noble family, driven to distraction by famine, boiled and ate her own child!—See on Lev. xxvi. 29. See a similar case 2 Kings vi. 29.

Verse 57. *Toward her young one—and toward her children which she shall bear*] There seems to be a species of tautology in the two clauses of this verse, which may be prevented by translating the last word, שיליתא shileiyatha, literally her secondines, which is the meaning of the Arabic *Ulu sala*, not badly understood by the Septuagint, *χοριον* *chorion*, the chorion, or exterior membrane, which invests the fetus in the womb; and still better translated by *Luther*, *life after birth*, the after-birth—which saying of Moses strongly marks the deepest distress, where the mother is represented as feeling the most poignant regret, that her child was brought forth into such a state of suffering and death: and 2dly, that it was likely from the favourable circumstances after the birth, that she herself should survive her *inlying*. No words can more forcibly depict the miseries of those dreadful times. On this ground I see no absolute need for Kennicott's criticism, who, instead of *ubeshleyalah*, against her secondines, reads *ubeshelah*, and she shall boil, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. 57. And she shall boil that which cometh out from between her feet, even her children, which she shall bear, for she shall eat them, for want of all things, secretly." These

words, says he, being prophetic, are fulfilled in 2 Kings vi. 29. for we read there, that two women of Samaria having agreed to eat their own children, one was actually boiled, while the very same word *boil bashal*, is used.—See Kennicott's Dissertations on 1 Chron. xi. &c. p. 421.

Verse 64. *The Lord shall scatter thee among all people*] How literally has this been fulfilled! the people of the Jews are scattered over every nation under heaven.

Verse 65. *No ease—a trembling heart, and failing of eyes*] The trembling of heart may refer to their state of continual insecurity, being under every kind of government, proscribed, and under the most mild, even uncertain of toleration and protection: and the failing of eyes, to their vain and ever-disappointed expectation of the Messiah.

Verse 68. *And the Lord shall bring thee into Egypt again*] That is, into another state of slavery and bondage, similar to that of Egypt, out of which they had been lately brought. And there ye shall be sold, that is, be exposed to sale, or expose yourselves to sale, as the word *hithmacarlem*, may be rendered—they were vagrants, and wished to become slaves that they might be provided with the necessities of life: and no man shall buy you: even the Romans thought it a reproach to have a Jew for a slave, they had become so despicable to all mankind. When Jerusalem was taken by Titus, many of the captives which were above seventeen years of age, were sent into the works in Egypt.—See Josephus, Antiq. b. xii. c. 1. 2. War. b. vi. c. 9. s. 2; and above all, see Bishop Newton's Dissertations on the Prophecies.

The first verse of the next chapter, in some of the most correct Hebrew Bibles, makes the 69th of this, and very properly, as the second verse of the following chapter begins a new subject.

This is an astonishing chapter: in it, are prophecies delivered more than 3,000 years ago, and now fulfilling!

O God! how immense is this wisdom! and how profound thy counsels! To thee alone are known all thy works from the beginning to the end. What an irrefragable proof does this chapter, compared with the past and present state of the Jewish people, afford, of the truth and Divine origin of the Pentateuch!

Moses to make with the children of Israel, in the land of Moab, besides ^a the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, ^a Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

3 ^b The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet ^c the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.

5 ^d And I have led you forty years in the wilderness: ^e your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 ^f Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God.

7 And when ye came unto this place, ^g Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and ^h gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 ⁱ Keep therefore the words of this covenant, and do them, that ye may ^j prosper in all that ye do.

10 ¶ Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, ^k with all the men of Israel,

11 Your little ones, your wives, and thy stranger that is in thy camp, from ^l the hewer of thy wood, unto the drawer of thy water:

12 That thou shouldest ^m enter into covenant with the Lord thy God, and ⁿ into his oath, which the Lord thy God maketh with thee this day:

^a Ch. 2. 2-3. Exod. 12. 4-17. Ch. 4. 24. A. 7. 19. 1 Pet. 1. 6. 2 Pet. 2. 8-9. See Jer. 1. 10. & 32. 17. John 8. 43. Acts 13. 26. 27. Ephes. 4. 18. 2 Thim. 2. 11. 12. Ch. 1. 4. & 2. 2-4. Ch. 3. 4-5. See Exod. 16. 15. Ch. 3. 5. Ps. 78. 24. 35. 1 Numb. 21. 22. 24. 25. Ch. 2. 32. & 3. 1-10. Numb. 32. 33. Ch. 3. 15. 12. Ch. 4. 6. Josh. 1. 7. 1 Kings 2. 3-5. Josh. 1. 7-9. See Josh. 2. 21. 22. 27. Heb. pass. Neh. 10. 28.

NOTES ON CHAPTER XXIX.

Verse 1. *These are the words of the covenant*] This verse seems properly to belong to the preceding chapter, as a widely different subject is taken up at verse 2 of this; and it is distinguished as the 69th verse in some of the most correct copies of the Hebrew Bible.

Commanded Moses to make] לִיצֵר *licaroth*, to cut, alluding to the covenant sacrifice which was offered on the occasion, and divided, as is explained Gen. xv. 18.

Besides the covenant which he made—in Horeb] What is mentioned here is an additional institution to the ten words, given on Horeb; and the curses denounced here, are different from those denounced against the transgressors of the decalogue.

Verse 4. *The Lord hath not given you a heart, &c.*] Some critics read this verse interrogatively.—And hath not God given you a heart, &c.? Because they suppose that God could not reprehend them for the non-performance of a duty, of which he neither gave them a mind to conceive the obligation, nor strength to fulfill it, had the obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that *they had not such a heart, &c.* not because God had not given them all the means of knowledge, and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise, loving, and obedient heart, which they otherwise might have had. If they had had such a heart, it would have been God's gift, for he is the author of all good: and that they had not such a heart was a proof that they had grieved his Spirit, and abused the grace which he had offered them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved, because they were unchanged and disobedient: O that there were such a heart in them, that they would fear me and keep all my commandments always, that it might be well with them and with their children for ever!—See chap. v. 29. and the note there.

Ver. 5. *Your clothes are not waxen old*] See on chap. viii. 4.

Ver. 6. *Ye have not eaten bread, &c.*] That is, ye have not been supported in an ordinary providential way; I have been continually working miracles for you—that ye

13 That he may ^a establish thee to-day for a people unto himself, and *that* he may be unto thee a God, ^b as he hath said unto thee, and ^c as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only ^d do I make this covenant and this oath:

15 But with *him* that standeth here with us this day before the Lord our God, ^e and also with *him* that is not here with us this day:

16 (For ye know how ye have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their ^f idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, ^g whose heart turneth away this day from the Lord our God, to go ^h and serve the gods of these nations; ⁱ lest there should be among you a root that beareth ^j gall ^k and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk ^l in the ^m imagination of mine heart, ⁿ to add ^o drunkenness to thirst:

20 ^p The Lord will not spare him, but then ^q the anger of the Lord and ^r his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord ^s shall blot out his name from under heaven.

21 And the Lord ^t shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that ^u are written in this book of the law.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall

^a Ch. 28. 9-11. Exod. 6. 7-9. Gen. 17. 1-9. Jer. 31. 31-33. Heb. 8. 7. 8-9. See Acts 2. 39. 1 Cor. 7. 14-15. Heb. dunty gods.—(Th. 11. 16.—Acts 8. 32. Heb. 12. 15.—a Or, a poisonous herb.—b Heb. rash.—c Numb. 15. 28. Eccles. 11. 8.—d Or, shall prosper.—Jer. 3. 17. & 7. 24.—e Numb. 30. 1.—f Heb. the drunken to the thirsty.—g Exod. 14. 7. 8.—h Ps. 74. 1-4. 1 Pet. 78. & Exod. 32. 35.—i Ch. 3. 14.—j Matt. 23. 31.—m Heb. is written.

might know that I am the Lord.—Thus we find, that God had furnished them with all the means of this knowledge; and that the means were ineffectual, not because they were not properly calculated to answer God's gracious purpose, but because the people were not workers with God: consequently they received the grace of God in vain.—See 2 Cor. vi. 1.

Verse 10. *Ye stand—all of you before the Lord*] They were about to enter into a covenant with God; and as a covenant implies *two parties contracting*, God is represented as being present; and they and all their families, old and young, come before him.

Verse 12. *That thou shouldest enter*] לָבֹר *lebor*, to pass through, that is, between the separated parts of the covenant sacrifice.—See Gen. xv. 18.

And into his oath] Thus we find, that in a covenant were these seven particulars. 1. The parties about to contract, were considered as being *hitherto separated*. 2. They now agree to enter into a state of *close and permanent amity*. 3. They *meet together* in a solemn manner for this purpose. 4. A *sacrifice* is offered to God on the occasion, for the whole is a religious act. 5. The victim is separated exactly into *two equal parts*, the separation being in the direction of the *spine*, and these parts are laid opposite to each other, sufficient room being allowed for the contracting parties to pass between them. 6. The contracting parties *meet in the victim*, and the conditions of the covenant by which they are to be mutually bound, are recited. 7. An *oath* is taken by these parties, that they shall punctually and faithfully perform their respective conditions, and thus the covenant is made and ratified.—See Jer. xxxiv. 18, 19. and see the notes on Gen. vi. 18. xv. 19. Exod. xxix. 45. Lev. xxvi.

Verse 15. *Him that standeth here*] The present generation. *Him that is not here*, all future generations of this people.

Verse 18. *A root that beareth gall and wormwood*] That is, as the apostle expresses it, Heb. iii. 12. *An evil heart of unbelief, departing from the living God*; for to this place he evidently refers. It may also signify *false doctrines*, or *idolatrous persons* among themselves.

Verse 19. *To add drunkenness to thirst*] A proverbial

say, when they see the plagues of that land, and the sicknesses *which the Lord hath laid upon it; 23 *And that the whole land thereof is brimstone * and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, * like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath:*

24 *Even all nations shall say, * Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?*

25 *Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt:*

26 *For they went and served other gods, and worshipped them, gods whom they knew not, and * whom he had not * given unto them:*

27 *And the anger of the Lord was kindled against this land, * to bring upon it all the curses that are written in this book:*

28 *And the Lord * rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.*

29 *The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.*

CHAPTER XXX.

Gracious promises are given to the penitent, 1-4. The Lord will circumcise their heart, and put all these curses on their enemies if they hearken to his voice, and keep his testimonies, 7-10. The word is near to them, and easy to be understood, 11-14. Life and death, a blessing and a curse, are set before them, and they are exhorted to love the Lord, obey his voice and cleave unto him, that they may inherit the land promised to Abraham, 15-20.

An. Exod. lxx.

40.—Sebat.

AND *it shall come to pass, when *all these things are come upon thee, the blessing and the curse, which I have set before thee, and *thou shalt call them to mind, among all the nations, whither the Lord thy God hath driven thee,

a Heb. wherewith the LORD hath made it sick.—o Ps. 107. 34. Jer. 17. 6. Zeph. 2. 9.—Gen. 18. 24. 25. Jer. 50. 16.—1 Kings 9. 8, 9. Jer. 22. 8. 9.—Or, who had not given to them any portion.—Heb. divided.—d Dan. 9. 11, 13, 14.—e 1 Kings 14. 15. 2 Chron. 7. 20. Ps. 52. 5. Prov. 2. 22.—v Lev. 26. 40.—w Ch. 28.

expression, denoting the utmost indulgence in all sensual gratifications.

Verse 26. *Gods—whom he had not given unto them]* This is an unhappy translation. *Houbigant* renders the original words *לֹא יָרַד לָהֶם בֶּלֶל* *chalek lehem, et quibuscum nulla eis societas:* "And with whom they had no society," and falls unmercifully on *Le Clerc*, because he had translated it, *from whom they had received no benefits.* I must differ from both these great men, because I think they differ from the text, *כֶּלֶק* *chalek*, signifies a portion, lot, inheritance, and God is frequently represented in Scripture as the portion or inheritance of his people. Here, therefore, I think the original should be rendered, *And there was no portion to them;* that is, the gods they served could neither supply their wants nor save their souls; they were no portion.

Verse 29. *The secret things belong unto the Lord, &c.]* This verse has been variously translated. *Houbigant* renders it thus: *Quæ apud Dominum nostrum abscondita sunt, nobis ea fliisq; nostris palam facta sunt ad multas etates.*—"The things which were hidden with the Lord our God, are made manifest to us and our children for many generations." I am not satisfied with this interpretation; and find that the passage was not so understood by any of the ancient versions. The simple general meaning seems to be this—"What God has thought proper to reveal, he has revealed: what he has revealed is essential to the well-being of man; and this revelation is intended not for the present time merely, nor for one people, but for all succeeding generations. The things which he has not revealed, concern not man, but God alone; and are therefore not to be inquired after." Thus, then, the things that are hidden, belong unto the Lord; those that are revealed, belong unto us and our children. But possibly the words here refer to the subjects of these chapters, as if he had said, "Apostasy from God and his truth is possible. When a national apostasy among us may take place, is known only to God: but he has revealed himself to us and our children, that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient." The Jews have always considered these verses as containing subjects of the highest

2 *And shalt *return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;*

3 ** That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and *gather thee from all the nations, whither the Lord thy God hath scattered thee.*

4 ** If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:*

5 *And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.*

6 ** And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.*

7 *And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.*

8 *And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.*

9 ** And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again *rejoice over thee for good, as he rejoiced over thy fathers:*

10 *If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.*

11 *¶ For this commandment which I command thee this day, *it is not hidden from thee, neither is it far off.*

x Ch. 4. 29. 30. 1 Kings 8. 47, 48.—y Neh. 1. 9. Isai. 55. 7. Lam. 3. 48. Joel 2. 12, 13.—z Ps. 105. 45. & 135. 1. 1. Jer. 31. 14. Lam. 3. 52. 53. Ps. 107. 1. Jer. 31. 37. Ezek. 34. 13. & 36. 24. 1. Ch. 28. 64. Neh. 1. 9.—a Ch. 10. 15. Jer. 32. 38. Ezek. 11. 10. & 36. 25.—d Ch. 28. 11.—e Ch. 28. 6. Jer. 32. 41.—f Isai. 45. 12.

importance to them, and have affixed marks to the original,

לָנוּ וּלְבָנֵינוּ *lanu ulebanynu*, "to us and to our children," in order to fix the attention of the Reader on truths which affect them individually, and not them only, but the whole of their posterity.

NOTES ON CHAPTER XXX.

Verse 1. *When all these things are come upon thee, the blessing and the curse]* So fully did God foresee the bad use these people would make of their free-agency, in resisting the Holy Ghost, that he speaks of their sin and punishment as certain; yet, at the same time, shows how they might turn to himself and live, even while he was pouring out his indignation upon them because of their transgressions.

Verse 3. *Gather thee from all the nations]* This must refer to a more extensive captivity than that which they suffered in Babylon.

Verse 5. *Will bring thee into the land]* As this promise refers to a return from a captivity in which they had been scattered among all nations, consequently it is not the Babylonian captivity which is intended; and the re-possession of their land must be different from that which was consequent on their return from Chaldeas.

Verse 6. *God will circumcise thine heart]* This promise remains yet to be fulfilled. Their heart, as a people, has never yet been circumcised; nor have the various promises in this chapter been ever yet fulfilled. There remaineth, therefore, a rest for this people of God. Now, as the Law, properly speaking, made no provision for the circumcision of the heart, which implies the remission of sins, and purification of the soul from all unrighteousness; and as circumcision itself was only a sign of spiritual good, consequently the promise here refers to the days of the Messiah; and to this all the prophets and all the apostles give witness; for circumcision is that of the heart, by the Spirit, and not in the letter, Rom. ii. 29, and the genuine followers of God are circumcised with the circumcision made without hands—by the circumcision of Christ, Coloss. ii. 11, 12. Hence we see, these promises cannot be fulfilled to the Jews, but in their embracing the Gospel of Christ. To

CHAPTER XXXI.

12 *It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?*

13 *Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?*

14 *But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

15 ¶ *See, I have set before thee this day life and good, and death and evil:*

16 *In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.*

17 *But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them:*

18 *I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.*

19 ¶ *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

20 *That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

Moses being one hundred and twenty years old and about to die, calls the people together and exhorts them to courage and obedience, 1-6. Delivers a charge to Joshua, 7, 8. Delivers the law which he had written to the priests with a solemn charge that they should read it every seventh year, publicly to all the people, 9-13. The Lord calls Moses and Joshua to the tent, 14. He appears to them, informs Moses of his approaching death, and delivers to him a prophetic and historical song or poem which he is to leave with Israel, for their instruction and record, 15-21. Moses writes the song the same day, and teaches it to the Israelites, 22. Gives Joshua a charge, 23. finalizes with the Levites to lay it up in the side of the ark, 24, 25. Predicts their rebellions, 27. Orders the elders to be gathered together, and shows them what evil would befall the people in the latter days, 28, 29, and repeats the song to them, 30.

AND Moses went and spake these words unto all Israel. As. Exod. ix. 48. Subst.

2 And he said unto them, *I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.*

3 The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

4 And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites; and unto the land of them, whom he destroyed.

5 And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he is that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath

in Rom. 10, 6, &c.—a Ver. 1, 19. Ch. 11. 21.—o Ch. 4. 25. & 2. 19.—p Ch. 4. 25. & 31. 23.—q Ver. 15.—r Ps. 27. 1. & 68. 9. John 11. 25.—t Ch. 4. 40. & 11. 9. & 12. 16.—u Exod. 7. Ch. 24. 7.—v Numb. 27. 17. & Kings 2. 7.—w Numb. 23. 12. & 27. 13.

look, therefore, for their restoration, is idle and nugatory, while their obstinacy and unbelief remain.

Verse 11. *This commandment is not hidden*] Not too wonderful or difficult for thee to comprehend or perform, as the word נִסְתָּר *nipheth*, implies,—*neither is it far off; the word or doctrine of salvation shall be proclaimed in your own land; for he is to be born in Bethlehem of Judah, who is to feed and save Israel*—and the PROPHET who is to teach them, is to be raised up from among their brethren.

Verse 12. *It is not in heaven*] Shall not be communicated in that way in which the prophets received the living oracles, but the word shall be made flesh, and dwell among you.

Verse 13. *Neither is it beyond the sea*] Ye shall not be obliged to travel for it to distant nations, because salvation is of the Jews.

Verse 14. *But the word is very nigh unto thee*] The doctrine of salvation preached by the apostles—in *thy mouth*—the promises of redemption made by the prophets, forming a part of every Jew's creed,—in *thy heart*—the power to believe with the heart unto righteousness, that the tongue may make confession unto salvation. In this way it is evident St. Paul understood these passages. See Rom. x. 6, &c.

Verse 15. *Life and good*] Present and future blessings. *Death and evil*] Present and future miseries, termed, ver. 19. *Life and death, blessing and cursing*. And why were these set before them? 1. That they might comprehend their import. 2. That they might feel their importance. 3. That they might choose life, and the path of believing, loving obedience that led to it. 4. That they and their posterity, thus choosing life, and refusing evil, might be the favourites of God in time and eternity.

Were there no such thing as free will in man, who could reconcile these sayings either with sincerity or common sense! God has made the human will free, and there is no power or influence, either in heaven, earth, or hell, on this side the power of God, that can deprive it of its free volitions; of its power to will and nill, to choose and refuse, to act or not act—or force it to sin against God. Hence man is accountable for his actions, because they are his—were he necessitated by fate, or sovereign constraint, they could not be his. Hence he is rewardable—hence he is punishable. God, in his creation, willed that the human creature should be free, and he formed his soul accordingly; and the Law and Gospel, the promise and precept, the denunciation of woe, and the doctrine of eternal life, are all

constructed on this ground: that is, they all necessarily suppose the freedom of the human will: nor could it be will if it were not free; because the principle of freedom or liberty is necessarily implied in the idea of volition.—See on chap. v. 29.

Verse 19. See the note on the preceding verse.

Verse 20. *That thou mayest love the Lord*] Without love there can be no obedience.

Obey his voice] Without obedience, love is fruitless and dead.

And—cleave unto him] Without close attachment and perseverance, temporary love, however sincere and fervent, temporary obedience, however disinterested, energetic, and pure, while it lasts, will be ultimately ineffectual.—He alone, who endures to the end, shall be saved. Reader, how do matters stand between God and thy soul? He cannot persevere in the grace of God, whose soul is not yet made a partaker of that grace. Many talk strenuously on the impossibility of falling from grace, who have not yet tasted that the Lord is gracious. How absurd to talk and dispute about the infallibility of arriving safely at the end of a way, in which a man has never yet taken one hearty step! It is never among those that have the grace of God, but among those that have it not, that we find an overweening confidence.

NOTES ON CHAPTER XXXI.

Verse 2. *I am an hundred and twenty years old*] The life of Moses, the great prophet of God, and lawgiver of the Jews, was exactly the same in length, as the time Noah employed in preaching righteousness to the antediluvian world. These one hundred and twenty years were divided into three remarkable periods. Forty years he lived in Egypt, in Pharaoh's court, acquiring all the learning and wisdom of the Egyptians, see Acts vii. 20. 23. Forty years he sojourned in the land of Midian in a state of preparation for his great and important mission, Acts vii. 29, 30. and forty years he guided, led, and governed the Israelites under the express direction and authority of God. In all, one hundred and twenty years.

Verse 3. *Joshua he shall go over before thee*] See on Numb. xxvii. 17, &c.

Verse 6. *Be strong*] *יִצְחָק חִזְקָה*, the same word that is used Exod. iv. 21. ix. 15. for hardening Pharaoh's heart. See the notes there. The Septuagint, in this and the following verse, have *ἐνδύναμις καὶ τόλμα*, play the man, and be strong: and from this St. Paul seems to have borrowed his ideas, 1 Cor. xiv. 13. *ἐνδύναμις καὶ τόλμα* 499

sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the Lord, ^a he it is that doth go before thee: ^b he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, ^c and delivered it unto the priests, the sons of Levi, ^d which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the ^e year of release, ^f in the feast of tabernacles,

11 When all Israel is come to ^g appear before the Lord thy God in the place which he shall choose, ^h thou shalt read this law before all Israel in their hearing.

12 ⁱ Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

13 And that their children, ^j which have not known *any thing*, ^k may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the Lord said unto Moses, ^l Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^m I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And ⁿ the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the Lord said unto Moses, Behold, thou shalt ^o sleep with thy fathers; and this people will ^p rise up, and ^q go a whoring after the gods of the strangers of the land, whither they go to be among them; and will ^r forsake me, and ^s break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and ^t I will forsake them, and ^u I will ^v hide my face from them, and they shall be devoured, and many evils and troubles shall ^w befall them; so that they will say in that day, ^x Are not these evils come upon us, because our God is ^y not among us?

18 And ^z I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be ^a a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, ^b and waxen fat; ^c then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass ^d when many evils and troubles are befallen them, that this song shall testify ^e against them as a witness; for it shall not be forgotten out of the mouths of their seed: for ^f I know their imagination ^g which ^h they go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

^a Exod. 13. 21. 22. & 23. 14. Ch. 9. 3. — ^b Josh. 1. 5. 9. 1 Chron. 22. 20. — ^c Ver. 25. Ch. 17. 18. — ^d Numb. 4. 15. Josh. 2. 2. 1 Chron. 16. 15. 18. — ^e Ch. 15. 1. — ^f Lev. 23. 34. — ^g Ch. 16. 16. — ^h Josh. 2. 24. 25. 2 Kings 22. 2. Neh. 8. 1. 2. 3. 4. — ⁱ Ch. 4. 10. y Ch. 11. 2. — ^j Ps. 78. 6. 7. — ^k Numb. 37. 13. Ch. 24. 5. — ^l Ver. 23. Numb. 27. 12. & Exod. 28. 3. — ^m Heb. He down. 2 Sam. 7. 12.

^a Exod. 32. 6. — ^b Exod. 34. 15. Judg. 2. 17. — ^c Ch. 32. 15. Judg. 2. 12. & 10. 6. 12. h Judg. 2. 28. — ^d 2 Chron. 15. 2. — ^e Ch. 28. 28. Ps. 104. 28. Lam. 4. 17. & 5. 7. Esth. 8. 23. — ^f Heb. find them. Neh. 9. 32. — ^g Judg. 5. 13. — ^h Numb. 14. 43. — ⁱ Ver. 17. p Ver. 28. 7. Ch. 15. 2. Neh. 9. 28. 38. Hos. 13. 6. — ^j Ver. 16. — ^k Ver. 17. — ^l Heb. before. — ^m Hos. 5. 3. & 13. 5. — ⁿ Amos 8. 25. 26. — ^o Hab. 2. 4.

ἀνδραγαθία, ἀνδραγαθία. Stand firm in the faith; play the man, act like heroes; be vigorous.

Verse 8. *The Lord—doth go before thee*] To prepare thy way, and to direct thee.

He will be with thee] Accompany thee in thy journeys; and assist thee in all thy enterprises.

He will not fail thee] Thy expectation, however strong and extensive, shall never be disappointed—thou canst not expect too much from him.

Neither forsake thee] He knows that without him thou canst do nothing, and therefore he will continue with thee, and in such a manner too, that the excellence of the power shall appear to be of him, and not of man.

Verse 9. *Moses wrote this law*] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters; or the book of *Deuteronomy*, which is most likely.

Some of the rabbins have pretended that Moses wrote thirteen copies of the whole Pentateuch; that he gave one to each of the twelve tribes, and the thirteenth was laid up by the ark. This opinion deserves little credit. Some think that he wrote two copies; one of which he gave to the priests and Levites, for general use, according to what is said in this verse; the other to be laid up beside the ark, as a standard copy for reference; and to be a witness against the people, should they break it, or become idolatrous. This second copy is supposed to be intended, ver. 26. As the law was properly a covenant or contract between God and the people, it is natural to suppose that there were two copies of it, that each of the contracting parties might have one; therefore one was laid up beside the ark; this was the Lord's copy: another was given to the priests and Levites; this was the people's copy.

Verse 10 and 11. *At the end of every seven years—thou shalt read this law*] Every seventh year was a year of release, Deut. xv. 1. at which time the people's minds being under a peculiar degree of solemnity, were better disposed to hear and profit by the words of God. I suppose on this ground also, that the whole book of *Deuteronomy* is meant, as it alone contains an epitome of the whole Pentateuch. And in this way some of the chief Jewish rabbins understand this place.

It is strange that this commandment, relative to a public reading of the law every seven years, should have been rarely attended to. It does not appear that from the time,

mentioned Joshua viii. 30. at which time this public reading first took place, till the reign of *Jehoshaphat*, 2 Chron. xvii. 7. there was any public seventh year reading; a period of 530 years. The next seventh year reading was not till the eighteenth year of the reign of *Josiah*, 2 Chron. xxiv. 30. a space of two hundred and eighty-two years. Nor do we find any other publicly mentioned from this time, till the return from the Babylonish captivity, Neh. viii. 2. Nor is there any other on record from that time to the destruction of Jerusalem.—See *Dodd*.

Verse 16. *Behold thou shalt sleep with thy fathers*] *שָׁנָה שְׁכָבָה*, thou shalt lie down, it signifies to rest, take rest in sleep, and metaphorically to die. Much stress cannot be safely laid on this expression, to prove the immortality of the soul, or that the people, in the time of Moses had a distinct notion of its separate existence. It was, however, understood in this sense by Jonathan ben Uzziel, who in his Targum, paraphrases the word thus: "Thou shalt lie down in the dust with thy fathers; and thy soul (*נְשָׁמָה*) shall be laid up in the treasury of the life to come, with thy fathers."

Verse 18. *I will surely hide my face*] Withdraw my approbation and my protection. This is a general meaning of the word in Scripture.

Verse 19. *Write ye this song*] The song which follows in the next chapter. Things which were of great importance and of common concern were, among the ancients, put into verse, as this was found the best method of keeping them in remembrance; especially in those times, when writing was little practised. Even prose was sometimes sung. The history of Herodotus was divided into *rara books*, and each inscribed with the name of one of the *rara Muses*, because these books were anciently sung. Homer is reported to have sung his poems through different Greek cities. Aristotle observes, that anciently, the people sang their laws. And Cicero observes, that it was a custom among the ancient Romans to sing the praises of their heroes at the public festivals. This was the case among the northern inhabitants of Europe, particularly in Ireland and Scotland; hence the Gaelic poetry of Ossian and others.—See *Dodd*; and see the note on Exod. xv. 1. where the subject is largely treated.

Verse 21. *This song shall testify against them*] Because in it, their general defection is predicted, but in such a way as to show them how to avoid the evil—and if they did not

23 ¶ And he gave Joshua, the son of Nun, a charge, and said, 'Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, ^b and put it in the side of the ark of the covenant of the LORD your God, that it may be there ^c for a witness against thee.

27 ⁴For I know thy rebellion, and thy *stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, ^f and call heaven and earth to record against them.

29 For I know that after my death ye will utterly ⁵ corrupt *yourselves*, and turn aside from

y Verse 14.—z Verse 7. Josh. 1. 6.—a Ver. 9.—b See 2 Kings 22. 8.—c Ver. 19.
d Ch. 2. 24. & 32. 22.—e Exod. 22. 2. Ch. 2. 6.—f Ch. 30. 19. & 32. 1.—g Ch. 22. 5.
Judg. 2. 19. Hos. 2. 2.

avoid the evil, and the threatened punishment should come upon them, then the song should testify against them, by showing that they had been sufficiently warned, and might have lived to God, and so escaped those disasters.

Verse 26. *Take this book of the law*] The standard copy to which all transcripts must ultimately refer: another copy was put into the hands of the priests.—See the note on ver. 9.

Verse 27. *While I am yet alive—ye have been rebellious*] Such was the disposition of this people to act contrary to moral goodness, that Moses felt himself justified in inferring what would take place from what had already happened.

1. NEVER were a people more fully and faithfully warned ; and from this very circumstance we may see, that they were under no *fatal* constraining necessity to commit sin against God—they *might* have avoided it, but they *would* not. God was present to help them, till, by their repeated provocations they forced him to depart: wrath therefore came upon them to the uttermost, because they sinned, when they might have lived to the glory of God. Those who abuse God's grace, shall not only have that grace taken away from them, but shall be punished for the *abuse* of it, as well as for the *transgression*. Every sin is *doubtful*, and must have a *twofold* punishment:—1. Grace is resisted; and 2. transgression committed: and God will visit for both.

2. How astonishing it is, that with such examples of God's justice before their eyes, the *Jews* should be so little affected; and that the *Gentiles* , who have received the Gospel of God, should act as if God would no more punish transgression; or that he must be so partial to *them* , as to pass by iniquities, for which the hand of his justice still continues heavy upon the descendants of Jacob! Let them take heed, for if God spared not the natural branches, he will not spare them. If they sin after the manner of the *Jews* , they may expect to be partakers with them in their punishments. What God does to *nations* , he will do to individuals, who reject his mercy, or trample under foot his grace; *the soul that sinneth, and returns not to God by repentance and faith, shall die* . This is a decree of God that shall never be reversed; and every day bears witness how strictly he keeps it in view.

3. The ode composed by Moses for this occasion, was, probably, set to some lively and affecting air, and sung by the people. It would be much easier to keep such a *song* in remembrance, than an equal quantity of *prose*. The whole would have the additional circumstances of *cadence* and *tune* to cause it to be often repeated; and thus ensure its being kept in memory. *Poetry*, though often, nay generally abused, is, nevertheless, a *gift from God*, and may be employed with the best effect in his service. A very considerable part of the Old Testament is written in *poetry*; particularly the whole book of *Psalms*, great part of the prophet *Isaiah*, the *Lamentations*, and much of the *minor prophets*. Those who speak against poetic compositions in the service of God, speak against what they do not understand. All that a man hath should be consecrated to his *Maker*, and employed in his service: not only the energy of his *heart* and *mind*, the physical

the way which I have commanded you; and evil will befall you¹ in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXVII.

The prophetic and historical song of Moses, showing first the nature of God's deliverance, 1-3. The character of God, 4. The corruption of the people, 5, 6. They are called to remember God's kindness, 7, and his dealings with them during their wanderings, 8. He calls them to remember his goodness to them, 9. They are threatened with his judgments, 10-25. A pathetic lamentation over the sins of their sin, 26-33. Gracious purposes to their behalf issued with reproaches for their manifold iniquities, and threats against the enemies, 34-42. A promise of God's love to his people, 43-48. A description of the land, 49, warmly exhorting the people to obey, 43-47. God calls him up to the mount, that he may see the good land and then die, 48-52.

GIVE ^a ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2^b My doctrines shall drop as the rain, my speech shall distil as the dew, ^c as the small rain upon the tender herb, and as the showers upon the grass.

3 Because I will publish the name of the LORD : ^d ascribe ye greatness unto our God.

^b Ch. 23. 15.—^c Gen. 49. 1. Ch. 4. 30.—^d Ch. 4. 28. & 30. 19. & 31. 28. Psa. 50. 4. Isai. 1. 2. Jer. 2. 12. & 6. 19.—^e Isai. 55. 10, 11. 1 Cor. 3. 6, 7, 8.—^f Psa. 72. 6. Mic. 5. 7.—^g 1 Chron. 29. 11.

force of his body, but also the musical tones and modulations of his voice.

NOTES ON CHAPTER XXXII.

Verse 1. On the inimitable excellence of this ode, much has been written by commentators, critics, and poets: and it is allowed by the best judges to contain a specimen of almost every species of excellence in composition. It is so thoroughly poetic, that even the dull Jews themselves found they could not write it in the prose form; and hence it is distinguished as poetry in every Hebrew Bible, by being written in its own hemistichs or short half lines, which is the general form of the Hebrew poetry; and were it translated in the same way, it would be more easily understood. The song itself has suffered both by transcribers and translators—the former having mistaken some letters in different places, and made wrong combinations of them in others. As to the translators, most of them have followed their own fancy from good Mr. Ainsworth, who ruined it by the most inanimate rhyming version, to certain later poets, who have cast it unhalloedly into an European mould. See the observations at the end of the chapter.

Give ear, O ye heavens] Let angels and men hear; and let this testimony of God be registered both in heaven and earth. Heaven and earth are appealed to as permanent witnesses.

Verse 2. My doctrine] *nph* Likechi, from *nph* lakach, to take, carry away—to attract, or gain over the heart by eloquence or persuasive speech. Hence the Septuagint translate the word *αποφθεγμῶν*, an apophthegm, a sententious and weighty saying, for the regulation of the moral conduct. Such, properly, are the sayings in this inimitable ode.

Shall drop as the rain] It shall come drop by drop as the shower, beginning slowly and distinctly, but increasing more and more, till the plenitude of righteousness is poured down, and the whole canon of Divine Revelation completed.

My speech shall distil as the dew] אמרתי *Imrati*, my familiar, friendly, and affectionate speeches, shall descend gently and softly on the ear and the heart, as the dew, moistening and refreshing all around. In hot regions, *dew* is often a substitute for rain—without it, there could be no fertility in those places, especially where rain seldom falls. And in such places only, can the metaphor here used, be felt in its perfection. Homer uses a similar figure; when speaking of the eloquence of Ulysses, he says, II. Γ. ver. 221.

Αλλ' ὅτε δὴ ῥ' ἔπαυε μεγάλην ἐκ σπῆκος ἱεῖ,
Καὶ ἐπεὶ νυφάδεσσιν εὐκροτὰ χεῖμαρῖσιν—

But when he speaks what elocution flows!
Soft as the fleeces of descending snows—

On the manner in which dew is produced, philosophers are not yet agreed. It was long supposed to *descend*, and to differ only from rain, as *less from more*; but the experiments of a French chymist seemed to prove, that dew *ascended* in light thin vapours, and that meeting with a colder region of the air, it became condensed, and fell down upon the earth. Other recent experiments, though they have not entirely invalidated the former, have re-

4 *He is* * the Rock, * his work is perfect: for * all his ways are judgment: * a God of truth, and * without iniquity, just and right is he.

5 * They * have corrupted themselves, * their spot is not the spot of his children; they are a * perverse and crooked generation.

6 Do ye thus * requite the Lord, O foolish people and unwise? is not he * thy father that hath * bought thee? hath he not * made thee, and established thee?

7 ¶ Remember the days of old, consider the years of * many generations: * ask thy father,

e 2 Sam. 22. 3. & 23. 3. Ps. 18. 2, 31, 46. Hab. 1. 12.—f 2 Sam. 22. 31.—g Dan. 4. 37. Rev. 15. 3.—h Jer. 10. 10.—i Job 34. 10. Ps. 92. 15.—k Heb. *He hath corrupted to himself*.—l Ch. 31. 29.—m Or, that they are not his children, that is their blot. n Matt. 17. 17. Luke 9. 41. Phil. 2. 15.—o Ps. 116. 12.—p Isa. 63. 16.—q Ps. 74. 2.

dered the doctrine of the ascent of dew doubtful. Though we know nothing certain as to the manner of its production, yet we know that the thing exists; and that it is essentially useful. So much we know of the sayings of our God, and the blessed effects produced by them: God hath spoken, and the entering in of his words gives light and life.—See the notes on Gen. ii. ver. 6.

As the small rain] כְּשֵׁרִים *kesirim*, from שָׁר *shar*, to be rough or tempestuous. Sweeping showers, accompanied with a strong gale of wind.

And as the showers] רִבִּיִּים *Rebibim*, from רָבַח *rabah*, to multiply, to increase greatly.—shower after shower: or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth. Alluding perhaps to the rainy seasons in the East; or to those early and latter rains, so essentially necessary for the vegetation and perfection of the grain.

No doubt these various expressions point out that great variety in the Word or Revelation of God, whereby it is suited to every place, occasion, person, and state; being "profitable for doctrine, reproof, and edification in righteousness." Hence the apostle says, that God, at sundry times and in divers manners, spake in time past unto the fathers by the prophets; and in these last times has spoken unto us by his Son: Heb. i. 1, 2. By every prophet, evangelist, and apostle, God speaks a particular language—all is his doctrine, his great system of instruction, for the information and salvation of the souls of men—but some portions are like the sweeping showers, in which the tempest of God's wrath appears against sinners. Others are like the incessant showers of gentle rain, preparing the soil for the germination of the grain: and causing it to take root. And others still are like the dew, mildly and gently insinuating convictions, persuasions, reproofs, and consolations. The preacher of righteousness, who wishes to handle this word profitably, must attend closely to those distinctions, that he may rightly divide the word of truth; and give each of his hearers his portion of the bread of life in due season.

Verse 4. *He is the Rock*] The word *tsur*, is rendered creator by some eminent critics; and *ḥalyk* *halyk*, is the reading in the Arabic version. Rab. Moses ben Maymon, in his valuable work, *Morah Nebochim*, observes, that the word *tsur*, which is ordinarily translated rock, signifies origin, fountain, first cause, &c. and in this way it should be translated here: "He is the first principle, his work is perfect." As he is the cause of all things, he must be infinitely perfect; and consequently all his works must be perfect in their respective kinds. As is the cause, so must the effect be. Some think the word rock gives a very good sense: for, as in those lands, rocks were the ordinary places of defence and security, God may be metaphorically represented thus, to signify his protection of his followers. I prefer the opinion of Maimonides.

Verse 5. *Their spot is not the spot of his children*] This verse is variously translated and variously understood. They are corrupted, not his, children of pollution. KENNICOTT. They are corrupt, they are not his children; they are blotted. HOUBIGANT. This is according to the Samaritan. The interpretation commonly given to these words, is as unfounded as it is exceptionable. "God's children have their spots, i. e. their sins; but sin in them is not like sin in others; in others sin is exceedingly sinful: but God does not see the sins of his children as he sees the sins of his enemies," &c. Unfortunately for this bad doctrine, there is no foundation for it in the sacred text, which though very obscure, may be thus translated: He [Israel] hath corrupted himself.—They (the Israelites) are not his children: They are spotted. Coverdale renders the whole passage thus: "The froward, and overthwart generation, have marred themselves to himward; and are not his children because of their deformity." This is the sense of the verse. Let it be observed, that the word spot, which is

and he will show thee; thy elders, and they will tell thee.

8 When the Most High * divided to the nations their inheritance, when he * separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For * the Lord's portion is his people; Jacob is the * lot of his inheritance.

10 He found him * in a desert land, and in the waste howling wilderness; he * led him about, he * instructed him, he * kept him as the apple of his eye.

a Ver. 15. Isai. 27. 11. & 44. 2.—b Heb. generation and generation.—c Exod. 15. 14. Ps. 44. 1. & 78. 3, 4.—d Zech. 9. 2. Acts 17. 26.—e Gen. 11. 8.—f Exod. 15. 14. & 19. 5. 1 Sam. 10. 1. Ps. 78. 71.—g Heb. cord.—h Ch. 8. 15. Jer. 2. 6. Hos. 13. 8.—i Or, compassed him about.—k Deut. 4. 36.—l Ps. 17. 8. Prov. 7. 2. Zech. 2. 8.

repeated in our translation, is but once in the original; and the marginal reading is greatly to be preferred.—*He hath corrupted to himself, that they are not his children: that is their blot.* And because they had the blot of sin on them, because they were spotted with iniquity, and marked idolaters, therefore God renounces them. There may be here an allusion to the marks which the worshippers of particular idols had on different parts of their bodies, especially on their foreheads—and as idolatry is the crime with which they are here charged, the spot or mark mentioned, may refer to the mark or stigma of their idol. The different sects of idolaters in the East, are distinguished by their sectarian marks, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of *Sera*, and the worshippers of *Vishnoo*. In many cases these marks are renewed daily; for they account it irreligious to perform any sacred rite to their god, without his mark on the forehead; the marks are generally horizontal and perpendicular lines, crescents, circles, leaves, eyes, &c. in red, black, white, and yellow. This very custom is referred to in Rev. xx. 4. where the beast gives his mark to his followers—and it is very likely that Moses refers to such a custom among the idolatrous of his own day. This removes all the difficulty of the text. God's children have no sinful spots, because Christ saves them from their sins, and their motto or mark is, Holiness to the Lord.

Verse 8. *When the Most High divided to the nations, &c.*] Verses 8 and 9, says Dr. Kennicott, give us express authority for believing, that the earth was early divided in consequence of a divine command; and probably by lot; see Acts xvii. 26. and as Africa is called the land of Ham, Ps. lxxviii. 51. cv. 23, 27. cvi. 22. probably that country fell to him and to his descendants, at the same time that Europe fell to Japhet, and Asia to Shem, with a particular reserve of Palestine to be the Lord's portion, for some one peculiar people. And this separation of mankind into three bodies, called the general migration, was commanded to Noah, and by him to his sons—so as to take place in the days of Peleg, about two hundred years afterward. This general migration was prior to the partial dispersion from Babel, by about five hundred years.

He set the bounds to the people according to the number of the children of Israel.] The Septuagint translation is very curious, ἐπεὶ ἡ ἐκείνη κατὰ ἀριθμὸν ἀγγέλων τοῦ Θεοῦ. He established the bounds of the nations according to the number of the angels of God. The meaning of the passage seems to be, that when God divided the earth among mankind, he reserved twelve lots, according to the number of the sons of Jacob, which he was now about to give to their descendants according to his promise.

Verse 9. *The Lord's portion is his people*] What an astonishing saying! As holy souls take GOD for their portion, so GOD takes them for his portion. He represents himself as happy in his followers; and they are infinitely happy in, and satisfied with God as their portion. This is what is implied in being a saint: he who is seeking for an earthly portion has little commerce with the Most High.

Verse 10. *He (the Lord) found him*] (Jacob, in his descendants) in a desert land (the wilderness) he led him about, forty years in this wilderness, Deut. viii. 2. or יסובבנח *ysobbenchu*—he compassed him about: i. e. God defended them on all hands, and in all places. He instructed him, taught them that astonishing law, through which we have now almost passed, giving them statutes and judgments, which for depth of wisdom, and correct political adaptation to times, places, and circumstances, are so wondrously constructed, as essentially to secure the comfort, peace, and happiness of the individual, and the prosperity and permanency of the moral system. Laws so excellent that they have met with the ap-

11 ^d As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the Lord alone did lead him, and there was no strange god with him.

13 ^e He made him ride on the high places of the earth, that he might eat the increase of the

fields; and he made him to suck ^f honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan; and goats, ^g with the fat of kidneys of wheat; and thou didst drink the pure ^h blood of the grape:

Exod. 19. 4. Ch. 1. 31. Isa. 31. 5. & 49. 4. & 63. 9. Hos. 11. 3.—Ch. 33. 29. Isai. 58.

14. Exod. 35. 2.—1 Job 29. 6. Ps. 81. 16.—g Ps. 81. 16. & 147. 14.—h Gen. 49. 11.

probation of the wise and good in all countries, and formed the basis of the political institutions of all the civilized nations in the universe.

Notwithstanding the above gives the passage a good sense, yet probably the whole verse should be considered more literally. It is certain that in the same country travellers are often obliged to go about in order to find proper passes between the mountains; and the following extracts from Mr. Harmer will illustrate this point.

"Irwin farther describes the mountains of the desert of Thebais, (upper Egypt) as sometimes so steep and dangerous as to induce even very bold and hardy travellers to avoid them by taking a large circuit; and that for want of proper knowledge of the way, such a wrong path may be taken as may, on a sudden, bring them into the greatest dangers: while at other times, a dreary waste may extend itself so prodigiously, as to make it difficult, without assistance, to find the way to a proper outlet. All which show us the meaning of those words of the songs of Moses, Deut. xxxii. 10. *He led him about, he instructed him, he kept him as the apple of his eye.*

"Jehovah certainly instructed Israel in religion, by delivering to him his law in this wilderness: but it is not, I presume, of this kind of teaching Moses speaks, as Bishop Patrick supposes, but God's instructing Israel how to avoid the dangers of the journey, by leading the people about this and that dangerous precipitous hill, directing them to proper passes through the mountains, and guiding them through the intricacies of that difficult journey, which might, and probably would, have confounded the most consummate Arab guides. That they could have safely enough conducted a small caravan of travellers through this desert, might have been very unequal to the task of directing such an enormous multitude, encumbered with cattle, women, children, and utensils. The passages of Irwin, that establish the observation I have been making, follow here. 'At half past eleven we resumed our march, and soon came to the foot of a prodigious hill, which we unexpectedly found we were to ascend. It was perpendicular, like the one we had passed some hours before; but what rendered the access more difficult, the path which we were to tread was nearly right up and down. The captain of the robbers, seeing the obstacles we had to overcome, wisely sent all his camels round the mountain where he knew there was a defile and only accompanied us with the beast he rode. We luckily met with no accident in climbing this height,' p. 325. They afterward descended, he tells us, into a valley, by a passage easy enough, and stopping to dine at half past five o'clock, they were joined by the Arabs, who had made an astonishing march to overtake them, p. 326. 'We soon quitted the dale, and ascended the high ground by the side of a mountain that overlooks it in this part. The path was narrow and perpendicular, and much resembled a ladder. To make it worse, we preceded the robbers, and an ignorant guide among our people led us astray. Here we found ourselves in a pretty situation! We had kept the lower road on the side of the hill, instead of that toward the summit, until we could proceed no farther. We were now obliged to gain the heights, in order to recover the road, in performing which we drove our poor camels up such steep slopes as we had the greatest difficulty to climb after them. We were under the necessity of leaving them to themselves; as the danger of leading them through places, where the least false step would have precipitated both man and beast to the unfathomable abyss below, was too critical to hazard. We hit at length upon the proper path, and were glad to find ourselves in the road of our unerring guides, the robbers, after having won every foot of the ground with real peril and fatigue,' p. 324. Again: 'Our road, after leaving the valley, lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of robbers have heaped up stones at unequal distances for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail, or are unintelligible to us.' The predatory Arabs were more successful guides to Mr. Irwin and his companions, than those he brought with him from Ghinnah; but the march of Is-

rael through deserts of the like nature, was through such an extent and variety of country, and in such circumstances, as to multitudes and incumbrances, as to make divine interposition necessary. The openings through the rocks seem to have been prepared by Him to whom all things from the beginning of the world were foreknown, with great wisdom and goodness, to enable them to accomplish this stupendous march."—See *Harmer's Observat.* vol. iv. p. 125.

He kept him as the apple of his eye] Nothing can exceed the force and delicacy of this expression. As deeply concerned and as carefully attentive as man can be for the safety of his eye-sight, so was God for the protection and welfare of his people. How amazing this condescension!

Verse 11. *As an eagle stirreth up her nest*] Flutters over her brood to excite them to fly—or, as some think, disturbs her nest to oblige the young ones to leave it, so God by his plagues in Egypt obliged the Israelites, otherwise very reluctant, to leave a place, which he appeared by his judgments to have devoted to destruction.

Fluttereth over her young] *יָרַח yeraceph*, broodeth over them, communicating to them a portion of her own vital warmth: so did God by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used, Gen. i. 2.

Spreadeth abroad her wings, &c.] In order not only to teach them how to fly, but to bear them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back when they are weary of flying, so that the archers cannot injure them, but by piercing the body of the mother. The same figure is used Exod. xix. 4. where see the note. The *נֶשֶׁח necher*, which we translate eagle, is supposed by Mr. Bruce to mean the *rachama*, a bird remarkable for its affection to its young, which it is known actually to bear on its back when they are weary.

Verse 12. *So the Lord alone did lead him*] By his power, and by his only, were they brought out of Egypt, and supported in the wilderness.

And there was no strange god] They had help from no other quarter. The Egyptian idols were not able to save their own votaries; but God not only saved his people, but destroyed the Egyptians.

Verse 13. *He made him ride*] *יָרַח yeracephu*, he will cause him to ride. All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to ride, exult on the high places, the mountains and hills of their land, in which they are promised the highest degree of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

Suck honey out of the rock, and oil out of the flinty rock] This promise states, that even the most barren places in the country should yield an abundance of aromatic flowers; from which the bees should collect honey in abundance: and even the tops of the rocks afford sufficient support for olive trees, from the fruit of which they should extract oil in abundance: and all this should be occasioned by the peculiar blessing of God upon the land.

Verse 14. *Fat of kidneys of wheat*] Almost every person knows that the kidney is enveloped in a coat of the purest fat in the body of the animal, for which several anatomical reasons might be given. As the kidney itself is to the abundantly surrounding fat, so is the germ of the grain to the lobes, or farinaceous parts. The expression here may be considered as a very strong and peculiarly happy figure to point out the finest wheat, containing the healthiest and most vigorous germ, growing in a very large and nutritive grain; and consequently the whole figure points out to us a species of wheat, equally excellent, both for seed and bread. This beautiful metaphor seems to have escaped the notice of every commentator.

Pure blood of the grape.] Red wine, or the pure juice, of whatever colour, expressed from the grapes without any adulteration, or mixture with water: blood here is synonymous with juice. This intimates that their vines should be of the best kind, and their wine in abundance, and of the most delicious flavour.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters.

1 Ch. 32. 5, 26. Isai. 44. 2.—1 Sam. 2. 30.—1 Ch. 31. 30. Neh. 9. 25. Ps. 17. 10. Jer. 2. 7. & 5. 7. Hos. 13. 6.—*q* Ch. 31. 18. Isai. 1. 4.—*a* Ver. 6. Isai. 51. 13. & 2 Sam. 27. 47. Psalms 50. 22. & 52. 1.—1 Kings 14. 22. 1 Cor. 10. 22.—*r* Lev. 17. 7. Ps. 100. 5. 1 Cor. 10. 20. Rev. 9. 30.—*Or, which were not God.* Ver. 21. 1 Isai. 17. 10.—*a* Jer. 2. 22.—*v* Judg. 2. 14.—*Or, despised.* Lam. 2. 6.

Verse 15. *Jeshurun* יֵשׁוּרֻן the upright; this appellation is here put for Israel, and as it comes from יָשָׁר *yashar*, he was right, straight, may be intended to show that the people who once not only promised fair, but were really upright, walking in the paths of righteousness, should, in the time signified by the prophet, not only revolt from God, but actually fight against him, like a full fed horse, who not only will not bear the harness, but breaks away from his master, and endeavours to kick him as he struggles to get loose. All this is spoken prophetically, and is intended as a warning, that the evil might not take place. For were the transgression unavoidable, it must be the effect of some necessitating cause, which would destroy the turpitude of the action, as it referred to Israel: for if the evil were absolutely unavoidable, no blame could attach to the unfortunate agent, who could only consider himself the miserable instrument of a dire necessity. See a case in point, 1 Sam. xxiii. 11, 12. where the prediction appears in the most absolute form, and yet the evil was prevented by the person receiving the prediction as a warning. The case is the following:

The Philistines attacked Keilah and robbed the threshing-floors; David being informed of it, asked counsel of God, whether he should go and relieve it—he is ordered to go, and is assured of success—he goes, routs the Philistines, and delivers Keilah. Saul hearing that David was in Keilah, determines to besiege the place. David finding that Saul meditates his destruction, asked counsel of the Lord, thus, "O Lord God of Israel, thy servant hath certainly heard, that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down as thy servant hath heard?—And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. Then David and his men, which were about 600, arose and departed out of Keilah and went whithersoever they could go; and it was told Saul that David was escaped from Keilah, and he forebore to go forth." Here was the most positive prediction that Saul would come to Keilah, and that the men of Keilah would deliver David into his hands. Yet neither of these events took place, because David departed from Keilah; but had he continued there Saul would have come down, and the men of Keilah would have betrayed their deliverer. Thus the prediction was totally conditional—and so were all these prophecies relative to the apostasy of Israel. They were only fulfilled in those who did not receive them as warnings. See Jer. xviii. 8—10.

The Rock of his salvation] He ceased to depend on the fountain whence the salvation issued; and thinking highly of himself, he lightly esteemed his God; and having ceased to depend on him, his fall became inevitable. The figure is admirably well supported through the whole verse.—We see first, a miserable lean steed, taken under the care and into the keeping of a master who provides him with an abundance of provender. We see, secondly, this horse waxing fat under his keeping. We see him, thirdly, breaking away from his master, leaving his rich pasturage, and running to the wilderness, unwilling to bear the yoke or harness: or to make any returns for his master's care and attention. We see, fourthly, whence this conduct proceeds; from a want of consciousness that his strength depends upon his master's care and keeping; and a lack of consideration that leanness and wretchedness must be the consequence of his leaving his master's ser-

20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

21 They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 They shall be burnt with hunger, and devoured with burning heat, and with bitter de-

x Isai. 1. 2.—*y* Ch. 21. 17.—*a* Isai. 30. 3. Matt. 17. 17.—*a* Ver. 16. Psalms 78. 58.—*b* 1 Sam. 15. 21. 1 Kings 16. 13, 30. Ps. 31. 6. Jer. 3. 18. & 10. 8. & 14. 22. Josh. 8. 2. Acts 14. 15.—*c* Hos. 1. 10. Rom. 10. 19.—*d* Jer. 15. 14. & 17. 4. Lam. 4. 11. *e* Ch. 32. 17.—*f* Or, with consuming.—*g* Isai. 34. 15.—*h* Ps. 7. 12. 12. Ps. 5. 15.—*i* Heb. burning coals. Hab. 3. 5.

vice, and running off from his master's pasturage. How easy to apply all these points to the case of the Israelites! and how illustrative of their former and latter state! And how powerfully do they apply to the case of many called Christians, who, having increased in riches, forget that God from whose hand alone these mercies flowed.

Verse 17. *They sacrificed unto devils*] The original word שִׁדְדִים *shedim*, has been variously understood. The Syriac, Chalde, Targums of Jerusalem and Jonathan, and the Samaritan, retain the original word; the *Vulgate*, *Septuagint*, *Arabic*, *Persic*, *Coptic*, and *Anglo-Saxon*, have devils or demons. The *Septuagint* has δαίμονες *daimones*, they sacrificed to demons: the *Vulgate* copies the *Septuagint*: the *Arabic* has شَيْطَانِ *sheetani*, the plural of شَيْطَان *Sheetan*, Satan, by which the rebellious angels appear to be intended, as the word comes from the root ش-ط *shatana*, he was obstinate, proud, refractory, went far away. And it is likely, that these fallen spirits having utterly lost the empire at which they aimed, got themselves worshipped under various forms and names in different places. The Anglo-Saxon has *deoptum*, *devils*.

New gods that came newly up] מִקָּרֹב *Mikarob* baob, "which came up from their neighbours." Viz. the Moabites and Ammonites, whose gods they received and worshipped on their way through the wilderness: and often afterward.

Verse 18. *Of the Rock that begat thee*] כִּי יְמֵךְ *Thy*, the first cause, the fountain of thy being. See the note on ver. 4.

Verse 19. *When the Lord saw it, &c.*] More literally, *And the Lord saw it, and through indignation, he reprobated his sons and his daughters.* That is, When the Lord shall see such conduct he shall be justly incensed, and so reject and deliver up to captivity his sons and daughters.

Verse 20. *Children in whom is no faith.*] לֹא אֱמֵן *they* to amen barm—"There is no steadfastness in them;" they can never be depended on. They are fickle, because they are faithless.

Verse 21. *They have moved me to jealousy*] This verse contains a very pointed promise of the calling of the Gentiles, in consequence of the rejection of the Jews, threatened ver. 19. and to this great event it is applied by St. Paul, Rom. x. 19.

Verse 22. *The lowest hell*] תַּחְתִּיתִּי *sheol* *tachitshi*, the very deepest destruction; a total extermination, so that the earth, their land, and its increase, and all their property, should be seized, and the foundations of their mountains, their strongest fortresses should be razed to the ground. All this was fulfilled in a most remarkable manner in the last destruction of Jerusalem by the Romans; so that of the fortifications of that city not one stone was left on another. See the notes on Matt. xxiv.

Verse 23. *I will spend mine arrows upon them.*] The judgments of God in general, are termed the arrows of God, Job vi. 4. Psal. xxxviii. 2, 3. xci. 5. see also Ezek. v. 16. Jer. i. 14. 2 Sam. xxii. 14, 15. In this and the following verses, to the 28th inclusive, God threatens this people with every species of calamity that could possibly fall upon man. How strange it is, that having this law continually in their hands, they should not discern those threatened judgments, and cleave to the Lord that they might be averted.

It was customary among the heathens to represent any judgment from their gods, under the notion of arrows, especially a pestilence; and one of their greatest deities,

struction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

28 For they are a nation void of counsel, neither is there any understanding in them.

29 O that they were wise, that they understood this, that they would consider their latter end!

30 How should one chase a thousand, and

two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

31 For their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

34 Is not this laid up in store with me, and sealed up among my treasures?

35 To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

36 For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

Lev. 25. 32.—1 Lam. 1. 20. Ezek. 7. 15. 2 Cor. 7. 5.—on Heb. from the chemists.—a Heb. arrow.—Ezek. 25. 12, 14, 25.—p Jer. 19. 4.—q Rom. 12. 2.—r Or, Our high hand, and not the LORD, hath done all this.—1 Sam. 27. 11. Jer. 4. 22. a Ch. 5. 26. Ps. 61. 13. & 107. 43. Luke 15. 42.—v Isai. 47. 7. Lam. 1. 8.—w Lev. 25. 3. Josh. 10. 2. Chron. 24. 24. Isai. 30. 17.—x Ps. 44. 12. Isai. 59. 1. & 62. 3.—y 1 Sam.

2. 2.—z 1 Sam. 4. 8. Jer. 40. 3.—a Isai. 1. 10.—b Or, is worse than the vine of Sodom, &c.—c Ps. 58. 4.—d Ps. 160. 2. Rom. 3. 13.—e Job 14. 17. Jer. 2. 22. Hos. 13. 12. Rom. 2. 5.—f Ps. 94. 1. Eccles. 28. 1. Rom. 12. 19. Hebr. 10. 30.—g 2 Pet. 2. 2. g Ps. 135. 14.—h Isai. 9. 13. Ps. 108. 45. Jer. 31. 50. Joel 2. 14. 3 Mac. 7. 6.—i Heb. hand.—k 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. & 14. 25.

Apollo, is ever represented as bearing a bow, and quiver full of deadly arrows: so Homer, *Il. i. v. 43.* where he represents him, in answer to the prayer of his priest Chryses, coming to smite the Greeks with the pestilence.

Ως ὅταν' εὐχόμενος' τοῦ δ' ἔλκετο Φαίβος Ἀπὸλλων
Βῆ δὲ κατ' Ὀλοφκοιο κερκῆνος χυόμενος κηρ,
Τοῖ' ὤμοισιν ἔχων ἀμφιφερέα τε φερέννη.—
Ἐξέρ' ἔπειτ' ἀπαιτὺς νέων; μέγα δ' ἰὼν ἔπει
Δαίτιν δὲ κλεγγὴ γένειτ' ἀργυρεοῖο βίου, κ. τ. λ.

Thus Chryses pray'd: the favouring power attends
And from Olympus' lofty top descends.
Bent was his bow, the Grecian hosts to wound;
Fierce as he mov'd, his darter hurls around:
The first in view, his issuing'd his deadly bow,
And aiming fly the feather'd fates below.
On males and dogs th' infection first began;
And last, the songful arrows flew in vain.

How frequently the same figure is employed in the Sacred Writings every careful reader knows; and quotations need not be multiplied.

Verse 24. They shall be burnt with hunger] Their land shall be cursed, and famine shall prevail. This is one of the arrows.

Burning heat] No showers to cool the atmosphere—or rather, biles, blains, and pestilential fevers; this was a second.

Bitter destruction] The plague; this was a third.

Teeth of beasts—with the poison of serpents] The beasts of the field should multiply upon, and destroy them; this was a fourth; and poisonous serpents infesting all their steps; and whose mortal bite should produce the utmost anguish, was to be a fifth arrow. Added to all these, the sword of their enemies—terror among themselves, ver. 25. and captivity, were to complete their ruin, and thus the arrows of God were to be spent upon them. There is a beautiful saying in the *Tsoziki Teemour*, which will serve to illustrate this point, while it exhibits one of the finest metaphors that occurs in any writer, the Sacred Writers excepted.

"It was once demanded of the fourth *Khalefeh* (Aaly,) on whom be the mercy of the Creator, 'If the canopy of heaven were a bow; and if the earth were the cord thereof; and if calamities were arrows! if mankind were the mark for those arrows; and if Almighty God; the tremendous and the glorious, were the unerring archer; to whom could the sons of Adam flee for protection?' The *Khalefeh* answered, saying: 'The sons of Adam must flee unto the Lord.'"

Verse 27. Were it not that I feared the wrath of the enemy] Houbigant and others contend, that *wrath* here, refers not to the enemy, but to God; and that the passage should be thus translated, "Indignation for the adversary deters me, lest their enemies should be alienated, and say, The strength of our hands, and not of the Lord's, hath done this." Had not God punished them in such a way, as proved that his hand, and not the hand of man had done it; the heathens would have boasted of their prowess, and Jehovah would have been blasphemed, as not being able to protect his worshippers, or to punish their infidelities. Thus, when he took Jerusalem, was so struck with the strength of the place, that he acknowledged, that if God had not delivered it into his hands, the Roman armies never could have taken it.

Verse 29. That they would consider their latter end!] *achareyram*, properly, their latter times; the glo-

rious days of the Messiah, who, according to the flesh, should spring up among them. Should they carefully consider this subject, and receive the promised Saviour, they would consequently act as persons under infinite obligations to God; his strength would be their shield, and then,

Verse 30. How should one chase a thousand] If, therefore they had not forgotten their Rock, God their Author and Defence, it could not possibly have come to pass, that a thousand of them should flee before one of their enemies.

Verse 31. For their rock] The gods and pretended protectors of the Romans.

Is not as our Rock] Have neither power nor influence like our God.

Our enemies themselves being judges.] For they often acknowledged the irresistible power of that God who fought for Israel. See *Exod. xiv. 25.* Numb. xxiii. 8—12—19, 20, 21. 1 Sam. iv. 8.

There is a verse in Virgil, *Eclog. iv. ver. 58.* very similar to this saying of Moses.

*Pan adam Arcadia dicat et iudice certet,
Pan adam Arcadia dicat et iudice victum.*

"Should even Pan contend with me" (in singing the praises of the future hero, the deliverer, prophesied of in the Sybilline books) "were even Arcadia judge, Pan would acknowledge himself to be vanquished; Arcadia herself being judge."

Verse 32. For their vine is of the vine of Sodom] The Jews are as wicked and rebellious as the Sodomites; for by the vine the inhabitants of the land are signified: see *Isai. v. 2, 7.*

Their grapes] their actions, are gall and wormwood; producing nothing but mischief and misery to themselves and others.

Their clusters are bitter] Their united exertions, as well as their individual acts, are sin, and only sin continually. That by vine is meant the people; and by grapes their moral conduct, is evident from *Isa. v. 1—7.* It is very likely that the grapes produced about the lake *Asphaltites*, where Sodom and Gomorrah formerly stood, were not only of an acrid, disagreeable taste, but of a deleterious quality; and to this, it is probable, Moses here alludes.

Verse 33. Their wine] Their system of doctrines and teaching, is the poison of dragons, &c. fatal and destructive to all them who follow it.

Verse 34. Sealed up among my treasures] Deeds or engagements by which persons were bound, at a specified time, to fulfil certain conditions, were sealed, and laid up in places of safety: so here God's justice is pledged to avenge the quarrel of his broken covenant on the disobedient Jews: but the time and manner were sealed in his treasures, and known only to himself. Hence it is said,

Verse 35. Their foot shall slide in due time, &c.] But Calmet thinks that this verse is spoken against the Canaanites, the enemies of the Jewish people.

Verse 36. The Lord shall judge his people] He has an absolute right over them, as their Creator; and authority to punish them for their rebellions, as their Sovereign: yet he will repent himself, i. e. he will change his manner of conduct toward them, when he seeth that their power is gone, when they are entirely subjugated by their adversaries, so that their political power is entirely destroyed:

37 And he shall say, *Where are their gods, their rock in whom they trusted,*

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be ^m your protection.

39 See now that ^a I, *even* I, *am* he, and ^o *there is* no god with me: ^p I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say,
I live for ever.

41 • If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows "drunk with blood, and my sword shall devour flesh: *and that* with the blood of the slain and of the captives, from the beginning of 'revenges upon the enemy.

43 ▸ Rejoice, * O ye nations, *with* his people: for he will ▸ avenge the blood of his servants, and * will render vengeance to his adversaries, and * will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and ^b Hoshea, the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, 'Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you; ^dbecause it is your life: and through this thing you shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this ¹mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho: and behold the land of Canaan which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as ^s Aaron thy brother died in mount Hor, and was gathered unto his people.

51 Because ^hye trespassed against me among the children of Israel, at the waters of ¹ Meribah-Kadesh, in the wilderness of Zin; because ^hye ^hsanctified me not in the midst of the children of Israel.

52 ¹ Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

1 Judg. 10. 14. Jer. 2. 24.—m Heb. *a hiding for you*.—n Psa. 102. 27. Isai. 41. 4.
 & 48. 12.—o Ch. 4. 35. Isai. 45. 5, 18, 22.—p 1 Sam. 2. 6. 2 Kings 5. 7. Job 5. 18. Psa.
 68. 20. Hosae 6. 1. Tobit 13. 2. Wind. 16. 13.—q Gen. 14. 22. Exod. 6. 8. Numb. 14.
 30.—r Isai. 27. 1. & 31. 5. & 65. 16. Ezek. 21. 9, 10, 14, 30.—t Isai. 1. 24. Nah. 1. 2.
 u Jer. 46. 10.—v Job 13. 24. Jer. 30. 14. Lam. 2. 8.—w Or, *Praise his people, ye*

and there is *none shut up or left*, not one *strong place* untaken, and not one family left, all being carried into captivity, or scattered into strange lands; or, he will *do justice* to his people and *avenge* them of their adversaries.—See ver. 35.

Verse 37. *He shall say*] He shall begin to expostulate with them, to awaken them to a due sense of their ingratitude and rebellion. This may refer to the preaching of the Gospel to them in the latter days.

Verse 39. *See now that I—am he]* Be convinced that God alone can save, and God alone can destroy: and that your idols can neither *hurt* nor *help* you.

I kill, and I make alive, &c.] My mercy is as great as my justice, for I am as ready to save the penitent as I was to punish the rebellious.

Verse 40. *For I lift up my hand to heaven*] See concerning oaths and appeals to God, in the note on chap. vi. 13.

Verse 42. *From the beginning of revenges*] The word מִנְּקָמָה *perâoth*, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. Parkhurst has rendered the whole passage thus:

I will make my arrows drunk with blood:
And my sword shall devour flesh:
With the blood of the slain and captive
From the hairy head of the enemy.

Probably מִרוֹשׁ פֶּדֶת *mirosh pedeth*, may be more properly translated, *from the naked head*, the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off, and even the helmet be no protection against the sword and arrows of the Lord.

Verse 43. *Rejoice, O ye nations*] Ye Gentiles, for the casting off of the Jews shall be the means of your ingathering with *his people*; for they shall not be utterly cast off. See Rom. xv. 9. for in this way the apostle applies it. But how shall the Gentiles be called, and the Jews have their iniquity purged? *He will be merciful unto his land, and to his people*, ירֵךְ יְעֻפִּיחַ, *he shall cause an atonement* to be made for his land and people; i. e. Jesus Christ, the long-promised Messiah, shall be crucified for Jews and Gentiles, and the way to the holiest be made plain by his blood.

The people had long been making atonements for themselves, but to none effect; for their atonements were but *signs*, and not the *thing* signified, for the body is Christ; now the Lord himself makes an atonement, for the *Lamb of God alone taketh away the sin of the world*. This is a very proper and encouraging conclusion to the awfully important matter of this poem.

Israel shall be long scattered, peeled, and punished, but they shall have mercy in the latter times; they also shall rejoice with the Gentiles, in the common salvation purchased by the blood of the Saviour of all mankind.

Verse 44. *And Moses came*] Probably from the taber-

natio:—*or, Sing ye.*—*x Rom. 15. 10.—y Rev. 6. 12. & 19. 2.—s Vers. 41.—e Ps. 85. 1.—b (17, Joshua.—c Ch. 6. 8. & 11. 18. Esak. 40. 4.—d Ch. 20. 12. Lev. 13. 5. Prov. 3. 22. & 4. 22. Rom. 10. 5.—e Numb. 27. 12, 13.—f Numb. 28. 47, 48. Ch. 24. 1.—g Numb. 20. 28, 28. & 38. 38.—h Numb. 20. 11–13. & 27. 14.—i *Or, stripes at Kadesh.*—k See Lev. 10. 3.—l Numb. 27. 12. Ch. 24. 4.*

nacle where God had given him this prophetic ode, and he rehearsed it in the ears of the people.

Verse 46. *Set your hearts unto all the words*] Another proof that all these awful denunciations of divine wrath, though delivered in an *absolute* form, were only *declaratory* of what God would do *if* they rebelled against him.

Verse 47. *Through this thing ye shall prolong your days*] Instead of being cut off, as God here threatens, ye shall be preserved and rendered prosperous in the land, which when they passed over Jordan, they should possess.

Verse 49. *Get thee up into this mountain Abarim*] The mount of the passages; i. e. of the Israelites when they entered into the promised land.—See the notes on Num. xxvii. 12.

Verse 50. *And die in the mount—as Aaron*] Some have supposed that Moses was translated; but if so, then Aaron was translated, for what was said of the death of one, is said of the death of the other.

Verse 51. Ye trespassed against me—at the waters of Miribah] See note on Numb. xx. 8.

Verse 52. *Thou shalt see the land before thee*] See Num. xxvii. 12, &c. How glorious to depart out of this life with God in his heart and heaven in his eye! his work, his great unparalleled usefulness ending only with his life. The serious reader will surely join in the following pious ejaculation of the late Rev. *Charles Wesley*, one of the best Christian poets of the last century :

"O that without a lingering groan
I may the welcome word receive,
My body with my charge lay down,
And come at once to work and live!"

It would require a dissertation expressly formed for the purpose, to point out the general merit and extraordinary beauties of this very sublime ode. To enter into such particulars, can scarcely comport with the nature of the present work. Drs. *Louth*, *Kennicott*, and *Durell*, have done much in this way; and to their respective works the critical reader is referred. A very considerable extract of what they have written on this chapter, may be found in Dr. *Dodd's* notes. In writing this ode, the design of *Moses* was evidently,

1. To set forth the *majesty of God*: to give that generation, and all successive ones, a proper view of the glorious perfections of the object of their worship. He therefore shows, that from his *holiness and purity*, he must be displeased with *sin*: from his *justice and righteousness*, he must punish it: and from the *goodness and infinite benevolence of his nature*, he is ever disposed to *help the weakness, instruct the ignorance*, and show *mercy to the wretched, sinful sons and daughters of men*.

2. To show the *duty and interest* of his *people*. To have such a being for their *friend*, is to have all possible happiness, both spiritual and temporal, *secured*; to have him for their *enemy*, is to be exposed to inevitable destruction and ruin.

CHAPTER XXXIII.

Moses delivers a prophetic blessing to the children of Israel, 1. The introduction, 2-3. Prophetic declarations concerning *Ruben*, 4. concerning *Judah*, 5. concerning *Levi*, 6-11. concerning *Benjamin*, 12. concerning *Joseph*, 13-17. concerning *Reuben*, 18, 19. concerning *Issachar*, 20, 21. concerning *Zebulun*, 22. concerning *Naphtali*, 23. concerning *Asker*, 24, 25. The glory of the God of *Jeshurun*, and the glorious privileges of his true followers, 26-28.

Am. Exod. 18.
4.—Adm.

AND this is "the blessing, where- with Moses, "the man of God, blessed the children of Israel before his death.

2 And he said, "The Lord came from Sinai,

In Gen. 40. 25.—n Ps. 90. title.—o Exod. 19. 18, 20. Judg. 5. 4, 5. Hab. 3. 3.—p See Ps. 68. 17. Dan. 7. 10. Acts 7. 38. Gal. 3. 18. Hebr. 2. 2. Rev. 5. 11. & 9. 16.—q Hebrew, a fire of law.

3. To warn them against *irreligion* and *apostasy*—to show the possibility of departing from God, and the miseries that would overwhelm them and their posterity, should they be found walking in opposition to the laws of their Creator.

4. To give a proper and impressive view of the *providence* of God, by referring to the history of his gracious dealings with them and their ancestors; the minute attention he paid to all their wants; the wonderful manner in which he led, fed, clothed, protected and saved them, in all their travels, and in all perils.

5. To leave on record an everlasting testimony against them, should they ever cast off his fear, and pollute his worship; which should serve at once as a warning to the world, and a vindication of his justice, when the judgments he had threatened were found to be poured out upon them: for he who loved them so long, and so intensely, could not become their enemy, but in consequence of the *greatest*, and most unprincipled provocations.

6. To show the shocking and unprecedented ingratitude, which induced a people so highly favoured, and so wondrously protected and loved, to sin against their God; and how reasonable and just it was, for the vindication of his holiness, that God should pour out upon them such judgments as he had never inflicted on any other people, and so mark their disobedience and ingratitude with fresh marks of his displeasure, that the punishment should bear some proportion to the guilt; and that their preservation, as a distinct people, might afford a feeling proof both of the providence and justice of God.

7. To show the glory of the *latter days*, in the re-election of the long-reprobated Jewish nation, and the final diffusion of his grace and goodness over the earth, by means of the Gospel of Christ.

8. And all this is done with such strength and elegance of diction; with such appropriate, energetic, and impressive figures and metaphors; and in such a powerful torrent of that soul-penetrating, pure, poetic spirit, that comes glowing from the bosom of God, that the reader is alternately elated or depressed, filled with compunction or confidence, with despair or hope, according to the quick transitions of the inimitable writer to the different topics which form the subject of this incomparable, and wondrously varied ode. May that Spirit, by which it was dictated, give it its fullest, most durable and most effectual impression upon the mind of every reader!

NOTES ON CHAPTER XXXIII.

Verse 1. And this is the blessing wherewith Moses—blessed, &c.] The general nature of this solemn introduction, says Dr. Kennicott, is to show the *foundation* which Moses had for blessing his brethren, viz. because God had frequently manifested his glory in their behalf: and the several parts of this introduction are disposed in the following order:

1. The manifestation of the Divine glory on Sinai, as it was prior in time, and more magnificent in splendour, is mentioned first.

2. That God manifested his glory at *Seir*, is evident from Judg. v. 4. *Lord, when thou wast out of Seir, when thou marchest out of the fields of Edom, the earth trembled, and the heavens dropped, &c.*

The next place is *Paran*, where the *glory of the Lord appeared before all the children of Israel*, Numb. xiv. 10.

Instead of *he came with ten thousand saints*, by which our translators have rendered מרובת קדש *Meriboth Kadesh*, Dr. Kennicott reads *Meribah-Kadesh*, the name of a place: for we find that toward the end of forty years the Israelites came to Kadesh, Numb. x. 1. which was also called *Meribah*, on account of their *contentious* opposition to the determinations of God in their favour, ver. 13. and there the *glory of the Lord again appeared*, as we are informed ver. 6. These four places, *Sinai*, *Seir*, *Paran*, and *Meribah-Kadesh*, mentioned by Moses in the text, are the identical places where God manifested his glory in a fiery appearance, the more illustriously to proclaim his special providence over, and care of Israel.

and rose up from *Seir* unto them; he shined forth from mount *Paran*, and he came with *ten thousands of saints*: from his right-hand *went* "a fiery law for them.

3 Yea, "he loved the people; "all his saints are in thy hand: and they "sat down at thy feet; every one shall "receive of thy words.

4 "Moses commanded us a law, "even the inheritance of the congregation of Jacob.

Exod. 19. 5. Ch. 7. 7, 8. Ps. 47. 4. Hosea, 11. 1. Mal. 1. 2.—p Chap. 7. 6. 1 Sam. 2. 9. Ps. 50. 5.—q Luke 10. 20. Acts 23. 2.—r Prov. 2. 1.—v John 1. 17. & 7. 19. w Ps. 119. 111.

Verse 3. *Yea, he loved the people*] This is the inference which Moses makes from those glorious appearances, that God truly loved the people—and that all his saints, קדושים *kadoshaim*, the people whom he had consecrated to himself, were under his especial benediction. And that in order to make them a *holy nation*, God had displayed his glory on mount *Sinai*, where they had fallen prostrate at his feet with the humblest adoration, sincerely promising the most affectionate obedience. And that God had there commanded them a *law*, which was to be the possession and inheritance of the children of Jacob, ver. 4. And to crown the whole, he had not only blessed them as their *Lawgiver*, but had also vouchsafed to be their *king*, ver. 5.

Dr. Kennicott proposes to translate the whole five verses thus:

Ver. 1. And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said—

2. Jehovah came from Sinai,
And he arose upon them from Seir;
He shone forth from Mount Paran,
And he came from Meribah-Kadesh:
From his right hand a fire shone forth upon them.

3. Truly, he loved the people,
And he blessed all his saints:
For they fell down at his feet,
And they received of his words.

4. He commanded us a law,
The inheritance of the congregation of Jacob.

5. And he became king in Jeshurun:
When the heads of the people were assembled,
Together with the tribes of Israel.

We have already seen, that Dr. Kennicott reads מריבה קדש *Meribah-Kadesh*, the name of a place, instead of מריבת קדש *Meriboth Kadesh*, which, by a most unnatural and forced construction, our version renders *ten thousand saints*, a translation which no circumstance of the history justifies.

Instead of a *fiery law*, עש דת *esh dath*, he reads, following the Samaritan version, עש אור *esh aur*, a *fire shining* out upon them. In vindication of this change in the original, it may be observed. 1. That though עש *dath*, signifies a *law*; yet it is a *Chaldee* term, and appears nowhere in any part of the *Sacred Writings*, previous to the Babylonish captivity: מורה *lorah*, being the term constantly used to express the law, at all times prior to the corruption of the Hebrew by the Chaldee. 2. That the word itself is obscure in its present situation, as the Hebrew Bibles write it and *esh* in one word, עשהד *ehdath*, which has no meaning; and which, in order to give it one, the Masorah directs should be read *separate*, though written connected. 3. That the word is not acknowledged by the two most ancient versions, the *Septuagint* and *Syriac*. 4. That in the parallel place, Habak. iii. 3, 4. a word is used which expresses the *rays of light*, קרני *kernim*, *horns*, that is, *splendours*, rays, or effulgence of light. 5. That on all these accounts, together with the almost impossibility of giving a rational meaning to the text as it now stands, the translation contended for should be adopted.

Verse 3. Instead of *All his saints are in his hand*, Dr. Kennicott reads, *He blessed all his saints*—changing בך *beyadca* into בך *barac*, he blessed, which word, all who understand the Hebrew letters, will see might be easily mistaken for the other; the ד *daleth* and the ר *resh*, being not only in MSS. but also in printed books, often so much alike, that analogy alone can determine which is the true letter: and except in the insertion of the י *yod*, which might have been easily mistaken for the apex at the top of the ב *beth*, very frequently in MSS. both words have the nearest resemblance. To this may be added, that the Syriac version has ܒܪܥܐ *barac*, he blessed.

Instead of לרגלך *lרגלעך*, מרביתך *midaberoteyca*, *thy feet*, and דת *dath*, words, Dr. Kennicott reads the pronouns in the third person sing. לרגלך *lרגלעך*, and מרביתך *midabarataic*, *his words*, in which he is supported both by the *Septuagint* and *Vulgate*. He also changes ישי *yissa*, *he shall receive*, into ישיע *yisseu*, *they shall receive*.

He contends also that משה *Mosheh*, *Moses* in the fourth

5 And he was ^a king in ^a Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let not his men be few.

7 ¶ And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: ^a let his hands be sufficient for him; and be thou ^a a help to him from his enemies.

8 ¶ And of Levi he said, ^b Let thy Thummim and thy Urim, be with thy holy one, ^c whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah:

b Gen. 38. 21. Judg. 9. 2. & 17. 6.—y Ch. 32. 15.—a Gen. 48. 8.—a Ps. 146. 5. b Exod. 38. 30.—c Exod. 17. 7. Numb. 26. 13. Ch. 8. 2, 9, 16. Ps. 81. 7.—d Gen. 22. 32. 1 Chron. 17. 17. Job 37. 24.—e Exod. 32. 26-28.—f See Jer. 18. 18. Mal. 2. 6, 8. g Or, Let them teach, &c.

verse, was written by mistake for the following word, *morashah*, inheritance; and when the scribe found he had inserted a wrong word, he added the proper one, and did not erase the first. The word *Moses*, he thinks, should therefore be left out of the text, as it is improbable that he should here introduce his own name; and that if the word be allowed to be legitimate, then the word *king* must apply to him, and not to God, which would be most absurd. See Kennicott's first Dissertation, p. 422, &c.

Verse 6. *Let Reuben live, and not die*] Though his life and his blessings have been forfeited by his transgressions with his father's concubine, see Gen. xlix. 3. and 4. and in his rebellion with Korah, Numb. xvi. 1, &c. let him not become extinct as a tribe in Israel. "It is very usual," says Mr. Ainsworth, "in the Scripture, to set down things of importance and earnestness, by affirmation of the one part, and denial of the other. Isai. xxxviii. 1. *Thou shalt die, and not live*. Numb. iv. 14. *That they may live, and not die*. Psal. cxviii. 17. *I shall not die, but live*. Gen. xliii. 8. *That we may live, and not die*. Jer. xx. 14. *Cursed be the day—let not that day be blessed*. 1 John ii. 4. *He is a liar, and the truth is not in him*. 1b. ver. 17. *is truth, and no lie*. John i. 20. *He confessed, and denied not*. 1 Sam. i. 11. *Remember me, and not forget thy handmaid*. Deut. ix. 7. *Remember, forget not*. Deut. xxxii. 7. *O foolish people, and unwise*.—In all these places it is evident that there is a peculiar emphasis in this form of expression, as if he had said, *Let him not only not die, but let him live in great and increasing peace and prosperity*.—Do not only not forget me, but keep me continually in remembrance. *He denied not, but confessed fully and particularly*. *O foolish people, silly and stupid—and unwise, destitute of all true wisdom*.

And let not his men be few] It is possible that this clause belongs to Simeon. In the Alexandrian copy of the Septuagint, the clause stands thus: καὶ Σιμωνες πολλοί; *or aplois*, and let Simeon be very numerous, but none of the other versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word *Simeon* is found in one of the most ancient, and most authentic copies of the Septuagint version; and as *Simeon* is nowhere else mentioned here, if not implied in this place, probably the clause anciently stood, *Let Reuben live, and not die; but let the men of Simeon be few*. That this tribe was small, when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that in the plains of Moab, nearly forty years after. In the first, Simeon was 59,300; in the last 22,200, a decrease of 37,100 men!

Verse 7. *And this is the blessing of Judah*] Though the word *blessing* is not in the text, yet it may be implied from ver. 1.; but probably the words, *he spake*, are those which should be supplied; And this he spake of Judah, LORD, hear the voice of Judah, that is, says the Targum, receive his prayer when he goes out to battle, and let him be brought back in safety to his own people: *let his hands be sufficient for him*, let him have a sufficiency of warriors always to support the tribe, and vindicate its rights: and let his enemies never be able to prevail against him! Three things are expressed here: 1. That the tribe of Judah, conscious of its weakness, shall depend on the Most High, and make prayer and supplication to him. 2. That God will hear such prayer; and 3. That his hands shall be increased, and that he shall prevail over his enemies. This blessing has a striking affinity with that which this tribe received from Jacob, Gen. xlix. 9. and both may refer to our blessed Lord, who sprang from this tribe, as is noticed on the above passage: who has conquered our deadly foes by his death, and whose praying posterity ever prevailed through his merit.

9 Who said unto his father and to his mother, I have not ^a seen him; ^b neither did he acknowledge his brethren, nor knew his own children: for ^c they have observed thy word, and kept thy covenant.

10 ^d They ^e shall teach Jacob thy judgments, and Israel thy law: ^f they ^g shall put incense before thee, ^h and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and ^a accept the work of his hands! smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved

b Lev. 10. 11. Ch. 17. 9-11. & 24. 8. Exod. 44. 23, 24. Mal. 2. 7.—c Or, Let them put incense.—d Exod. 30. 7, 8. Numb. 16. 40. 1 Sam. 2. 35.—e Heb. of thy name. f On Lev. 1. 9, 13, 17. Ps. 51. 19. Exod. 43. 27.—g 2 Sam. 24. 23. Ps. 38. 8. Exod. 28. 40, 41. & 43. 27.

Verse 8. *Of Levi he said*] Concerning the *Urim* and *Thummim*, see Exod. xxviii. 30.

The holy one] Aaron primarily, who was anointed the high-priest of God; and whose office was the most holy that man could be invested with. Therefore Aaron was called God's *holy one*, and the more especially so, as he was the type of the more holy and blessed Jesus, from whom the *Urim*, all light and wisdom, and *Thummim*, all excellence, completion, and perfection, are derived.

Whom thou didst prove, &c.] God contended with Aaron as well as with Moses, at the waters of Meribah; and excluded him from the promised land, because he did not sanctify the Lord before the people.

From the words of St. Paul, 1 Cor. x. 8—12. it is evident, that these words, at least in a secondary sense, belong to Christ. He is the *Holy One*, who was tempted by them at Massah, who suffered their manners in the wilderness, who slew 23,000 of the most incorrigible transgressors; and who brought them into the promised land by his deputy Joshua, whose name and that of Jesus, have the same signification.

Verse 9. *Who said unto his father, &c.*] There are several difficulties in this and the following verses. Some think they are spoken of the tribe of Levi—others of all the tribes—others of the Messiah, &c. but several of the interpretations founded on these suppositions, are too remote, and should not be resorted to, till a plain literal sense is made out. I suppose the whole to be primarily spoken of Aaron and the tribe of Levi. Let us examine the words in this way—*Who said unto his father*—the law had strictly enjoined, that if the father, mother, brother, or child, of the high-priest should die, he must not mourn for them, but act as if they were not his kindred: see Levit. xxi. 11, 12. Neither must Aaron mourn for his sons Nadab and Abihu, &c. though not only their death, but the circumstances of it, were the most afflicting that could possibly affect a parent's heart. Besides, the high priest was forbidden, on pain of death, to go out from the door of the tabernacle, Lev. x. 2—7. for God would have them more to regard their function (as good Mr. Ainsworth observes) and duty in his service, than any natural affection whatsoever. And herein Christ was figured, who when he was told that his mother and brethren stood without, and wished to speak with him, said, Who is my mother, and who are my brethren?—whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother, Matt. xii. 46—50. It is likely also that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the golden calf, Exod. xxxii. 26. and in this way the Chaldee paraphrast understands the words.

Verse 10. *They shall teach Jacob, &c.*] This was the office of the Levites, to teach by their significant service, and typical ceremonies, the way of righteousness and truth to the children of Israel. And of their faithfulness in this respect, God bears testimony by the prophet, *My covenant was with him of life and peace*, Mal. ii. 5. And, *The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity*. ver. 6. These words are a sufficient comment on the words of the text.

Verse 11. *Bless, LORD, his substance*] The blessing of God to the tribe of Levi was peculiarly necessary, because they had no inheritance among the children of Israel, and lived more immediately than others, upon the providence of God. Yet, as they lived by the offerings of the people, and the tithes, the increase of their substance necessarily implied the increase of the people at large: the more fruitful the land was, the more abundant would the tithes of the Le-

of the LORD shall dwell in safety by him: and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, "Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath;

14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof; and for the good will of him that dwelt in the bush; let the blessing

come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, "Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

o Gen. 49. 25.—p Gen. 27. 22.—q Hab. thrust forth.—r Hab. moose.—s Gen. 49. 26. t Heb. 3. 6.—u Exod. 3. 2. 4. Act. 7. 30, 35.—v Gen. 49. 26.

w 1 Chron. 5. 1.—x Numb. 23. 22. Ps. 82. 10.—y Heb. an unicorn.—z 1 Kings 22. 11. Ps. 34. 8.—a Gen. 43. 12.—b Gen. 46. 15.—c Is. 2. 2.—d Ps. 4. 5.

vites be; and thus, in the increased fertility of the land, the substance of Levi would be blessed.

Verse 12. *Of Benjamin—the beloved of the Lord*] Alluding to his being particularly beloved of his father Jacob, Gen. xlix. 27, &c.

Shall dwell in safety by him] That is, by the Lord, whose temple, which is considered as his dwelling-place, was in the tribe of Benjamin—for a part of Jerusalem belonged to this tribe.

Shall cover him all the day] Be his continual protector; and he shall dwell between his shoulders—within his coats, or in his chief city, viz. Jerusalem, where the temple of God was built—on his mountains, Zion and Moriah, here poetically termed his shoulders.

Some object to our translation of the Hebrew יָד יָדָד, by the term *beloved*, and think the original should be divided as it is in the Samaritan, יָד יָדָד יָדָד, the hand, even the hand of the Lord shall dwell for safety or protection, וְיָדָדָדָד, upon him. This makes a good sense, and the reader may choose.

Verse 13. *Blessed—be his land*] The whole of this passage certainly relates to the peculiar fertility of the soil in the portion that fell to this tribe, which the Jews say yielded a greater abundance of all good things, than any other part of the promised land.

The precious things of heaven] The peculiar mildness and salubrity of its atmosphere.

For the dew] A plentiful supply of which was a great blessing in the dry soil of a hot climate.

The deep that coucheth beneath] Probably referring to the plentiful supply of water, which should be found in digging wells; hence the Septuagint has ἀβύσσος ὑγρῶν, fountains of the deep. Some suppose there has been a slight change made in the word יָמִינָה, *for the dew*, which was probably at first יָמִינָה מִלְּמַעַל, from above, and then the passage would read thus: *for the precious things of heaven from above, and for the deep that coucheth beneath*. This reading is confirmed by several of Kennicott's and De Rossi's MSS. The Syriac and Chaldee have both readings—the dew of heaven from above.

Verse 14. *The precious fruits brought forth by the sun*] All excellent and important productions of the earth, which come to perfection once in the year. So, the *precious things put forth by the moon*, may imply those vegetables which require but about a month to bring them to perfection: or vegetables, of which several crops may be had in the course of a year.

Verse 15. *The chief things of the ancient mountains*] יְמִינָה הָרִים הָעִדְיָה Umeroh harerey kodem, and from the head, or top of the ancient or eastern mountains; the *precious things or productions* being still understood. And this probably refers to the large trees, &c. growing on the mountain tops; and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half tribe of Manasseh. And the *precious things of the lasting hills*, may signify the metals and minerals which might be digged out of them.

Verse 16. *The good will of him that dwelt in the bush*] The favour of him who appeared in the burning bush, on mount Sinai—who there, in his good will, mere love and compassion, took Israel to be his people; and who has preserved and will preserve in tribulation and distress, all those who trust in him; so that they shall as surely escape unhurt, as the bush, though enveloped with fire, was unburnt.

The top of the head, &c.] The same words are used by Jacob in blessing this tribe, Gen. xlix. 26. The meaning appears to be, that God should distinguish this tribe in a particular way, as Joseph himself was separated יָדָד נָא-

זִיר, a Nazarene, a consecrated prince to God, from among, and in preference to all his brethren. See the notes on Gen. xlix. 25, &c.

Verse 17. *His glory is like the firstling of his bullock*] This similitude is very obscure. A bullock was the most excellent of animals among the Jews, not only because of its acceptableness in sacrifice to God; but because of its great usefulness in agriculture. There is something peculiarly noble and dignified in the appearance of the ox; and his greatest ornament are his fine horns—these the inspired penman has particularly in view, as the following clause proves: and it is well known that in Scripture language, horns are the emblem of strength, glory, and sovereignty: Psal. lxxv. 5, 11. lxxxix. 18, 25. cxli. 9. Dan. viii. 3, &c. Luke i. 69. Rev. xvii. 3, &c.

His horns are like the horns of unicorns] רִמָּה Reem, which we translate unicorn, from the ποσειδών, monokeros, of the Septuagint, signifies, according to Bochart, the mountain goat: and, according to others, the rhinoceros, a very large quadruped, who has one great horn on his nose, from which circumstance his name is derived. See the note on Numb. xxiii. 22. xxiv. 8. Reem is in the singular number, and because the horns of a unicorn, a one-horned animal, would have appeared absurd, our translators, with an unfaithfulness not common to them, put the word in the plural number.

To the ends of the earth] Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

They are the ten thousands of Ephraim, &c.] That is, the horns signify the ten thousands of Ephraim, and the thousands of Manasseh. Jacob prophesied, Gen. xlviii. 19. that the younger should be greater than the elder: so here tens of thousands are given to Ephraim; and only thousands to Manasseh. See the Census, Numb. i. 33—35.

Verse 18. *Rejoice, Zebulun, in thy going out*] That is, Thou shalt be very prosperous in thy coasting voyages—for this tribe's situation was favourable for traffic, having many seaports. See Gen. xlix. 13.

And Issachar, in thy tents.] That is, as Zebulun should be prosperous in his shipping and traffic, so should Issachar be in his tents, his agriculture and pasturage.

Verse 19. *They shall call the people unto the mountain*] By their traffic with the Gentiles, for so I think עַמִּים ammim, should be understood here, they shall be the instruments in God's hands of converting many to the true faith: so that instead of sacrificing to idols, they should offer sacrifices of righteousness.

They shall suck of the abundance of the seas] That is, grow wealthy by merchandize.

And of treasures hid in the sand.] Jonathan ben Uzziel has probably hit on the true meaning of this difficult passage. "From the sand," says he, "are produced looking glasses and glass in general; the treasures, the method of finding and working this, was revealed to these tribes." Several ancient writers inform us, that there were havens in the coasts of the Zabulonites, in which the vitreous sand, or sand proper for making glass, was found. See Strabo, lib. xvi. see also Pliny, Hist. Nat. l. xxxvi. c. 26. Tacit. Hist. l. v. c. 7. The words of Tacitus are remarkable: *El Belus amnis Judaico mari illabitur, circa ejus os lecta arena admixto nitro, in vitrum es-coguntur.* "The river Belus falls into the Jewish sea, about whose mouth those sands mixed with nitre are collected, out of which glass is formed;" or which is melted into glass. Some think that the celebrated shell-fish, called murex, out of which the precious purple dye was extracted, is here intended by the *treasure hid in the sand*; this also Jonathan introduces in this verse. And others

20 ¶ And of Gad he said, *Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.*

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

22 ¶ And of Dan he said, *Dan is a lion's whelp; he shall leap from Bashan.*

23 ¶ And of Naphtali he said, *O Naphtali,*

satisfied with favour, and full with the blessing of the Lord! possess thou the west and the south.

24 ¶ And of Asher he said, *Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.*

25 *O Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.*

26 ¶ *There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help; and in his excellency on the sky.*

think, that it is a general term for the advantages derived from navigation and commerce.

Verse 20. *Blessed be he that enlargeth Gad*] As deliverance out of distress is termed *enlarging*, see Psal. iv. 1. this may refer to God's deliverance of the tribe of Gad out of that distress mentioned Gen. xlix. 19, and so the enlargement obtained through the means of Jephtha, Judg. xi. 33. and probably, also, to the victories obtained by Gad and Reuben over the Hagarenes, 1 Chron. v. 18—20.

He dwelleth as a lion] Probably the epithet of *lion* or *lion-like*, was applied to this tribe from their fierce and warlike disposition. And on this supposition, 1 Chron. xii. 8. will appear to be a sufficient comment. *And of the Gadites there were—men of might, men of war for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains.*—Tearing the arm or shoulder, with the crown of the head, seems simply to mean, that no force should be able to prevail over them, or stand against them—as the arm or shoulder, signifies dominion, and the crown of the head, sovereign princes.

Verse 21. *He provided the first part*] That is, he chose for himself a very excellent portion, viz. the land of *Sihon* and *Og*, in which this tribe had requested to be settled, by the lawgiver, viz. Moses, from whom they requested this portion; Num. xxxii. 1—5.

He came with the heads of the people] Notwithstanding this portion fell unto them on the east side of Jordan, yet they proceeded with the heads of the people, the chiefs of the other tribes.

To execute the justice of the Lord] To extirpate the old inhabitants of the country, according to the decree and purpose of the Lord. See on Numb. xxxii.

Verse 22. *Dan is a lion's whelp; he shall leap from Bashan*] The Jewish interpreters observe, that Bashan was a place much frequented by lions, who issued thence into all parts to look for prey. By this, probably, Moses intended to point out the strength and prowess of this tribe; that it should extend its territories, and live a sort of predatory life.—It appears from Josh. xix. 47. that the portion originally assigned to this tribe, was not sufficient for them; hence we find them going out in war against *Leban* and taking it, adding it to their territories, and calling it by the name of the tribe. Jacob, in his prophetic blessing of this tribe, represents it under the notion of a serpent in the path, Gen. xlix. 17. The character there, and that given here, constitute the complete warrior, *strategem* and courage. See the note on Gen. xlix. 17.

Verse 23. *O Naphtali, satisfied with favour*] Though this may refer to the very great fertility of the country that fell to this tribe, yet certainly something more is intended. Scarcely any of the tribes was more particularly favoured by the wondrous mercy and kindness of God, than this and the tribe of Zebulun. The light of the glorious Gospel of Christ shone brightly here, Matt. iv. 13, 15, 16. Christ's chief residence was at Capernaum in this tribe, Matt. ix. 1. Mark ii. 1. and this city, through Christ's constant residence, and the mighty miracles he wrought in it, is represented as being *exalted unto heaven*, Matt. xi. 23. And it is generally allowed that the apostles were principally of the tribe of Naphtali, who were to *possess the west and the south*, to dispense the Gospel through all the other tribes. The word *yam*, which we here translate *west*, literally signifies the sea; and probably refers to the sea of Genesareth, which was in this tribe.

Verse 24. *Let Asher be blessed with children*] Let him have a numerous posterity, continually increasing.

Let him be acceptable to his brethren] May he be in perfect union and harmony with the other tribes.

Let him dip his foot in oil] Let him have a fertile soil, and an abundance of all the conveniences and comforts of life.

Verse 25. *Thy shoes shall be iron and brass*] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their

warlike disposition, as we know that greaves, boots, shoes, &c. of iron, brass, and tin, were used by ancient warriors. Goliath had greaves of brass on his legs, 1 Sam. xvii. 6. and the brazen-booted Greeks, *χαλκεοπόδες Ἀχαιοί*, is one of the epithets given by Homer to his heroes; see Iliad. H. ver. 41.

And as thy days, so shall thy strength be.] If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious: "Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under, and bring thee through them." The original is only two words, the latter of which has been translated in a great variety of ways, *וְכַיָּוֶן וְכִיָּוֶן ukeyameyca dabeca*. Of the first term there can be no doubt, it literally means and as thy days; the second word, *וְכִיָּוֶן deba*, occurs nowhere else in the Hebrew bible: the Septuagint have rendered it by *ισχυς*, strength, and most of the Versions have followed them, but others have rendered it *affliction, old age, fame, weakness, &c.* &c. It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands. In this language the root is found: *دَبَعَ* dabaca, signifies *he rested, was quiet*. This gives a very good sense, and a very appropriate one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to *irruptions, pillage, &c.* but God, to give them confidence in his protection, says, "according to thy days, all circumstances and vicissitudes, so shall thy rest be;" while faithful to thy God, no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out. This is an unfailing promise of God, I will keep him in perfect peace whose mind is stayed upon me, because he trusteth in me; therefore trust in the Lord for ever, for in the Lord Jehovah is everlasting strength, Isaiah xxi. 4. Some derive it from *דָּבַע dabi*, he abounded in riches; the interpretation then would be, *As thy days increase, so shall thy riches*. This makes a very good sense also. See Rosenmüller.

Moses having now finished what God gave him to predict concerning the twelve tribes, and what he was led in the fulness of his heart to pray for in their behalf, addresses all the tribes collectively under the names *Jeshurun* and *Israel*; and in an ode of astonishing energy and elegance, describes this wondrous people, and their still more wonderful privileges. The reader will observe, that though the latter part of this chapter appears in the form of *prose* in our Bibles, yet it is written in *hemistichs*, or *short metrical lines*, in the original, which is the form in which all the Hebrew poetry is written; and as in other cases, so in this, it would contribute much to the easy understanding of the author's meaning, were the translation produced in lines corresponding to those of the original.

Verse 26. *There is none like unto the God of Jeshurun*] We have already seen the literal meaning of *Jeshurun*, chap. xxxii. 15. but besides its literal meaning, it seems to be used as an expression of *particular affection*; hence Calmet understands it as a *diminutive* of the word *Israel*. We know that *רַעוּי*, *sons*, in the mouth of St. John, signifies much *less* than *raevia*, which, properly translated, would be *beloved children*, a term which at once shows the helplessness of the offspring, and the tender affection of the parent. So *Jeshurun* may be understood here: and hence the Septuagint seem to have apprehended the full force of the word by translating it *τὸν ὑπαγαγόντα, the beloved one*, the object of God's especial delight.

Israel's God, and God's Israel, have no fellows. What were all the gods of the nations, even supposing they were real beings, in comparison of the Almighty! And what nation under heaven could be compared to the Israel

o See Josh. 13. 10, &c. 1 Chron. 12. 8, &c.—f Numb. 32. 16, 17, &c.—g Heb. *cried*. h Josh. 4. 12.—i Josh. 19. 47. Judg. 18. 27.—k Gen. 49. 21.—l See Josh. 19. 32, &c.—m Gen.

49. 20.—n See Job 29. 6.—o Or, *Under thy shoes shall be iron.*—p Ch. 2. 9.—q Exod. 12. 11. Psal. 86. 8. Jer. 10. 6.—r Ch. 32. 15.—s Gen. 61. 4, 23, 26, & 105. 1. Heb. 3. 2.

27 The eternal God is *thy* refuge, and underneath are the everlasting arms: and *he* shall thrust out the enemy from before thee; and shall say, Destroy *them*!

28 *Israel* then shall dwell in safety alone; *the* fountain of Jacob shall be upon a land of corn and wine; also his *heavens* shall drop down dew.

29 *Happy art* thou, O *Israel*! *who is* like unto thee, O people saved by the Lord, *the* shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee: and *thou* shalt tread upon their high places.

CHAPTER XXXIV.

Moses goes up Mount Nebo, to the top of Pisgah, and God shows him the whole extent of the land, which he promises to give to the descendants of Abraham. 1-4. There Moses died, and was so privately buried by the Lord, that his sepulchre was never discovered, 5, 6. His age and strength of constitution, 7. The people weep for him thirty days, 8. Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commanded them, 9. The character of Moses as a prophet, and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel: conclusion of the Pentateuch, 10-12.

An. Exod. 1st.
46—Add.

AND Moses went out from the plains of Moab *unto* the mountain of

Nebo, to the top of *Pisgah*, that is over against Jericho. And the Lord *showed* him all the land of Gilead, *unto* Dan.

2 And all Naphthali, and the land of Ephraim, and Manasseh, and all the land of Judah, *unto* the utmost sea.

3 And the south, and the plain of the valley of Jericho, *the* city of palm trees, unto Zoar.

4 And the Lord said unto him, *This is* the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: *I* have caused thee to see *it*, with thine eyes, but thou shalt not go over thither.

5 ¶ *So* Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but *no* man knoweth of his sepulchre unto this day.

7 ¶ And Moses was a hundred and twenty years old when he died: *his* eye was not dim, nor his *natural* force *abated*.

1 Ps. 90. 1.—4 Ch. 9. 3-5.—Numb. 23. 9. Jer. 23. 6. & 33. 16.—w Ch. 8. 7, 8. 2 Gen. 47. 23. Ch. 11. 14.—y Psa. 144. 15.—z Sam. 7. 23.—a Ps. 115. 9. 10.—b 3 Sam. 22. 45. & 68. 3. & 81. 15.—c Or, shall be subdued.—d Ch. 32. 13. e Numb. 27. 12 & 33. 47. Ch. 22. 49.—Or, the hill.—g Chap. 3. 27. 2 Mac. 9. 4.

h Genesis 14. 14.—i Chap. 14. 24.—j Judg. 1. 16. & 2. 13. 2 Chron. 35. 18.—l Gen. 12. 7. & 13. 15. & 15. 18. & 26. 3. & 28. 13.—m Ch. 32. 20. Josh. 1. 2. o See Jude 9.—p Ch. 21. 2.—q See Gen. 27. 1. & 41. 10. Josh. 14. 10. 11.—r Heb. moisture.—s Heb. fled.

of God! It was, however, from God's excellence that they derived theirs.

Rideth upon the heaven, &c.] Unites heaven and earth in thy defence and support, and comes with irresistible velocity to succour and defend thee, and to discomfit thine adversaries.

Verse 27. *The eternal God*] אֱלֹהֵי קֶדֶם *elohey kedem*, the former God: He who was of old. Not like the gods which were lately come up. He who ever was, and ever will be: and He who was, is, and will be, unchangeably holy, wise, just, and merciful; see the note on Gen. xxi. 33.

Everlasting arms] As the arm is the emblem of power, and of power in a state of exertion, the words here state, that an unlimited, and unconquerable power shall be eternally exerted in the defence of God's Church, and in the behalf of all those who trust in him.

Thrust out the enemy] He will expel all the ancient inhabitants, and put thee in possession of their land.

Verse 28. *Israel then shall dwell—alone*] This people shall not be incorporated with any other people under heaven. A prophecy which continues to be fulfilled to the very letter. Every attempt to unite them with any other people has proved absolutely ineffectual.

The fountain of Jacob] His offspring shall possess a most fertile land—such was Palestine.

Verse 29. *Happy art thou, &c.*] אַשְׁרֵי *ashrey*, O the happiness of Israel! it is ineffable—inconceivable—because they are a people saved by the Lord—have such a salvation as it becomes the infinite perfections of God to bestow: He is their help, their never-failing strength, and the shield of that help: he defends their defence—saves them, and preserves them in a state of salvation.

Sword of thine excellency] Or, whose sword, his all conquering word, is thine excellency, in its promises, threatenings, precepts, &c. &c. St. Paul, in his exhortation to the Christians at Ephesus, uses the same metaphor, *Take unto you the sword of the spirit, which is the word of God*.

Thine enemies shall be found liars] Who said thou shouldst never be able to gain possession of this good land; for thou shalt tread on, subdue, their high places, even their best fortified cities.

The blessings contained in this chapter belong also to the spiritual Israel of God, who, according to the divine promise, shall have a complete victory over all their spiritual foes; shall have all their inward enemies, the whole of the carnal mind, destroyed; for the blood of Jesus Christ, applied by the energy of the eternal Spirit, shall not only blot out all their sin, but purify their hearts from all unrighteousness: and thus being delivered from their enemies, they shall love God with all their heart, and serve him in righteousness and true holiness without fear before him, all the days of their life. There are many circumstances and expressions in this ode similar to several in the prophetic blessing pronounced by Jacob on his twelve sons, Gen. xlix. for the subject is the same in both chapters; the reader is therefore requested to compare the two places, and to consider the notes on each, as they have some tendency to cast light on each other. Both these chapters constitute a part of those Scriptures which, according to St. Paul, Rom. xv. were written for our learn-

ing: and, as to instruct the reader, and make him wise unto salvation, was the gracious design of God; we should particularly beg of him "that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life which he has given us in our Saviour Jesus Christ." Collect for the second Sunday in Advent.

NOTES ON CHAPTER XXXIV.

Verse 1. *And Moses went out*] This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses' words ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity: and involving the subject in absurdity: for God gives no prophetic intimations but such as are absolutely necessary to be made, but there is no necessity here, for the Spirit which inspired the writer of the following book, would naturally communicate the matter that concludes this. I believe, therefore, that Deut. xxxiv. should constitute the first chapter of the book of Joshua.

On this subject, the following note from an intelligent Jew, cannot be unacceptable to the reader.

"Most commentators are of opinion, that Ezra was the author of the last chapter of Deuteronomy: some think it was Joshua, and others the seventy elders, immediately after the death of Moses; adding, that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes: Happy art thou, O Israel: who is like unto thee, O people, saved of the Lord, &c. and, what now makes the last chapter of Deuteronomy, was formerly the first of Joshua, but was removed from thence, and joined to the former by way of supplement. This opinion will not appear unnatural, if it be considered that sections and other divisions, as well as points and pauses, were invented long since these books were written; for in those early ages, several books were connected together, and followed each other on the same roll. The beginning of one book might therefore be easily transferred to the end of another, and in process of time, be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch."—Alexander's Heb. and Eng. Pentateuch.

This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy, the first chapter of Joshua is an evident continuation. If the subject be viewed in this light, it will remove every appearance of absurdity and contradiction, with which, on the common mode of interpretation, it stands sadly encumbered.

Verse 5. *So Moses died—according to the word of the Lord*] כִּמְצָאָהוּ בְּפִי יְהוָה *ki mits'ah u bi pi yehovah*, i. e. by the especial command and authority of the Lord; but it is possible, that what is here said, refers only to the sentence of his exclusion from the Promised Land, when he offended at the waters of Meribah.

Verse 6. *He (God) buried him*] It is probable that the

8 ¶ And the children of Israel wept for Moses in the plains of Moab : thirty days : so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there ^w arose not a prophet since in

¹ See Gen. 50. 3, 16. Numb. 20. 28. Eccles. 38. 16, 17.—^u Isai. 11. 2. Dan. 6. 3.
^v Numb. 27. 18, 23.—^w See Ch. 18. 15-19.

reason why Moses was buried thus *privately*, was, lest the Israelites, prone to idolatry, should pay him divine honours. And God would not have the body of his faithful servant abused in this way. Almost all the gods of antiquity were deified *men*—great *lawgivers*, eminent *statesmen*, or victorious *generals*.—See the account of the life of Moses at the end of this chapter.

Verse 7. *His eye was not dim*] Even at the advanced age of a hundred and twenty, *nor his natural force abated*: he was a young man even in old age, notwithstanding the unparalleled hardships he had gone through.—See the account of his life at the end of this chapter.

Verse 9. *Laid his hands upon him*] See on Numb. xxvii. 19, 23.

Verse 10. *There arose not a prophet, &c.*] Among all the succeeding prophets, none was found so eminent in all respects, nor so highly privileged as MOSES—with him God spake *face to face*—admitted him to the closest familiarity and greatest friendship with himself. Now all this continued true till the advent of Jesus Christ, of whom MOSES said, "A prophet shall the Lord your God raise up unto you from among your brethren like unto me"—but how great was this person when compared with MOSES! MOSES desired to see God's glory—this sight he could not bear—he saw his *back parts*—probably meaning God's *design* relative to the *latter days*; but Jesus, the almighty Saviour, in whom dwells all the fulness of the Godhead bodily, who lay in the bosom of the Father, he hath *declared* God to man. Wondrous system of legal ordinances that pointed out and typified all these things! and more wonderful system of Gospel salvation, which is the *body, soul, life, energy, and full accomplishment* of all that was written in the LAW, in the PROPHETS, and in the PSALMS, concerning the sufferings and death of Jesus, and the redemption of a ruined world, "by his agony and bloody sweat, by his cross and passion, by his death and burial, by his glorious resurrection and ascension, and by the coming of the Holy Ghost!" Thus ends the PENTATEUCH, commonly called the LAW of MOSES: a work every way worthy of God its author, and only less than the New COVENANT, the *Love and Gospel* of our Lord and Saviour JESUS CHRIST.

Now to the ever-blessed and glorious TRINITY, FATHER, WORD, and SPIRIT, the infinite and eternal ONE, from whom alone *wisdom, truth, and goodness* can proceed, be glory and dominion for ever and ever. Amen.

For a general view of the character of Moses, and of the importance of the Pentateuch, see the concluding observations on the next and following pages.

MASORETIC NOTES ON DEUTERONOMY.

The number of verses in ELLIH HADEARIM, Deuteronomy, is 955; the symbol of which is קנח, in which word *ke* stands for 900, *nah* for 50, and *cheth* for 5.

The middle verse is the tenth of chap. xvii. And thou shalt observe to do all that they command thee.

Its *Parashioth*, or larger sections, are 11, the numerical symbol of which is *an chag*; Psal. cxviii. 27. *Bind the SACRIFICE with cords to the horns of the altar.* In which word *n cheth* stands for 8, and *gimel* for 3.

Israel like unto Moses, * whom the Lord knew
face to face:

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land.

12 And in all that ² mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

x Exod. 33. 11. Numb. 12. 6, 8. Ch. 5. 4.—y Ch. 4. 34. & 7. 19. Psa. 78. 40-42.
z Exod. 3. 19. & 32. 11. Deut. 4. 34. & 5. 15. & 6. 21. & 7. 8, 19.

Its *Sedarim*, or smaller sections, are 27, the symbolical sign of which is **וַיַּגִּיד** *yagid*; Prov. xii. 17. *He that speaketh truth, SHOWETH FORTH righteousness.* In which word the two **ו** *yods* stand for 20, **י** *daleth* for 4, and **ג** *gimel*, for 3.

Its *Perakim*, or modern chapters, are 34, the symbol of which is ללב *lebab*: Psal. cxi. 1. *I will praise the Lord with my whole HEART.* In which word the two כ כ *beke* stand for 4, and the ל *lamed* for 30.

The number of *open sections* is 34; of its *close sections* 124; total 158; the symbol of which is יְנַחִילָם *yenachilam*, 148, and כָּבוֹד *cab-od*, 10. 1 Sam. ii. 8. *To make them to INHERIT the throne of his GLORY.* The numerical letters of the word יְנַחִילָם *yenachilam*, 148, with ו *od*, 10, taken from כָּבוֹד *cabod*, make 158, the total of its *open and close sections*.

The number of verses in the whole Pentateuch is 5845, the memorial symbol of which is **norā hačammah, lmi. xxx. 26.** Moreover the light of the moon shall be as the light of the sun. In which word the letters taken in their proper order, make the sum 5845

The middle verse of the Law is, Levit. viii. 8. and he put the breastplate upon him, and he put in the breastplate the Urim and the Thummim.

The number of OPEN sections in the whole Law is 290, the symbol of which is וְדַּבֵּר; Cant. iv. 16. *Let my beloved come into his garden, and eat his precious FRUITS.*

The number of its close sections is 379, the symbol of which occurs in the word בשבעה *bishebhah*; Numb. xxx. 10. Or bound her soul with a bond BY AN OATH.

Total number of all the *open* and *close* sections, 663, the memorial symbol of which is **וְשָׁמַר לְךָ** *lo techsar*; Deut. viii. 9. **THOU SHALT NOT LACK** *any thing in it.*

SECTIONS of the book of Deuteronomy, carried on from Numbers, which ends with the **FORTY-THIRD**.

The FORTY-FOURTH, called *debarim*, begins Deut. i. 1. and ends chap. iii. 22.

The FORTY-FIFTH, called *prum raethchanen*, begins chap. iii. 23. and ends chap. vii. 11.

The FORTY-SIXTH, called *ap̄p ʾēkeb*, begins chap. vii. 12 and ends chap. xi. 25.

The FORTY-SEVENTH, called *parashah*, begins chap. xi. 26. and ends chap. xvi. 17.

The FORTY-EIGHTH, called **עֲשָׂרֵי שָׁפוֹת** *shophetim*, begins chap. xvi. 18. and ends chap. xxi. 9.

The FORTY-NINTH, called *xxxv tetse*, begins chap. xxi. 10 and ends chap. xxv. 19.

The FIFTIETH, called *מִן תָּבֹה* *taba*, begins chap. xxvi. 1 and ends chap. xxix. 8.

The FIFTY-FIRST, called נחבים *nitsabim*, begins chap. xxix. 9. and ends chap. xxx. 20.

The FIFTY-SECOND, called $\gamma\tau\eta$ sayalac, begins chap. xxxi. 1. and ends chap. xxxi. 30.

The FIFTY-THIRD, called *שמעון hasim*, begins chap. xxxij. 1. and ends chap. xxxij. 51.

The FIFTY-FOURTH, called חמשה עשר *hasot habesora*, begins chap. xxxiii. 1. and ends chap. xxxiv. 12.

GENERAL OBSERVATIONS ON THE FIVE BOOKS OF MOSES.

We have now passed through the Pentateuch, and have endeavoured carefully to mark its important contents. Its *antiquity* sets it at the head of all writings in the world; and the various subjects it embraces, make it of the utmost consequence to every civilized part of the earth. Its *Philosophy, jurisprudence, history, geography, and chronology*, entitle it to the respect of the whole human race; while its *system of theology and religion* demonstrably prove it to be a revelation from GOD. But on these topics, as many observations have already been made as the nature of a commentary, professing to study brevity, can possibly admit.

Of Moses, the writer of the Pentateuch, considered as a *historian and philosopher*, a good deal has been said in the course of the notes on the book of *GENESIS*; and especially at the conclusion of the *fiftieth* chapter: to which the reader is particularly referred.

Of Moses, as a legislator, volumes might be written, and the subject not be exhausted. What is called the *law of Moses*, is more properly the *Law of God*: and reveals the *Torah Jehovah*, the Law of Jehovah, is the grand title of the Pentateuch. Such a definition of this term as comports with the *nature, structure and design* of the Pentateuch, has already been given in the note on Exod. xii. 49. to which the reader is requested to refer. Could we conceive Moses to have been the *author* of this system, we must consider him more than mortal:—no wisdom of man has ever yet been able to invent such a code of laws.

This merit however has been disputed, and his laws severely criticised, by certain persons whose interest it was to prove religion to be a cheat, because they had none themselves; and whose case must be hopeless, could it be proved to be true. To some, whose mental taste and feelings are strangely perverted, every thing in *heavenism*

wears not only the most fascinating aspect, but appears to lay claim to and possess every excellency. These have called up Confucius, Menu, Zoroaster, and Mohammed himself, to dispute the palm of excellence with Moses! To examine the claims of such competitors, and to decide on their respective merits, would require a large treatise, and my limits confine me to a sketch. To any godly, impartial mind, properly acquainted with the subject, little needs to be said; to those who are prejudiced, all reasoning is thrown away. A few words on the merit of each of these competitors must suffice.

1. To *Con fu tsee*, the great Chinese lawgiver, corruptly called *Confucius*, are attributed, in the records of his country, a number of ordinances and institutions, which do honour to his times and to his people: but alas! how much of the darkness, erroneousness, and infirmity of the human mind do they exhibit? And however profitable they may be, as prudential maxims and social regulations, to a certain extent, how little are they calculated to elevate or ennoble the human mind, or inspire men with a just notion of vice and virtue! Their author had no correct notion of the Divine nature; his laws had no sanction but that of *convenience or necessity*: and notwithstanding their boasted excellence, have left, from the time of their promulgation to the present day, the sum total of that immense nation, which professes to be governed by them, in the thickest darkness of the most degrading idolatry, closely verging upon *atheism* itself! Not so the Mosaic code; it was the *light* that lightened the universe, and the *glory* of the people who were governed by its dictates. We have the firmest ground and the most ample authority to assert, that the *greatest kings*, the *wisest statesmen*, the *most accomplished poets and rhetoricians*, the *most magnanimous heroes*, and the *most holy and useful people* that ever existed, were formed on the model, and brought up in the bosom, and under the influence of the Mosaic institutions. While the *Proverbs* and *Ecclesiastes* of *Solomon*, the *history* and *poetic compositions* of *DAVID*; the inimitable *discourses* of *Isaiah*, *Jeremiah*, *Joel*, *Habakkuk*, and others of the Jewish prophets remain, every intelligent reader will have the fullest proofs of the truth of the above assertion, which shrinks not under the pretence of being *hazarded*: but which must spring up in every ingenuous mind from the fullest conviction of its own truth, after a serious perusal of the sacred code in question. All those eminent personages were brought up in the Mosaic school; and were prepared by the Pentateuch for the prophetic influence.

2. The *Institutes* of *Menu*, lately clothed in an English dress, by the elegant hand of Sir William Jones, have been thought to stand in fair competition with the laws of *Moses*. I have read them carefully, with strong prejudice in their favour: and have endeavoured, to the best of my judgment, duly to appreciate their worth.—I have sought for *resemblances* to the Mosaic institutions, because I thought it possible that the same God, who was so fully known in *Jewry*, might have made at least a partial revelation of himself in *Hindustan*; but while I alternately *admired* and *regretted*, I was ultimately disappointed; as I plainly saw that the system, in its essential parts, lacked the seal of the *living God*. My readers may justly question my competency to form a correct opinion of the work under consideration—I shall not therefore obtrude it, but substitute that of the *translator*, who was better qualified than perhaps any other man in Europe or Asia, to form a correct judgment of its merits. "The work," says he, "now presented to the European world, contains abundance of curious matter, extremely interesting, both to speculative lawyers and antiquaries; with many *beauties* which need not to be pointed out; and with many *blemishes* which cannot be justified or palliated. It is a system of *despotism* and *priestcraft*, both indeed limited by law, but *artfully* conspiring to give mutual support, though with mutual checks. It is filled with *strange conceits* in *metaphysics* and *natural philosophy*; with *idle superstitions*, and with a scheme of theology most *obscurely figurative*, and consequently liable to *dangerous misconception*. It abounds with *minute and childish formalities*, with *ceremonies*, generally *absurd*, and often *ridiculous*: the *punishments* are *partial and fanciful*: for some crimes *dreadfully cruel*, and for others *reprehensibly slight*: and the very *morals*, though rigid enough on the whole, are in one or two instances, as in the case of *light oaths* and *pious perjury*, unaccountably relaxed."—PREFACE to the *Institutes* of *Menu*.

We may defy its enemies to prove any of these things against the Pentateuch. *Priestcraft* and *despotism* cannot appear under its sanction: God is *KING* alone, and the *priest*, his *servant*; and he who was prevented by the very law under which he ministered, from having any *earthly property*, could consequently have no *secular power*.—The

king, who was afterward chosen, was ever considered as God's *deputy or vicergerent*; he was obliged to rule according to the laws that were given by God through *Moses*; and was never permitted either to *change* them, or *add a single precept or rite* to the civil or sacred code of his country. Thus *despotism* and *priestcraft* were equally precluded. As to its *rites and ceremonies*, they are at once dignified and expressive: they point out the holiness of their Author, the sinfulness of man, the necessity of an atonement, and the state of moral excellence to which the grace and mercy of the Creator has promised to raise the human soul. As to its *punishments*, they are ever such as the nature and circumstances of the crime render just and necessary—and its *rewards* are not such as flow merely from a principle of *retribution or remunerative justice*; but from an enlightened and fatherly tenderness, which makes obedience to the laws the highest interest of the subject.

At the same time that love to God, and obedience to his commandments are strongly inculcated; love and benevolence to man are equally enforced, together with *piety*, which is the soul of *obedience*; *patriotism*, the life of *society*; *hospitality* to strangers, and *humanity* to the whole brute creation. To all this might be added, that it *includes* in it, as well as *points out*, the Gospel of the Son of God, from which it receives its consummation and perfection. Such, reader, is the law of God, given through *Moses* to the people of Israel.

3. Of the laws of *Zerdusht*, or *Zeratusht*, commonly called *Zoroaster*, it is unnecessary to speak at large—they are incapable of comparison with the Mosaic code. As delivered in the *Zend Avesta*, they cannot so properly be called a *system*, as a *congeries of puerility, superstition, and absurdity*; with scarcely a *precept or a rite* that has any tendency to elevate the mind, or raise man from his state of moral degradation, to a proper rank in civilized society; or to any worthy apprehension of the Maker and Governor of the universe. *Harmlessness* is the sum of the morality they seem to inculcate; with a certain superstitious reverence for *fire*, probably as the emblem of *purity*; and for *animal life*, principally in reference to the doctrine of the *Metempsychosis or transmigration of souls*, on which it seems to have been originally built.

4. The KORAN of MOHAMMED is the only remaining competitor, that can be supposed to be at all qualified to dispute the palm with the Pentateuch of *Moses*; but the pretensions of this production will be soon settled, when it is known that it possesses not one excellence, the purity and elegance of *its language* excepted, which it has not borrowed from the writings of *Moses* and the *prophets*; or the sayings of *Christ* and his *apostles*. This is a *fact* which none can successfully dispute; and of which the Koran itself bears the most unequivocal evidences. What can be fairly claimed as the *peculium* of the Arab lawgiver, makes a motley mixture with what he has stolen from the book of God, and is in general as absurd and weak as it is, on the whole, false and wicked. As to the boasted *morality* of the Koran, it will have as little to exult in of this kind, when the *Laws* and the *Gospel* have taken from it that of which they have been plundered, as the daw in the fable had, when the different fowls had plucked away their own feathers, with which the vain bird had decorated herself. Mohammed, it is true, destroyed *idolatry* wherever he came; and he did the same by *true religion*: for *Judaism* and *Christianity* met with no more quarter from him, than the grossest errors of pagan idolatry. To compare him with the pure, holy, disinterested, humane, and heavenly-minded Jewish legislator, would be as gross political, as it would be palpable religious, blasphemy. When we allow that he was a man of a deep and penetrating mind, well acquainted with the superstitious turn of his countrymen, sly, cunning, and hypocritical; a great general, and a brutal conqueror, who seemed to sacrifice at no other shrine than that of his *lust and ambition*, we do him no injustice; the whole of his system bears the most evident proofs of imposition and forgery; nor is there a character to which imposture can lay claim, that does not appear prominently in the Koran, and in every part of the Mohammedan system. The chief of these distinctive marks have already been examined, in reference to the Pentateuch, in the concluding note on Exod. xviii. These are all found in the Koran, but not one of them in the Pentateuch. The Pentateuch, therefore, is of God: the Koran came from another quarter.

5. The different systems of the *Grecian ethic philosophers*, cannot come into this inquiry.—They were in general incongruous and contradictory; and none of them was ever capable of forming a *sect*, that could be said to have any moral perpetuity.

6. The laws of *Lycurgus* and *Solon* could not preserve those states, at the basis of which they were laid; while

the laws of Moses have been the means of preserving the people who held them, amidst the most terrible reverses of what are called *fortune and fate* for nearly the space of 4,000 years! This is one of the most extraordinary and astonishing facts in the whole history of mankind.

7. The *Republic of Plato*, of which it is fashionable to boast, is, when stripped of what it has borrowed of Moses, like the *Utopia* of Sir T. More, the aerial figment of a philosophic mind, *en delirio*; both systems are inapplicable and impracticable in the present state of man. To persons under the influence of various and discordant passions, strongly actuated by *self-interest*, they can never apply. They have no tendency to change the moral state of society from *vice to virtue*: a nation of *saints* might agree to regulate their lives and conduct by them, but where is such to be found? Though Plato has borrowed much from Moses, yet he has destroyed the effect of the whole by not referring the precepts and maxims to God, by whom alone strength to fulfil them could be furnished. It is the province of the revelation of God to make the *knave an honest man*; the *unholy and profane, pure and pious*; and to cause all who act by its dictates, to love one another with pure hearts fervently; and to feel the finest and fullest impressions of

"The generous mind that's not confound at home,
But opens its itself abroad through all the public,
And feels for every member of the land."

The Pentateuch is an *original work*; nothing like it was ever found among the nations of the earth. Those who have asserted that its principal institutions have been borrowed from the Egyptians, neither know the Mosaic code, nor are acquainted with the Egyptian mythology. Dr. Priestly has written well on this point, and from his dissertation I shall borrow the following extracts.

"They who suppose that Moses himself was the author of the institutions, civil or religious, that bear his name, and that in framing them he borrowed much from the Egyptians or other ancient nations, must never have compared them together: otherwise they could not but have perceived many circumstances in which they differ most essentially from them all. I shall endeavour to point out the more considerable of them.

"1. No heathen ever conceived an idea of so great an object, as that of the institutions of Moses, which appears to be nothing less than the instruction of all mankind in the great doctrine of the unity, and universal moral government of God, as the Maker of the world, and the common Parent of all the human race, in opposition to the polytheism and idolatry which then prevailed; which, besides being grossly absurd in its principles, and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the civilized nations of the world, which were universally addicted to idolatry of the grossest kind, to divinations, necromancy, and other superstitions of a similar nature, and practised as acts of religion; some of their rites abominably licentious, and others the most shockingly cruel, as the necessary means of recommending themselves to the various objects of their worship. As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner, as a visible lesson to all the world. They were to prosper beyond all other nations, while they adhered to their religion; and to suffer in a manner equally exemplary and conspicuous, in consequence of their departure from it. Of this all mankind might easily judge. These great ideas occur in the sacred books of the Hebrews, and nowhere else. They are all distinctly advanced by Moses, and more fully unfolded in the writings of the later prophets. But certainly nothing so great and sublime could have been suggested to Moses from any thing that he saw in Egypt, or could have heard of in other countries.

"2. In no system of religion, besides that of Moses, was *purity of morals* any part of it. All the heathen religions were systems of mere *ceremonies*, on the observance of which it was imagined that the prosperity of the several states depended; and the sole business of the priests was to attend to the due observance of these rites, many of which were so far from being favourable to morals, that they were of the most impure and abominable nature, as is well known to all who have any knowledge of them. On the contrary, it appears not only from the *ten commandments*, but from all the writings of Moses, and those of the prophets who succeeded him, that the purest morality, the most favourable to private and public happiness, was the principal and ultimate object of the system. The books of Moses abound with precepts of

morality, inculcated in the most forcible manner, and they are distinguished from laws by having no penalty annexed to them. Such precepts as these—*Be ye holy, for I am holy*;—and, *What does the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God*—could never have been borrowed from any heathen system of religion. In this most important respect, the institutions of Moses are a great *original*, and were never copied by any other lawgiver.

"3. Nowhere in all the heathen world could Moses have heard of such a proper *national worship*, as that which he introduced. The Hebrew nation had not only *one single object of their worship*, in which they differed essentially from all other nations, but *one national altar*, *one precise ritual*, and *only one place for the meeting of the whole nation at the public festivals*. A whole tribe, a twelfth part of the nation, was set apart for services of a religious nature, and their provision made to depend in a great measure upon their performance of them; being not in lands cultivated by themselves, but in the produce of lands cultivated by others. At this one great national altar, sacrifices were performed every morning and evening, in the name and at the expense of the whole nation; and the manner in which this was done was invariable, and not left to the discretion of the performers. In all other countries the places of worship were numerous; and the diversity in the modes of worship varied with the objects of them. In Egypt, in particular, the different *names* were exceedingly hostile to each other on this account. Hence arose endless and discordant superstitions.

"4. In no country besides that of the Hebrews, were the *public festivals* expressly instituted in commemoration of such great events respecting their history and religion. It is peculiar to this nation also, that the directions for the celebration of them were reduced to writing at the time of their institution: so that there could never be any uncertainty about the origin or the reasons of them. They were only three:—the *passover*, on their deliverance from their state of servitude in Egypt, when the first-born of all the Egyptians were destroyed, and all theirs preserved; the *Pentecost*, on the giving of the law from mount Sinai; and the feast of *tabernacles*, in commemoration of their living in *tents and booths* during their travels through the wilderness. At the first of these festivals, the *first-fruits* of the year were solemnly presented; at the second, the *harvest* was got in; and at the last, the *vintage*, and all the greater labours of the year, were closed. Among the heathen nations, the festivals were numerous and perplexing. More than *sixty* were celebrated by the Athenians; the origin and reason of their institution were uncertain; and none of them were calculated to answer any important moral purposes, but were too often the occasion, not of innocent festivity, but of intemperance and debauch. Several of the heathen festivals were celebrated in a manner the most disgusting, and shocking to common modesty, and common sense.

"*Sacrificing* was a mode more ancient than idolatry, or the institutions of Moses; but among the heathens, various superstitious customs were introduced respecting it, which were all excluded from the religion of the Hebrews.

"In the *laws* of Moses, in which we find even the most minute circumstances of the act of sacrificing prescribed, there is no mention of any thing preceding the slaying of the animal, besides his being *sound* and of a *proper age*. It was not brought with any *garlands*. No *olive*, or cakes of barley and salt, were put upon its *back*. No *wine* was poured upon its *horns*. No *hair* was taken from its forehead to be thrown into the fire on the altar. And nothing was said about *inspecting the entrails*, with a view to divination, which was a principal object in all the heathen sacrifices. The use that was made of the *blood* of the victims was peculiar to the Hebrew ritual; and certainly not borrowed from any heathen customs that could have been known to Moses.

"No heathens knew any thing of the *sprinkling of the blood*, in the peculiarly solemn manner in which it was to be done by the Hebrew priests; and so far were they from rigorously abstaining from the *eating of blood*, that in their sacrifices to the infernal deities, they partook of it, as a method of feasting with them; and in the *Touribolium*, the offerer was covered with it from head to foot, and kept himself in that condition as long as he could. (As a proof of this, see the note on Levit. viii. 23.) As Moses did not adopt any of the heathen customs, it is equally evident that they borrowed nothing from him with respect to sacrifices. With them we find no such distinction of sacrifices as is made in the books of Moses, such as *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, or of the *heaving or waving* of the sacrifices. Those particulars, therefore, he could not have had from them, whether we can

discover any reason for them or not. They either had their origin in the time of Moses, or, which is most probable, were prior to his time, and to the existence of idolatry.

"Had Moses copied any thing from the heathens, he would probably have introduced something of their *mysteries*, which were rites performed in secret, and generally in the night, to which peculiar privileges were annexed, and which it was deemed the greatest crime to reveal; all of them, circumstances of a suspicious nature, and evidently liable to great abuse.

"The most remarkable of these mysteries were the *Eleusinian*, which were celebrated at Athens every four years; and continued nine days. Whatever these rites were, it was made death to reveal them; and if any person not regularly initiated, was present at this exhibition, he was put to death without mercy.

"Nothing, surely, like this can be found in the institutions of Moses. There was nothing in the Hebrew ritual of worship that was any *secret*. Every thing is expressly described in the written Law; and though none but priests could enter the holy place, or the holy of holies besides the high-priest, every thing that was done by him there, is as particularly described as what was done by the people without; and no service whatever was performed in the night, except the attendance at the great altar, to keep the fire in a proper state for consuming all the remains of victims; and of this no mention is made in the ritual. It is only presumed by the Jewish writers on the subject, that it must have been done of course.

"Had Moses borrowed any thing from the heathens, he could not have overlooked the various modes of *divination*, *soecry*, and *witchcraft*, their omens of a thousand kinds, their rites for consulting the dead in the art of *ne-cromancy*, their distinction of days into lucky and unlucky; which constituted a great part of the religious observances of all the heathen nations, civilized or uncivilized. The Romans had even an order of priests called *augurs*, whose sole business it was to observe the flight of birds, and to make prognostications from them. But so far are we from finding any thing of this kind in the books of Moses, of which those of the Hindoos are full, that they are spoken of with the greatest contempt and abhorrence; and the pretenders to them are directed to be put to death.

"The cities of refuge have been mentioned, as compared with the unlimited right of *asylum* attached to the temples of the heathens; and this may be considered as a religious as well as a civil institution. But the privileges of the *sabbatical year*, and of the *jubilee*, are wholly of a civil nature; and they must have been an admirable security for personal liberty, and the property of families. No Hebrew could bind himself for servitude more than *seven years*; nor could he alienate his landed property for more than *fifty*. No gift or sale could have any effect beyond this term, which was fixed for the whole nation, and did not commence at the time of every particular bargain. In consequence of this, though a family might suffer by the imprudence or extravagance of the head of it, the evil had a limit; for at the jubilee all estates reverted to the original proprietors.

"In short, no person can peruse the laws of Moses without acknowledging them to be truly *original*: and their superiority to those of other ancient nations, the most famed for their wisdom, is an evidence of their divine origin."—*Dissertation on the Mosaic Institutions.*

8. On this subject, in general, it may be just necessary to add, that the utmost that can be said of all laws, merely *human*, is, that they *restrain vices*, through the terror of punishment. God's law not only restrains *vices*, but it infuses *virtue*. It alone brings man to the footstool of his Maker, and keeps him dependent on the strong for strength, on the wise for wisdom, and on the merciful for grace. It abounds with promises of support and salvation for the *present life*, which no false system dared ever to propose; every where, Moses, in the most confident manner, pledges his God for the fulfilment of all the exceeding great and precious promises with which his laws are so plentifully interspersed: and while they were obedient they could say, "Not one word hath failed us of all the good things which the Lord our God spake concerning us." Who that dispassionately reads the *Pentateuch*, that considers it in itself, and in its reference to that glorious Gospel which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, "There is none like the God of Jehovah!" and with what striking propriety does the glorious legislator add, "Happy art thou, O Israel! who is like unto thee? O people, saved by the LORD!"

See the ZEND AVESTA, by Anquetil du Perron, 3 vols. 4to. Paris, 1771. CONFUCIUS SIKARUM PHILOSOPHUS, by

Herdtrich, *Complet, &c.* folio. Paris, 1697. ZOROASTER, CONFUCIUS ET MAHOMET, comparés, by M. Pastoret, 8vo. Paris, 1788. THE INSTITUTES OF MENO, by Sir Wm. Jones; and the KORAN, with Notes, &c. by Mr. Sale.

A SKETCH OF THE HISTORY AND CHARACTER OF MOSES.

HAVING said so much concerning the Pentateuch, there remains little room to say much concerning Moses himself; as his character is so much involved in that of his work. The genuine history of Moses is written by himself, and that is found succinctly detailed in the book of Exodus; Josephus, the rabbins, and the *oriental historians*, have written lives of this great man, which are perfect romances; for, by attempting to embellish, they have turned the whole history into ridicule. *Trogus Pompeius* has copied some of them, unless we allow that his abridger, *Justin*, is the author of the ill-told falsity, which is found in his work. But with these relations we have no concern; and from the account, written by himself, collated with the speech of St. Stephen, Acts vii. we learn the following facts:

Moses, the son of Amram and Jochebed, both of the tribe of *Levi*, was born A. M. 2433. B. C. 1571. while the Israelites were in a state of bondage in Egypt; and at that time, under the most distressful persecution, the king of Egypt having issued an edict to destroy all the male children of the Hebrews. Added to their parental affection, his personal beauty (Acts vii. 20.) seems to have induced his parents to hazard every thing to preserve their child's life; they therefore hid him for three months; but finding, from circumstances, that they could keep him secret no longer, they were determined to abandon him wholly to the care of Providence. Having provided a little vessel of bulrushes, or flags pitched, and thus rendered impervious to the water, they set him afloat on the river Nile, and sent his sister Miriam to watch the event. The daughter of Pharaoh, coming to that part of the river, either to make her ablutions, or to wash her clothes, seeing the vessel afloat, commanded it to be brought to her—and being struck with the helpless state and beauty of the child, judging that it belonged to one of the Hebrews, determined to preserve its life, and adopt it for her own. Miriam, his sister, who immediately appeared, but was unknown to the princess, offered her services, to procure a nurse for the child from among the Hebrew women—she was accordingly employed, and Jochebed, the mother, was soon brought to the spot, and the child was immediately committed to her care; the princess being entirely ignorant of the relation that subsisted between the child and its nurse. At a proper age he was taken to the Egyptian court, and educated there as the son of Pharaoh's daughter, and was brought up in all the *learning and wisdom of the Egyptians*, and became very eminent both in words and deeds, Acts vii. 22. Here he appears to have staid nearly *forty years*. Afterward, in consequence of having killed one of the oppressors of his Hebrew brethren, he was obliged to take refuge in Midian, where, entering into the service of *Jethro*, a priest or prince of that country, he married his daughter Zipporah, by whom he had two sons, *Eliazar and Gershom*; and continued as the guardian of the flocks of his father-in-law for forty years. At the conclusion of this time, God manifested himself to him while tending the flocks of his father-in-law at mount Horeb, and gave him a commission to bring Israel out of Egypt. He went on the divine errand, became associated with his elder brother, Aaron, opened his commission to the Egyptian king, and wrought several striking miracles to prove the truth of his divine mission. The king refusing to let the people go, God afflicted him and the land with *ten grievous plagues*; after which, the people were led out, and by a most stupendous miracle, passed through the divided waters of the Red sea, which Pharaoh and his army essaying to do, were drowned. Having led the Israelites into the deserts of Arabia, commonly called the *wilderness*, God gave them the most signal manifestations of his power and goodness, in a series of successive miracles; and delivered to Moses, their leader, that *information*, and those *laws*, which are contained in the Pentateuch. Having governed the people forty years in the desert, and brought them to the very verge of the Promised Land, he was not permitted to pass over Jordan, with them, but died in the plains of Moab, while in familiar converse with his God, in the 120th year of his age. Care, labour, and years, had made no inroads upon his constitution, for it was particularly marked that *his eye was not dim, nor his natural force abated*; (Deut. xxxiv. 7.) that he preserved all the vivacity of youth and the vigour of manhood to a period in which, even at that time, old age made its greatest depredations upon those who had no other support than what the common course of nature afforded.

After this hasty sketch of so eventful a life as that of

Moses, it may be necessary to enter more particularly into an examination of his character and conduct. This is a difficult task; but, *In magnis voluisse, sat est.*

The eulogium or character given of him by the Spirit of God, though very concise, is yet full and satisfactory. *And there arose not a prophet since in Israel like unto Moses, whom Jehovah knew face to face; in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand, (all-conquering power and influence,) and in all the great terror which Moses showed in the sight of all Israel.* Moses is called the servant of God; and he has farther this high character, that as a servant, he was faithful to God in all his house, Heb. iii. 5. He faithfully discharged the trust reposed in him, and totally forgetting himself, and his own secular interest, with that also of his family, he laboured incessantly to promote God's honour and the people's welfare, which, on many occasions, he showed were dearer to him than his own life. Moses was in every respect a great man; for every virtue that constitutes genuine nobility, was concentrated in his mind, and fully displayed in his conduct. He ever conducted himself as a man conscious of his own integrity, and of the guidance and protection of God, under whose orders he constantly acted. He therefore betrays no confusion in his views, nor indecision in his measures—he was ever without anxiety, because he was conscious of the rectitude of his motives, and that the cause which he espoused was the cause of God; and that his power and faithfulness were pledged for his support. His courage and fortitude were unshaken and unconquerable, because his reliance was unremittingly fixed on the unchangeableness of JEHOVAH. He left Egypt *having an eye to the recompense of reward* in another world: and never lost sight of this grand object: he was therefore neither discouraged by difficulties, nor elated by prosperity. He who in Egypt refused to be called the son of Pharaoh's daughter, thereby renouncing the claim he might have had on the Egyptian throne, was never likely to be influenced by secular views in the government of the miserable multitudes which he led out of that country. His renunciation of the court of Pharaoh, and its advantages, was the amplest proof that he neither sought nor expected honour or emolument in the wilderness, among a people who had scarcely any thing but what they received by immediate miracle from the hand of God.

I have more than once had occasion to note the *distinterestedness* of Moses in reference to his family, as well as to himself. This is a singular case: his own tribe, that of Levi, he left without any earthly possession; and though to minister to God was the most honourable employment, yet the Levites could never arise to any political consequence in Israel. Even his own sons became blended in the common mass of the Levites, and possessed no kind of distinction among their brethren. Though his confidence in God was ever unshaken, yet he had a life of toil and perpetual distress, occasioned by the ignorance, obstinacy, and baseness of the people over whom he presided; and he died in their service, leaving no other property but his tent behind him. Of the spoils taken in war, we never read of the portion of Moses: he had none, he wanted none, his treasure was in heaven, and where his treasure was, there also was his heart. By this disinterestedness of Moses, two points are fully proved, 1st, That he was satisfied, fully so, that his mission was divine, and that in it he served the living God: and, 2dly, That he believed in the immortality of the soul, and the doctrine of future rewards and punishments, and therefore he laboured so to pass through things temporal, that he might not lose the things that are eternal. It is strange that the faith of Moses in these points, should be questioned by any who had ever seriously read the Pentateuch.

The manner in which he bore the sentence of his exclusion from the promised inheritance, is an additional proof of his persuasion of the reality of the invisible world: no testiness, no murmuring, no expatiating on former services; no passionate entreaties to have the sentence reversed, appear in the spirit or conduct of this truly great man. He bowed to the decision of that justice which he knew could not act wrong; and having buried the world, as to himself, he had no earthly attachments; he was obeying the will of God, in leading the people, and therefore, when his Master chose to dismiss him from this service, he was content; and saw, without regret or envy, another appointed to his office.

The moral character of Moses is almost immaculate. That he offended Jehovah at the waters of Meribah, there can be no doubt; but in what the offence consisted, commentators and critics are greatly at a loss to ascertain. In the note on Numb. xx. 12. I have said all that I believe

should be said upon the point; and after all, conjecture is obliged to come in, to supply the place of substantial evidence; and the fault is so slight, humanly speaking, as even to glide away from the eye of conjecture itself. Had the offence, whatsoever it was, been committed by any ordinary person, it would probably have passed between God and the conscience, without any public reprehension. But Moses was great, and supereminently favoured; and a fault in him derived much of its moral delinquency from these very circumstances. He did not sanctify the Lord in the sight of the people; he did not fully show that God himself was the sole worker; he appeared by his conduct to exhibit himself as an agent indispensably necessary in the promised miraculous supply; and this might have had the most dangerous consequences on the minds of this gross people, had not God thus marked it with his displeasure. This awful lesson to the legislator taught the people that their help came from GOD, and not from man; and that consequently, they must repose their confidence in HIM alone. But this subject deserves to be more distinctly considered, as in the account given of his death this offence is again brought forth to view. God himself thus details the circumstances: "Get thee up into this mountain, and behold the land of Canaan—and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother, because ye trespassed against me among the children of Israel; because ye sanctified me not in the midst of the children of Israel." [chap. xxxii. 49–51.] "And Moses went up unto the mountain of Nebo—and the Lord showed him all the land—and the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither—so Moses, the servant of the Lord, died there, according to the word of the Lord; and he buried him," chap. xxxiv. 1–6. In the above extracts, all the circumstances relative to this event are brought into one point of view; and we see plainly the stress that is laid on the offence against GOD. YE TRESPASSED AGAINST ME AMONG THE CHILDREN OF ISRAEL—YE SANCTIFIED ME NOT IN THE MIDST OF THE CHILDREN OF ISRAEL.—These words may be understood thus: The people of themselves were too much prone to take off their eyes from God, consult their senses, and depend upon man; and the manner in which Moses and Aaron performed the miracle which God commanded them to do in his name, was such as to confirm them in the carnality of their views, and cause them to depend on an arm of flesh. Ye therefore shall not go into the promised land, said the Lord: and the death of them both was the fullest proof to this people, that it was not by might, nor by power, but by the Spirit of the Lord of Hosts, that their enemies were expelled, and that themselves were introduced and established in the promised inheritance. This seems to be the spirit of the whole business: and as Moses had no other end in view but the glory of God, it must have been a supreme satisfaction to his pious soul, that this end was so effectually promoted, though even at the expense of his life.

1. At a distant view, there appears to be very little observable in the death of Moses; but on a nearer approach, we shall find it to have been the most honourable, I might add, the most glorious, with which any human being was ever favoured. As to his death itself, it is simply said, he died in the land of Moab—according to the word of the Lord. He was, as has already been observed, in a familiar conversation with his Maker: and while in the act of viewing the land, and receiving the last information relative to it, the ancient covenant with the patriarchs, and the performance of the covenant in putting their posterity into possession of this goodly inheritance he yielded up the ghost, and suddenly passed from the verge of the earthly into the heavenly Canaan. Thus without the labour and the delay of passing through the type, he entered at once into the possession of the antitype; having simply lost the honour of leading the people a little farther, whom, with so much care and solicitude, he had brought thus far.

2. There is another circumstance in his death which requires particular notice. It is said, He died—according to the word of the Lord: the original words, *כִּי אֵלֶּי יְהוָה* *al pi Jehovah*, signify literally at (or upon) the mouth of Jehovah: which Jonathan ben Uzziel interprets thus, *כִּי יִשָּׁק מִמֶּנּוּ אֱלֹהִים* *al nehisikah mimmeyra dayeyu*, "by a kiss of the word of Jehovah;" and this has given rise to an ancient tradition among the Jews, "that God embraced Moses, and drew his soul out of his body by a kiss." The Targumist adds, that this was "on the seventh day of the month Adar, the same day of the same month on which he was born."

3. The last circumstance worthy of note is, that God

buried him, which is an honour no human being ever received besides himself. From the tradition referred to by St. Jude, ver. 9. it appears that *Michael*, the archangel, was employed on this occasion; that *Satan* disputed the matter with him, probably wishing the burial-place of *Moses* to be known, that it might become an excitement to superstition and idolatry; but being rebuked by the Lord, he was obliged to give over the contention; and though the place of burial was probably the valley of the mountain on which *Moses* had been conversing with God, and where he died, yet *Satan* himself could not ascertain the spot, and no man knoweth of his sepulchre unto this day.

4. Thus end the life and the work of the writer of the Pentateuch, who, by the treasures of wisdom and knowledge which he has amassed in those five books, has enriched the whole civilized earth, and indeed greatly promoted that very civilization. His works, we may justly say, have been a kind of text-book to almost every writer on geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy, theology, poetry, and criticism, from his time to the present day. Books, to which the choicest writers and philosophers in Pagan antiquity have been deeply indebted: and which were the text-books to all the prophets—books, from which the flimsy writers against Divine Revelation have derived their natural religion, and all their moral excellence:—books, written in all the energy and purity of the incomparable language in which they are composed: and finally, books, which, for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity, and sublimity of narration, tending to improve and ennoble the intellect, and ameliorate the physical and moral condition of man, have never been equalled, and can only be paralleled by the Gospel of the Son of God! Fountain of endless mercy, justice, truth and beneficence! How much are thy gifts and bounties neglected by those who do not read *this law*; and by those who, having read it, are not morally improved by it, and made wise unto salvation!

It may be asked how *Moses*, who was bred up at an idolatrous court, which he did not quit till the fortieth year of his age, got that acquaintance with the true God, which the apostle states him to have had: and that faith by which he realized spiritual and invisible things; and through which he despised all worldly grandeur and secular emolument? By faith, says the apostle, *Moses*, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a

season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward, Heb. xi. 24, &c. This certainly implies a degree of religious knowledge, associated with an experimental acquaintance with divine things, which we can scarcely ever suppose to have been at all the result of an Egyptian education. But we shall cease to be pressed with any difficulty here, when we consider the circumstance of his being providentially nursed by his own mother, under the authority and direction of the Egyptian princess. This gave him the privilege of frequent intercourse with his parents, and others of the Hebrews, who worshipped the true God; and from them he undoubtedly learned all the great truths of that religion which were taught and practised among the patriarchs. The circumstances of his Hebrew origin, his exposure on the Nile, his being found and adopted by the daughter of Pharaoh, were facts which could not be concealed, and must have been notorious at the Egyptian court: and when these points are considered, we need not be surprised that he never could be so identified among the Egyptians, as that his Hebrew extraction should be forgotten.

That the person whom God designed to be the deliverer of his people, should have been a Hebrew by birth, and have retained all his natural attachment to his own people, and yet have been brought up by Pharaoh's daughter, and have had all the advantages of a highly-finished education, which the circumstances of his own family could not have afforded; is all a masterpiece of wisdom in the designs of the Divine Providence. Besides, *Moses* by this education must have been well known, and even popular, among the Egyptians; and, therefore, the subsequent public part he took in behalf of the Hebrews, must have excited the greater attention, and procured him the greater respect, both among the Egyptians and his own people. All these circumstances taken together, shew the manifold wisdom and gracious Providence of God.

On the whole, we may remark, that when God calls any person to an extraordinary work, he so orders it, in the course of his Providence, that he shall have every qualification necessary for that work. This was the case with *Moses*:—his Hebrew extraction, the comeliness of his person, his Egyptian education, his natural firmness and constancy of character, all concurred with the influences of the Divine Spirit, to make him in every respect such a person, one among millions, who was every way qualified for the great work which God had given him to do; and who performed it according to the mind of his Maker. SERVANT OF GOD, WELL DONE!

A GENERAL VIEW

Of all the sections of the Law, and sections of the Prophets, as read in the different Jewish synagogues, for every sabbath of the year.

PARESHIOTH,

OR SECTIONS OF THE LAW.

GENESIS.		EXODUS.	
1. בְּרֵאשִׁית Bereshith,	i. 1. to vi. 8.	13. שְׁמוֹת Shemoth,	i. 1. to vi. 1.
2. תּוֹלְדוֹת Toledoth moach,	vi. 9. to xi. 32.	14. וַאֲרָא Vaea,	vi. 2. to ix. 35.
3. לֵךְ לֵאָה Lec leah,	xii. 1. to xvii. 27.	15. בּוֹ אֶל פַּרְעֹה Bo el Parah	x. 1. to xiii. 16.
4. וַיָּצֵא Vayera,	xviii. 1. to xxii. 24.	16. בְּשַׁחֲלָח Beshalach	xiii. 17. to xvii. 16.
5. וַיִּצְאָה Chaiyeh Sarah,	xxiii. 1. to xxv. 18.	17. יִצְהָר Yithro,	xviii. 1. to xx. 26.
6. תּוֹלְדוֹת Toledoth,	xxv. 19. to xxviii. 9.	18. מִשְׁפָּטִים Mishpatim,	xxi. 1. to xxiv. 18.
7. וַיַּיֶּטֶס Vaiyetse,	xxviii. 10. to xxxii. 3.	19. תְּרֻמָּה Terumah,	xxv. 1. to xxvii. 19.
8. וַיִּישָׁלַח Vaiyishlach,	xxxii. 4. to xxxvi. 43.	20. תִּצְאֵבֶה Tetsaveh,	xxvii. 20. to xxx. 10.
9. וַיַּעֲבֹד Vayeebah,	xxxvii. 1. to xl. 23.	21. כִּי תִצֵּא Kei tisse,	xxx. 11. to xxxiv. 35.
10. מִקֵּטֶה Mikkets,	xli. 1. to xlv. 17.	22. וַיַּיְקַבֵּל Vaiyikbel,	xxxv. 1. to xxxviii. 20.
11. וַיַּיְקַבֵּשׁ Vaiyiggaah,	xliv. 18. to xlvii. 27.	23. וַיִּקְדֹּדֶק Pekudey,	xxxviii. 21. to xl. 33.
12. וַיַּעֲבֹד Vayechel,	xlviii. 28. to l. 26.		

HAPHTAROTH,

OR SECTIONS OF THE PROPHETS.

Portuguese and Italian Jews.		German and Dutch Jews.	
Isai. xlii. 5-21.	Isai. xlii. 5-21.	Isai. xlii. 5-25. xliii. 10.	Isai. xlii. 5-25. xliii. 10.
Isai. liv. 1-10.	Isai. liv. 1-10.	Isai. liv. 1-17. lv. 1-5.	Isai. liv. 1-17. lv. 1-5.
Isai. xl. 27-31. xli. 1-16.	Isai. xl. 27-31. xli. 1-16.	Ditto.	Ditto.
2 Kings iv. 1-23.	2 Kings iv. 1-23.	2 Kings iv. 1-37.	2 Kings iv. 1-37.
1 Kings i. 1-31.	1 Kings i. 1-31.	Ditto.	Ditto.
Mal. i. 1-14. ii. 1-7.	Mal. i. 1-14. ii. 1-7.	Ditto.	Ditto.
Hos. xi. 7-12. xii. 1-11.	Hos. xi. 7-12. xii. 1-11.	Ditto.	Ditto.
Obad. i. 1-21.	Obad. i. 1-21.	Hos. xii. 12-14. xiii. 1-16.	Hos. xii. 12-14. xiii. 1-16.
Amos ii. 1-16. iii. 1-8.	Amos ii. 1-16. iii. 1-8.	Ditto.	Ditto.
1 Kings iii. 15-28. iv. 1.	1 Kings iii. 15-28. iv. 1.	Ditto.	Ditto.
Ezek. xxxvii. 15-28.	Ezek. xxxvii. 15-28.	Ditto.	Ditto.
1 Kings ii. 1-12.	1 Kings ii. 1-12.	Ditto.	Ditto.
Jer. i. 1-19. ii. 1-3.	Jer. i. 1-19. ii. 1-3.	Isai. xxvii. 6. to xxix. 23.	Isai. xxvii. 6. to xxix. 23.
Ezek. xxviii. 25. to xxix. 21.	Ezek. xxviii. 25. to xxix. 21.	Ditto.	Ditto.
Jer. xlv. 13-28.	Jer. xlv. 13-28.	Ditto.	Ditto.
Judg. v. 1-31.	Judg. v. 1-31.	Judg. iv. 4. to v. 1-31.	Judg. iv. 4. to v. 1-31.
Isai. vi. 1-13.	Isai. vi. 1-13.	Isai. vi. 1-13. vii. 1-6. ix. 6, 7.	Isai. vi. 1-13. vii. 1-6. ix. 6, 7.
Jer. xxxiv. 8-22. & xxxiii. 25, 26.	Jer. xxxiv. 8-22. & xxxiii. 25, 26.	Ditto.	Ditto.
1 Kings v. 12-18. vi. 1-13.	1 Kings v. 12-18. vi. 1-13.	Ditto.	Ditto.
Ezek. xliii. 10-27.	Ezek. xliii. 10-27.	Ditto.	Ditto.
1 Kings xviii. 20-39.	1 Kings xviii. 20-39.	1 Kings xviii. 1-39.	1 Kings xviii. 1-39.
1 Kings vii. 13-26.	1 Kings vii. 13-26.	1 Kings vii. 40-50.	1 Kings vii. 40-50.
1 Kings vii. 40-50.	1 Kings vii. 40-50.	1 Kings vii. 51. 1-21.	1 Kings vii. 51. 1-21.
Isai. xliii. 21-28. xlv. 1-25.	Isai. xliii. 21-28. xlv. 1-25.	Ditto.	Ditto.
Jer. vii. 21-34. viii. 1-3. ix. 23, 24.	Jer. vii. 21-34. viii. 1-3. ix. 23, 24.	Ditto.	Ditto.
2 Sam. vi. 1-19.	2 Sam. vi. 1-19.	2 Sam. vi. 1-23. vii. 1-17.	2 Sam. vi. 1-23. vii. 1-17.
2 Kings iv. 42-44. v. 1-19.	2 Kings iv. 42-44. v. 1-19.	Ditto.	Ditto.
2 Kings vii. 3-20.	2 Kings vii. 3-20.	Ditto.	Ditto.
Amos ix. 7-15.	Amos ix. 7-15.	Ezek. xxii. 1-19.	Ezek. xxii. 1-19.
Ezek. xx. 2-20.	Ezek. xx. 2-20.	Amos ix. 7-15.	Amos ix. 7-15.
Ezek. xlv. 15-31.	Ezek. xlv. 15-31.	Ditto.	Ditto.

PARESHIOTH,
OR SECTIONS OF THE LAW.

LEVITICUS.		
32.	בְּהַר סִינַי Behar Sinai,	xxv. 1. to xxvi. 2.
33.	בְּחֻקֵּי Bechukkotai,	xxvi. 3. to xxvii. 34.
NUMBERS.		
34.	בְּמִדְבָּר Bemidbar,	i. 1. iv. 20.
35.	נָסוֹ Naso,	iv. 21. to vii. 89.
36.	בְּהַאֲלוֹתִיכָה Beha'lotica,	viii. 1. to xii. 16.
37.	שֵׁלַח Shelach,	xiii. 1. to xv. 41.
38.	קֹרַח Korach,	xvi. 1. to xviii. 32.
39.	חֻקֵּי Chukkath,	xix. 1. to xxii. 1.
40.	בָּלָק Balak,	xxii. 2. to xxv. 9.
41.	פִּינְחָס Pinchas,	xxv. 10. to xxx. 1.
42.	מַטְרוֹחַ Matroth,	xxx. 2. to xxxii. 42.
43.	מַסֵּעַ Mas'ey,	xxxiii. 1. to xxxvi. 13.
DEUTERONOMY.		
44.	דְּבָרִים Debarim,	i. 1. to iii. 22.
45.	וַאֲחֵחָנָן Vaethchanan,	iii. 23. to vii. 11.
46.	עֵקֶב Ekeb,	vii. 12. to xi. 25.
47.	רֵעִי Reeh,	xi. 26. to xvi. 17.
48.	שׁוֹפְטִים Shophetim,	xvi. 18. to xxi. 9.
49.	תֵּטֶסֶ Tets'e,	xxi. 10. to xxv. 19.
50.	טָבוֹ Tabo,	xxvi. 1. to xxx. 8.
51.	נִיטָאבִּים Nitaabim,	xxix. 9. to xxx. 20.
52.	וַיֵּיָעֵל Vaiyelee,	xxxi. 1. to xxxi. 30.
53.	הָאֲזִינוּ Haazinu,	xxxii. 1. to xxxii. 52.

HAPHTAROTH,
OR SECTIONS OF THE PROPHETS.

Portuguese and Italian Jews.			German and Dutch Jews.		
		Jer. xxxii. 6-27.			Amos ix. 7-15.
		Jer. xvi. 19-21. xvii. 1-14.			Ditto.
		Hos. i. 10, 11. ii. 1-20.			Ditto.
		Judg. xiii. 2-25.			Ditto.
		Zech. iii. 10-13. iii. 1-13. iv. 1-7.			Ditto.
		Josh. ii. 1-24.			Ditto.
		1 Sam. xi. 14, 15. xii. 1-22.			Ditto.
		Judg. xi. 1-33.			Ditto.
		Micah v. 7-15. vi. 1-8.			Ditto.
		1 Kings xx. 46. xix. 1-21.			Ditto.
		Jer. i. 1-19. ii. 1-3.			Ditto.
		Jer. ii. 4-28. iv. 1, 2.			Jer. ii. 4-28. iii. 4.
		Isai. i. 1-27.			Ditto.
		xl. 1-26.			Ditto.
		xliv. 14-26. l. 1-2.			Ditto.
		liv. 11-17. lv. 1-5.			Ditto.
		li. 12-23. liii. 1-12.			Ditto.
		liv. 1-10.			Ditto.
		lx. 1-22.			Ditto.
		lxi. 10, 11. lxii. 1-12. lxiii. 1-9.			Ditto.
		Hos. xiv. 1-9. Mich. vii. 18-20.			Isai. lv. 6-13. lvi. 1-8.
		2 Sam. xxiii. 1-51. Some say			Hos. xiv. 1-9. Joel ii. 1-27.
		Ezekiel xvii. 22-24. xviii. 1-32.			
		Josh. i. 1-18. Eccles. i. xii. inclus.			Ditto.

54. וְזֹאת הַבְּרָכָה Vezot Habaracah, xxxiii. 1. to xxxiv. 12. Josh. i. 1-18. Eccles. i. xii. inclus. Ditto.

In the above chapters and verses, I have, in general, followed the divisions in the best Masoretic Bibles, from which our common English Bibles will, in some cases, be found to differ a little.

In the synagogues the law is read entirely through in the fifty sabbaths of their lunar year: for they join certain sections together, which are noticed at the end of the tables. But in their *intercalated years*, in which they add a *month*, they have then *fifty-four sabbaths*, and this is one reason why we find *fifty-four Pareschahs*, and *fifty-four Hapharas*, instead of *fifty-two*. See the concluding tables.

It has already been observed, that when Antiochus Epiphanes conquered the Jews, about the year 168 before the Christian Era, he forbade the law to be publicly read in the synagogues, on pain of death. The Jews, that they might not be wholly deprived of the word of God, selected from other parts of the Sacred Writings, *fifty-four* portions, which were termed *הַפְּתִיחוֹת*, *haphthoroth*, from *פָּתַח* *patar*, he *dismissed*, *let loose*, *opened*—for though the Law was *dismissed* from their synagogues, and was *closed* to them by the edict of this persecuting king, yet the *prophetic writings*, not being under the *interdict*, were left open: and therefore they used them in place of the others. It was from this custom of the Jews, that the primitive Christians adopted theirs of reading a lesson every sabbath out of the Old and New Testaments: and on this custom the practice of the Church, in our own country, in reading certain portions of the *Epistles* and *Gospels* every Sunday in the year, was founded.

As a proper knowledge of these *Haphtharas*, or *prophetic sections*, may sometimes help to fix the *chronology* of some events in the New Testament, it hath been deemed proper to give a table of them in connexion with the *Pareshieth*, or *sections of the Law*, in the place of which they were originally read; and with which, ever since the days of the *Asmoneans*, or *Maccabees*, they continue to be read in the various synagogues belonging to the *English*, *Portuguese*, *Italian*, *Dutch*, and *German Jews*.

From the above tables the reader will perceive, that though the Jews are agreed in the sections of the Law that are read every sabbath; yet they are not agreed in the *haphtharas*, or sections from the *Prophets*; as it appears above, that the *Dutch* and *German Jews* differ in several cases from the *Italian* and *Portuguese*; and there are some slighter variations besides those above, which I have not noticed.

It is very likely that in the time of our Lord, the 51st *haphtharah*, called *Nitaabim*, began with the *first* verse of Isai. lxi. and not with the *tenth*, as above; for, from Luke iv. 16—19, we learn, that the two first verses of this chapter formed a part of the *haphtharah* for that sabbath's reading, in which our Lord was present in a synagogue of Nazareth. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the

synagogue on the sabbath day, and stood up for to read. And there was delivered to him the book of the prophet *Isaias*; and when he had opened the book, he found the place, (lxi. 1, 2,) where it was written: "The Spirit of God is upon me, because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind: to set at liberty them that are bruised: to preach the acceptable year of the Lord." And he closed the book, &c. Have the Jews altered this *haphtharah*, knowing the use our blessed Lord made of it among their ancestors?

In the *Masorah*, all the words and letters in the Pentateuch are also numbered; but though I find that the result in any one book does not exactly correspond to the Masoretic enumeration, I have inserted the whole, according to the most exact calculation I could obtain. The Masorites, in numbering how often each letter occurs in the whole law, have proposed by this pious labour to prevent the addition or omission of even a single letter, that the word of God might be preserved in its original integrity. And had we the edition thus revised by them, it would be of infinite importance. But we must lament that their successors have not watched over these Sacred Records with the same scrupulous exactness. We have cause however to be thankful, that the collations of MSS. by Kennicot and de Rossi, have, in a good measure, supplied this defect: so that still we may say, "the word of the Lord abideth for ever."

As this enumeration of the letters will appear to be a matter of curiosity to some, and may please others, having a small space for the purpose, I shall here subjoin it.

Aleph	א	occurs 42377 times in the Pentateuch.	
Beth	ב	38218	Ditto.
Gimel	ג	29537	
Daleth	ד	32530	
He	ה	47754	
Vau	ו	76922	
Zain	ז	22967	
Cheth	ח	23447	
Teth	ט	11052	
Yod	י	66420	
Caph	כ	37272	γ 1098
Lamed	ל	41517	
Mem	מ	52805	δ 24973
Nun	נ	32977	ι 8719
Samech	ס	13590	
Ain	ע	20175	
Phe	פ	20750	η 1975
Taaddi	צ	16950	γ 4872
Koph	ק	22972	
Resh	ר	22147	
Shin	ש	32148	
Tau	ת	36140	τ 23903

TABLE I.

A PERPETUAL TABLE

Showing, through the course of thirteen Lunar Cycles (which embrace every possible variation) the day of the week with which the Jewish Year begins, and on which the Passover is held; as also the length of the months Marchesvan and Cisleu.

CYCLE CCXCIV.					CYCLE CCXCV.					CYCLE CCXCVI.					CYCLE CCXCVII.				
Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5812	5538	1809	17 P 3		5831	5587	1827	12 P 5		5850	5606	1846	15 d 7		5869	5625	1865	17 P 3	
5813	5539	1810	25 d 7		5832	5588	1828	27 P 3		5851	5607	1847	22 P 5		5870	5626	1866	25 d 7	
5814	5540	1811	E 32 D 5		5833	5589	1829	E 35 D 1		5852	5608	1848	E 37 D 3		5871	5627	1867	E 32 P 7	
5815	5541	1812	47 P 3		5834	5590	1830	43 d 5		5853	5609	1849	43 P 1		5872	5628	1868	42 D 3	
5816	5542	1813	53 d 7		5835	5591	1831	57 P 3		5854	5610	1850	53 d 5		5873	5629	1869	53 P 1	
5817	5543	1814	E 62 D 5		5836	5592	1832	E 65 D 1		5855	5611	1851	E 67 P 2		5874	5630	1870	E 63 d 7	
5818	5544	1815	77 P 3		5837	5593	1833	73 d 5		5856	5612	1852	77 D 1		5875	5631	1871	72 P 5	
5819	5545	1816	E 85 P 3		5838	5594	1834	E 87 P 5		5857	5613	1853	E 83 d 7		5876	5632	1872	E 87 D 3	
5820	5546	1817	95 d 7		5839	5595	1835	97 P 3		5858	5614	1854	92 P 5		5877	5633	1873	95 d 7	
5821	5547	1818	102 D 3		5840	5596	1836	105 d 7		5859	5615	1855	107 P 3		5878	5634	1874	102 P 5	
5822	5548	1819	E 112 P 5		5841	5597	1837	E 112 D 5		5860	5616	1856	E 115 D 1		5879	5635	1875	E 117 D 3	
5823	5549	1820	125 d 7		5842	5598	1838	127 P 3		5861	5617	1857	123 d 5		5880	5636	1876	125 P 1	
5824	5550	1821	132 P 5		5843	5599	1839	135 d 7		5862	5618	1858	137 P 3		5881	5637	1877	132 d 5	
5825	5551	1822	E 147 D 3		5844	5600	1840	E 142 P 7		5863	5619	1859	E 145 P 3		5882	5638	1878	E 147 P 5	
5826	5552	1823	155 d 7		5845	5601	1841	152 D 3		5864	5620	1860	155 d 7		5883	5639	1879	157 P 3	
5827	5553	1824	162 P 5		5846	5602	1842	165 d 7		5865	5621	1861	162 D 3		5884	5640	1880	165 d 7	
5828	5554	1825	E 177 D 3		5847	5603	1843	E 172 P 7		5866	5622	1862	E 175 P 3		5885	5641	1881	E 172 D 5	
5829	5555	1826	185 P 1		5848	5604	1844	182 P 5		5867	5623	1863	183 d 7		5886	5642	1882	187 P 3	
5830	5556	1827	E 193 d 7		5849	5605	1845	E 197 D 3		5868	5624	1864	E 192 D 5		5887	5643	1883	E 195 D 1	
CYCLE CCXCVIII.					CYCLE CCXCIX.					CYCLE CCC.					CYCLE CCCI.				
Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5888	5644	1884	13 d 5		5907	5663	1903	17 D 1		5926	5682	1922	12 P 5		5945	5701	1941	15 d 7	
5889	5645	1885	27 P 3		5908	5664	1904	23 d 5		5927	5683	1923	27 D 1		5946	5702	1942	22 P 5	
5890	5646	1886	E 35 P 3		5909	5665	1905	E 37 P 5		5928	5684	1924	E 33 d 7		5947	5703	1943	E 37 D 3	
5891	5647	1887	45 d 7		5910	5666	1906	47 P 3		5929	5685	1925	42 P 5		5948	5704	1944	45 d 7	
5892	5648	1888	52 D 3		5911	5667	1907	55 d 7		5930	5686	1926	57 P 3		5949	5705	1945	52 P 5	
5893	5649	1889	E 65 P 3		5912	5668	1908	E 62 D 5		5931	5687	1927	E 65 D 1		5950	5706	1946	E 67 D 3	
5894	5650	1890	75 d 7		5913	5669	1909	77 P 3		5932	5688	1928	73 d 5		5951	5707	1947	75 P 1	
5895	5651	1891	E 82 D 5		5914	5670	1910	E 85 D 1		5933	5689	1929	E 87 P 5		5952	5708	1948	E 83 d 7	
5896	5652	1892	97 P 3		5915	5671	1911	93 d 5		5934	5690	1930	97 D 1		5953	5709	1949	92 P 5	
5897	5653	1893	105 d 7		5916	5672	1912	107 P 3		5935	5691	1931	103 d 5		5954	5710	1950	107 D 1	
5898	5654	1894	E 112 P 7		5917	5673	1913	E 115 P 3		5936	5692	1932	E 117 P 5		5955	5711	1951	E 113 d 7	
5899	5655	1895	122 D 3		5918	5674	1914	125 d 7		5937	5693	1933	127 P 3		5956	5712	1952	122 P 5	
5900	5656	1896	135 P 1		5919	5675	1915	132 D 3		5938	5694	1934	135 d 7		5957	5713	1953	137 P 3	
5901	5657	1897	E 143 d 7		5920	5676	1916	E 145 P 3		5939	5695	1935	E 142 D 5		5958	5714	1954	E 143 D 1	
5902	5658	1898	152 P 5		5921	5677	1917	155 d 7		5940	5696	1936	157 P 3		5959	5715	1955	153 d 5	
5903	5659	1899	167 D 1		5922	5678	1918	162 P 5		5941	5697	1937	165 d 7		5960	5716	1956	167 P 3	
5904	5660	1900	E 173 d 7		5923	5679	1919	E 177 D 3		5942	5698	1938	E 172 P 7		5961	5717	1957	E 175 P 3	
5905	5661	1901	182 P 5		5924	5680	1920	185 d 7		5943	5699	1939	182 D 3		5962	5718	1958	185 d 7	
5906	5662	1902	E 197 P 5		5925	5681	1921	E 192 P 7		5944	5700	1940	E 195 P 3		5963	5719	1959	E 192 D 5	
CYCLE CCCL.					CYCLE CCCLII.					CYCLE CCCLIV.					CYCLE CCCLV.				
Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5964	5720	1960	17 P 3		5983	5739	1979	12 P 5		6002	5758	1998	15 d 7		6021	5777	2017	12 D 3	
5965	5721	1961	25 d 7		5984	5740	1980	27 P 3		6003	5759	1999	22 P 5		6022	5778	2018	25 d 7	
5966	5722	1962	E 32 D 5		5985	5741	1981	E 35 D 1		6004	5760	2000	E 37 P 5		6023	5779	2019	E 32 P 7	
5967	5723	1963	47 P 3		5986	5742	1982	43 d 5		6005	5761	2001	47 D 1		6024	5780	2020	42 P 5	
5968	5724	1964	55 d 7		5987	5743	1983	57 P 3		6006	5762	2002	53 d 5		6025	5781	2021	57 D 1	
5969	5725	1965	E 63 P 3		5988	5744	1984	E 65 P 3		6007	5763	2003	E 67 P 5		6026	5782	2022	E 63 d 7	
5970	5726	1966	72 D 3		5989	5745	1985	75 d 7		6008	5764	2004	77 P 3		6027	5783	2023	72 P 5	
5971	5727	1967	E 85 P 3		5990	5746	1986	E 82 D 5		6009	5765	2005	E 85 D 1		6028	5784	2024	E 87 D 3	
5972	5728	1968	95 d 7		5991	5747	1987	97 P 3		6010	5766	2006	93 d 5		6029	5785	2025	95 P 1	
5973	5729	1969	102 P 5		5992	5748	1988	105 d 7		6011	5767	2007	107 P 3		6030	5786	2026	103 d 5	
5974	5730	1970	E 112 D 3		5993	5749	1989	E 112 D 5		6012	5768	2008	E 115 P 3		6031	5787	2027	E 117 P 5	
5975	5731	1971	125 d 7		5994	5750	1990	127 P 3		6013	5769	2009	125 d 7		6032	5788	2028	127 P 3	
5976	5732	1972	132 P 5		5995	5751	1991	135 d 7		6014	5770	2010	132 D 3		6033	5789	2029	135 d 7	
5977	5733	1973	E 147 D 3		5996	5752	1992	E 142 P 7		6015	5771	2011	E 145 P 3		6034	5790	2030	E 142 D 5	
5978	5734	1974	155 P 1		5997	5753	1993	152 D 3		6016	5772	2012	155 d 7		6035	5791	2031	157 P 3	
5979	5735	1975	163 d 5		5998	5754	1994	165 P 1		6017	5773	2013	162 P 5		6036	5792	2032	165 d 7	
5980	5736	1976	E 177 P 3		5999	5755	1995	E 173 d 7		6018	5774	2014	E 177 D 3		6037	5793	2033	E 172 D 3	
5981	5737	1977	187 D 1		6000	5756	1996	182 P 5		6019	5775	2015	185 d 7		6038	5794	2034	187 P 3	
5982	5738	1978	E 193 d 7		6001	5757	1997	E 197 D 3		6020	5776	2016	E 192 P 7		6039	5795	2035	E 195 P 3	
CYCLE CCCLVI.					CYCLE CCCLVII.														
Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Ushe- rian year of the world.	Rabbi- nical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.										
6040	5796	2036	15 d 7		6050	5806	2046	E 113 d 7											
6041	5797	2037	22 D 3		6051	5807	2047	12 P 5											

TABLE II.

TABLE II.—Containing the whole variations in the reading of the Paresioth, or sections of the Law, for every year of the Jewish Cycle of 947 years.

FIRST JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 55 SABBATHS.—Index, 5 D L.

Tisri, September.		Marchesvan, Oct.		Chisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5		6,7	1	7	7	9	11	3	15	4,5	19
3	53	1	2	7	8	6	12	5	16	3	20
10	Chippur	8	3	14	9	13	13	12	17	10	20
17	Succoth	15	4	21	10	20	14	19	18	17	21
6,93	54, B. L.	29	5	28		27		26		24	23
24	1	29	6								

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
6,7		1	7	2,3	5	4	3	5,6	2	7	1	1,2	6
1	23,8	7	26	5	31	3	35	2	30	1	43	6	46
8	24, Z	14	29	12	32	11	36	9	40	8	44	13	49
15	25	21	1 Pass.	19	33	18	37	16	41	15	45	20	50
22	26, P	28	30	26	34	25	38	23	43	22	46	27	51
29	27, H									29	47		

SECOND JEWISH EMBOLISMIC YEAR OF 384 DAYS, CONTAINING 55 SABBATHS.—Index, 3 d 7.

Tisri, September.		Marchesvan, Oct.		Chisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
3		4,5	3	6	6	7,1	11	2	15	3,4	19
5	52	3	2	2	7	7	12	6	16	1	20
12	53	10	3	9	8	14	13	13	17	11	21
19	Succoth	17	4	16	9	21	14	20	18	18	22,3
4,23	54, B. L.	24	5	23	10	28		27		25	
26	1			30							

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5,6		7	27, H	1,2	30	3	34	4,5	3	6	42,43	7,1	46
2	23	1	28	13	31	5	35	3	30	2	44	7	49
9	24, Z	8	29	20	32	12	36	10	39	9	45	14	50
16	25	15	1 Pass.	27	33	19	37	17	40	16	46	21	51
23	26, P	22	2 Pass.	24		26		24	41	23	47	28	
		29								30			

THIRD JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.—Index, 2 P 7.

Tisri, September.		Marchesvan, Oct.		Chisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
2		3,4	2	5,6	6	7,1	11	2	15	3,4	19
6	52	11	3	9	7	7	12	6	16	1	20
13	53	18	4	16	8	14	13	13	17	11	21
20	Succoth	25	5	23	9	21	14	20	18	18	22,3
3,23	54, B. L.			30	10	28		27		25	
27	1										

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5,6		7	27, H	1,2	30	3	34	4,5	3	6	42,43	7,1	46
2	23	1	28	13	31	5	35	3	30	2	44	7	49
9	24, Z	8	29	20	32	12	36	10	39	9	45	14	50
16	25	15	1 Pass.	27	33	19	37	17	40	16	46	21	51
23	26, P	22	2 Pass.			26		24	41	23	47	28	
		29								30			

FOURTH JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.—Index, 5 P 3.

Tisri, September.		Marchesvan, Oct.		Chisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
5		6,7	1	1,2	6	3,4	11	5	13	6,7	19
3	53	1	2	6	7	4	12	3	16	1	20
10	Chippur	8	3	13	8	11	13	10	17	8	21
17	Succoth	15	4	20	9	18	14	17	18	15	22
24	1	22	5	27	10	25		24		22	23,5
		29	6							29	

Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.	Sabbaths of the Month.	Paresioth.
1,2		3	27	4,5	31	6	35	7,1	7	2	44	3,4	46
6	24	5	28	3	32	9	36	7	40	2	45	4	49
13	25, Z	12	29	10	33	16	37	14	41	13	46	11	50
20	26, P	19	1 Pass.	17	34	23	38	21	42	20	47	18	51
27	27, H	26	30	24		30		28	43	27		25	

TABLE II.—CONTINUED.

FIFTH JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 55 SABBATHS.—Index, 7 D 3.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3		4		5		6,7	
8	53	6	2	5	6	10	10	3	14	7	18
15	Succoth	13	3	19	7	11	11	10	15	8	19
22	Sab. post Suc.	20	4	19	8	18	12	17	16	15	20
1,23	54, B. L.	27	5	26	9	25	13	24	17	22	21
29	1									29	22,8
Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
1,2		3		4,5		6		7,1		2	
6	23	5	27	3	30	2	34	7	30	6	44
13	24, Z	12	28	10	31	9	35	14	40	13	45
20	25, P	19	1 Pass.	17	29	16	36	21	41	20	46
27	26, H	26	29	24	33	23	37	28	43	27	47
					30	38		43			

SIXTH JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.—Index, 7 P 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3,4		5,6		7		1,2	
8	53	6	2	4	6	9	10	1	14	3	19
15	Succoth	13	3	11	7	10	11	8	15	13	20
22	Sab. post Suc.	20	4	18	8	16	12	15	16	20	21
1,23	54, B. L.	27	5	25	9	23	13	22	17	27	22,8
29	1							29	18		
Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3,4		5		6,7		1		2,3		4	
4	23	3	27	1	30	7	Pen.	5	38	4	44
11	24, Z	10	28	15	31	14	35	12	30,40	11	45
18	25, P	17	1 Pass.	22	32	21	36	19	41	18	46
25	26, H	24	29	29	33	28	37	26	42,43	25	47
					34						

SEVENTH JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 54 SABBATHS.—Index, 2 D 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
2		3,4		5		6		7		1,2	
6	52	4	2	3	6	9	10	1	14	3	19
13	53	11	3	10	7	10	11	8	15	13	20
20	Succoth	18	4	17	8	16	12	15	16	20	21
27	1	25	5	24	9	23	13	22	17	27	22,8
								29	18		
Veadar, Februa.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3,4		5		6,7		1		2,3		4	
4	23	3	27	1	30	7	Pen.	5	38	4	44
11	24, Z	10	28	8	31	14	35	12	30,40	11	45
18	25, P	17	1 Pass.	15	32	21	36	19	41	18	46
25	26, H	24	29	22	33	28	37	26	42,43	25	47
					34						

FIRST JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 51 SABBATHS.—Index, 5 P 1.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
5		6,7		1,2		3,4		5		6,7	
3	53	1	2	6	7	4	11	3	15	1	19,8
10	Chippur	8	3	13	8	11	12	10	16	8	20, Z
17	Succoth	15	4	20	9	18	13	17	17	15	21
6,23	54, B. L.	22	5	27	10	25	14	22	18	22	22, P
24	1	29	6					29		29	23, H
Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
1		2,3		4		5,6		7		1,2	
7	24	5	27,28	4	34	9	38	1	42,43	6	48
14	25	12	29,30	11	35	9	39	8	44	13	49
21	1 Pass.	19	31	18	36	16	40	15	45	20	50
28	26	26	32,33	25	37	23	41	22	46	27	51
								29	47		

TABLE II.—CONTINUED.

SECOND JEWISH COMMON YEAR OF 354 DAYS, CONTAINING 51 SABBATHS.—Index, 5 d 7.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sekat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
5		6,7		1		2,3		4		5,6	
3	53	1	2	7	7	5	11	4	15	2	19
10	Chippur	8	3	14	8	12	12	11	16	9	20, Z
17	Succoth	15	4	21	9	19	13	18	17	16	21
24	1	22	5	28	10	26	14	25	18, S	23	22, 23, P
		29	6								

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3		4,5		6		7,1	
1	24, H	6	27, 28	5	24	3	38	2	42, 43	7	48
8	25	13	29, 30	12	25	10	39	9	44	14	49
15	1 Pass.	20	31	19	26	17	40	16	45	21	50
22	2 Pass.	27	22, 23	26	27	24	41	23	46	28	51
29	26							30	47		

THIRD JEWISH COMMON YEAR OF 353 DAYS, CONTAINING 50 SABBATHS.—Index, 7 d 1.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sekat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3		4		5		6,7	
8	53	6	2	5	6	4	10	3	14	1	18, S
15	Succoth	13	3	12	7	11	11	10	15	8	19, Z
22	Sab. post Suc.	20	4	19	8	18	12	17	16	15	20
1, 23	54, B. L.	27	5	26	9	25	13	24	17	22	21, P
29	1									29	22, 23, H

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
1		2,3		4		5,6		7		1,2	
7	24	5	27, 28	4	24	2	38	1	42, 43	6	48
14	25	12	29, 30	11	25	9	39	8	44	13	49
21	1 Pass.	19	31	18	26	16	40	15	45	20	50
28	26	26	22, 23	25	27	23	41	22	46	27	51
								29	47		

FOURTH JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 51 SABBATHS.—Index, 7 F 2.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sekat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
7		1,2		3,4		5,6		7		1,2	
8	53	6	2	4	6	2	10	1	14	6	19
15	Succoth	13	3	11	7	9	11	8	15	13	20, Z
22	Oct. Succoth	20	4	18	8	16	12	15	16	20	21, P
1, 23	54, B. L.	27	5	25	9, En.	23	13	22	17	27	22, 23, H
29	1							29	18, S		

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3		4,5		6		7,1		2		3,4	
5	24	3	27, 28	2	24	7	39	6	44	4	48
12	25	10	29, 30	9	25	14	40	13	45	11	49
19	1 Pass.	17	31	16	26	21	41	20	46	18	50
26	26	24	22, 23	23	27	28	42, 43	27	47	25	51
				30	28						

FIFTH JEWISH COMMON YEAR OF 353 DAYS, CONTAINING 50 SABBATHS.—Index, 2 d 3.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sekat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
2		3,4		5		6		7		1,2	
6	52	4	2	3	6	2	10	1	14	6	19
13	53	11	3	10	7	9	11	8	15	13	20, Z
20	Succoth	18	4	17	8	16	12	15	16	20	21, P
3, 23	54, B. L.	25	5	24	9	23	13	22	17	27	22, 23, H
27	1							29	18, S		

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
3		4,5		6		7,1		2		3,4	
5	24	3	27, 28	2	24	7	39	6	44	4	48
12	25	10	29, 30	9	25	14	40	13	45	11	49
19	1 Pass.	17	31	16	26	21	41	20	46	18	50
26	26	24	22, 23	23	27	28	42, 43	27	47	25	51, 52
				30	28						

TABLE II.—CONTINUED.

SIXTH JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 50 SABBATHS.—Index, 2 P 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 2,3 6 13 20 27	53 53 Succoth 54, B. L. 1	● 3,4 4 11 18 25	2 3 4 5	● 5,6 2 9 16 23 30	6 7 8 9 10	● 7,1 7 14 21 28	11 12 13 14	● 9 6 13 20 27	15 16 17 18,8	● 3,4 4 11 18 25	19 20, Z 21, P 22, 23, H
Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 5 3 10 17 24	24 25 1 Pass. 26	● 6,7 1 8 15 22 29	27, 28 29, 30 31 32, 33 34	● 1 7 14 21 28	Pent. 35 36 37	● 2,3 5 12 19 26	38 39, 40 41 42, 43	● 4 4 11 18 25	44 45 46 47	● 5,6 2 9 16 23	48 49 50 51, 52

SEVENTH JEWISH COMMON YEAR OF 354 DAYS, CONTAINING 50 SABBATHS.—Index, 3 d 5.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 3 5 12 19 26	22 23 Succoth 24, B. L. 1	● 4,5 3 10 17 24	2 3 4 5	● 6 2 9 16 23 30	6 7 8 9 10	● 7,1 7 14 21 28	11 12 13 14	● 9 6 13 20 27	15 16 17 18,8	● 3,4 4 11 18 25	19 20, Z 21, P 22, 23, H
Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.	Sabbaths of the Month.	Parashioth.
● 5 3 10 17 24	24 25 1 Pass. 26	● 6,7 1 8 15 22 29	27, 28 29, 30 31 32, 33 34	● 1 7 14 21 28	Pent. 35 36 37	● 2,3 5 12 19 26	38 39, 40 41 42, 43	● 4 4 11 18 25	44 45 46 47	● 5,6 2 9 16 23	48 49 50 51, 52

N. B. The indexes in Table I. are set down, in the order they are there found, from the authority of Gabriel de Soranus; but as there exist some small differences in the disposition of the indexes by different persons who have written upon this subject, a list of the variations, (which are adopted by the Rabbins in the construction of their calendar) is thought essentially necessary to be given here, as the following Tables are made to agree with it exactly. The variations are as follow:

A. D.	Index in Table I.	Index preferred by the Rabbins.	A. D.	Index in Table I.	Index preferred by the Rabbins.
1896	7 P 8	7 D 1	1900	8 d 7	2 P 7
1899	2 D 1	8 d 7	2008	8 P 8	5 D 1
1899	8 d 6	2 P 8	2008	8 d 7	8 d 5
1899	8 P 1	8 d 7	2010	2 D 3	7 P 8
1899	8 d 6	2 P 8	2018	2 P 6	2 D 8
1899	8 P 1	8 d 7	2014	7 D 3	5 P 8

TABLE III.—To find with the help of Table IV. the day of the week upon which any Jewish new month or festival happens.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.	Com. years.
1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826
L M	M O	O L	L M	M C	C L	L A	A M	M O	O A	A M	M K	K B	B R	R M	M K	K B	B N	N E
1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845
K H	H E	E K	K L	L D	D I	I F	F L	L M	M C	C L	L M	M G	G O	O A	A M	M G	G K	K B
1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864
M K	K B	B M	M K	K F	F H	H E	E K	K L	L D	D I	I F	F L	L M	M G	G O	O A	A M	M C
1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883
L M	M G	G O	O M	M G	G K	K B	B M	M K	K B	B M	M N	N I	I F	F L	L M	M C	C L	L D
1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902
I L	L A	A M	M O	O A	A M	M C	C L	L M	M G	G O	O N	N E	E K	K H	H E	E K	K F	F P
1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921
H I	I F	F L	L M	M C	C L	L D	D I	I L	L A	A M	M K	K B	B R	R M	M K	K B	B N	N G
1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940
K H	H E	E K	K L	L D	D I	I F	F L	L M	M C	C L	L M	M G	G O	O A	A M	M G	G K	K A
1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
M K	K B	B M	M K	K F	F H	H E	E K	K L	L D	D I	I F	F L	L M	M G	G O	O A	A M	M C
1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978
L M	M C	C L	L M	M G	G K	K B	B M	M K	K B	B M	M K	K B	B N	N I	I F	F L	L H	H E
1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997
K L	L D	D I	I L	L A	A M	M C	C L	L M	M G	G O	O N	N E	E K	K H	H E	E K	K B	B N
1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
M K	K F	F H	H I	I F	F L	L D	D I	I L	L A	A M	M K	K B	B R	R M	M K	K B	B N	N G
2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	2031	2032	2033	2034	2035
O M	M G	G K	K H	H E	E K	K B	B M	M N	N I	I F	F L	L M	M C	C L	L M	M C	C L	L A
2036	2037	2038	2039	2040	2041	2042	2043	2044	2045	2046	2047	2048	2049	2050	2051	2052	2053	2054
M O	O A	A M	M K	K B	B M	M G	G O	O N	N E	E K	K H	H E	E K	K L	L D	D I	I G	G A

The indexes of Tables I. and II. corresponding to the letters of the above Table, are as follow:

Jewish Years. { A B C D E F G H I J K L M N O P Q R S T U V W X Y Z } Common Years. { 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 }

TABLE IV.

TABLE IV.

To determine upon what day of the week any Jewish month commences for any given year, as also the day of the week upon which the Jews celebrate their principal fasts and festivals.

Index of the Year found in Table III.	A	B	C	D	E	F	G	H	I	K	L	M	N	O
Commencement of Tisri, or of the Jewish New Year	5,6	7,1	2,3	5,6	3,4	7,1	2,3	7,1	3,4	2,3	7,1	5,6	5,6	2,3
Fast of Geduliah, 3 Tisri	1	2	4	1	5	2	4	2	5	4	2	1	1	4
Fast of Atonement, 10 Tisri	7	2	4	7	5	2	4	2	5	4	2	7	7	4
Feast of Tabernacles, 15 Tisri	5	7	2	5	3	7	2	7	3	2	7	5	5	2
Hosanna Rabba, 21 Tisri	4	6	1	4	2	6	1	6	2	1	6	4	4	1
Blessings in Deut. xxxiii. read 23 Tisri	6	1	3	6	4	1	3	1	4	3	2	6	6	3
Commencement of Marchesvan	6,7	1,2	3,4	6,7	4,5	1,2	3,4	1,2	4,5	3,4	1,2	6,7	6,7	3,4
Commencement of Cisleu	1,2	3	5	1	6	3,4	5,6	3	6	5,6	3,4	1	1,2	5
Enconia, 25 Cisleu	5	6	1	4	2	7	2	6	2	2	7	4	5	1
Commencement of Tebet	3,4	4	6	2	7,1	5,6	7,1	4	7,1	7,1	5,6	2,3	3,4	6
A fast, 10 Tebet	6	6	1	4	3	1	3	6	3	3	1	5	6	1
Commencement of Sebat	5	5	7	3	2	7	2	5	2	2	7	4	5	6
Commencement of Adar	6,7	6,7	1,2	4,5	3,4	1,2	3,4	6,7	3,4	3,4	1,2	5,6	6,7	1,2
Commencement of Veadar	1,2	1 ²	3,4	6,7	5,6	3,4	6,7							
Fast of Esther, 12 Adar	5	5	2	5	4	2	4	5	2	2	5	4	5	5
Feast of Purim, 14 Adar	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Feast of the Passover, 15 Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Commencement of Ijar	4,5	4,5	6,7	2,3	1,2	6,7	1,2	2,3	6,7	6,7	4,5	1,2	2,3	4,5
33 Omir	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Sivan	6	6	1	4	3	1	3	4	1	1	6	3	4	6
Pentecost, 6 Sivan	4	4	6	2	1	6	1	2	6	6	4	1	2	4
Commencement of Tammuz	7,1	7,1	2,3	5,6	4,5	2,3	4,5	5,6	2,3	2,3	7,1	4,5	6,7	7,1
A fast, 17 Tammuz	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Ab	2	2	4	7	6	4	6	7	4	4	2	6	7	2
A fast, 9 Ab	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Elul	3,4	3,4	5,6	1,2	7,1	5,6	7,1	1,2	5,6	5,6	3,4	7,1	1,2	3,4

TABLE V.

[illegible]

TABLE V.—CONTINUED.

Jewish Year of the World 5851 corresponding to a.d. 1818-1819										Jewish Year of the World 5852 corresponding to a.d. 1819-1820										Jewish Year of the World 5853 corresponding to a.d. 1820-1821										Jewish Year of the World 5854 corresponding to a.d. 1821-1822										Jewish Year of the World 5855 corresponding to a.d. 1822-1823										Jewish Year of the World 5856 corresponding to a.d. 1823-1824										Jewish Year of the World 5857 corresponding to a.d. 1824-1825																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Seethu	Chilpurr	Se

TABLE V—CONTINUED..

Jewish Year of the World 5331 corresponding to a.n. 1831-1832	Jewish Year of the World 5332 corresponding to a.n. 1832-1833	Jewish Year of the World 5333 corresponding to a.n. 1833-1834	Jewish Year of the World 5334 corresponding to a.n. 1834-1835	Jewish Year of the World 5335 corresponding to a.n. 1835-1836	Jewish Year of the World 5336 corresponding to a.n. 1836-1837	Jewish Year of the World 5337 corresponding to a.n. 1837-1838	Jewish Year of the World 5338 corresponding to a.n. 1838-1839	Jewish Year of the World 5339 corresponding to a.n. 1839-1840
Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)	Sub. Jew. Yr. (Sat. Day)
5 Tishri 7 E	5 Tishri 7 E	5 Tishri 7 E	5 Tishri 7 E	5 Tishri 7 E	5 Tishri 7 E	5 Tishri 7 E	5 Tishri 7 E	5 Tishri 7 E
11	11	11	11	11	11	11	11	11
12	12	12	12	12	12	12	12	12
13	13	13	13	13	13	13	13	13
14	14	14	14	14	14	14	14	14
15	15	15	15	15	15	15	15	15
16	16	16	16	16	16	16	16	16
17	17	17	17	17	17	17	17	17
18	18	18	18	18	18	18	18	18
19	19	19	19	19	19	19	19	19
20	20	20	20	20	20	20	20	20
21	21	21	21	21	21	21	21	21
22	22	22	22	22	22	22	22	22
23	23	23	23	23	23	23	23	23
24	24	24	24	24	24	24	24	24
25	25	25	25	25	25	25	25	25
26	26	26	26	26	26	26	26	26
27	27	27	27	27	27	27	27	27
28	28	28	28	28	28	28	28	28
29	29	29	29	29	29	29	29	29
30	30	30	30	30	30	30	30	30
31	31	31	31	31	31	31	31	31
32	32	32	32	32	32	32	32	32
33	33	33	33	33	33	33	33	33
34	34	34	34	34	34	34	34	34
35	35	35	35	35	35	35	35	35
36	36	36	36	36	36	36	36	36
37	37	37	37	37	37	37	37	37
38	38	38	38	38	38	38	38	38
39	39	39	39	39	39	39	39	39
40	40	40	40	40	40	40	40	40
41	41	41	41	41	41	41	41	41
42	42	42	42	42	42	42	42	42
43	43	43	43	43	43	43	43	43
44	44	44	44	44	44	44	44	44
45	45	45	45	45	45	45	45	45
46	46	46	46	46	46	46	46	46
47	47	47	47	47	47	47	47	47
48	48	48	48	48	48	48	48	48
49	49	49	49	49	49	49	49	49
50	50	50	50	50	50	50	50	50
51	51	51	51	51	51	51	51	51
52	52	52	52	52	52	52	52	52
53	53	53	53	53	53	53	53	53
54	54	54	54	54	54	54	54	54
55	55	55	55	55	55	55	55	55
56	56	56	56	56	56	56	56	56
57	57	57	57	57	57	57	57	57
58	58	58	58	58	58	58	58	58
59	59	59	59	59	59	59	59	59
60	60	60	60	60	60	60	60	60
61	61	61	61	61	61	61	61	61
62	62	62	62	62	62	62	62	62
63	63	63	63	63	63	63	63	63
64	64	64	64	64	64	64	64	64
65	65	65	65	65	65	65	65	65
66	66	66	66	66	66	66	66	66
67	67	67	67	67	67	67	67	67
68	68	68	68	68	68	68	68	68
69	69	69	69	69	69	69	69	69
70	70	70	70	70	70	70	70	70
71	71	71	71	71	71	71	71	71
72	72	72	72	72	72	72	72	72
73	73	73	73	73	73	73	73	73
74	74	74	74	74	74	74	74	74
75	75	75	75	75	75	75	75	75
76	76	76	76	76	76	76	76	76
77	77	77	77	77	77	77	77	77
78	78	78	78	78	78	78	78	78
79	79	79	79	79	79	79	79	79
80	80	80	80	80	80	80	80	80
81	81	81	81	81	81	81	81	81
82	82	82	82	82	82	82	82	82
83	83	83	83	83	83	83	83	83
84	84	84	84	84	84	84	84	84
85	85	85	85	85	85	85	85	85
86	86	86	86	86	86	86	86	86
87	87	87	87	87	87	87	87	87
88	88	88	88	88	88	88	88	88
89	89	89	89	89	89	89	89	89
90	90	90	90	90	90	90	90	90
91	91	91	91	91	91	91	91	91
92	92	92	92	92	92	92	92	92
93	93	93	93	93	93	93	93	93
94	94	94	94	94	94	94	94	94
95	95	95	95	95	95	95	95	95
96	96	96	96	96	96	96	96	96
97	97	97	97	97	97	97	97	97
98	98	98	98	98	98	98	98	98
99	99	99	99	99	99	99	99	99
100	100	100	100	100	100	100	100	100

TABLE V—CONTINUED.

Jewish Year of the World 5600 (corresponding to A.D. 1839-1840)			Jewish Year of the World 5601 (corresponding to A.D. 1840-1841)			Jewish Year of the World 5602 (corresponding to A.D. 1841-1842)			Jewish Year of the World 5603 (corresponding to A.D. 1842-1843)			Jewish Year of the World 5604 (corresponding to A.D. 1843-1844)			Jewish Year of the World 5605 (corresponding to A.D. 1844-1845)			Jewish Year of the World 5606 (corresponding to A.D. 1845-1846)		
Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.
1st	2nd	3rd	1st	2nd	3rd	1st	2nd	3rd	1st	2nd	3rd	1st	2nd	3rd	1st	2nd	3rd	1st	2nd	3rd
13	10	3	13	10	3	13	10	3	13	10	3	13	10	3	13	10	3	13	10	3
14	11	4	14	11	4	14	11	4	14	11	4	14	11	4	14	11	4	14	11	4
15	12	5	15	12	5	15	12	5	15	12	5	15	12	5	15	12	5	15	12	5
16	13	6	16	13	6	16	13	6	16	13	6	16	13	6	16	13	6	16	13	6
17	14	7	17	14	7	17	14	7	17	14	7	17	14	7	17	14	7	17	14	7
18	15	8	18	15	8	18	15	8	18	15	8	18	15	8	18	15	8	18	15	8
19	16	9	19	16	9	19	16	9	19	16	9	19	16	9	19	16	9	19	16	9
20	17	10	20	17	10	20	17	10	20	17	10	20	17	10	20	17	10	20	17	10
21	18	11	21	18	11	21	18	11	21	18	11	21	18	11	21	18	11	21	18	11
22	19	12	22	19	12	22	19	12	22	19	12	22	19	12	22	19	12	22	19	12
23	20	13	23	20	13	23	20	13	23	20	13	23	20	13	23	20	13	23	20	13
24	21	14	24	21	14	24	21	14	24	21	14	24	21	14	24	21	14	24	21	14
25	22	15	25	22	15	25	22	15	25	22	15	25	22	15	25	22	15	25	22	15
26	23	16	26	23	16	26	23	16	26	23	16	26	23	16	26	23	16	26	23	16
27	24	17	27	24	17	27	24	17	27	24	17	27	24	17	27	24	17	27	24	17
28	25	18	28	25	18	28	25	18	28	25	18	28	25	18	28	25	18	28	25	18
29	26	19	29	26	19	29	26	19	29	26	19	29	26	19	29	26	19	29	26	19
30	27	20	30	27	20	30	27	20	30	27	20	30	27	20	30	27	20	30	27	20
31	28	21	31	28	21	31	28	21	31	28	21	31	28	21	31	28	21	31	28	21
32	29	22	32	29	22	32	29	22	32	29	22	32	29	22	32	29	22	32	29	22
33	30	23	33	30	23	33	30	23	33	30	23	33	30	23	33	30	23	33	30	23
34	31	24	34	31	24	34	31	24	34	31	24	34	31	24	34	31	24	34	31	24
35	32	25	35	32	25	35	32	25	35	32	25	35								

TABLE V—CONTINUED.

[illegible]

TABLE V.—CONTINUED.

Jewish Year of the World 5614	Jewish Year of the World 5615	Jewish Year of the World 5616	Jewish Year of the World 5617	Jewish Year of the World 5618	Jewish Year of the World 5619	Jewish Year of the World 5620
1571	1572	1573	1574	1575	1576	1577
1578	1579	1580	1581	1582	1583	1584
1585	1586	1587	1588	1589	1590	1591
1592	1593	1594	1595	1596	1597	1598
1599	1600	1601	1602	1603	1604	1605
1606	1607	1608	1609	1610	1611	1612
1613	1614	1615	1616	1617	1618	1619
1620	1621	1622	1623	1624	1625	1626
1627	1628	1629	1630	1631	1632	1633
1634	1635	1636	1637	1638	1639	1640
1641	1642	1643	1644	1645	1646	1647
1648	1649	1650	1651	1652	1653	1654
1655	1656	1657	1658	1659	1660	1661
1662	1663	1664	1665	1666	1667	1668
1669	1670	1671	1672	1673	1674	1675
1676	1677	1678	1679	1680	1681	1682
1683	1684	1685	1686	1687	1688	1689
1690	1691	1692	1693	1694	1695	1696
1697	1698	1699	1700	1701	1702	1703
1704	1705	1706	1707	1708	1709	1710
1711	1712	1713	1714	1715	1716	1717
1718	1719	1720	1721	1722	1723	1724
1725	1726	1727	1728	1729	1730	1731
1732	1733	1734	1735	1736	1737	1738
1739	1740	1741	1742	1743	1744	1745
1746	1747	1748	1749	1750	1751	1752
1753	1754	1755	1756	1757	1758	1759
1760	1761	1762	1763	1764	1765	1766
1767	1768	1769	1770	1771	1772	1773
1774	1775	1776	1777	1778	1779	1780
1781	1782	1783	1784	1785	1786	1787
1788	1789	1790	1791	1792	1793	1794
1795	1796	1797	1798	1799	1800	1801
1802	1803	1804	1805	1806	1807	1808
1809	1810	1811	1812	1813	1814	1815
1816	1817	1818	1819	1820	1821	1822
1823	1824	1825	1826	1827	1828	1829
1830	1831	1832	1833	1834	1835	1836
1837	1838	1839	1840	1841	1842	1843
1844	1845	1846	1847	1848	1849	1850
1851	1852	1853	1854	1855	1856	1857
1858	1859	1860	1861	1862	1863	1864
1865	1866	1867	1868	1869	1870	1871
1872	1873	1874	1875	1876	1877	1878
1879	1880	1881	1882	1883	1884	1885
1886	1887	1888	1889	1890	1891	1892
1893	1894	1895	1896	1897	1898	1899
1900	1901	1902	1903	1904	1905	1906
1907	1908	1909	1910	1911	1912	1913
1914	1915	1916	1917	1918	1919	1920
1921	1922	1923	1924	1925	1926	1927
1928	1929	1930	1931			

TABLE V.—CONTINUED.

Jewish Year of the World 5687, corresponding to a.d. 1846-1847			Jewish Year of the World 5688, corresponding to a.d. 1847-1848			Jewish Year of the World 5689, corresponding to a.d. 1848-1849			Jewish Year of the World 5690, corresponding to a.d. 1849-1850			Jewish Year of the World 5691, corresponding to a.d. 1850-1851			Jewish Year of the World 5692, corresponding to a.d. 1851-1852			Jewish Year of the World 5693, corresponding to a.d. 1852-1853			Jewish Year of the World 5694, corresponding to a.d. 1853-1854			Jewish Year of the World 5695, corresponding to a.d. 1854-1855			Jewish Year of the World 5696, corresponding to a.d. 1855-1856			Jewish Year of the World 5697, corresponding to a.d. 1856-1857			Jewish Year of the World 5698, corresponding to a.d. 1857-1858			Jewish Year of the World 5699, corresponding to a.d. 1858-1859			Jewish Year of the World 5700, corresponding to a.d. 1859-1860		
Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.	Chippur	Succoth	54, B. L.			
13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94			
13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94			
13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94			
13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94	13	20	94			
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13	20	94	13	20	94	13	20																																		

TABLE V.—Continued.

Jewish Year of the World 5833										Jewish Year of the World 5834										Jewish Year of the World 5835										Jewish Year of the World 5836										Jewish Year of the World 5837																																																																																																																																																																																																																								
corresponding to a.d. 1872-1873										corresponding to a.d. 1873-1874										corresponding to a.d. 1874-1875										corresponding to a.d. 1875-1876										corresponding to a.d. 1876-1877																																																																																																																																																																																																																								
5 Tishri 5 C	5 Tishri 9 C	5 Tishri 13 C	5 Tishri 17 C	5 Tishri 21 C	5 Tishri 25 C	5 Tishri 29 C	5 Tishri 33 C	5 Tishri 37 C	5 Tishri 41 C	5 Tishri 45 C	5 Tishri 49 C	5 Tishri 53 C	5 Tishri 57 C	5 Tishri 61 C	5 Tishri 65 C	5 Tishri 69 C	5 Tishri 73 C	5 Tishri 77 C	5 Tishri 81 C	5 Tishri 85 C	5 Tishri 89 C	5 Tishri 93 C	5 Tishri 97 C	5 Tishri 101 C	5 Tishri 105 C	5 Tishri 109 C	5 Tishri 113 C	5 Tishri 117 C	5 Tishri 121 C	5 Tishri 125 C	5 Tishri 129 C	5 Tishri 133 C	5 Tishri 137 C	5 Tishri 141 C	5 Tishri 145 C	5 Tishri 149 C	5 Tishri 153 C	5 Tishri 157 C	5 Tishri 161 C	5 Tishri 165 C	5 Tishri 169 C	5 Tishri 173 C	5 Tishri 177 C	5 Tishri 181 C	5 Tishri 185 C	5 Tishri 189 C	5 Tishri 193 C	5 Tishri 197 C	5 Tishri 201 C	5 Tishri 205 C	5 Tishri 209 C	5 Tishri 213 C	5 Tishri 217 C	5 Tishri 221 C	5 Tishri 225 C	5 Tishri 229 C	5 Tishri 233 C	5 Tishri 237 C	5 Tishri 241 C	5 Tishri 245 C	5 Tishri 249 C	5 Tishri 253 C	5 Tishri 257 C	5 Tishri 261 C	5 Tishri 265 C	5 Tishri 269 C	5 Tishri 273 C	5 Tishri 277 C	5 Tishri 281 C	5 Tishri 285 C	5 Tishri 289 C	5 Tishri 293 C	5 Tishri 297 C	5 Tishri 301 C	5 Tishri 305 C	5 Tishri 309 C	5 Tishri 313 C	5 Tishri 317 C	5 Tishri 321 C	5 Tishri 325 C	5 Tishri 329 C	5 Tishri 333 C	5 Tishri 337 C	5 Tishri 341 C	5 Tishri 345 C	5 Tishri 349 C	5 Tishri 353 C	5 Tishri 357 C	5 Tishri 361 C	5 Tishri 365 C	5 Tishri 369 C	5 Tishri 373 C	5 Tishri 377 C	5 Tishri 381 C	5 Tishri 385 C	5 Tishri 389 C	5 Tishri 393 C	5 Tishri 397 C	5 Tishri 401 C	5 Tishri 405 C	5 Tishri 409 C	5 Tishri 413 C	5 Tishri 417 C	5 Tishri 421 C	5 Tishri 425 C	5 Tishri 429 C	5 Tishri 433 C	5 Tishri 437 C	5 Tishri 441 C	5 Tishri 445 C	5 Tishri 449 C	5 Tishri 453 C	5 Tishri 457 C	5 Tishri 461 C	5 Tishri 465 C	5 Tishri 469 C	5 Tishri 473 C	5 Tishri 477 C	5 Tishri 481 C	5 Tishri 485 C	5 Tishri 489 C	5 Tishri 493 C	5 Tishri 497 C	5 Tishri 501 C	5 Tishri 505 C	5 Tishri 509 C	5 Tishri 513 C	5 Tishri 517 C	5 Tishri 521 C	5 Tishri 525 C	5 Tishri 529 C	5 Tishri 533 C	5 Tishri 537 C	5 Tishri 541 C	5 Tishri 545 C	5 Tishri 549 C	5 Tishri 553 C	5 Tishri 557 C	5 Tishri 561 C	5 Tishri 565 C	5 Tishri 569 C	5 Tishri 573 C	5 Tishri 577 C	5 Tishri 581 C	5 Tishri 585 C	5 Tishri 589 C	5 Tishri 593 C	5 Tishri 597 C	5 Tishri 601 C	5 Tishri 605 C	5 Tishri 609 C	5 Tishri 613 C	5 Tishri 617 C	5 Tishri 621 C	5 Tishri 625 C	5 Tishri 629 C	5 Tishri 633 C	5 Tishri 637 C	5 Tishri 641 C	5 Tishri 645 C	5 Tishri 649 C	5 Tishri 653 C	5 Tishri 657 C	5 Tishri 661 C	5 Tishri 665 C	5 Tishri 669 C	5 Tishri 673 C	5 Tishri 677 C	5 Tishri 681 C	5 Tishri 685 C	5 Tishri 689 C	5 Tishri 693 C	5 Tishri 697 C	5 Tishri 701 C	5 Tishri 705 C	5 Tishri 709 C	5 Tishri 713 C	5 Tishri 717 C	5 Tishri 721 C	5 Tishri 725 C	5 Tishri 729 C	5 Tishri 733 C	5 Tishri 737 C	5 Tishri 741 C	5 Tishri 745 C	5 Tishri 749 C	5 Tishri 753 C	5 Tishri 757 C	5 Tishri 761 C	5 Tishri 765 C	5 Tishri 769 C	5 Tishri 773 C	5 Tishri 777 C	5 Tishri 781 C	5 Tishri 785 C	5 Tishri 789 C	5 Tishri 793 C	5 Tishri 797 C	5 Tishri 801 C	5 Tishri 805 C	5 Tishri 809 C	5 Tishri 813 C	5 Tishri 817 C	5 Tishri 821 C	5 Tishri 825 C	5 Tishri 829 C	5 Tishri 833 C	5 Tishri 837 C	5 Tishri 841 C	5 Tishri 845 C	5 Tishri 849 C	5 Tishri 853 C	5 Tishri 857 C	5 Tishri 861 C	5 Tishri 865 C	5 Tishri 869 C	5 Tishri 873 C	5 Tishri 877 C	5 Tishri 881 C	5 Tishri 885 C	5 Tishri 889 C	5 Tishri 893 C	5 Tishri 897 C	5 Tishri 901 C	5 Tishri 905 C	5 Tishri 909 C	5 Tishri 913 C	5 Tishri 917 C	5 Tishri 921 C	5 Tishri 925 C	5 Tishri 929 C	5 Tishri 933 C	5 Tishri 937 C	5 Tishri 941 C	5 Tishri 945 C	5 Tishri 949 C	5 Tishri 953 C	5 Tishri 957 C	5 Tishri 961 C	5 Tishri 965 C	5 Tishri 969 C	5 Tishri 973 C	5 Tishri 977 C	5 Tishri 981 C	5 Tishri 985 C	5 Tishri 989 C	5 Tishri 993 C	5 Tishri 997 C	5 Tishri 1001 C	5 Tishri 1005 C	5 Tishri 1009 C	5 Tishri 1013 C	5 Tishri 1017 C	5 Tishri 1021 C	5 Tishri 1025 C	5 Tishri 1029 C

TABLE V.—CONTINUED.

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Jewish Year of the World 5633																Jewish Year of the World 5634																Jewish Year of the World 5635																Jewish Year of the World 5636																Jewish Year of the World 5637																Jewish Year of the World 5638																Jewish Year of the World 5639																Jewish Year of the World 5640																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
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Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																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Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.																Mon. Yr. Tues. Yr. Wed. Yr. Thurs. Yr. Fri. Yr. Sat. Yr. Sun. Yr.															

TABLE V.—CONTINUED.

Jewish Year of the World 5666 corresponding to A.D. 1905-1906			Jewish Year of the World 5667 corresponding to A.D. 1906-1907			Jewish Year of the World 5668 corresponding to A.D. 1907-1908			Jewish Year of the World 5669 corresponding to A.D. 1908-1909			Jewish Year of the World 5670 corresponding to A.D. 1909-1910		
Ab. Juv. Yr.	Jul. Greg. Yr.	Ch. & Hapt.	Ab. Juv. Yr.	Jul. Greg. Yr.	Ch. & Hapt.	Ab. Juv. Yr.	Jul. Greg. Yr.	Ch. & Hapt.	Ab. Juv. Yr.	Jul. Greg. Yr.	Ch. & Hapt.	Ab. Juv. Yr.	Jul. Greg. Yr.	Ch. & Hapt.
37 Tishri 1	31 Sep. 1905	33	37 Tishri 1	19 Sep. 1906	33	37 Tishri 1	19 Sep. 1906	33	37 Tishri 1	19 Sep. 1906	33	37 Tishri 1	19 Sep. 1906	33
10	10	Chipper	10	10	53	10	10	53	10	10	53	10	10	53
11	11	Succoth	11	11	54, E. L.	11	11	54, E. L.	11	11	54, E. L.	11	11	54, E. L.
12	12	54, E. L.	12	12	54, E. L.	12	12	54, E. L.	12	12	54, E. L.	12	12	54, E. L.
13	13	54, E. L.	13	13	54, E. L.	13	13	54, E. L.	13	13	54, E. L.	13	13	54, E. L.
14	14	54, E. L.	14	14	54, E. L.	14	14	54, E. L.	14	14	54, E. L.	14	14	54, E. L.
15	15	54, E. L.	15	15	54, E. L.	15	15	54, E. L.	15	15	54, E. L.	15	15	54, E. L.
16	16	54, E. L.	16	16	54, E. L.	16	16	54, E. L.	16	16	54, E. L.	16	16	54, E. L.
17	17	54, E. L.	17	17	54, E. L.	17	17	54, E. L.	17	17	54, E. L.	17	17	54, E. L.
18	18	54, E. L.	18	18	54, E. L.	18	18	54, E. L.	18	18	54, E. L.	18	18	54, E. L.
19	19	54, E. L.	19	19	54, E. L.	19	19	54, E. L.	19	19	54, E. L.	19	19	54, E. L.
20	20	54, E. L.	20	20	54, E. L.	20	20	54, E. L.	20	20	54, E. L.	20	20	54, E. L.
21	21	54, E. L.	21	21	54, E. L.	21	21	54, E. L.	21	21	54, E. L.	21	21	54, E. L.
22	22	54, E. L.	22	22	54, E. L.	22	22	54, E. L.	22	22	54, E. L.	22	22	54, E. L.
23	23	54, E. L.	23	23	54, E. L.	23	23	54, E. L.	23	23	54, E. L.	23	23	54, E. L.
24	24	54, E. L.	24	24	54, E. L.	24	24	54, E. L.	24	24	54, E. L.	24	24	54, E. L.
25	25	54, E. L.	25	25	54, E. L.	25	25	54, E. L.	25	25	54, E. L.	25	25	54, E. L.
26	26	54, E. L.	26	26	54, E. L.	26	26	54, E. L.	26	26	54, E. L.	26	26	54, E. L.
27	27	54, E. L.	27	27	54, E. L.	27	27	54, E. L.	27	27	54, E. L.	27	27	54, E. L.
28	28	54, E. L.	28	28	54, E. L.	28	28	54, E. L.	28	28	54, E. L.	28	28	54, E. L.
29	29	54, E. L.	29	29	54, E. L.	29	29	54, E. L.	29	29	54, E. L.	29	29	54, E. L.
30	30	54, E. L.	30	30	54, E. L.	30	30	54, E. L.	30	30	54, E. L.	30	30	54, E. L.
31	31	54, E. L.	31	31	54, E. L.	31	31	54, E. L.	31	31	54, E. L.	31	31	54, E. L.
32	32	54, E. L.	32	32	54, E. L.	32	32	54, E. L.	32	32	54, E. L.	32	32	54, E. L.
33	33	54, E. L.	33	33	54, E. L.	33	33	54, E. L.	33	33	54, E. L.	33	33	54, E

TABLE VI.

TABLE VI.

Year of the Jewish lunar cycle, the golden number, the first day of the Jewish passover, Easter Sunday, and the commencement of each Jewish year according to the Gregorian calendar, from A. D. 1812, to A. D. 1900.

Rabbinical year of the world.	Year from the Incarnation.	Year of the Jewish lunareycle	Golden Number.	First day of the Jewish Passover, (15 Nisan.)	Easter Sunday.	Commencement of the Jewish year, according to the Greg. Calendar.
5572	B 1812	5	8	Saturday, March 28	March 29	Sept. 19, 1811
5573	1813	6	9	Thursday, April 15	April 18	7, 1812
5574	1814	7	10	Tuesday, April 5	April 10	25, 1813
5575	1815	8	11	Tuesday, April 25	March 26	15, 1814
5576	B 1816	9	12	Saturday, April 13	April 14	Oct. 5, 1815
5577	1817	10	13	Tuesday, April 1	April 6	Sept. 23, 1816
5578	1818	11	14	Tuesday, April 21	March 22	11, 1817
5579	1819	12	15	Saturday, April 10	April 11	Oct. 1, 1818
5580	B 1820	13	16	Thursday, March 30	April 2	Sept. 24, 1819
5581	1821	14	17	Tuesday, April 17	April 22	9, 1820
5582	1822	15	18	Saturday, April 6	April 7	27, 1821
5583	1823	16	19	Thursday, March 27	March 30	16, 1822
5584	B 1824	17	1	Tuesday, April 13	April 18	6, 1823
5585	1825	18	2	Sunday, April 3	April 3	23, 1824
5586	1826	19	3	Saturday, April 22	March 26	13, 1825
5587	1827	1	4	Thursday, April 19	April 15	Oct. 2, 1826
5588	B 1828	2	5	Tuesday, April 1	April 6	Sept. 22, 1827
5589	1829	3	6	Saturday, April 18	April 19	9, 1828
5590	1830	4	7	Thursday, April 8	April 11	26, 1829
5591	1831	5	8	Tuesday, March 29	March 31	18, 1830
5592	B 1832	6	9	Sunday, April 15	April 22	8, 1831
5593	1833	7	10	Thursday, April 4	April 7	25, 1832
5594	1834	8	11	Thursday, April 24	March 30	14, 1833
5595	1835	9	12	Tuesday, April 14	April 19	Oct. 4, 1834
5596	B 1836	10	13	Saturday, April 2	April 3	Sept. 24, 1835
5597	1837	11	14	Thursday, April 20	March 26	12, 1836
5598	1838	12	15	Tuesday, April 10	April 15	30, 1837
5599	1839	13	16	Saturday, March 30	March 31	20, 1838
5600	B 1840	14	17	Saturday, April 18	April 19	9, 1839
5601	1841	15	18	Tuesday, April 6	April 11	26, 1840
5602	1842	16	19	Saturday, March 26	March 27	14, 1841
5603	1843	17	1	Saturday, April 15	April 16	5, 1842
5604	B 1844	18	2	Thursday, April 4	April 7	25, 1843
5605	1845	19	3	Tuesday, April 22	March 23	14, 1844
5606	1846	1	4	Saturday, April 11	April 19	Oct. 2, 1845
5607	1847	2	5	Thursday, April 1	April 4	Sept. 21, 1846
5608	B 1848	3	6	Tuesday, April 18	April 23	11, 1847
5609	1849	4	7	Saturday, April 7	April 8	26, 1848
5610	1850	5	8	Thursday, March 28	March 31	17, 1849
5611	B 1851	6	9	Thursday, April 17	April 20	7, 1850
5612	1852	7	10	Sunday, April 4	April 11	27, 1851
5613	1853	8	11	Saturday, April 23	March 27	14, 1852
5614	1854	9	12	Thursday, April 13	April 16	Oct. 3, 1853
5615	1855	10	13	Tuesday, April 3	April 8	Sept. 23, 1854
5616	B 1856	11	14	Sunday, April 20	March 23	12, 1855
5617	1857	12	15	Thursday, April 9	April 12	30, 1856
5618	1858	13	16	Tuesday, March 30	April 4	19, 1857
5619	1859	14	17	Tuesday, April 19	April 24	9, 1858
5620	B 1860	15	18	Saturday, April 7	April 8	26, 1859
5621	1861	16	19	Tuesday, March 26	March 31	17, 1860
5622	1862	17	1	Tuesday, April 15	April 20	5, 1861
5623	1863	18	2	Saturday, April 4	April 5	25, 1862
5624	B 1864	19	3	Thursday, April 21	March 27	14, 1863
5625	1865	1	4	Tuesday, April 11	April 16	Oct. 1, 1864
5626	1866	2	5	Saturday, March 31	April 1	Sept. 21, 1865
5627	1867	3	6	Saturday, April 20	April 21	10, 1866
5628	B 1868	4	7	Tuesday, April 7	April 12	30, 1867
5629	1869	5	8	Saturday, March 27	March 28	17, 1868
5630	1870	6	9	Saturday, April 16	April 17	6, 1869
5631	B 1871	7	10	Thursday, April 6	April 9	26, 1870
5632	1872	8	11	Tuesday, April 23	March 31	16, 1871
5633	1873	9	12	Saturday, April 12	April 13	Oct. 3, 1872
5634	1874	10	13	Thursday, April 2	April 5	Sept. 22, 1873
5635	1875	11	14	Tuesday, April 20	March 28	12, 1874
5636	B 1876	12	15	Sunday, April 9	April 16	13, 1875
5637	1877	13	16	Thursday, March 29	April 1	19, 1876
5638	1878	14	17	Thursday, April 18	April 21	8, 1877
5639	1879	15	18	Tuesday, April 8	April 13	26, 1878
5640	B 1880	16	19	Saturday, March 27	March 28	18, 1879
5641	1881	17	1	Thursday, April 14	April 17	6, 1880
5642	1882	18	2	Tuesday, April 4	April 9	24, 1881
5643	1883	19	3	Sunday, April 22	March 25	14, 1882
5644	B 1884	1	4	Thursday, April 10	April 13	Oct. 2, 1883
5645	1885	2	5	Tuesday, March 31	April 5	Sept. 20, 1884
5646	1886	3	6	Tuesday, April 20	April 25	10, 1885
5647	1887	4	7	Saturday, April 9	April 10	30, 1886
5648	B 1888	5	8	Tuesday, March 27	March 27	19, 1887
5649	1889	6	9	Tuesday, April 16	April 21	6, 1888
5650	1890	7	10	Saturday, April 5	April 6	26, 1889
5651	B 1891	8	11	Thursday, April 23	March 29	15, 1890
5652	1892	9	12	Tuesday, April 12	April 17	Oct. 3, 1891
5653	1893	10	13	Saturday, April 1	April 2	Sept. 22, 1892
5654	1894	11	14	Saturday, April 21	March 25	11, 1893
5655	1895	12	15	Tuesday, April 9	April 14	Oct. 1, 1894
5656	B 1896	13	16	Sunday, March 29	April 5	Sept. 19, 1895
5657	1897	14	17	Saturday, April 17	April 18	8, 1896
5658	1898	15	18	Thursday, April 7	April 10	27, 1897
5659	1899	16	19	Sunday, March 26	April 2	17, 1898
5660	1900	7	1	Saturday, April 14	April 15	5, 1899
5661	1901	8	2	Thursday, April 4	April 7	24, 1900

EXPLANATION OF THE PRECEDING TABLES.

BEFORE the reader enters upon the particular uses of each of the preceding tables, it will be necessary to give a detailed account of the rabbinical computation of time upon which they have been constructed. The year used by the Jews contains 12 or 13 lunations, which are so artificially disposed, that its commencement constantly happens about the time of the *autumnal equinox*. In order to effect this, they have been obliged to have recourse to the sun's revolution through the twelve signs of the Zodiac, or, to speak more properly, to the quantum of time which the earth takes up in making one complete periodic revolution round the sun.—This period of time, according to the rabbins, (which is the same that is used in the construction of their calendar,) is 365 days, 5 hours, 997 *chelim* (points) and 48 moments; which reduced to our time, is equal to 365 days, 5 hours, 55 minutes, and 25 seconds—1080 *chelim* being contained in one hour, and 76 moments in a *chelim*.—See Bibl. Rabb. Part II. p. 407.

The quantity of the synodical revolution of the moon, according to the rabbins, is 29 days, 12 hours, and 793 *chelim*, which, also reduced to our time, is equal to 29 days, 12 hours, 44 minutes, and 34 seconds; and twelve times this quantity, or 354 days, 8 hours, 48 minutes, and 40 seconds, is equal to the Jewish common year, which is nearly 11 days short of the solar revolution; consequently, to keep the seasons of the year in their respective months, the rabbins employ an *embolismic* or *leap* year, of 13 lunar months, every second or third year; by means of which, with other corrections, which will be hereafter noticed, their years are found to correspond so exactly with the Gregorian calendar, as not to deviate from it materially, through the course of some centuries.

In the lunar cycle of 19 years, which embraces the principal variations in the motion of the moon, they have 12 common years of 12 lunar months, and 7 *embolismic* years of 13 lunar months; and, in order that all their months may begin as nearly as possible with the day of the conjunction of the sun and moon, they have, alternately, for the most part, 29 and 30 days. Thus *Tisri*, their first month, contains 30 days; *Marchesvan*, their second month, 29 or 30; *Cisleu*, 29 or 30; *Tebet*, 29; *Sebat*, 30; *Adar*, 29; *Nisan*, 30; *Ijar*, 29; *Sivan*, 30; *Tammuz*, 29; *Ab*, 30; and *Elul*, 29. In the *embolismic* year, the *thirteenth* month, which is named *Voadar*, always consists of 30 days.

The reason why an *embolismic* year, for the most part, succeeds two common years, is evident from the circumstances of the lunar year being nearly 11 days shorter than the solar; so that in three years the latter gains from the former not fewer than about 32 days; and as only a month of 30 days is intercalated in that time, at the commencement of the lunar cycle, it is manifest that two intercalary years must sometimes happen with only one common year between. Accordingly, the 3d, 6th, 8th, 11th, 14th, 17th, and 19th years of every lunar cycle, are denominated *embolismic*. See Table I. If the lunar synodic revolution consisted precisely of 29 days 12 hours, the assigning to the Jewish months 29 and 30 days alternately, would be sufficient to fix the commencement of the different months about the day of the conjunction, *ad infinitum*; but as the synodic revolution, according to rabbi *Adda*, contains 44 minutes, 34 seconds more than 29 days, it is demonstrable that the assignment of 29 and 30 days alternately to the months must be insufficient, and in the course of a few years must produce a very sensible error.

Thus, in order to make this circumstance obvious to the lowest capacity, let the first paschal full moon in the lunar cycle, be supposed to commence precisely at mid-day, then it is evident, from the quantity of a synodic revolution, as ascertained by the rabbins, that the nineteen paschal full moons, which are contained in every cycle, will in this case happen as in the following table: where the first column points out the year of the cycle; the second, the precise point of time in the lunar cycle of the respective paschal full moons; the third, the nearest corresponding day, omitting the fractional parts; and the fourth, the differences of the numbers in the third column, or, in other words, the interval of time, expressed in whole numbers, which elapses between each successive paschal full moon.

	0 days	0 hours	0 min.	0 sec.		
1						
2	354	8	48	40	354	354
3 E	738	6	21	23	738	384
4	1099	15	10	3	1093	354
5	1446	23	58	43	1447	384
6 E	1830	21	31	26	1831	384
7	2185	6	20	6	2185	354
8 E	2569	3	52	46	2569	384
9	2923	14	41	29	2924	555
10	3277	21	30	9	3276	854
11 E	3661	19	9	52	3668	384
12	4016	3	51	39	4016	354
13	4370	12	40	19	4371	355
14 E	4754	10	19	55	4754	383
15	5108	19	1	35	5109	355
16	5463	3	50	15	5463	354
17 E	5847	1	22	58	5847	384
18	6201	10	11	38	6201	354
19 E	6585	7	44	21	6585	384
1	6939	16	33	1	6940	355

From the last column of the preceding table, it is evident that the paschal full moons happen constantly after an interval of 354, 355, 383, or 384 days, omitting the fraction parts; but the length of the Jewish year may be either 353, 354, 355, 383, 384, or 385 days. The reason of this discordance between the length of the Jewish year, and the interval between two consecutive paschal full moons, arises chiefly from the circumstance of never beginning the year on the first, fourth, or sixth day of the week. Hence, if the new moon, which regulates the commencement of the year, should happen on the first day of the week, the year does not begin till the following day: and if on the 4th or 6th, the commencement of the year is dated from the 5th or sabbath. The reason why the Jews never begin their year on the first day of the week, is, to prevent the occurrence of the celebration of the festival of *Hosanna Rabba* on the Sabbath-day: as some parts of this festival are deemed by them incompatible with the strict observance of the sabbath enjoined on them by the fourth commandment. The reason why the year is never begun on the 4th or 6th days of the week, is to prevent the occurrence of the great day of atonement on the 6th or Lord's day: for, as the Jews are bound to keep this fast on the 10th of *Tisri*, and also to observe it as strictly as they would the sabbath, in this case, two sabbaths, as it were, would come together, and produce great inconvenience, as, in their estimation, it is not lawful to bury their dead, or boil their food, on either of these days.

Hence arises the necessity of adding or subtracting, from time to time, an entire day, to or from the mean length of the common or *embolismic* year; which correction is always made in the month *Marchesvan*, or *Cisleu*, just in the same manner as the intercalated day in the Gregorian calendar, is always attached to the end of *February*. From the different varieties in the length of the months *Marchesvan* and *Cisleu*, connected with the day of the week upon which the year begins, are produced fourteen different kinds of years among the Jews, seven of which are common years, and the other seven *embolismic*; for sometimes these two months have each only 29 days; sometimes they have each 30 days; and at other times *Marchesvan* has 29, and *Cisleu* 30 days; and the new year may commence with the sabbath, or the 2d, 3d, or 5th day of the week.

The indexes by which these different years are distinguished in the preceding tables, are, for the common years, 5 P 1, 5 d 7, 7 D 1, 7 P 3, 2 D 3, 2 P 5, and 3 d 5; and for the *embolismic*, 5 D 1, 3 d 7, 2 P 7, 5 P 3, 7 D 3, 7 P 5, and 2 D 5. The first figure of the index denotes the day of the week upon which the year commences; thus, 5 denotes the year to begin on the fifth day of the week, or Thursday; 3 the third day of the week, or Tuesday, &c. &c. the letter of the index determines the length of the months *Marchesvan* and *Cisleu*; thus, P stands for *perfect*, i. e. these two months are both perfect, each containing 30 days; D stands for *defective*, i. e. each of these months contains only 29 days; and a small d denotes that one of these months is defective, which, in this case, is always *Marchesvan*. The last figure of the index shows the day of

the week upon which the passover happens; just in the same manner as the figure denotes the day of the week upon which the year begins.

For a farther explanation of the index, let it be required to find upon what day of the week the rabbinical year of the world 5817 begins; upon what day of the week the passover is held in that year; and also the length of the months *Marchesvan* and *Cisleu*. To solve this question, we have only to refer to Table I. where we find the index of the year to be 2 D 5, i. e. the year commences on *Tuesday*, the *passover* is held upon *Thursday*, and the months *Marchesvan* and *Cisleu* are both defective, i. e. have only 29 days each.

Having premised thus much respecting the mode of constructing the Jewish calendar, we now come to explain the chief object of the preceding tables, which is to determine the order of reading the *Parashioth* and *Haphtaroth*, or sections of the *Law* and the *Prophets* for any given year. For this purpose Tables I. II. and V. are chiefly constructed. In Table I. the index for every Jewish year of the world from 5563 to 5814 (both inclusive) is given; and as these years correspond to all the years of our Lord from 1807 to 2054, (both inclusive,) it will be 242 years before this table, in its present form, will be entirely antiquated: and it may be rendered perpetual, by affixing the same routine of indexes to the 247 years, beginning with A. D. 2055, and ending with A. D. 2301; and to the 247 years subsequent to A. D. 2301, &c. &c. *ad infinitum*. Table II. contains a calendar of sabbaths, for the 14 different kinds of years made use of by the Jews; together with the *Parashah* or *Parashioth* read on the different sabbaths of each. In the first column of the months, the black circle, or astronomical signs of the conjunction of the sun and moon, points out the figure annexed to it to be the day of the week upon which the month begins; and when two numbers are affixed, it is to show that the conjunction of the luminaries corresponds to both days; the latter of which is always taken for the commencement of the month. All the other numbers in this column are the days of the month upon which the sabbaths happen, except sometimes in the month of *Tisri*, where two numbers occur together, the first of which is the day of the week, and the latter the corresponding day of the month. In order, therefore, to find what *Parashah* or *Parashioth* are read on any given Sabbath, nothing more is necessary than to look into Table I. for the index of the given year, and with it to enter Table II. where, against the given sabbath, in the column of *Parashioth*, will be found the given *Parashah* or *Parashioth* required.

Examp. 1. Required the *Parashah* or *Parashioth* appointed to be read in the synagogue on the second sabbath of the month *Sivan*, A. M. 5572.—In Table I. the index for the year is 5 d 7; from which it appears, by Table II. that it is the second Jewish common year; and the second sabbath of *Sivan*, in this year, is upon the 12th day of the month, over against which, in the column of *Parashioth*, is 35, the number of the *Parashah* required. By a reference to the list of *Parashioth* given at the end of the Commentary, on the last chapter of Deuteronomy, we find that this section of the Law commences with Numb. iv. 21. and ends at vii. 89. of the same book. The *Haphtaroth* read on this sabbath, appears by the same list, to be the xliiith chapter of Judges, from the 2d to the 25th verse; in Table V. the 12th of *Sivan*, A. M. 5572 is the same with the 23d of May, 1812.

Examp. 2. Required the *Parashah* or *Parashioth*, appointed to be read on the fourth of *Tammuz*, A. M. 5594.—In Table I. the index for the year is 7 D 3; which index corresponds to the fifth embolismic year in Table II. consequently the fourth sabbath of *Tammuz* falls on the 28th of the month; and the *Parashioth* for the given day are the 42d and 43d. The former commences at the second verse of the xxxiith chapter of Numbers, and the latter is continued from it to the end of the book. By a reference to Table V. the 28th of *Tammuz*, A. M. 5594, answers to the 24th of July, 1824.

N. B. The figure and capital letter found in the first column of Table V. at the beginning of each Jewish year, show to which of the fourteen kinds of years, according to their disposition in Table II. the said year belongs; thus 1 C stands for the first common year; 5 E, the fifth embolismic year, &c. &c. &c.

When, in the column of *Parashioth*, or *Haphtaroth*, in Tables II. and V. the word *chippur* is affixed to any particular sabbath, it points it out to be the great day of ATONEMENT, for which a particular service is appointed. The portion of the Law read on that day begins with the 27th verse of the xxxiith chapter of *Leviticus*, and ends with the chapter. The *Haphtaroth* for this day is the book of the prophet *Jonah*.

When the word *succoth* is affixed to any particular sabbath, if it be the 15th of *Tisri*, it is the day upon which the feast of *tabernacles* commences; the portion of the law for which occasion begins at the 34th verse of the xxxiith chapter of *Leviticus*. The *Haphtaroth* is the xvth chapter of the prophet *Zechariah*; but on the sabbath which follows the 15th of *Tisri*, if it be within the octave of the feast of *tabernacles*, the portion of the prophets which is read is the xxxviiiith chapter of *Ezekiel*, according to the *German Jews*; but the other Jews read from *Ezek.* xxxviii. 18. to xxxix. 16.

The capital letters B. L. which are affixed to the fifty-fourth section of the law, in the third column of Table V. stand for book of the Law. This section is read on the 23d of *Tisri*, which is contrived so as never to happen on the sabbath, as the day upon which it is read is a time of great festivity among the Jews, for their having completed the reading of the fifty-four *Parashioth*, which comprise the whole book of the Law. The asterisk affixed to the 23d day of *Tisri*, in Table V. and its corresponding time in the Gregorian computation, is designed to show that this day happens on a week day, and not on the sabbath, as all the other days in the same columns do.

When 1 *Pas*, or 2 *Pas*, is affixed to any particular sabbath, it is the first or second sabbath of the passover, upon which, if the 15th of *Nisan* be the sabbath day, the portion of the prophets read on the occasion is the vii chapter of *Joshua*, all but the first verse. If there be only one sabbath in the feast of the passover, the *Haphtaroth* is the 14 first verses of the xxxviiiith chapter of *Ezekiel*; to which some add the three following. If there be two sabbaths in the feast of the passover, the latter is termed the octave, upon which they read the whole of the *Canticles*, and also the prophet *Isaiah*, from the 32d verse of the xth chapter to the end of the twelfth.

When *Pent.* is affixed to any particular sabbath, it is the second day of the feast of *pentecost*, upon which occasion the iiii, ivth, vth, and viith chapters of the prophet *Habakkuk*, together with the book of *Ruth*, are read.

Besides the 54 sections of the law which are regularly read through in the course of a Jewish year, whether it be common or embolismic, there are four minor *PARASHIOT* which are generally read in the month *Adar* of a common, and in *Veadar* of an embolismic year. These are *שָׁמַיִם שְׁכָלֵימ* *Shekalim*, זָכוֹר *Zachor*, פָּרָה *Para*, and חֲסִידֵי דָוִד *Hachodesh*; and are marked down in Tables II. and V. by their initial letters S, Z, P, and H. The minor *Parashah*, *SHEKALIM*, commences with the 11th verse of the xxxth chapter of *Exodus*, and ends at the 16th verse of the same; *ZACHOR* begins with the 17th verse of the xxvth chapter of *Deuteronomy*, and contains the divine malediction upon the *Amalekites*; *PARA* begins with the xixth chapter of Numbers, and ends with the chapter; and *HACHODESH* begins with the 10th verse of the xiith chapter of *Exodus*, and ends at the 20th verse of the same chapter.

When the Jewish year commences on the sabbath, (which circumstance is noticed in the third column of Table V. whenever it occurs,) Lev. xxiii. 24. and Numb. xxix. 1—7, are read.

When the 25th of *Cisleu* falls on the sabbath, the contraction *En*, for *encenia*, dedication, is affixed to the number of the *Parashah* in Tables II. and V. to show that it is the day to be held in commemoration of the altar's being dedicated afresh to the service of God, after its purification from its pollutions by *Antiochus*.

Tables III. and IV. are constructed to determine the day of the week upon which the principal Jewish fasts and feasts are held for any given year. One example will be sufficient to illustrate these tables. *Examp.* Required the day of the week upon which the principal Jewish fasts and feasts happened in the Jewish year of the world 5573.—By a reference to Table I. this year corresponds to A. D. 1813; and in Table III. in the same square with 1813, is the capital letter C, which shows that the numbers in column C, of Table IV. over against the different fasts and festivals, are the days of the week required. Thus, the commencement of *Tisri* is on the second and third days of the week; the fast of *Gedaliah* on the 14th; the fast of ATONEMENT on the 14th; the feast of *tabernacles* on the 2d; *Hosannah Rabba* on the 1st; the *Leviticus Legia*, or joy for the Law, on the 3d; the commencement of *Marchesvan* on the 3d and 4th; the commencement of *Cisleu* on the 5th; the *Encenia* on the 1st; the commencement of *Tebet* on the 5th; the fast of the 10th of *Tebet* on the 1st; the commencement of *Sabat* on the sabbath; the commencement of *Adar* on the 1st and 2d; the commencement of *Veadar* on the 3d and 4th; the fast of *Esther* on the 2d; the feast of *Purim* on the 3d; the commencement of *Nisan* on the 5th; the feast of the passover on the 5th; the commencement of *Iyar* on the 5th and 7th; the 33d

EXPLANATION OF THE PRECEDING TABLES.

Omir on the 3d; the commencement of *Sivan* on the first; the *feast of pentecost* on the 5th; the commencement of *Tammuz* on the 2d and 3d: the *fast* of the 17th of *Tammuz* on the 5th; the commencement of *Ab* on the 4th; the *fast* of the 9th of *Ab* on the 5th; and the commencement of *Elul* on the 5th and 6th days of the week.

Table VI. needs little explanation; the titles of its different columns being sufficient for this purpose. The *first* column shows the year of the world according to the Jewish reckoning: the *second* column the year of our Lord, the letter B, in the same column, shows each *bisextile* or *leap* year. The 3d and 4th columns contain the *lunar cycle* and *golden numbers*. The *fifth* column shows the month, and day of the month, on which the Jewish passover falls, from the present year, 1812, to the year 1900. The *sixth* column marks the day on which *Easter* falls during the same period. The *seventh* column shows the year of our Lord corresponding with the beginning of the Jewish year in the *first* column; and also on what day of what month the Jewish year, according to the Gregorian calendar, commences. By the slightest inspection of these tables, any person may at once see the day on which the Jewish passover, and the Christian *Easter*, falls for any year of the above period from 1812 to 1900.

On the subject of the preceding tables there will be, doubtless, various opinions among the readers of this work. Some may even think them *useless*, while others will judge them of considerable importance. The writer has only to say, that no other part of the work has occasioned so much *labour* and so much *expense*. Nothing of this nature, on the same plan, has ever before met the eye of the *English* reader; nor does any other *language* afford a similar subject, at once so *extensive* in the plan and so

concise in the execution. Those who best understand the work will perceive, that it required no common *industry*, to say nothing of other requisite *qualifications*, to construct such tables, even with the extensive work of *Bartolucci's Bibliotheca Rabbinnica* before him, to which the present collection of tables acknowledges high obligations. The writer could not consider his comment on the Pentateuch as even tolerably complete, without such an *apparatus* as is here produced, which it is hoped every minister of the word of God will find of the utmost use to him, in various matters connected with the Jewish affairs: but on this subject nothing need be added, as the tables and their uses have been already so largely explained. In his prospectus, the author promised "every requisite table;" and had he not added *these*, he must have considered the *pledge* given to the public not redeemed.

On the subject of the accompanying *map*, a good deal has already been said:—it is scarcely necessary to add, that great care and pains have been taken to make it even *generally* correct. It will be found, in some particulars, to differ from that of *Dr. Shaw*, placed at the end of *Exodus*; and, perhaps, in the situation of some places, from the *comment* itself. This was unavoidable; the comment was formed from the *sacred text*, the map was constructed from other authorities: to have *forced* them to an agreement in every particular, would have been to do violence to the respective authorities on which they are founded; and the words of God must not yield to the sayings of men. We have not an accurate geographical knowledge of the promised land: and, therefore, are not certain of the real names, and true *situation*, of various places mentioned in the Pentateuch: add to this, that many of the places are long since extinct; and others have changed their names, so as to be no longer discernible, &c.

PREFACE

TO THE BOOK OF JOSHUA.

JOSHUA, the son of Nun, of the tribe of Ephraim, was first called *Oshed*, or *Hoshed* נֹשֶׁד Numb. xiii. 16. which signifies *saved*, a *Saviour*, or *Salvation*; but afterward Moses, guided no doubt by a prophetic spirit, changed his name into נִשְׁוֹה *Yehoshuah*, or *Joshuah*, which signifies, *he shall save*, or *the Salvation of Jehovah*: referring, no doubt, to his being God's instrument in *saving the people* from the hands of their enemies, and leading them from victory to victory over the different Canaanitish nations, till he put them in possession of the promised land. On the change and meaning of the name, see the note on Numb. xiii. 16. By the Septuagint he is called *Ἰησοῦς*, *Nava*, *Jesus Nava*, or *Jesus son of Nave*; and in the New Testament, he is expressly called *Ἰησοῦς*, *Jesus*. See Acts vii. 45. Heb. iv. 8. Joshua was denominated the *servant of Moses*, as he seems to have acted sometimes as his *secretary*, sometimes as his *aid-du-camp*, and sometimes as the *general* of the army. He was early appointed to be the *successor* of Moses, see Exod. xvii. 14. and under the instruction of this great master, he was fully qualified for the important office. He was a great and pious man, and God honoured him in a most extraordinary manner, as the sequel of the history amply proves. From the preceding books it appears that he became attached to Moses shortly after the exodus from Egypt: that he was held by him in the highest esteem; had the command of the army confided to him in the war with the Amalekites; and accompanied his master to the mount, when he went up to receive the law from God. These were the highest honours he could possibly receive, during the lifetime of Moses.

Commentators and critics are divided in opinion, whether the book that goes under his name, were actually compiled by him.

It is argued by those who deny Joshua to be the author, that there are both *names* and *transactions* in it, which did not exist till considerably after Joshua's time. The account we have chap. iv. 9. of the twelve stones set up by Joshua in the midst of Jordan, *remaining to the present day*, seems to prove that the book, at least this verse, was not written till after Joshua's time; the same may be said of the account of Ai, that Joshua made it a *heap for ever*, even a *desolation to the present day*, chap. viii. 28. which is a proof, however, that the book was not written after the time of the Kings, as Ai subsisted after the return from the captivity, see Ezra ii. 28. *The men of Beth-el and Ai two hundred twenty and three*. It is supposed also, that the relation of the *marriage of Aseah*, daughter of Calob, with *Othniel*, the son of Kenaz, necessarily belongs to the time of the Judges; Josh. xv. 16—19. as also the account of the capture of *Leeshem* by the Danites, chap. xix. 47. compared with Judges xviii. 7, 29.

What is related chap. xv. 63. concerning the *Jebusites dwelling with the children of Judah at Jerusalem unto this day*, must certainly have been written *before the time of David*; for he took the strong hold of Zion, and expelled the Jebusites. See 2 Sam. v. 7—9. Also what is said chap. xvi. 10. *they drove not out the Canaanites that dwell in Gezer: but they dwell among the Ephraimites unto this day*—must have been written before the time of Solomon; for in his time, Pharaoh, king of Egypt, had taken *Gezer*, burnt it with fire, slain the Canaanites that dwelt in it, and gave it a present to his daughter, the wife of Solomon, 1 Kings xix. 16. The country of *Cabul*, mentioned chap. xix. 27. had not this name till the time of Solomon, as appears from 1 Kings ix. 13. and the city called *Joktheel*, chap. xv. 38. had not this name till the reign of *Joash*, as appears from 2 Kings, chap. xiv. 7. it having been previously called *Selah*. The like may be said of *Tyre*, chap. xix. 29. and of *Galilee*, chap. xx. 7. and xxi. 32.

These are the principal objections which are made against the book, as being the work of Joshua. Some of these difficulties might be so removed, as to render it still probable that Joshua was the author of the whole book, as some think to be intimated, chap. xxiv. 26. *And Joshua wrote these words in the book of the law of the Lord*: (but this probably refers to nothing more, than the *words of the covenant* which was then made, and which is included in ver. 2—24.) but there are other difficulties that cannot be removed on the above supposition: and therefore it has been generally supposed that the book was written by some inspired person *after the time of Joshua*, and positively *before* many kings had reigned in Israel. The book has been attributed to *Samuel*; though some give this honour to *Ezra*.

After all, I cannot help considering the book, in the main, as the composition of *Joshua* himself. It is certain that *Moses* kept an accurate register of all the events that took place during his administration in the wilderness; at least from the giving of the Law to the time of his death. And in that wilderness he wrote the *Book of Genesis*, as well as the others that bear his name. Now, it is not likely that Joshua, the constant servant and companion of *Moses*, could see all this, be convinced, as he must be, of its utility, and not adopt the same practice; especially as, at the death of *Moses*, he came into the same office. I therefore take it for granted, that the *Book of Joshua* is as truly *his work*, as the *Commentaries of Cesar* are *his*, and all the *real* difficulties mentioned above, may be rationally and satisfactorily accounted for, on the ground, that in transcribing this book in after ages, especially between the times of *Joshua* and the *Kings*, some few changes were made, and a very few slight additions, which referred chiefly to the insertion of names by which cities were then known instead of those by which they had been anciently denominated. This book therefore, I conceive to be not the work of *Ezra*, nor of *Samuel*, nor of any other person of those times; nor can I allow that "it is called the *Book of Joshua*, because he is the chief subject of it, as the heroic poem of *Virgil* is called the *Æneis*, because of the prince whose travels and actions it relates," but I conceive it to be called the *Book of Joshua*, 1. Because *Joshua wrote it*. 2. Because it is the relation of his own conduct in the conquest, division, and settlement of the promised land. 3. Because it contains a multitude of *particulars* that only *himself*, or a constant *eyewitness*, could possibly relate. 4. Because it was evidently designed to be a *continuation of the Book of Deuteronomy*, and is so connected with it in narrative as to prove that it must have been immediately commenced on the termination of the other. 5. I might add to this, that with the exception of a few individuals, the whole of the ancient Jewish and Christian Churches have uniformly acknowledged Joshua to be its author.

The *Book of Joshua* is one of the most important writings in the Old Covenant; and should never be separated from the *Pentateuch*, of which it is at once both the continuation and completion. Between this book and the *five books of Moses* there is the same analogy as between the *four Gospels* and the *Acts of the Apostles*. The *Pentateuch* contains a history of the acts of the great Jewish Legislator, and the laws on which the Jewish church should be established. The *Book of Joshua* gives an account of the establishment of that church in the land of Canaan, according to the oft-repeated promises and declarations of God. The *Gospels* give an account of the transactions of *Jesus Christ*, the great Christian Legislator, and of those laws on which his church should be established, and by which it should be governed. The *Acts of the Apostles* give an account of the actual establishment of that church, according to the predictions and promises of its great Founder. Thus then, the *Pentateuch* bears as pointed a relation to the *Gospels*, as the *Book of Joshua* does to the *Acts of the Apostles*. And we might, with great appearance of probability, carry this analogy yet farther, and show that the writings of several of the *Prophets* bear as strict a relation

to the *Apostolical Epistles*, as the books of *Eschiel* and *Daniel* do to the *Apocalypse*. On this very ground of analogy, Christ obviously founded the Christian church; hence he had his *twelve disciples*, from whom the *Christian church* was to spring, as the *Jewish church* or *twelve tribes*, sprang from the *twelve sons of Jacob*. He had his *seventy*, or *seventy-two disciples*, in reference to the *seventy-two elders*, six chosen out of each of the twelve tribes, who were united with Moses and Aaron in the administration of justice, &c. among the people. CHRIST united in his person the characters both of Moses and Aaron, or Legislator and High Priest; hence he ever considers himself, and is considered by his *apostles* and *followers* the same in the *Christian church*, that Moses and Aaron were in the Jewish. As a rite of initiation into his church, he instituted *baptism* in the place of *circumcision*; both being types of the purification of the heart, and holiness of life; and as a rite of establishment and *confirmation*, the holy *eucharist* in place of the *paschal lamb*; both being intended to commemorate the atonement made to God for the sins of the people. The analogies are so abundant, and indeed universal, that time would fail to enumerate them. On this very principle, it would be a matter of high utility, to read these *Old Testament* and *New Testament Books* together; as they reflect a strong and mutual light on each other, bear the most decided testimony to the words and truth of prophecy, and show the ample fulfilment of all the ancient and gracious designs of God. This appears particularly evident in the *five Books of Moses*, and the *Book of Joshua*, compared and collated with the *four Gospels* and the *Acts of the Apostles*, and the analogy will be the more complete as to the number of those books, though that is a matter of minor consideration, when we consider Joshua as we ought, a continuation of the Book of Deuteronomy, though written by a different hand, which two books should be rated only as one history. Of *Judges* and *Ruth* it may be said, they are a sort of supplement to the Book of Joshua.

Whoever goes immediately from the reading of the *Pentateuch*, to the reading of the *Gospels*; and from the reading of *Joshua*, to that of the *Acts*, will carry with him advantages, which, on no other plan, he will be able to command. Even a commentator himself will derive advantages from this plan, which he will seek in vain from any other. To see the wisdom and goodness of God in the ritual of Moses, we must have an eye continually on the incarnation and death of Christ, to which it refers. And to have a proper view of the great atonement made by the sacrifice of our Lord, we must have constant reference to the Mosaic law, where this is shadowed forth. Without this reference, the law of Moses is a system of expensive and burdensome ceremonies, destitute of adequate meaning; and without this entering in of the law, that the offence might abound, to show the exceeding sinfulness of sin, the frailty of man, and the holiness of God; the Gospel of Christ, including the account of his incarnation, preaching, miracles, passion, death, burial, ascension, and intercession, would not appear to have a sufficient necessity to explain and justify it. By the Law is the knowledge of sin: and by the Gospel its cure. Either, taken separately, will not answer the purpose for which God gave these astonishing revelations of his justice and his grace.

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Thirty thousand men attack Ai, and take it by stratagem: they put the inhabitants to the sword, to the amount of twelve thousand persons, and hang the king: they preserve the cattle and spoil to themselves. Joshua builds an altar to the Lord, and offers sacrifices, writes the law upon the stones of it, and reads all the blessings and curses over against Mount *Gerizim* and *Ebal*, as the Lord commanded Moses.—Chap. viii.

The Gibeonites send ambassadors to the Israelites, and pretending to be of a very distant nation, get the princes of Israel to make a league with them: the deception is discovered, and they are condemned to a state of perpetual slavery.—Chap. ix.

The kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, attack the Gibeonites, because they had made a league with the Israelites. They send to Joshua for assistance. Joshua attacks those five kings, and during the battle, by an extraordinary fall of hail-stones, many are killed; and at the intercession of Joshua, the sun and moon stand still, and the day is prolonged till all the confederate Amorites are destroyed. The five kings are taken in a cave at *Makkedah*, brought out and hanged. The Israelites afterward take and destroy *Makkedah*, *Libnah*, *Lachish*, *Gezer*, *Eglon*, *Hebron*, *Debir*, and all the country of the hills, south, vale, and springs.—Chap. x.

Many Canaanite, Amorite, Hittite, Perizzite, Jebusite, and Hivite kings join together against Israel: Joshua attacks and discomfits them at *Merom*. Afterward he attacks the *Anakim*, and conquers the whole land.—Chap. xi.

A catalogue of all the kings and kingdoms that were conquered in this war; thirty-three in the whole: two on the east side of Jordan, and thirty-one on the west.—Chap. xii.

An account of the countries not yet subjugated to the Israelites. The manner in which the territories of *Sihon* and *Og* were divided among the *Reubenites*, *Gadites*, and the half tribe of *Manasseh*.—Chap. xiii.

Joshua and Eleazar, the priest, begin the distribution of the land by lot.—Caleb's portion.—Chap. xiv.

The borders of the tribe of Judah described.—Othniel smites *Kirjath-sepher*, and marries *Achsah*, the daughter of Caleb.—The cities of the tribe of Judah are enumerated.—Chap. xv.

The boundaries of the children of Joseph.—The Canaanites of *Gezer* not expelled, but become tributary to the *Ephraimites*.—Chap. xvi.

The boundaries of the half tribe of *Manasseh*.—The inheritance of the daughters of *Zelophehad*.—The Canaanites are not expelled by the children of *Manasseh*, but serve under tribute. The children of Joseph complain that their portion is too small for them: and Joshua commands them to subdue and inhabit the mountain country of the *Perizzites*.—Chap. xvii.

The tabernacle of God is set up at *Shiloh*, and the remnant of the land is further examined and divided by lot.—*Benjamin's* portion is described.—Chap. xviii.

The lot of *Simeon*, *Zebulun*, *Issachar*, *Asher*, *Naphtali*, and *Dan*.—The *Danites* take the city of *Leham*: and the Israelites give Joshua the city of *Timnath-serah*, which he rebuilds and inhabits.—Chap. xix.

Six cities of refuge are appointed, at the commandment of God.—Chap. xx.

The Levites have forty-eight cities appointed to them out of the different tribes.—They and their suburbs are described.—The people enjoy rest, all the promises of God being accomplished.—Chap. xxi.

Joshua dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh.—On their return, they build an altar of testimony on the east side of the Jordan, at which the other tribes are alarmed, fearing some idolatrous design; and preparing to go to war with them, they first send Phinehas and ten of the princes to require an explanation.—They inquire into the business, and find that the altar was built to Jehovah, merely to prevent an idolatrous worship: and the people are satisfied.—Chap. xxii.

Joshua, in his old age, exhorts the people to be faithful to their God.—Chap. xxiii.

He assembles all the tribes at Shechem—recounts God's merciful dealings with them, and the deliverances he had wrought for them and their fathers; and causes them to make a solemn covenant, which he writes in the book of the law.—Joshua dies, aged 110 years; and shortly after, Eleazar, the high priest, dies also.—Chap. xxiv.

N. B. In pursuance of the promise made in the *General Preface*, I have given in the chronological note, at the head of each transaction, in the following book, not only the *Year of the World*, the *Year before Christ*, and the *Year of the Exodus* from Egypt, but also the *Year before the first Olympiad*. According to the *Arundelian Marbles*, and the most accurate computation, the *first Olympiad* commenced in the 3938 year of the *Julian Period*; 3228 years from the *Creation*; 780 years from the *foundation of the Athenian empire*; 406 years after the *taking of Troy*; 24 years before the *building of Rome*, and 776 before the *incarnation of our Lord*.

THE BOOK OF JOSHUA.

Year before the common Year of Christ, 1461.—Julian Period, 5028.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 12.—Indiction, 15.—Creation from
Thurs or September, 3953.

CHAPTER I.

Moses being dead, God commissions Joshua to bring the people into the Promised Land, 1, 2. The extent of the land to be possessed, 3, 4. Joshua is named of victory over all his enemies, and is exhorted to courage and solvency, 5, 6, and to be careful to act in all things, according to the law of Moses, in which he is to meditate day and night, 7, 8. He is again exhorted to courage, with the promise of continual support, 9. Joshua commands the officers to prepare the people for their passage over Jordan, 10, 11. The Reubenites, Gadites, and half tribe of Manasseh, are put in mind of their engagement to pass over with their brethren, 12—15. They promise the strictest obedience, and pray for the prosperity of their leader, 16—18.

A. M. 5778.
B. C. 1453.
An. Exod. 1st. 40.
Anno ante
1. Olymp. 675.

NOW after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister,

saying,
2 ^b Moses my servant is dead: now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 [†] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 ^d From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites; and unto the great

sea, toward the going down of the sun, shall be your coast.

5 [†] There shall not any man be able to stand before thee all the days of thy life: 'as I was with Moses, so 'I will be with thee: 'I will not fail thee, nor forsake thee.

6 [†] Be strong and of a good courage: for 'unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, 'which Moses my servant commanded thee: 'turn not from it to the right hand or to the left, that thou mayest 'prosper whithersoever thou goest.

8 ^o This book of the law shall not depart out of thy mouth; but ^p thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt 'have good success.

a Exod. 24. 13. Deut. 1. 32.—b Deut. 34. 5.—c Deut. 11. 24. Ch. 14. 9.—d Gen. 15. 18. Exod. 23. 31. Numb. 34. 2—12.—e Deut. 7. 24.—f Exod. 3. 12.—g Deut. 31. 8, 23. Ver. 9, 17. Ch. 2. 7. & 6. 27. Isai. 43. 2, 5.—h Deut. 31. 6, 8. Hebr. 13. 5.—i Deut. 31.

2. 32.—k Or, thou shalt cause this people to inherit the land, &c.—l Numb. 37. 23. Deut. 31. 7. Ch. 11. 15.—m Deut. 5. 24. & 28. 14.—n Or, do wisely. Deut. 28. 9.—o Deut. 17. 13, 19.—p Psal. 1. 2.—q Or, do wisely. Ver. 7.

NOTES ON CHAPTER I.

Verse 1. *Now after the death of Moses* יוֹשֻׁעַ בֶּן-נוּן *va-yehi, and it was, or happened, after the death of Moses.* Even the first words in this book show it to be a continuation of the preceding, and intimately connected with the narrative in the last chapter of Deuteronomy, of which I suppose Joshua to have been the author; and that chapter to have originally made the commencement of this book; see the notes there. The time referred to here, must have been at the conclusion of the thirty days, in which they mourned for Moses.

Verse 2. *Moses my servant*] The word *servant*, as applied both to Moses and Joshua, is to be understood in a very peculiar sense. It signifies God's *prime minister*, the person by whom he issued his orders; and by whom he accomplished all his purposes and designs. No person ever bore this title in the like sense, but the Redeemer of mankind; of whom both Moses and Joshua were types.

Go over this Jordan] The account given by Josephus of this river, may not be unacceptable here. "*Panum* is thought to be the fountain of Jordan; but in reality it is carried thither in an occult manner, from the place called *Phiala*. This place lies on the road to Trachenitis, and is one hundred and twenty furlongs from Caesarea, not far out of the road, on the right hand. It has its name *Phiala* (a bowl or basin) very justly, from the roundness of its circumference, being round like a wheel. It is always full, without ever sinking or running over. This origin of the Jordan was not known till the time of Philip, tetrarch of Trachenitis, who having ordered some *chaff* to be thrown in at *Phiala*, it was found at *Panum*. Jordan's visible stream arises from this cavern, (*Phiala*) and divides the marshes and fens of the lake *Scmachon*: and when it has run another hundred and twenty furlongs, it first passes by the city *Julias*, and then passes through the middle of the lake *Gennesareth*, after which, running a long way over the desert, it empties itself in the lake *Asphaltites*." WAB, b. iii. c. x. s. 7. See the note on Numb. xxxiv. 12. and see the Map.

Verse 3. *The sole of your foot shall tread upon*] That is, of the whole land occupied by the seven Canaanitish nations; and as far as the Euphrates on the east; for this was certainly the utmost of the grant now made to them;

and all that was included in what is termed the *Promised Land*, the boundaries of which have already been defined: see Deut. chap. xxxiv. 1—4. and see ver. 4. below. It has been supposed, that the words *every place that the sole of your foot shall tread on*, were intended to express the ease with which they were to conquer the whole land, an instance of which occurs in the taking of Jericho. It was only their unfaithfulness to God, that rendered the conquest, in any case, difficult.

Verse 4. *From the wilderness, and this Lebanon*] Joshua appears to be standing with his face towards the promised land, and pointing out their different places, or their situation with his hand, *This Lebanon, &c.* The utmost of their limits should be from the desert of Arabia *Petræa* on the south, to *Lebanon* on the north; and from the *Euphrates* on the east, to the *Mediterranean sea* on the west. The Israelites did not possess the full extent of this grant till the days of David. See 2 Sam. viii. 3, &c. and 2 Chron. ix. 26.

Land of the Hittites] These are generally reputed to have been the most hardy and warlike of all the Canaanitish nations; and as they occupied the mountainous countries on the south of the land of Canaan, it is natural to suppose that they would be the most difficult to subdue: and on this account, it is supposed, God particularly specifies these—they shall subdue and possess even all the land of the *Hittites*: but it is probable that under this one term, all the other nations are included; as it is certain they are, in other places, under the term *Amorites*.

Great sea] The *Mediterranean*, called *great*, in respect of the lakes in the land of Judea, such as the sea of *Gennesareth*, or sea of *Tiberias*, and the *Dead sea*, which were but comparatively small lakes; but the Hebrews gave the name of *sea*, יָם *yam*, to every large collection of waters.

Verse 5. *Be able to stand before thee*] Because God shall be *with thee*, therefore thou shalt be irresistible. This promise was most punctually and literally fulfilled.

Verse 7. *Only be thou strong and very courageous*] *τολμήσων, καὶ ἀνδρείων ἐσθλά*, Sept. *Be strong therefore, and play the man to the uttermost.* Though God had promised him that no man should be able to stand before him; yet it was on condition that he should use all his military

9 *Have not I commanded thee? Be strong and of a good courage: 'be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for 'within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember 'the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave

you on this side Jordan; but ye shall pass before your brethren *armed, all the mighty men of valour, and help them;

15 Until the Lord hath given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: * then ye shall return unto the land of your possession, and enjoy it, which Moses, the Lord's servant, gave you on this side Jordan, toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God 'be with thee, as he was with Moses.

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

Deut. 31. 7, 8, 22-4. Ps. 37. 1. Jer. 1. 8-a. Ch. 3. 2. See Deut. 3. 1. & 11. 31. v. Numb. 32. 10-23. Ch. 22. 2, 4.

skill; and avail himself to the uttermost of all the means, natural and providential, which God should place within his reach. God will not help them who refuse to help themselves.

Verse 8. *This book of the law shall not depart out of thy mouth*] The law which had already been written by Moses, and from which he and the people were to take all those precepts by which their lives were to be governed. Though there was a copy of the law laid up in the sanctuary, yet this was not sufficient. Joshua must have a copy for himself, and he was to consult it incessantly, that his way might be made prosperous, and that he might have good success. If he kept God's word, God would keep him in body and soul,—if he should observe to do according to that word, then God would cause all his way to be prosperous. Those who are obedient to God, lack no manner of thing that is good.

Verse 10. *Commanded the officers*] שוטרים *shoterim*, these were different from the שופטים *shophetim*, who were judges among the people, and whose business it was to determine in all civil cases. The *shoterim* have been supposed to be subordinate officers, whose business it was to see the decisions of the *shophetim* carried into effect. Calmet conjectures that the *shoterim* here, may have been the *heralds* of the army, like those so often met with in *Homer*, who were called the *messengers both of the gods and men*; who bore sceptres, and whose persons were ever held sacred. See on Deut. i. 13, 15.

Verse 11. *Prepare you victuals*] צוד צוד *tsadah*, such *prey* or *provisions* as they had taken from the conquered countries, such as corn, oxen, sheep, &c. for the word signifies *prey*, or what is taken by hunting, &c. This was necessary, as they were about to undergo considerable fatigue in marching, and in making preparations for the passage of the Jordan; for although the manna had not yet ceased to fall, yet such other provisions as are mentioned above, were necessary on this occasion.

For within three days ye shall pass] Calmet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i. e. on the eighth day of the first month, on the tenth of which they passed over Jordan. The text, therefore, is supposed to mean, *prepare victuals for three days' march*, for "on the third day after your decampment from Shittim, ye shall pass over the Jordan."

Verse 13. *Remember the word*] He puts the Reubenites, &c. in remembrance of the engagements they had made with Moses, see Numb. xxxii. 20. when he granted them their portion on the east side of Jordan.

Verse 14. *Your wives, your little ones*] And with these it appears from Numb. xxxii. 17. were left behind 70,580 effective men to guard them and their property; only 40,000 having passed over Jordan to assist the nine tribes and half to conquer the land. See chap. iv. 13.

Armed] צוויי צמחשום *chamushim*, by *fives*; in several lines, *see* in front; probably the usual method of marching, but it seems to signify, *arrayed, equipped, accoutred, well armed, and ready for battle*. See the note on Exod. xiii. 18.

Verse 15. *Toward the sunrising*] That is, the east; as *toward the going down of the sun*, signifies the west.

Verse 16. *All that thou commandest us, we will do*] Here they acknowledge the divine mission of Joshua, as they had done that of Moses; and consequently promise to follow his directions in all things.

v. Heb. marshalled by five: as Exod. 13. 18.—x Chap. 22. 4, &c.—y Vers. 8. 1 Sam. 22. 13. 1 Kings 7. 37.

Verse 17. *Only the Lord thy God be with thee*] Provided God be with thee, as he was with Moses, we will implicitly obey thee. The words however may mean no more than an earnest prayer for Joshua's prosperity. May God be with thee as he was with Moses!

Verse 18. *He shall be put to death*] This was martial law; he who disobeyed the command of his general should be put to death. To this the people agreed; and it was essentially necessary, in order that proper discipline should be kept up in this great army. By insubordination their fathers had suffered much in the wilderness: they rejected the authority of Moses, mutinied, and made themselves a leader to conduct them back to Egypt; see Numb. xiv. 4. And Joshua himself, for attempting to encourage them against their fears, was near being stoned to death. It was necessary, therefore, that they should give him the most positive assurance, that they would not act as their fathers had done.

1. NOTWITHSTANDING the great honour God put on his servants, Moses, Aaron, Phinehas, and Joshua; yet we find him using every means to induce the people to trust in himself alone. Hence he is ever showing them, that even those great men had nothing but what they had received, and that they were as fully dependent upon himself, as the meanest of the people. What was even Moses, without his GOD?

2. Is it not strange that at the death of Moses, utter despair had not overwhelmed the whole camp; as he whom they expected to give them rest, had died before any conquest was made in Canaan? We find, however, that they are not discouraged: He who gave them Moses, has now given them Joshua in his place; and they had now fully learned, that if God be for them, none could be successfully against them.

3. From all this we may learn, that when God has a great work to accomplish, he will provide himself suitable instruments; and though one, which he has greatly honoured, appear to fail, we should know that he is not confined to work by that one alone. He has way every where, and all things serve the purposes of his will. He will as surely support his church on earth, as he will support the earth itself; and while the sun and moon endure, the church shall flourish; this is for his own honour; and he certainly is more concerned for his own glory in the administration of justice, judgment, and salvation in the earth, than any of the children of men can possibly be.

4. Though God had so implicitly promised them his help, yet he strongly insists on their own co-operation. He requires the use of every power and talent he has given: even Joshua himself *must be strong and very courageous*, and the people *must obey him in all things*, in order that they may go over the Jordan to possess the good land; and without this, they had never got into the promised rest. Shall we suppose then, that if we be not workers together with God, that we shall be saved? Vain expectation! He works in us to *will* and to *do*; i. e. he gives the principle of *vollition* in things that are holy, and the principle of *power*, to bring the acts of *vollition* into good practical effect—therefore, says the apostle, *work out your own salvation with fear and trembling*. Will, therefore, under the influence of the gracious principle of *vollition*: act, under the influence of the principle of *power*. Without the power, you can neither *vill* nor *do*: but having the power, it is your duty to *vill* and *do*. It is enough that God gives the power. It is our duty, when we receive these talents,

CHAPTER II.

Joshua sends out two spies to examine the state of the inhabitants of the land, particularly those of Jericho, who are quartered at the house of Rahab, 1. The King of Jericho is informed of their being in the town, and sends to Rahab, commanding her to deliver them up, 2, 3. She hides the spies, and tells the messengers that the men were departed and gone toward the mountain, 4, 5. When the officers of the King of Jericho were departed, she took the spies to the house-top, and covered them with flax, 6, 7. She relates to them that the fear of the Israelites had fallen on all the inhabitants of the country, on hearing of their victories over the Amorites; that she knew none could resist the God of Israel, and therefore desired them to give her an oath that when they took Jericho, they would preserve the lives of her and her family, 8-13. The spies swear to her, 14. She lets them down by a cord from the house-top, and gives them directions how to proceed, in order to avoid the pursuers, 15, 16. She is to tie a scarlet line to the window, through which she had let them down, which should be the sign to the Israelites to spare that house and its inhabitants, 17-19. Having bound her to secrecy, they depart, 20, 21. After three days' stay in the mountain, they return to Joshua, and make a favourable report, 22-24.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land,

even Jericho. And they went, and came into a harlot's house, named *Rahab*, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to-night, of the children of Israel, to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass about the time of shut-

a Or, And sent.—b Numb. 25. 1.—c Heb. 11. 31. James 2. 25.—d Matt. 1. 5.—e Heb. 10.

f Ps. 127. 1. Prov. 21. 30.—g Gen. 42. 13, 21. 2 Sam. 10. 3.—h See 2 Sam. 17. 10, 20.

to improve them. In a million of cases, a man may be both able to *will* and to *do*, and yet do neither to the salvation of his soul.

NOTES ON CHAPTER II.

Verses 1. *Joshua—sent—two men to spy secretly*] It is very likely that these spies had been sent out soon after the death of Moses; and therefore our marginal reading, *had sent*, is to be preferred. *Secretly*—It is very probable also, that these were confidential persons: and that the transaction was between them and him alone. As they were to pass over the Jordan opposite to Jericho, it was necessary that they should have possession of this city, that in case of any reverses, they might have no enemies in their rear. He sent the men therefore, to see the state of the city, avenues of approach, fortifications, &c. that he might the better concert his mode of attack.

A harlot's house] *Harlots* and *inn-keepers* seem to have been called by the same name: as, no doubt, many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients, *women* generally kept houses of entertainment; and among the Egyptians and Greeks this was common—I shall subjoin a few proofs. *HERODOTUS*, speaking concerning the many differences between Egypt and other countries, and the peculiarity of their laws and customs, expressly says, *Ἐν τοῖσι αἰν ὑμεῖς ἀγορεύουσιν καὶ κενή-λενοισι αἱ δὲ ἀρτέες, καὶ οἶκος κοίτης, ὑφαισμένοι.* "Among the Egyptians the women carry on all commercial concerns, and keep taverns; while the men continue at home and weave." *Herod.* in *Euterp.* c. xxxv. *DIONORUS SICULUS*, lib. i. s. 8. and c. xxvii. asserts, that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract, that the woman shall be the ruler of her husband; and that he shall obey her in all things." The same historian supposes, that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of *Isis*, who was afterward deified among them.

NYMPHODORUS, quoted by the ancient scholiast on *Ædipus Colonus* of Sophocles, accounts for these customs: he says, that "Seaostris, finding the population of Egypt rapidly increasing; fearing that he should not be able to govern the people, or keep them united under one head, obliged the men to assume the occupations of women, in order that they might be rendered effeminate."

Sophocles confirms the account given by Herodotus; speaking of Egypt, he says,

Ἐκεί γὰρ αἱ μὲν ἀγορεύει κατὰ εἰρηάς
Οἰκονοοῖσι ἑσπεροῦσιν αἱ δὲ συννοοῖσι
Τὰ τῶν βίου τροφεῖα τοῖσιν ἀνδράσι.

Ædip. Col. v. 352.

"There the men stay in their houses weaving cloth; while the women transact all business out of doors, provide food for the family," &c. It is on this passage, that the scholiast cites *Nymphodorus* for the information given above, and which, he says, is found in the 13th chap. of his work "On the Customs of Barbarous Nations."

That the same custom prevailed among the *Greeks*, we have the following proof from *APULEIUS*: *Ego vero quod primum ingressus stabulum conspiciat sum, accessit, et de quadam ANU CAUPONA illico percontor.* *Metam.* lib. i. p. 18. Edit. Bip. "Having entered into the first inn I met with, and there seeing a certain old woman, the INN-KEEPER, I inquired of her—"

It is very likely that women kept the places of public entertainment among the *Philistines*; and that it was with such an one, and not with a *harlot*, that Samson lodged; see *Judges* xvi. 1, &c. for as this custom certainly did prevail among the *Egyptians*, of which we have the fullest proof above; we may naturally expect it to have prevailed also among the *Canaanites* and *Philistines*, as we find from *Apuleius*, that it did afterward among the *Greeks*.

Besides, there is more than presumptive proof, that this custom obtained among the Israelites themselves, even in the most polished period of their history: for, it is much more reasonable to suppose, that the *two women*, who came to Solomon for judgment relative to the *dead child*, 1 Kings iii. 16, &c. were *inn-keepers*, than that they were *harlots*. It is well known, that common prostitutes, from their abandoned course of life, scarcely ever have children: and the laws were so strict against such in Israel, see *Deut.* xxiii. 18. that if these had been of that class, it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied, that the term *רוֹצֵן zonah*, in the text, which we translate *harlot*, should be rendered *tavern* or *inn-keeper*, or *hostess*. The *spies*, who were sent out on this occasion, were undoubtedly the most confidential persons that Joshua had in his host: they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise, was extreme. Is it therefore likely, that persons who could not escape apprehension and death, without the miraculous interference of God, should, in despite of the law, which at this time must have been so well known unto them, go into a place where they might expect, not the blessing, but the curse of God? Is it not, therefore, more likely, that they went rather to an *inn* to lodge, than to a *brothel*? But what completes in my judgment, the evidence on this point, is, that this very *Rahab*, whom we call a *harlot*, was actually married to *Salmon*, a Jewish prince, see *Matt.* i. 5. And is it probable, that a *prince of Judah* would have taken to wife such a person as our text represents *Rahab* to be?

It is granted, that the Septuagint, who are followed by *Heb.* xi. 31. and *James* ii. 25. translate the Hebrew *רוֹצֵן zonah*, by *πορνῆ*, which generally signifies a *prostitute*; but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows, that the Greek word *πορνῆ* comes from *πρῶν*, to *sell*, as this does from *ποπῶ*, to *pass from one to another*—*transire facio* a me ad alterum: *ΔΑΜΝ*. But may not this be spoken as well of the woman's goods, as of her person? In this sense the Chaldee Targum understood the term, and has therefore translated it *מְכַרְתָּא מְכַרְתָּא* *iltha pundakitha*, a woman, a TAVERN-KEEPER. That this is the true sense, many eminent men are of opinion: and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence, to know what moral character she sustained: as an *inn-keeper*, she might be *respectable*, if not *honourable*: as a *public prostitute*, she could be neither: and it is not very likely, that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true, that the cases of *Tamar* and *Bathsheba* may be thought sufficient to destroy this argument; but whoever considers these two cases maturely, will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection, that her husband is nowhere mentioned in the account here given, it appears to me to have little weight. She might have been either a *single woman*, or a *widow*: and in either of these cases, there could have been no mention of a husband: or if she even had a husband, it is not likely he would have been mentioned on this occasion, as the secret seems to have been kept religiously between her and the spies. If she were a *married woman*, her husband might be included in the general terms, *All that she had*; and, *All her kindred*, chap. vi. 23. But it is most likely, that she was a *single woman*, or a *widow*, who got her bread honestly, by keeping a house of entertainment for strangers. See below.

Verses 3. *The king of Jericho sent unto Rahab*] This

ting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them, the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, since I have showed you kind-

ness, that ye will also show kindness unto my father's house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, our life is for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you: and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be blameless of thine oath which thou hast made us swear;

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in

1 See Exod. 1. 17. 2 Sam. 17. 19.—1 Gen. 35. 5. Exod. 23. 27. Deut. 2. 25. & 11. 25. 1 Heb. melt. Exod. 15. 16.—in Exod. 14. 21. Ch. 4. 23.—a Numb. 21. 24, 24, 24. & Exod. 15. 14, 14.—p Ch. 5. 1. & 7. 5. Imi. 13. 7.—2 Heb. rose up.

a Deut. 4. 38.—4 See 1 Sam. 20. 11, 15, 17.—a See 1 Tim. 5. 8.—y Ver. 12.—w Heb. trust of you to die.—x Judg. 1. 24. Matt. 5. 7.—y Arie 9. 25.—z Exod. 20. 7. & Ver. 12.—b Ch. 4. 23.—c Heb. gather.

appears to be a proof of the preceding opinion: had she been a prostitute, or a person of ill-fame, he could at once have sent officers to have seized the persons lodged with her, as vagabonds: but if she kept a house of entertainment, the persons under her roof were sacred, according to the universal custom of the Asiatics; and could not be molested on any trifling grounds. A guest, or a friend, is sacred, in whatever house he may be received, in every part of the East, to the present day.

Verse 4. And hid them.] Probably she secreted them for the time being, in some private corner; till she had the opportunity of concealing them on the house-top, in the manner mentioned ver. 6.

Verse 5. When it was dark.] So it appears, that it was after night that the king of Jericho sent to Rahab, ordering her to produce the persons who lodged with her. The season itself was friendly to the whole plot: had these transactions taken place in day-light, it is scarcely possible that the spies could have escaped. But this is no excuse for the woman's prevarication: for God could have saved his messengers independently of her falsity. God never says to any, Do evil that good may come of it. See at the end of the chapter.

Verse 6. Hid them with the stalks of flax.] It is a matter of little consequence whether we translate *קנין חמץ* *pestey hafts*, stalks of flax, or stalks of hemp: the word *קנין* *els*, which signifies wood, serves to show, that whether it was hemp or flax, it was in its rough unmanufactured state: and as this was about the season, viz. the end of March or the beginning of April, in which the flax is ripe in that country, consequently Rahab's flax might have been recently pulled, and was now drying on the roof of her house. The reader may find some useful remarks upon this subject in Mr. Harmer's Observations, vol. iv, p. 97, &c.

Upon the roof.] We have already seen, that all the houses in the east were made flat-roofed: for which a law is given, Deut. xxii. 8. On these flat roofs, the Asiatics to this day, walk, converse, and oftentimes even sleep and pass the night. It is probable, that this hiding was after that referred to in the fourth verse.

Verse 9. I know that the Lord hath given you the land.] It is likely she had this only from conjecture, having heard of their successes against the Amorites, their prodigious numbers, and seeing the state of terror and dismay, to which the inhabitants of her own land were reduced.

Verse 11. He is God in heaven above, and in earth beneath.] This confession of the true God is amazingly full, and argues considerable light and information. As if she had said, "I know your God to be omnipotent and omnipresent;" and in consequence of this faith, she hid the spies, and risked her own life in doing it. But how

had she this clear knowledge of the Divine nature? 1. Possibly the knowledge of the true God was general in the earth at this time, though connected with much superstition and idolatry: the people believing that there was a god for every district, and for every people: for the mountains and for the valleys. See 1 Kings xx. 23. 2. Or she received this instruction from the spies, with whom she appears to have had a good deal of conversation; or, 3. She had it from a supernatural influence of God upon her own soul. She probably made a better use of the light she had received, than the rest of her countrymen, and God increased that light.

Verse 12. Swear unto me by the Lord.] This is a farther proof that this woman had received considerable instruction in the Jewish faith: she acknowledged the true God by his essential character, *Jehovah*: and knew that an oath in his name, was the deepest and most solemn obligation under which a Jew could possibly come. Does not this also refer to the command of God, *Thou shalt fear the Lord, and shall swear by his name?* See the note on Deut. vi. 13.

Verse 13. Deliver our lives from death.] She had learnt either from the spies, or otherwise, that all the inhabitants of the land were doomed to destruction; and therefore she obliges them to enter into a covenant with her, for the preservation of herself and her household.

Verse 14. Our life for yours.] "May our life be destroyed if we suffer yours to be injured!" This is what was anciently called, in our country, *pledging*—staking a man's life for that of his neighbour or friend.

Verse 15. Then she let them down by a cord, &c.] The natural place for this verse, is after the first clause of the 21st verse; for it is certain that she did not let them down in the basket, till all those circumstances, marked from the 16th to the 20th verse inclusive, had taken place.

She dwelt upon the wall.] That is, either the wall of the city made a part of her house, or her house was built close to the wall, so that the top or battlements of it were above the wall, with a window that looked out to the country. As the city gates were now shut, there was no way for the spies to escape but through this window; and in order to this, she let them down through the window, in a basket, suspended by a cord, till they reached the ground on the outside of the wall.

Verse 16. Hide yourselves there three days.] They were to travel by night, and hide themselves in the day-time; otherwise they might have been discovered by the pursuers, who were in search of them.

Verse 18. This line of scarlet thread.] *קנין חמץ* *Tikkethath cloth hashani*. Probably this may mean, this piece of scarlet cloth—or, this cloth (made) of scarlet thread. When the Israelites took the city, this piece of red cloth seems to have been hung out of the window, by way of

the house, 'his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: 'and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel them:

24 And they said unto Joshua, Truly 'the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do 'saint because of us.

CHAPTER III.

The Israelish camp removes from Shittim to Jordan, 1. The officers inform them how they are to pass the river, and the distance they are to keep from the ark, 2-4. Joshua directs the people, 5, 6. And the Lord gives directions to Joshua, 7, 8. He delivers the Lord's message to the people, and foretells the miraculous passage and division of Jordan, 9-13. The priests, bearing the ark, enter the river, and immediately the waters are cut off, and the priests stand on dry ground, in the bed of the river, till all the camp passes over, 14-17.

AN. Exod. 17. 49. Anno ante 1. Olymp. 675. AND Joshua rose early in the morning; and they removed 'from Shittim, and came to Jordan,

4 Matt. 22. 35-42 Sam. 17. 20. Ps. 32. 6-11 Exod. 33. 34. Ch. 4. 2 & 11. 44. Heb. 11. 19. 12. 7. 15. 1 Sam. 16. 5. Joel 2. 14-17. Num. 9. 14-16. Ch. 4. 14. 1. 35-38. Exod. 12. 12.

flag; and this was the sign on which she and the spies had agreed.

Verse 20. *If thou utter this our business*] It was prudent to make her life depend on her secrecy: had it been otherwise, she might have been tempted to have given information, not only concerning the spies, but concerning the designs of the Israelites. But her life being at stake, added to every other motive, she kept the secret for the sake of her own personal safety, and that of all her relatives.

Verse 23. *So the two men returned*] Having concealed themselves in the mountain that night, all the next day, and the night ensuing: and on the third day, they returned to Joshua.

Verse 24. *Truly the Lord hath delivered into our hands all the land*] How different was this report from that brought by the spies on a former occasion! They found that all the inhabitants of the land were panic-struck. The people had heard of the great exploits of the Israelites on the other side of Jordan; and as they had destroyed the potent kings of the Amorites, they took it for granted, that nothing could stand before them. This information was necessary to Joshua, to guide him in forming the plan of his campaign.

1. It may be asked, Did not Rahab lie in the account she gave to the officers of the king of Jericho? ver. 4, 5. *There come men unto me, &c.* I answer, She certainly did: and the inspired writer sets down the fact merely as it stood, without making the Spirit of God responsible for the dissimulation of the woman. But was she not rewarded, &c.? Yes; for her hospitality and faith; not for her lie. But could she have saved the spies without telling a lie? Yes, she certainly might. But what notion could a woman of her occupation, though nothing worse than an innkeeper, have of the nicer distinctions between truth and falsehood, living among a most profligate and depraved people, where truth could scarcely be known?

2. There is a lax morality in the world, that recommends a lie, rather than the truth, when the purposes of religion and humanity can be served by it! But when can this be? The religion of Christ is one eternal system of truth, and can neither be served by a lie, nor admit of one. On this vile subject fine words have been spoken. Tasso, in his elegant episode of *Sophronia* and *Olindo*, in the *Gerusalemme Liberata*, b. ii. v. 22. represents the former as telling a lie to Saladin, relative to the stealing of an image; for which, as he could not discover the culprit, he doomed all the Christians in his power to death. Sophronia, a pious Christian virgin, getting into the presence of the tyrant, in order to save her people, accuses herself, though perfectly innocent, of the theft. Her conduct on this occasion, the poet embellishes in the following manner, for which the religion of that time, which dealt in *holy frauds*, would no doubt applaud him:

he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass 'after three days, that the officers went through the host;

3 And they commanded the people, saying, 'When ye see the ark of the covenant of the LORD your God, 'and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 'Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this way* 'heretofore.

5 ¶ And Joshua said unto the people, 'Sanctify yourselves: for to-morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, 'Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to 'magnify thee in the sight of all Israel, that they may know that, 'as I was with Moses, so I will be with thee.

8 And thou shalt command 'the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, 'ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of

5 Heb. since yesterday and the third day.—Exod. 12. 10, 14. Lev. 30. 7. Num. 11. 19. 12. 7. 15. 1 Sam. 16. 5. Joel 2. 14-17. Num. 9. 14-16. Ch. 4. 14. 1 Chron. 22. 35. 2 Chron. 1. 1.—Ch. 1. 6.—Ver. 2.—1 Ver. 17.

*Ed ella: il tuo si trova al tuo cospetto;
Opera e il furto, Signor, di questa mano:
Io P immagino tale; io son colpe
Che tu ricerchi, e me punir tu dai.
Così al pubblico fatto il capo alzato
Offerta, e il solle in se sol racorra.
Magnanima meogni i or quando e il vero
Mi bello, che si possa a te proporre!*

Then she: "Before thy sight the guilty stands;
The theft, O king! committed by these hands.
In me the thief, who stole the image, view;
To me the punishment decreed is due."
Thus flung with public seal, the generous dame
A victim for her people's ransom came.
O great deceit! O lie! distinctly fair!
What trust with such a falsehood can compare!

Shaks.

Thus a lie is ornamented with splendid decorations, both by the *Italian* and *English* poet, and the whole formed into an anti-apostolic maxim; *Let us do evil, that good may come of it.*

A purer morality was taught by one of the most ancient heathen writers, than is here preached by these *demi-Christians*.

Εχθρος γαρ μοι κείνος, ὅμως αἶδα πολλοῖν,
Ὅς ἔσται μὲν κενὸν ἐν φρεσίν, ἀλλ' οὐ βλάσει.
Iliad. ix. v. 312.

My soul detests him as the gates of hell,
Who knows the truth, and dares a falsehood tell.

The following is the advice of a genuine *Christian* poet, and one of the holiest men of his time:

Let not; but let thy heart be true to God;
Thy tongue to lie, thy actions to them both.
Cowards tell lies; and those who fear the rod:
The stormy working soul spits lies and froth.
Dare to be true! nothing can need a lie
The fault that needs it most, grows less thereby.

Shaks.

For other observations on this subject, see the notes on Gen. xii. end, and xx. 12.

3. Though the hand of God was evidently in every thing that concerned the Israelites; and they were taught to consider that by *his might alone*, they were to be put in possession of the promised land; yet they were as fully convinced that if they did not use the counsel, prudence, and strength, which they had received from him, they should not succeed. Hence, while they depended on the Divine direction and power, they exercised their own prudence, and put forth their own strength: and thus they were workers together with him, and did not receive the grace of God in vain. The application of this maxim is easy; and we cannot expect any success, either in things spiritual or temporal, unless we walk by the same rule, and mind the same thing.

NOTES ON CHAPTER III.

Verse 1. *Joshua rose early*] Archbishop Usher supposes that this was upon *Wednesday*, the 28th of April, A. M. 2553, the fortieth year after the Exodus from Egypt. From Shittim, where they had lately been encamped, to Jordan, was about sixty stadia, according to Josephus; that is, about eight English miles.

Verse 2. *After three days*] These three days were pro-

Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will, without fail, drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth, passeth over before you, into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man;

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of

Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark, were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above, stood and rose up upon a heap, very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

a Deut. 5. 28. 1 Sam. 17. 25. 2 Kings 19. 4. Hos. 1. 10. Matt. 16. 18. 1 Thess. 1. 8. v. Exod. 33. 2. Deut. 7. 1. Psal. 44. 2. w Verse 13. Micah 4. 14. Zech. 4. 1. & 6. 8. & c Chap. 4. 2. y Verse 15. 16.

bably to be thus understood. As soon as Joshua took the command of the army he sent the spies to ascertain the state of Jericho, as we have seen chap. i. 12. They returned at the end of three days, or rather on the third day, and made their report. It was at this time, immediately on the return of the spies, that he made the proclamation mentioned here; in consequence of which the people immediately struck their tents, and marched forward to Jordan.

Verse 4. *About two thousand cubits*] This distance they were to keep, 1. For the greater respect, because the presence of the ark was the symbol and pledge of the Divine presence. 2. That the ark, which was to be their pilot over these waters, might be the more conspicuous, which it could not have been, had the people crowded upon it.

Verse 5. *Sanctify yourselves*] What was implied in this command, we are not informed; but it is likely, that it was the same as that given by Moses, Exod. xix. 10–14. They were to wash themselves and their garments, and abstain from every thing that might indispose their minds from a profitable attention to the miracle about to be wrought in their behalf.

Verse 6. *Spake unto the priests, saying, Take up the ark*] It is remarkable that the priests, not the Levites, whose ordinary business it was, were employed to carry the ark on this occasion. Calmet conjectures that this was because it was probably carried *without being wrapped up in its curtains*, as it always was when the Levites carried it. Though it was the business of the Levites, the sons of Kohath, to carry the ark; yet on certain occasions, the priests alone performed this office. 1. In the present case. 2. When they encompassed Jericho, chap. vi. 6. 3. When it was carried to the war against the Philistines by the priests, the sons of Eli, 2 Sam. xv. 25. 4. When David sent it back to Jerusalem, at the time he was obliged to fly from it, through the rebellion of his son Absalom, 2 Sam. xv. 25. And 5. At the time that it was taken out of the tabernacle, to be deposited in the temple, see 1 Kings viii. 6–11. These were the most solemn occasions, and on such alone, we may presume, the priests performed this office, instead of the Levites.

In all their former marches, the ark was carried in the centre of this immense camp; see the scheme at the end of chap. ii. of the book of Numbers, but now it was to proceed at the head of the army, and to go before them, and at such a distance, about three quarters of a mile, as the whole camp might see it as their guide.

Verse 7. *This day will I begin to magnify thee*] By making him the instrument in this miraculous passage, he did him honour, and gave him high credit in the sight of the people; hence his authority was established, and obedience to him as their leader fully secured. What must have confirmed this authority, was his circumstantially foretelling how the waters should be cut off, as soon as the feet of the priests had touched them, ver. 14. This demonstrated that the secret of the Lord was with him.

Verse 8. *Ye shall stand still in Jordan*] The priests proceeded first with the ark, and entered into the bed of the river, the course of which was immediately arrested, the waters collecting above the place where the priests stood, while the stream fell off towards the Dead sea; so that the whole channel below where the priests were standing, became dry. The whole camp, therefore, passed over below where the priests were standing, keeping at the distance of 2000 cubits from the ark: this they could readily do, as the whole bed of the river was dry for many miles below the place where the priests entered.

a Verse 11. —a Ps. 78. 13. & 114. 2. —b Acta 7. 45. —c Ver. 13. —d 1 Chron. 12. 13. Jer. 12. 5. & 28. 19. Eccia. 9. 26. —e Ch. 4. 13. & 5. 10, 12. —f 1 Kings 4. 12. & 7. 23. g Deut. 3. 17. —h Gen. 14. 5. Numb. 24. 3.

Verse 10. *Herby ye shall know that the living God is among you*] The Israelites were apt to be discouraged, and to faint at even the appearance of danger; it was necessary, therefore, that they should have the fullest assurance of the presence and assistance of God in the important enterprise on which they were now entering. They are to combat idolaters, who have nothing to trust in, and help them, but gods of wood, stone, and metal: whereas they are to have the living God in the midst of them, He who is the author of life and of being—who can give, or take it away, at his pleasure; and who by this miracle proved that he had undertaken to guide and defend them: and Joshua makes this manifestation of God, the proof that he will drive out the Hittites, Hivites, &c. before them.

With regard to the situation of each of these nations in the land of Canaan, Calmet remarks, that those called CANAANITES chiefly inhabited what is called *Phœnicia*, the environs of Tyre and Sidon: the HITTITES occupied the mountains, southward of the Promised Land. The HIVITES dwelt by *Ebal* and *Gerizim*, *Sichem*, and *Gibeon*, toward the mountains of *Hermion*. The PERIZZITES were probably not a distinct nation or tribe, but rather *villagers*, scattered through the country in general. The GIRGASHITES possessed the country beyond the Jordan, toward the lake of Genesareth: the JEBUSITES possessed Jerusalem: and the AMORITES occupied the mountainous country in the vicinity of the western part of the Dead sea, and also that part of the land of Moab which the Israelites conquered from Sihon and Og.

Verse 12. *Take you twelve men*] See the note on chap. iv. 2.

Verse 15. *And the feet of the priests—were dipped in the brim of the water*] Thus we find that every thing occurred exactly in the way in which Joshua had foretold it. This must have greatly increased his credit among the people.

For *Jordan overfloweth all his banks, &c.*] It has often been remarked, that there was no need of a miracle in crossing Jordan, as it is but an inconsiderable stream, easily fordable; being but about twenty yards in breadth. But the circumstance marked here by the sacred historian proves, that there was a time in the year, viz. in the harvest, that this said river overflowed his banks: and this is confirmed by another place in Scripture, 1 Chron. xii. 15. As the miracle reported here took place about the beginning of April, a time in which rivers in general are less than in winter, it may be asked, how there could be such an increase of waters at this time? The simple fact is, that the Jordan, as we have already seen, has its origin at the foot of Mount Lebanon; which mountain is always covered with snow, during the winter months: in those months, therefore, the river is low; but when the summer's sun has melted these snows, there is consequently a prodigious increase of waters, so that the old channel is not capable of containing them; and this accounts for the statement in the text, that the Jordan overflowed his banks all the time of harvest: and this was the time which God chose they should pass over it, that a miraculous interposition might be necessary; and that by the miracle they should be convinced of his omnipotence, who was not only their guide, but had promised to put them in possession of this good land.

Verse 16. *Rose up upon a heap*] That is, they continued to accumulate, filling up the whole of the channel toward the source, and the adjacent ground over which they were now spread, to a much greater depth; the

17 And the priests that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

When the people were passed over, Joshua commands twelve men, one taken out of each tribe, to take up a stone on his shoulder, out of the midst of the river, and carry it to the other side, to be set up as a memorial of this miraculous passage, 1-7. They do so, and set up the stones in the place where they encamp the first night, 8. The priests stand in the river, till all the people are passed over, 10, 11. Of the tribes of Reuben and Gad, and the half tribe of Manasseh, 40,000 fighting men pass over with the other tribes, 12, 13. Joshua is magnified in the sight of the people, and they fear him as they did Moses, 14. The priests are commanded to come up with the river, which, on their leaving it, immediately returns, and overflows its banks as before, 15-18. This miraculous passage takes place the tenth day of the first month, 19. The stones are set up at Gilgal; and Joshua teaches the people what use they are to make of them, 20-21.

AN. EXOD. 14. 40. AND it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 'Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom

1 See Exod. 14. 22-24. Deut. 27. 2. Ch. 3. 17-19. Ch. 3. 12.-on Ch. 3. 12. a Ver. 19, 20.

power of God giving a contrary direction to the current. We need not suppose them to be gathered up like a mountain, *inælar montis*, as the *Vulgate* expresses it, but that they continued to flow back in the course of the channel; and ere they could have reached the lake of Genesareth, where they might have been easily accumulated, the whole Israelitish army would have all got safely to the opposite side.

Very far from the city Adam—beside Zaretan] Where these places were, it is difficult to say. The city Adam is wholly unknown. From 1 Kings iv. 12. we learn, that Zaretanah was below Jezreel, near Beth-shean or Scythopolis; and not far from Succoth, 1 Kings vii. 46. And it appears from Gen. xxxiii. 17. Josh. xiii. 27. that Succoth lay on the east side of Jordan, not far from the lake of Genesareth; and probably Adam was on the same side, to the north of Succoth. It is probable, that the Israelites crossed the Jordan near Bethabara, where John baptized, John i. 23. and which probably had its name, the house of passage, from this very circumstance. See Calmet's Commentary, and the Map. After all, it is extremely difficult to ascertain the exact situation of these places; as in the lapse of upward of 3000 years, the face of the country must have been totally changed. Seas, rivers, and mountains, change not; and though we cannot ascertain the spot, it is sufficiently evident that we can come near to the place. It has been considered a lame objection against the truth of the *Iliad*, that the situation of Troy cannot now be exactly ascertained. There are even many ancient cities and considerable towns in Europe, that though they still bear their former names, do not occupy the same spot: there are not a few of those even in England, among such, *Norwich*, *Salisbury*, &c. may be ranked.

Right against Jericho.] It would be impossible for the whole camp to pass over in the space opposite to Jericho, as they must have taken up some miles in breadth, besides the 2000 cubits which were left on the right, between them and the ark; but the river was divided opposite to Jericho; and there, the camp began to pass over.

Verse 17. The priests—stood firm on dry ground] They stood in the mid channel, and shifted not their position, till the camp, consisting of nearly 600,000 effective men, besides women, children, &c. had passed over.

1. Is it not surprising, that the Canaanites did not dispute this passage with the Israelites? It is likely they would, had they had any expectation that such a passage would have been attempted. They must have known that the Israelitish camp was on the other side of the Jordan; but could they have supposed, that a passage for such a host was possible, when the banks of the Jordan were quite overflowed? It was not merely because they were panic struck, that they did not dispute this passage; but because they must have supposed it impossible; and when they found the attempt was made, the passage was effected, before they could prepare to prevent it.

2. God now appears in such a way, and works in such a manner, as to leave no doubt concerning his presence, or

he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priest which bare the ark of the covenant stood: and they are there unto this day.

o Ver. 21. Exod. 12. 26 & 13. 14. Deut. 5. 20. Ps. 44. 1. & 78. 3, 4, 5, 6.—p Heb. to-morrow.—q Ch. 3. 13, 16.—r Exod. 12. 14. Numb. 16. 40.

his power, nor of his love to Israel. After this, was it possible for this people ever to doubt his being or his bounty? This, with the miraculous passage of the Red sea, were well calculated to have established their faith for ever; and those who did not yield to the evidence afforded by these two miracles, were incapable of rational conviction.

3. In some respects, the passage of the Jordan was more strikingly miraculous, than that even of the Red sea. In this latter, God was pleased to employ an agent: the sea went back by a strong east wind all that night, and made the sea dry land, Exod. xiv. 21. Nothing of this kind appeared in the passage of the Jordan; a very rapid river, for so all travellers allow it to be, went back to its source, without any kind of agency, but the invisible hand of the invisible God.

4. Through the whole period of the Jewish history, these miracles, so circumstantially related, were never denied by any; but on the contrary, conscientiously believed by all. Nor did any of them in their revolts from God, which were both foul and frequent, ever call these great facts in question; when even so full of enmity against God as to blaspheme his name, and give his glory to dumb idols! Is not this a manifest proof that these facts were incontestable? and that Jehovah had so done his marvellous works, that they should be had in everlasting remembrance? Reader, the same God who is over all, is rich in mercy to all that call upon him. He changes not, neither is he weary: trust in the Lord for ever; for in the Lord Jehovah is everlasting strength; and He ever saves his followers out of the hands of all their enemies, and having guided them by his counsel, will receive them into his glory.

NOTES ON CHAPTER IV.

Verse 2. Take you twelve men] From chap. iii. 12. it appears, that these twelve men had been before appointed, one taken out of each of the twelve tribes; and now they are employed for that purpose for which they had been before selected.

Verse 3. Where ye shall lodge this night] This was in the place that was afterward called Gilgal. See ver. 19.

Verse 4. Twelve men, whom he had prepared] This must refer to their appointment, ch. iii. 12.

Verse 6. This may be a sign] Stand as a continual memorial of this miraculous passage; and consequently a proof of their lasting obligation to God.

Verse 9. And Joshua set up twelve stones in the midst of Jordan] It seems from this chapter, that there were two sets of stones, erected as a memorial of this great event: twelve at Gilgal, ver. 20. and twelve in the bed of Jordan, ver. 9. The twelve stones in the bed of Jordan might have been so placed, on a base of strong stone-work, so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at Gilgal, would stand as a monument of the place of the first encampment, after this miraculous passage. Though this appears to me to be the meaning of this place, yet Dr. Kennicott's criticism here should not be passed by. "It is well known," says he, "that when Joshua led the Israel-

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened, and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand prepared for war, passed over before the Lord unto battle, to the plains of Jericho.

14 ¶ On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the Lord spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that

bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20 ¶ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.

Ch. 2. 27. 37. 38.—Or, ready armed.—v. Ch. 2. 7.—v. Exod. 15. 16. 22. v. Heb. pitched.—v. Ch. 2. 14.—v. Heb. went.—v. Ch. 2. 8.—v. Ver. 2. —b. Ver. 2. c. Heb. to-morrow.

d Ch. 2. 17.—e Exod. 14. 21.—f 1 Kings 2. 48. 2 Kings 12. 12. Psa. 124. 2. Exod. 15. 17. 1 Chron. 12. 12. Psa. 124. 2. Exod. 14. 22. Deut. 2. 2. Psa. 124. 2. Jer. 10. 7.—i Heb. all days.

ites over Jordan, he was commanded to take twelve stones out of the midst of Jordan, to be a memorial that the ground in the very midst of that river had been made dry. But where was this memorial to be set up? The ninth verse says—Joshua set up these stones in the midst of Jordan. But is it likely that the stones should be placed, or set down, where they were taken up: and that the memorial should be erected there, where, when the river was again united, it would be concealed, and of course could be no memorial at all? This, however, flatly contradicts the rest of the chapter; which says these stones were pitched in Gilgal, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that *בְּיַד הַיַּרְדֵּן*, in the midst, should be here *מִיְדֻן הַיַּרְדֵּן*, from the midst, as in ver. 3. 8, 20. and as the word is here also in the Syriac version. The true rendering therefore is, *And Joshua set up the twelve stones (taken) from the midst of Jordan.* &c. I confess I see no need for this criticism, which is not supported by a single MS. either in his own or De Rossi's collection, though they amount to four hundred and ninety-four in number. Twelve stones might be gathered in different parts of the bed of the Jordan, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in Gilgal as a memorial of their first encampment in Canaan: it is still more likely, that twelve would be set up in the bed of the river, to show where it had been divided, and the place where the Israelitish host had passed over dry shod. The reader may follow the opinion he judges most likely.

Verse 10. *And the people hastened, and passed over.* How very natural is this circumstance! The people seeing the waters divided, and Jordan running back, might be apprehensive that it would soon resume its wonted course; and this would naturally lead them to hasten over, with as much speed as possible. The circumstance itself, thus marked, is a proof that the relator was an eyewitness of this miraculous passage.

Verse 12. *The children of Reuben, and—Gad.* Concerning the numbers of these tribes that staid behind, to take care of the women, children, and cattle, and which amounted to 70,580 men, see the note on Numb. xxxii. 17. *Passed over armed.* See on chap. i. ver. 14.

Verse 14. *The Lord magnified Joshua.* See the note on chap. iii. 7.

Verse 18. *The waters of Jordan returned unto their place.* It is particularly remarked by the sacred historian, that as soon as the soles of the priests' feet touched the water, the stream of the Jordan was cut off, chap. iii. 15. and the course of the river continued to be inverted all the time they continued in its channel: and that, as soon as the soles of their feet had touched the dry land, on their return from the bed of the river, the waters immediately resumed their natural course. All this was done by the sovereign influence of that God, whose presence was represented by the ark of the covenant.

Verse 19. *On the tenth day of the first month.* As the Israelites left Egypt on the fifteenth day of the first month, A. M. 2513, see Exod. xiv. and they entered into Canaan

the tenth of the first month, A. M. 2553, it is evident that forty years, wanting *five* days, had elapsed, from the time of their exodus from Egypt, to their entrance into the promised inheritance.

Encamped in Gilgal. That is, in the place that was afterward called Gilgal, see chap. v. 9. for here the name is given it by anticipation. In Hebrew, *גִּלְגָּל*, signifies to roll; and the doubling of the root *גִּלְגָּל*, or *גִּלְגָּל*, signifies rolling round and round, or rolling off, or away, because, in circumcising the children that had been born in the wilderness, Joshua rolled away, rolled off completely, the reproach of the people. From this time Gilgal became a place of considerable eminence in the sacred history. 1. It was the place, where the Israelitish camp rested the first night of their entering into that land, which had been promised to their fathers from the days of Abraham. 2. It was the place in which Joshua circumcised all the people who had been born in the wilderness, during the forty years of their wandering after they left Egypt. 3. It was the place in which Joshua had what we might term his fortified camp; and to which he and his army constantly returned, after each of their expeditions against the inhabitants of the land. 4. It appears to have been the place where all the women, children, cattle, and goods, &c. were lodged, probably, during the whole of the Canaanitish war. 5. It was the place where they celebrated the first passover they kept in the promised land. 6. It was the place where Saul, the first king of Israel, was proclaimed. 7. There the manna ceased to fall. And, 8. there the ark was fixed, till after the conquest of the country it was removed to Shiloh.

Gilgal was about ten furlongs from Jericho, and fifty from Jordan: Jericho being on the west, and Jordan on the east, Gilgal being between both. See Josephus, De Bello, &c. lib. v. c. 4. and Calmet on this place. Calmet supposes there was neither city nor town here before the arrival of the Israelites.

Verse 20. *Those twelve stones.* It is very likely that a base of mason-work was erected of some considerable height, and then the twelve stones placed on the top of it; and that this was the case both in Jordan and in Gilgal: for twelve such stones as a man could carry a considerable way on his shoulder, see ver. 5. could scarcely have made any observable altar, or pillar of memorial: but erected as a high base of mason-work, they would be very conspicuous, and thus properly answer the end for which God ordered them to be set up.

Verse 22. *Then ye shall let your children know.* The necessity of an early religious education is inculcated through the whole oracles of God. The parents who neglect it, have an awful account to give to the Judge of the quick and dead.

Verse 24. *That all the people of the earth might know.* It is very likely that *כָּל אֲדָמָה* *kol adamme ha-arda*, means simply, all the people of this land—all the Canaanitish nations, to whom, by the miracles wrought in behalf of his people, he intended to show his eternal power and Godhead, the excellence of his protection, and the una-

CHAPTER V.

The effect produced on the minds of the Samaritans by the late miracles, 1. Joshua is commanded to circumcise the Israelites, 2. He obeys, 3. Who they were that were circumcised, and why it was now done, 4-7. They abide in camp till they are whole, 8. The place is called *Gilgal*, and why, 9. They keep the Passover in the same place, 10. They eat unleavened cakes and parched corn, on the morrow after the Passover, 11. The manna ceases, 12. The captain of the Lord's host appears to Joshua, 13-15.

Am. Exo l. lat. 40.
Anno aine
i. Olymp. 673.

An. Esc. l. 40.
Anno ante
f. Oly. cap. 673.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua

h Numb. 13. 29.—1 Exod. 13. 14, 15. Ch. 2. 9, 10, 11. Ps. 43. 6. Ezek. 21. 7.
in 1 Kings 10. 5.—p Or, *twices of state*.

vailableness of human might against his omnipotence; and the miracles he wrought for this people in the sight of the heathen, were well calculated to make these things known.

1. God intends that his religion should be maintained and propagated in the earth: therefore he has given a revelation of himself to men, that it may be taught in the world; and he particularly requires that parents should be diligent and fervent in teaching their children the knowledge of his name. 2. This is one great use of the ordinances of the Gospel, and the rites of religion. They are all signifiers of sacred things, and point out matters of infinite importance beyond themselves. 3. A spirit of inquiry is common to every child: the human heart is ever panting after knowledge; and if not rightly directed when young, will, like that of our first mother, go astray after forbidden science. 4. If we wish our children to be happy, we should show them where happiness is to be found. If we wish them to be wise, we should lead them unto God, by means of his word and ordinances. It is natural for a child to inquire, "What do you mean by this baptism?—By this sacrament?—By praying?—By singing psalms and hymns?" &c. And what fine opportunities do such questions give pious and intelligent parents to instruct their children in every article of the Christian faith, and in every fact on which these articles are established! Oh why is this neglected, while the command of God is before our eyes, and the importance of the measure so strikingly obvious!

NOTES ON CHAPTER V.

Verse 1. *The Amorites which were on the side of Jordan westward*] It has already been remarked that the term *Amorite* is applied sometimes to signify all the nations or tribes of Canaan. It appears from this verse that there were people thus denominated that dwell on both sides of the Jordan. Those on the east side had already been destroyed in the war which the Israelites had with *Sihon* and *Og*: with those on the west side, *Joshua* had not yet waged war. It is possible, however, that the *Amorites*, of whom we read in this verse, were the remains of those who dwelt on the east side of the Jordan, and who had taken refuge here on the defeat of *Og* and *Sihon*.

Verse 2. *Make thee sharp knives* צִמְרֵי חֲרָבוֹת *charboth tsurim, knives of rock, stone, or flint.* Before the use of iron was common, all the nations of the earth had their edge-tools made of *stones, flints, &c.* In the lately discovered islands this is found to be a common case. Our ancestors, in these countries, made their *arrow and spear-heads of flint*: these I have often seen turned up by the plough. But we cannot suppose, that, at the time here referred to, the Israelites were destitute of *iron*, and were therefore obliged to use *knives made of stone or flint*: their different manufactures in the wilderness, prove that they must have had both *iron and steel*. Why then use *knives made of stone*? Probably it was unlawful to use *metal* of any kind in this religious rite; and, indeed, this seems likely from the circumstance of Zipporah, *Exod. iv. 25.* taking a *sharp stone*, and circumcising her son: and we find, from the most ancient and authentic accounts, that the Egyptians considered it unlawful or profane to use any kind of *metal* to make incisions in the human body, when preparing it for embalming; see the note on *Gen. i. 2.* and on *Exod. iv. 25.* That it was deemed improper to use any other kind of instrument in circumcision, we have a proof in the tribe *Alnajaf*, in Ethiopia, who follow the Mosiac institution, and perform the rite of circumcision, according to *Ludolf, cultus lapideus, with knives made of stone.* Hist. Ethiop. lib. iii. c. 1. And as God commanded the people to make him an altar of unhewn stone,

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Make thee sharp knives, and circumcise again, the children of Israel, the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And *this is* the cause why Joshua did circumcise: "All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness, by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that*

o Exod. 4. 25.—p Or, *Gibeon-harardoth*.—q Numb 14. 29. & 26. 64, 65. Deut. 2. 16.
r Numb. 14. 33. Deut. 1. 3 & 2. 7, 14. Ps. 93. 10.

on which no tool of iron had been lifted up, because this would pollute it, see Exod. xx. 25, and Deut. xxvii. 5. he might require that no instrument of iron should be used in a rite by which the body and soul of the person were in the most solemn and sacred manner dedicated to him, to his house and temple; the heart itself being the altar on which continual sacrifices to God must be offered. A physical reason has been given for preferring knives of stone in this operation: "the wound suffers less through inflammation, and is sooner healed." For this a reason may be given. It is almost impossible to get an edge made so even and firm as not to leave particles of the metal in the incisions made even in the most delicate flesh: these particles would soon become oxidized by the action of the air, and extra inflammation in the part would be the consequence. The great aptitude of iron to be oxidized, i. e. to be converted to rust, is well known; but how far this reasoning, thus applied, may be supported by fact, I cannot pretend to determine: but it is sufficiently evident, that it was a common custom to use knives of stone in circumcision, and in all operations on those parts of the human body. I shall give a few examples. Pliny says, when they amputate certain parts, they do it with a sharp stone, because nothing else could be employed without danger. *Gamia testa virilitatem amputabant: nec aliter citra perniciem.*

Ovid, *Fast.* lib. iv. ver. 237. relates a circumstance where the *saxum acutum*, or sharp stone, was used about those parts:

*Me etiam saxo corpus leniatum aceto,
Longaque in immunda pulvere tracta comas.
Vix fuit; Merni meritis dum sanguine panas,
Ah! perant partes, que nocturne nihil
Ah, perant! dicat adhuc, onus inguinis auferi;
Nullaque sunt subito signa relicta tri.*

This quotation is produced in order to prove that a *knife* made of a *sharp stone* was used in making incisions and amputations of certain parts of the body, even when the use of iron was well known: but a translation of the *verses* is not necessary, and would be improper. The

Moltis qui rapta secretis genitalia test a

of *Juvenal* (Sat. vi. ver. 513.) is a further proof of this. Many other proofs might be produced; but those who wish for more may consult *Calmet* and *Scheuchzer*.

Circumcise again the children of Israel the second time.] This certainly does not mean that they should repeat circumcision on those who had already received it. This would have been as absurd as impracticable: but the command implies, that they were to *renew* the observance of a rite which had been neglected in their travels in the desert; which is sufficiently evident from the following verses.

Verse 4. *This is the cause why Joshua did circumcise* The text here explains itself. Before the Israelites left Egypt all the males were circumcised; and some learned men think that all those who were born during their encampment at *Sinai* were circumcised also, because there they celebrated the passover; but after that time, during the whole of their stay in the wilderness, there were none circumcised till they entered into the promised land. Owing to their unsettled state, God appears to have dispensed, for the time being, with this rite; but as they are about to celebrate another passover, it was necessary that all the males should be circumcised; for, without this, they could not be considered within the covenant, and could not keep the passover, which was a seal of that covenant. As baptism is generally understood to have succeeded to circumcision, and the holy eucharist to the passover; hence, in the church of England, and probably in most others, no person is permitted to receive the sacrament of the Lord's Supper till he has been baptized.

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were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that ^a he would not show them the land, which the LORD swore unto their fathers that he would give us; ^a a land that floweth with milk and honey.

7 And ^a their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, ^a when they had done circumcising all the people, that they abode in their places in the camp, ^a till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away ^a the reproach of Egypt from off you. Wherefore the name of the place is called ^a Gilgal ^a unto this day.

^a Numb. 14. 23. Ps. 95. 11. Heb. 2. 11.—^a Exod. 2. 8.—^a Numb. 14. 31. Deut. 1. 38.—^a Heb. when the people had made an end to be circumcised.—^a See Gen. 34. 25.

Verse 8. *They abode—in the camp till they were whole.* This required several days; see the notes on Gen. xxxiv. Sir J. Chardin informs us, that when adults were circumcised they were obliged to keep their beds for about three weeks; or, at least, during that time they were not able to walk about but with great difficulty. The account he had from several renegades, who had received circumcision among the Mohammedans. Is it not strange, that during this time they were not attacked by the inhabitants of the land, and utterly destroyed, which might have been easily effected? See the case of the poor Shechemites, as related in Gen. xxxiv. with the notes there. Joshua, as an able general, would at once perceive that this very measure must expose his whole host to the danger of being totally annihilated; but he knew that GOD could not err, and that it was his duty to obey: therefore, in the very teeth of his enemies, he reduced the major part of his army to a state of total helplessness, simply trusting for protection in the arm of Jehovah! The sequel shows that his confidence was not misplaced: during the whole time, GOD did not permit any of their enemies to disturb them. The path of duty is the path of safety; and it is impossible for any soul to be injured while walking in the path of obedience. But why did not GOD order them to be circumcised while they were on the east side of the Jordan, in a state of great security? Because he chose to bring them into straits and difficulties, where no counsel or might but his own, could infallibly direct and save them; and this he did, that they might see that the excellence of the power was of GOD, and not of man. For the same reason, he caused them to pass the Jordan at the time that it overflowed its banks, and not at the time when it was low and easily fordable, that he might have the better opportunity to show them that they were under his immediate care and protection; and convince them of his almighty power, that they might trust in him for ever, and not fear the force of any adversaries. In both cases, how apparent are the wisdom, power, and goodness of GOD!

Verse 9. *The reproach of Egypt.* Their being uncircumcised, made them like the uncircumcised Egyptians; and the Hebrews ever considered all those which were uncircumcised as being in a state of the grossest impurity. Being now circumcised, the reproach of uncircumcision was rolled away. This is another proof that the Israelites did not receive circumcision from the Egyptians; for they could not have considered those in a state of abomination, from whom they received that rite by which they conceived themselves to be made pure. The Israelites had this rite from Abraham; and Abraham had it from the express order of GOD himself.—See Gen. xvii. 10. and the note there.

The place is called Gilgal. A rolling away, or rolling off. See the note on chap. iv. 19. where the word is largely explained.

Verse 10. *Kept the passover on the fourteenth day of the month.* If the ceremony of circumcision was performed on the eleventh day of the month, as many think; that the sore was at the worst on the thirteenth, and that the passover was celebrated on the fourteenth, the people being then quite recovered; it must have been rather a miraculous than a natural healing. We have already seen, from the account of Sir J. Chardin, that it required about three weeks to restore to soundness adults who had submitted to circumcision: if any thing like this took place in the case of the Israelites at Gilgal, they could not have celebrated the passover on the third or fourth day after their circum-

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover ^a on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the salsame day.

12 ¶ And ^a the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan, that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood ^a a man over against him ^a with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

^a Gen. 34. 14. 1 Sam. 14. 6. See Lev. 18. 3. Ch. 24. 14. Exod. 30. 7. & 35. 2 & 1 Man. 4. 58.—^a That is, rolling.—^a Ch. 4. 18.—^a Exod. 12. 6. Numb. 15. 18. & 28. 15. & 22. 34. Exod. 23. 23. Zech. 1. 8. Acts 1. 12.—^a Numb. 22. 32.

cision. The apparent impossibility of this led Mr. Harmer to suppose, that they kept the passover on the fourteenth day of the second month, the preceding time having been employed in the business of the circumcision. See his *Observations*, vol. iv. p. 427, &c.

Verse 11. *They did eat of the old corn of the land.* The Hebrew word ^a *abar*, which we translate *old corn*, occurs only in this place in such a sense, if that sense be legitimate. The noun, though of doubtful signification, is evidently derived from ^a *abar*, to pass over, to go beyond; and here it may be translated simply, the produce, that which passes from the land into the hands of the cultivator; or, according to Cocceius, what passes from person to person, in the way of traffic: hence *bought corn*—what they purchased from the inhabitants of the land.

On the morrow after the passover. That is, on the fifteenth day; for then the feast of unleavened bread began. But they could neither eat bread nor parched corn, nor green ears, till the first-fruits of the harvest had been waved at the tabernacle, see Levit. xxiii. 9, &c. And therefore, in this case, we may suppose that the Israelites had offered a sheaf of the barley harvest, the only grain that was then ripe, before they ate of the unleavened cakes and parched corn.

Verse 12. *And the manna ceased—after they had eaten of the old corn.* This miraculous supply continued with them as long as they needed it. While they were in the wilderness, they required such a provision; nor could such a multitude, in such a place, be supported without a miracle. Now they are got into the promised land, the anaëthized inhabitants of which either fall or flee before them, they find an *old stock*, and they are brought in just at the commencement of the harvest; hence, as there is an ample provision made in the ordinary way of Providence, there is no longer any need of a miraculous supply; therefore the manna ceased, which they had enjoyed for forty years. The circumstances in which it was first given, its continuance with them, through all their peregrinations in the wilderness; its accompanying them over Jordan, and ceasing as soon as they got a supply in the ordinary way of Providence, all prove that it was a preternatural gift.

"On the fourteenth of Nisan they sacrificed the Paschal lamb; on the fifteenth, i. e. according to our calculation, the same day after sunset, they disposed themselves for eating it, and actually did eat it. On the morrow, the sixteenth, after having offered to GOD the *homer*, they began eating the corn of the country; and the seventeenth the manna ceased to fall from heaven. What supports this calculation is, that the *homer*, or sheaf, was offered the sixteenth of Nisan, in broad day-light, though pretty late. Now the manna did not fall till night, or very early in the morning; so that it cannot be said to have ceased falling the same day that the Israelites began to eat of the produce of the country."—Dodd.

Verse 13. *When Joshua was by Jericho.* The sixth chapter should have commenced here, as this is an entirely new relation; or these two chapters should have made but one, as the present division has most unnaturally divided the communication which Joshua had from the angel of the LORD, and which is continued to verse 6. of chap. vi. It is very likely that Joshua had gone out privately to reconnoitre the city of Jericho, when he had this vision; and while contemplating the strength of the place, and probably reflecting on the extreme difficulty of reducing it, GOD, to encourage him, granted him this vision, and instructed him in the means by which the city should be taken.

14 And he said, Nay; but as 'captain of the host of the LORD, am I now come. And Joshua 'fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

CHAPTER VI.

The inhabitants of Jericho close their gates, I. Confirmation of the discourse between the captain of the LORD's host and Joshua: He commands the people to march round the city six days, the seven priests blowing with their trumpets; and to give a general shout while marching round it on the seventh, and promises, that then the walls of the city shall fall down, 2-5. Joshua delivers these directions to the priests and to the people, 6, 7. The priests and people obey; the order of their procession, 8-16. He commands them to spare the house of Rahab, 17, and not to touch any part of the property of the city, the whole of which had been devoted to destruction, 18, 19. On the seventh day the walls fall down, and the Israelites take the city, 20, 21. The spies are ordered to take care of Rahab and her family—the city is burnt, but the silver, gold, brass, and iron, are put into the treasury of the house of the LORD, 22-25. Rahab dwells among the Israelites, 25. And the city is laid under a curse, 26.

As. Exod. ler. 40. Anno ante 1. Olymp. 675. **NOW** Jericho ^a was straitly shut up because of the children of Israel: none went out, and none came in.

^a Or, price. See Exod. 22. 29. Dan. 10. 13, 21. & 12. 1. Rev. 12. 7. & 19. 11, 14. 1 Gen. 17. 3—g Exod. 3 & Acts 7. 33.

There stood a man over against him] It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form, which, in the fulness of time, he was actually to assume for the redemption of man. That the appearance was supernatural, is agreed on all hands; and as the name *Jehovah*, is given him, (chap. vi. 2.) and he received from Joshua divine adoration, we may presume that no created angel is intended.

And Joshua went unto him] This is a very natural relation, and carries with it all the appearances and characteristics of a simple relation of fact. The whole history of Joshua shows him to have been a man of the most undaunted mind and intrepid courage—a genuine hero. An ordinary person, seeing this man armed with a drawn sword in his hand, would have endeavoured to have regained the camp, and sought safety in flight: but Joshua, undismayed, though probably slightly armed, walks up to this terrible person, and immediately questioned him, Art thou for us, or for our adversaries? Probably, at first, supposing that he might be the Canaanitish general, coming to reconnoitre the Israelitish camp, as himself was come out to examine the city of Jericho.

Verse 14. But as captain of the host of the Lord am I now come] By this saying, Joshua was both encouraged and instructed. As if he had said, "Fear not: Jehovah hath sent from heaven to save thee and thy people from the reproach of them that would swallow thee up. Israel is the Lord's host; and the Lord of hosts is Israel's captain. Thou thyself shalt only be captain under me; and I am now about to instruct thee relative to thy conduct in this war."

And Joshua—did worship] Nor was he reprehended for offering divine worship to this person, which he would not have received, had he been a created angel.—See Rev. xxi. 8, 9.

Verse 15. Loose thy shoe from off thy foot, &c.] These were the same words which the angel on mount Sinai spake to Moses, see Exod. iii. 5-8. and from this, it seems likely that it was the same person that appeared in both places; in the first, to encourage Moses to deliver the oppressed Israelites, and bring them to the promised land; in the second, to encourage Joshua in his arduous labour in expelling the ancient inhabitants, and establishing the people in the inheritance promised to their fathers.

There is scarcely a more unfortunate division of chapters in the whole Bible than that here.—Through this very circumstance, many persons have been puzzled to know what was intended by this extraordinary appearance, because they supposed that the whole business ends with the chapter, whereas, it is continued in the succeeding one, the first verse of which is a mere parenthesis, simply relating the state of Jericho at the time that Joshua was favoured by this encouraging vision. We may draw two useful reflections from the subjects of this chapter.

1. As the manna had now failed, the people, always greatly addicted to incredulity, might have been led to imagine that God had now given them up, and would be no longer in their armies, had he not given them this strong assurance, that the angel of his presence should be with them as the guide and protector of the whole camp: for Joshua undoubtedly informed them of the encouragement he had received from the captain of the Lord's host.

2 ¶ And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him.

6 ¶ And Joshua, the son of Nun, called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns, before the ark of the Lord.

^a Heb. did shut up, and was shut up.—1 Ch. 2. 9, 24. & 8. 1.—k Dent. 7. 24.—l See Judg. 7. 18, 22.—m Numb. 10. 8.—n Heb. under it.

2. By this vision he showed them that their help came from himself, and that it was not by human might or power, but by the Lord of hosts, they were to have the victory over all their adversaries: and he gave them the most convincing proof of this in the miraculous destruction of Jericho. By this means he continued to keep them dependent on his arm alone: without which dependence the spirit of religion could not have been preserved among them.

NOTES ON CHAPTER VI.

Verse 1. Now Jericho was straitly shut up] The king of Jericho finding that the spies had escaped, though the city was always kept shut by night, took the most proper precaution to prevent any thing of the kind in future, by keeping the city shut both day and night; having, no doubt, laid in a sufficiency of provisions to stand a siege, being determined to defend himself to the uttermost.

Verse 2. And the Lord said unto Joshua] This is the same person who, in the preceding chapter, is called the captain or prince of the Lord's host; the discourse being here continued that was begun at the conclusion of the preceding chapter, from which the five first verses of this are unnaturally divided.

I have given into thine hand Jericho, &c.] From ver. 11. of chap. xiv. it seems as if there had been persons of all the seven Canaanitish nations then in Jericho, who might have come together at this time to help the king of Jericho against the invading Israelites. The Targum intimates that the place was very strong, having "gates of iron, and bars of brass—and was shut up so closely, that none came out either to combat, or make offers of peace."

Verse 3. Ye shall compass the city] In what order the people marched round the city, does not exactly appear from the text. Some think they observed the same order, as in their ordinary marches in the desert, see the note on Numb. x. 14. and see the *plans*, Numb. ii. 1; others think that the soldiers marched first, then the priests, who blew the trumpets, then those who carried the ark, and lastly, the people.

Verse 4. Seven trumpets of rams' horns] The Hebrew word יובלים *yobelim*, does not signify rams' horns—see the note on Lev. xxv. 11. nor do any of the ancient versions, the Chaldee excepted, give it this meaning. The instruments used on this occasion, were evidently of the same kind with those used on the jubilee, and were probably made of horn or of silver: and the text in this place may be translated, And seven priests shall bear before the ark the seven jubilee trumpets; for they appear to have been the same kind as those used on the jubilee.

Seven times] The time was thus lengthened out, that the besiegers and the besieged might be the more deeply impressed with that supernatural power, by which alone the walls fell.

Verse 5. The walls of the city shall fall down flat] Several commentators, both Jews and Christians, have supposed that the ground under the foundation of the walls opened, and the wall sunk into the chasm, so that there remained nothing but plain ground for the Israelites to walk over. Of this, the text says nothing: מִן הַחֵם רָחַק *min ha'hem rachok* *enaphalah chomath hair tachiyah*, literally translated, is, The wall of the city shall fall down under itself; which appears to mean no more than, the wall shall fall down from its very foundations. And this probably was the case in every part, though large breaches in different places might be amply sufficient to admit the

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns, passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the *rere*-ward came after the ark, the *priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the *rere*-ward came after the ark of the LORD, the *priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp; so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times.

16 And it came to pass that the seventh time, when the priests blew with the trumpets, Joshua

said unto the people, Shout: for the LORD hath given you the city.

17 ¶ And the city shall be *accursed, even it*, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because *she hid the messengers* that we sent.

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when the *priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive,

^a Numb. 10. 23. ^p Heb. gathering host. ^q Heb. make your voice to be heard. ^r Deut. 31. 23. ^s Or, devoted. Lev. 27. 28. Mic. 1. 13. ^t Ch. 2. 4. ^u Deut. 7. 26 & 17. Ch. 7. 1, 11, 12.

^v Ch. 7. 25. 1 Kings 15. 17. 13. Jonah 1. 12. ^w Heb. holiness. ^x Ver. 8. Heb. 11. 30. ^y Heb. under it. ^z Deut. 7. 2. ^a Ch. 2. 14. Heb. 11. 31. ^b Ch. 2. 13. ^c Heb. families. ^d Verse 19.

armed men first, after whom the whole host might enter, in order to destroy the city.

Verse 9. *The rere-ward came after the ark*] The word מַעֲשָׂאֵף *measaph*, from מָסַף *asaph*, to collect or gather up, may signify either the *rere-ward*, as our translation understands it, or the people who carried the baggage of the army; for on the seventh day this was necessary, as much fighting might be naturally expected in the assault, and they would need a supply of arms, darts, &c. as well as conveniences for those who might happen to be wounded: or the persons here intended might be such as carried the sacred articles belonging to the ark—or merely such people as might follow in the procession, without observing any particular order. The Jews think the division of Dan is meant, which always brought up the rear.—See Numbers x.

Verse 14. *So they did six days*] It is not likely that the whole Israelitish host went each day round the city.—This would have been utterly impossible: the fighting men alone amounted to nearly 600,000 independently of the people, who must have amounted to at least two or three millions; we may therefore safely assert, that only a select number, such as was deemed necessary for the occasion, were employed. Jericho could not have been a large city; and to reduce it could not have required a hundredth part of the armed force under the command of Joshua.

Verse 15. *The seventh day—they rose early*] Because on this day they had to encompass the city seven times; a proof that the city could not have been very extensive, else this going round it seven times, and having time sufficient left to sack and destroy it, would have been impossible.

It is evident that, in the course of these seven days, there must have been a *sabbath*; and that on this sabbath, the host must have encompassed the city as on the other days: the Jews themselves allow this; and *Rab. D. Kimchi* says, "He who had ordained the observation of the sabbath, commanded it to be broken for the destruction of Jericho." But it does not appear that there could be any breach in the sabbath by the people simply going round the city, the ark in company, and the priests sounding the sacred trumpets. This was a mere religious procession, performed at the command of God, in which no servile work was done. Therefore *Marcion's* objection, that the God of the Hebrews showed a changeableness of disposition in commanding the sabbath to be kept sacred at one time, and then to be broken

at another, is without foundation: for I must contend, that no breach took place on this occasion; unless it could be made to appear that the day on which Jericho was taken was the sabbath, which is very unlikely, and which none can prove. But if even this were to be conceded, it is a sufficient answer to all such cavils, that the God who commanded the sabbath to be set apart for rest and religious purposes, has always authority to suspend for a season the operation of merely ceremonial laws; or to abrogate them entirely, when the purpose of their institution is fulfilled. The Son of man is Lord even of the sabbath.

Verse 17. *The city shall be accursed*] That is, it shall be devoted to destruction—ye shall take no spoils, and put all that resist to the sword. Though this may be the meaning of the word חֵרֶם *cherem*, in some places, see the note on Lev. xxvii. 29, yet here it seems to imply the total destruction of all the inhabitants, see ver. 21. but it is likely that peace was offered to this city, and that the extermination of the inhabitants, was in consequence of the rejection of this offer.

Verse 20. *The people shouted with a great shout, that the wall fell down*] There has been much learned labour spent to prove that the shouting of the people might be the natural cause that the wall fell down! To wait here, either to detail or refute any such arguments, would be lost time: enow of them may be seen in Scheuchzer. The whole relation evidently supposes it to have been a supernatural interference, as the blowing of the trumpets, and the shouting of the people, were too contemptible to be used even as instruments in this work, with the expectation of accomplishing it in a natural way.

Verse 21. *They utterly destroyed—both man and woman, &c.*] As this act was ordered by God himself, who is the Maker and Judge of all men, it must be right; for the Judge of all the earth cannot do wrong. Nothing that breathed was permitted to live; hence the oxen, sheep, and asses, were destroyed, as well as the inhabitants.

Verse 23. *Brought out Rahab, and her father, &c.*] Rahab having been faithful to her vow of secrecy; the Israelites were bound by the oath of the spies, who had acted as their representatives in this business, to preserve her and her family alive.

And left them without the camp] They were considered as persons unclean, and consequently left without the camp; see Levit. xiii. 46. Numb. xii. 14. When they had abjured

and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, saying, 'Cursed be the man before the Lord,

that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 * So the Lord was with Joshua: and his fame was noised throughout all the country.

a See Matt. i. 5.—f 1 Kings 18. 34.

g Ch. i. 5.—h Ch. 2. 1, 2.

heathenism, were purified, and the males received circumcision, they were doubtless admitted into the camp, and became incorporated with Israel.

Verse 24. *Only the silver, and the gold—they put into the treasury, &c.* The people were to have no share of the spoils, because they had no hand in the conquest. God alone overthrew the city; and into his treasury only, the spoils were brought. This is one proof that the agitation of the air, by the sound of the people's voice was not the cause of the fall of the city walls.

Vessels of brass and of iron Instead of *כלי כסף, vessels*; the Septuagint in the Alexandrian copy, evidently have read *כלי*, ALL, with the omission of the *γός*; for they translate in ver. 19. *αἱς χαλκός καὶ σίδηρος*, ALL the brass and iron; but this reading does not appear in any of Kennicott's or De Rossi's MSS.

And she dwelleth in Israel even unto this day This is one proof that the book was written in the time to which it is commonly referred: and certainly might have been done by the hand of Joshua himself, though doubtless many marginal notes may have since crept into the text, which, to superficial observers, give it the appearance of having been written after the days of Joshua. See the preface to this book.

Verse 26. *And Joshua adjured them at that time* It appears that they had received intimations from God, that this idolatrous city should continue a monument of the divine displeasure: and having convened the princes and elders of the people, he bound them by an oath, that they should never rebuild it: and then, in their presence, pronounced a curse upon the person who should attempt it. The ruins of this city continuing, would be a permanent proof, not only of God's displeasure against idolatry, but of the miracle which he had wrought in behalf of the Israelites; and for these reasons, God willed that it should not be rebuilt: Nevertheless, he left men to the operation of their own free will, and recorded the penalty which those must pay who should disobey him.

He shall lay the foundation thereof, &c. This is a strange execration; but it may rather be considered in the light of a prediction. It seems to intimate that he who should attempt to rebuild this city, should lose all his children in the interim, from laying the foundation to the completion of the walls; which the author of 1 Kings xvi. 34. says was accomplished in Hiel the Bethelite, who rebuilt Jericho, under the reign of Ahaz, and laid the foundation of it in Abiram, his first-born; and set up its gates in his youngest son Segub: this was 550 years after Joshua pronounced the curse. But we are not sure that this means, that the children either died a natural or violent death on this occasion, for we may understand the history as relating to the slow progress of the work. Hiel having begun the work at the birth of his first-born, was not able to conclude before the birth of his last child, who was born many years after: and as their names are mentioned, it is very likely that the distance of time between the birth of each was well known when this history was written: and that the extraordinary length of time spent in the work, in which a multitude of vexatious delays had taken place, is that to which the prophetic execration relates. Yet the first opinion is the most probable. We must not suppose that Jericho had been wholly neglected from its overthrow by Joshua, to the days Hiel; if it be the same with the city of palm trees, mentioned Deut. xxiv. 3. We find it mentioned as an inhabited place in the beginning of Judges, chap. i. 16. a short time after the death of Joshua. And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees, with the children of Judah, &c. and this said city, if the same with the city of palm trees, was taken from the Israelites by Eglon, king of Moab, Judg. iii. 13. The ambassadors of David, who were disgracefully treated by Hadoram king of the Ammonites, were commanded to tarry at Jericho till their beards should grow, 2 Sam. x. 4, 5. It appears, therefore, that there was a city which went under this name, long before the time of Hiel, unless we can suppose that the city of palm trees was a different place from Jericho, or that the name Jericho, was given to some part of the circumjacent country, after the city was destroyed, which is very probable.

After Hiel had rebuilt this city, it became of considerable consequence in the land of Judea: the courses of priests lodged there, who served in their turns at the temple; see Luke x. 30. There was a school of prophets there, which was visited by Elijah and Elisha, 2 Kings ii. 4, 5, 18. and it was at this city that our Lord miraculously healed blind Bartimeus, Matt. x. 46. Luke xix. 1, &c. At present, Jericho is almost entirely deserted, having but thirty or forty miserable cabins in it, which serve for a place of refuge to some wretched Moors and Arabs, who live there like beasts. The plain of Jericho, formerly so celebrated for its fertility, is at present uncultivated, producing nothing but a few wild trees, and some very indifferent fruits. See Calmet.

Verse 27. *So the Lord was with Joshua* Giving him miraculous assistance in all his enterprises: and this was what he was naturally led to expect from the communication made to him by the captain of the Lord's host, chapter v. 14, &c.

1. MANY attempts have been made either to deny the miracle in the fall of Jericho, or to account for it on natural causes. Reference has already been made to some of these in the note on ver. 20. But to those who believe the Divine authenticity of the New Testament, every objection of this kind is removed by the authority of the author of the Epistle to the Hebrews, chap. xi. 30. *By FAITH the walls of Jericho fell down after they had been compassed about seven days.* Hence we find that it was a miraculous interference; and that Joshua's faith, in the promise made to him by the captain of the Lord's host, was the instrument which God chose to employ in the accomplishment of this important purpose.

2. The same is said of Rahab, *By FAITH the harlot Rahab perished not with them that believed not, when she had received the spies with peace*, Heb. xi. 31. She believed that the true God was on the side of the Hebrews; and that all opposition to them must be in vain: and this faith led her to put herself under the Divine protection, and in virtue of it she escaped the destruction that fell on her countrymen. Thus God has ever chosen to put honour on faith, as the instrument by which he will perform his greatest miracles of justice and mercy. God, who cannot lie, has given the promise; he that believes shall have it accomplished: for, with God, nothing shall be impossible; and all things are possible to him that believes. These are scriptural maxims, and God cannot deny himself.

3. On the curse pronounced by Joshua on those who should rebuild Jericho, it may be necessary to make a few remarks. In ancient history we have many instances of execrations against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded; especially such cities as had been remarkable for oppression, insolence, or perfidy. Strabo observes, lib. xiii. p. 898. edit. 1707. that Agamemnon pronounced execrations on those who should rebuild Troy, as Croesus did against those who should rebuild Sidon, in which the tyrant Glaucas had taken refuge; and this mode of execrating cities, according to Strabo, was an ancient custom—*εἰς τε καὶ καταρασαμένους τοὺς Ἀγαμέμνονος κατὰ παλαιὸν ἔθος* καθ' ἑκάστην καὶ οὐ Κροῖσος ἐξέλεον τὴν Σιδῶνα ἐν τῇ οὐρανῶν καταφύγει Γλαύκας, ἀπὸς ἰδόντος κατὰ τὸν τελεοντῶν παλιν τὸν τόπον.

The Romans made a decree, full of execrations, against those who should rebuild Carthage, which had been the rival of their empire; and which, from its advantageous situation, might again become formidable should it be rebuilt. See Zonaras, Annal.

The Ionians, according to Isocrates, pronounced the most awful execrations on those who should rebuild the temples destroyed by the Persians; that they might remain to posterity an endless monument of the impiety of those barbarians; and that none might put confidence in a people who were so wicked as to make war on the gods themselves. The other Greeks who had suffered by the Persians, acted in the same way, leaving the desolated temples as a public monument of the enmity that should ever subsist between the two nations. See Calmet, and see the notes on Numb. xxii. 6.

CHAPTER VII.

The trespass of the Israelites, 1. Joshua sends men to view the state of Ai, 2. They return with a favourable report, 3. Three thousand men are sent against it, who are defeated, 4, and thirty-six killed, 4. 5. Joshua is greatly distressed, prostrates himself, and implores of the Lord the reasons why he has thus lost Israel to their enemies, 6-9. The Lord causes him, and informs him, that contrary to the common sense of the people he has secured a source of the spoils of Jericho, 10-12. He is directed how to discover the delinquent, 13-15. Joshua inquires in what tribe the guilt is found, and finds it to be in the tribe of Judah, in what family, and finds it to be among the Zebudites, in what individual, and finds it to be in that of Zebdi, in what individual, and finds it to be Achan, son of Carmi, son of Zerah, 16-18. Joshua exhorts him to confess his sin, 19. He does so, and gives a circumstantial account, 20, 21. Joshua sends for the silver vessels, 22, 24. Achan and all that belonged to him, are brought to the valley of Achor, stoned, and burnt, 25-26.

An. Exod. l. 40.
Amo ante
1. Olymp. 675.

BUT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of the Lord was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

1 Ch. 22. 30.—1 Chron. 2. 7. Achan.—1 Or, Zimri, 1 Chron. 2. 6.—an Heb. about 3000 men, or about 3000 men.—an Lev. 26. 17. Deut. 28. 25.—or Or, in Morad.—p Ch. 2. 9, 11. Lev. 26. 33. Ps. 22. 16.—q Gen. 37. 29, 34.

NOTES ON CHAPTER VII.

Verse 1. *The children of Israel committed a trespass*] It is certain that one only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole, till the trespass was discovered, and by a public act of justice inflicted on the culprit, the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other, that sin might be nowhere tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp. See on ver. 12.

The accursed thing] A portion of the spoils of the city of Jericho, the whole of which God had commanded to be destroyed.

For Achan, the son of Carmi, &c.] Judah had two sons by Tamar, Pharez, and Zerah. Zerah was father of Zabdi, and Zabdi of Carmi, the father of Achan. These five persons extend through a period of 265 years; and hence Calmet concludes, that they could not have had children before they were 50 or 55 years of age. This Achan, son of Zabdi, is called, in 1 Chron. ii. 6. Achan, son of Zimri; but this reading is corrected into Achan, by some MSS. in the place above cited.

Verse 2. *Sent men from Jericho to Ai*] This is the place called Hai, Gen. xii. 8. It was in the east of Beth-el, north of Jericho, from which it was distant about ten or twelve miles. From verses 4 and 5. it appears to have been situated upon a hill, and belonged to the Amorites, as we learn from ver. 7. It is very likely that it was a strong place, as it chose to risk a siege, notwithstanding the extraordinary destruction of Jericho, which it had lately witnessed.

Verse 4. *About three thousand men*] The spies sent to reconnoitre the place, ver. 3. reported, that the town was meanly garrisoned, and that two or three thousand men would be sufficient to take it. These were accordingly sent up, and were repulsed by the Amorites.

Verse 5. *They chased them from before the gate even unto Shebarim*] They seem to have presumed, that the men of Ai would have immediately opened their gates to them, and therefore they marched up with confidence; but the enemy appearing, they were put to flight, their ranks utterly broken, and thirty-six of them killed. Shebarim, signifies breaches, or broken places, and may here apply to the ranks of the Israelites, which were broken by the men of Ai; for the people were totally routed, though there were but few slain. They were panic struck, and fled in the utmost confusion.

The hearts of the people melted] They were utterly

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the even-tide, he, and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies?

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

1 Sam. 4. 2. Sam. 1. 2 & 13. 10. Neh. 9. 1. Job 2. 12.—a Exod. 5. 22. 2 Kings 3. 10.—b Heb. wecha.—c Ps. 55. 4.—d See Exod. 22. 12. Numb. 14. 13.—e Heb. fallen.—x Ver. 1.—y Ch. 6. 17, 18.—z See Acts 5. 1, 2.

discouraged; and by this gave an ample proof, that without the supernatural assistance of God, they could never have conquered the land.

Verse 6. *Joshua rent his clothes, &c.*] It was not in consequence of this slight discomfiture simply considered in itself that Joshua laid this business so much to heart: but, 1. because the people melted, and became as water, and there was little hope that they would make any stand against the enemy; and 2. because this defeat evidently showed that God had turned his hand against them. Had it not been so, their enemies could not have prevailed.

Put dust upon their heads] Rending the clothes, beating the breast, tearing the hair, putting dust upon the head, and falling down prostrate, were the usual marks of deep affliction and distress. Most nations have expressed their sorrow in a similar way. The example of the distressed family of king Latinus, so affectingly related by Virgil, may be adduced in illustration of many passages in the history of the patriarchs, prophets, apostles, &c.

Regina ut tacite venientem prospexit hostem—
Purpureos mortuorum, membra dissimili sistens—
Fletu prima manu flevit Lavinia cruce—
Et roris lacrima genua.—
It scilicet vultu Lavinia—
Canticum immundo perfertum pulvere toros—
—Ecc. lib. xii. ver. 39.

"The queen who saw the foe invade the town,
And brands on tops of burning houses thrown,
She raved against the gods, she beat her breast,
And tears, with both her hands, her purple vest.
The sad Lavinia, rends her yellow hair,
And roars cheeks; the rest her sorrow share.
Lavinia tears his garments, as he goes,
Both for his public and his private woes;
With filth his venerable beard besmears,
And scolded dust defaces his silver hairs." Dryden.

Verse 7. *Alas, O Lord God*] Particles of exclamations and distress, or what are called interjections, are nearly the same in all languages; and the reason is, because they are the simple voice of nature. The Hebrew word, which we translate, alas, is *ah, ah, ah*. The complaint of Joshua, in this and the following verses, seems principally to have arisen from his deep concern for the glory of God, and the affecting interest he took in behalf of the people; he felt for the thousands of Israel, whom he considered as abandoned to destruction; and he felt for the glory of God; for he knew, should Israel be destroyed, God's name would be blasphemed among the heathen; and his expostulations with his Maker, which have been too hastily blamed by some, as savouring of too great freedom and impudence, are founded on God's own words, Deut. xxxii. 26, 27. and on the practice of Moses himself, who had used similar expressions on a similar occasion. See Exod. v. 22, 23. Numb. xiv. 13-18.

Verse 10. *Wherefore liest thou thus upon thy face?*] It is plain there was nothing in Joshua's prayer, or complaint, that was offensive to God, for here there is no reprehension. *Why liest thou thus?* This is no time for

12 * Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because ^b they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, ^c sanctify the people, and say, ^d Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that the tribe which the LORD taketh shall come according to the families thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take, shall come man by man.

15 * And it shall be, *that he that is taken with the accursed thing, shall be burnt with fire, he and all that he hath*: because he hath ^e transgressed the covenant of the LORD, and because he ^f hath wrought ^g folly in Israel.

16 ¶ So Joshua rose up early in the morning,

and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken;

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, ^h was taken.

19 ¶ And Joshua said unto Achan, My son, ⁱ give, I pray thee, glory to the LORD God of Israel, ^j and make confession unto him; and ^k tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a ^l wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

^a See Num. 14. 45. Judg. 2. 11.—^b Deut. 7. 26. Ch. 6. 18.—^c Exod. 19. 10.—^d Ch. 2. 5.—^e Prov. 16. 33.—^f See 1 Sam. 14. 39.—^g Ver. 11.—^h Gen. 34. 7. Judg. 20. 6.

ⁱ Or, wickedness.—^j 1 Sam. 14. 42.—^k See 1 Sam. 6. 5. Jer. 13. 16. John 9. 34.—^l Num. 5. 6, 7. 2 Chron. 30. 22. Ps. 51. 5. Dan. 4. 2.—^m 1 Sam. 14. 43.—ⁿ See Heb. argus.

complaint; something else is indispensably necessary to be done.

Verse 11. *Israel hath sinned*] It is impossible that God should turn against his people, if they had not turned away from him. *They have taken of the accursed thing*—notwithstanding my severe prohibition: *they have also stolen*—supposing, if not seen by their brethren, I should either not see, or not regard it. *They have dissembled*—pretended to have kept strictly the command I gave them: *and have put it among their own stuff*—considered it now as a part of their own property.

Verse 12. *Because they were accursed*] From this verse it appears that the nature of the execration or anathema was such, that those who took of the thing doomed to destruction, fell immediately under the same condemnation. The inhabitants of Jericho, and all that they had, were accursed; therefore they, and all their substance, were to be destroyed. The Israelites took of the *accursed thing*, and therefore became accursed with it. This was certainly understood when the curse was pronounced—Every man who touches this property shall be involved in the same execration. Achan, therefore, was sufficiently aware of the risk he ran in taking any part of the anathematized thing; and when viewed in this light, the punishment inflicted on him will appear to be perfectly just and proper.

Verse 13. *Up, sanctify the people*] Joshua, all the time that God spake, lay prostrate before the ark; he is now commanded to get up, and sanctify the people, i. e. cause them to wash themselves, and get into a proper disposition to hear the judgment of the Lord, relative to the late transactions.

Verse 14. *Ye shall be brought according to your tribes*] It has been a subject of serious inquiry, in what manner, and by what means, the culpable *tribe, family, household, and individual*, were discovered. The Jews have many conceits on the subject: the most natural is, that the tribes being, in their representatives, brought before the high priest, the stone on the breast-plate gave immediate intimation by suddenly losing its lustre, according to them. This is what is termed, consulting God by *Urim and Thummim*. It is, however, most probable, that the whole was determined by the *lot*; and that God chose this method to detect the guilty *tribe*, next the *family*, thirdly the *household*, and lastly the *individual*. This was nearly the plan pursued in the election of Saul, by Samuel. "Now, therefore," says he, "present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken; and Saul the son of Kiah, was taken." If the lot was used in the one case, it was doubtless used in the other also, as the procedure, in the main, was entirely similar. The same mode was used to find out who it was that transgressed the king's command, when it was found that Jonathan had eaten a little honey, 1 Sam. xiv. 40—43. It is well known that the promised land was divided by lot among the Israelites, see Num. xiv. 55. xxxii. 54. Deut. i. 33, &c. and that the courses of the priests were—^l—laid by lot in the days of David, 1 Chron. xxiv. 5,

&c. That this was a frequent mode of determining difficult questions, and appointed by God himself, is evident from Lev. xvi. 8. Psal. xxii. 18. Prov. xvi. 33. xviii. 18. and Acts i. 26.

Verse 17. *And he brought the family of Judah*] Dr. Kennicott observes, "All Israel came near by their *tribes*, and one *tribe* was fixed on: then that *tribe* came by its *families*, and one *family* was fixed on; then came that *family* by its *households*, and one *household* was fixed on; and then that *household*, coming *man by man*, one *man* was fixed on. Yet, according to the present text, in the execution of this command, *all Israel* came, and the *tribe of Judah* was fixed on: secondly came the *families of Judah*, and the *family of the Zarahites* was fixed on; thirdly came the *family of the Zarahites*, *man by man*, and *Zabdi* was fixed on; and fourthly came the *household of Zabdi*, *man by man*, and *Achan* was fixed on. So that, in the third article, the word *for by households*, is most certainly left out; and the fourth article, *man by man*, is improperly expressed twice. Instead of לְגֵבֵרִים *legaberim*, *man by man*, in ver. 17. the true word לְבֵיתִים *lebethim*, by *households*, is preserved in six Hebrew copies, and the Syriac version. By this method was discovered *Achan*, as he is here five times called, though the valley in which he was stoned is called *Achor*. He is also called *Achan* in the text, and in all the Versions, in 1 Chron. ii. 7. He is called *Achan* in the *five* places of *Joshua*, in the Syriac version, also, in all *five*, in the Greek of the Vatican MS. and twice in the Alexandrian MS. and so in Josephus."—Kennicott's Observat.

Verse 19. *My son, give—glory to the Lord God*] The person being now detected, Joshua wishes him to acknowledge the omniscience of God, and confess his crime. And doubtless this was designed, not only for the edification of the people, and a vindication of the righteous judgment of God, but in reference to his own salvation: for as his *life* was now become forfeited to the law, there was the utmost necessity of humiliation before God, that his soul might be saved. *Give glory to God*, signifies the same as make a thorough confession as in the presence of God, and disguise no part of the truth. In this way and in these very words, the Jews adjured the man who had been born blind, that he would truly tell who had healed him; for they pretended to believe that Christ was such a sinner, that God would not work a miracle by him, John ix. 24.

Verse 20. *I have sinned against the Lord God*] This seems a very honest and hearty confession; and there is hope, that this poor culprit escaped perdition.

Verse 21. *A goodly Babylonish garment*] אֶרֶץ שִׁנֵּדָר *adareth Shinedr*, a splendid or costly robe of *Shinar*; but as Babylon or Babel, was built in the plain of *Shinar*, the word has, in general, been translated *Babylon*, in this place. It is very probable, that this was the robe of the king of Jericho; for the same word is used, Jonah iii. 6. to express the royal robe of the king of Nineveh, which he laid aside in order to humble himself before God.

Bochart and Calmet have shown at large, that Babylonish robes were very splendid, and in high reputation. "They are," says Calmet, "generally allowed to have been of various colours, though some suppose they were

22 So Joshua sent messengers, and they ran unto the tent; and, behold, it *was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and *laid* them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he

had: and they brought them unto *the valley of Achor*.

25 And Joshua said, *Why hast thou troubled us?* the LORD shall trouble thee this day. *And* all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they *raised* over him a great heap of stones unto this day. So *the* LORD turned from the fierceness of his anger. Wherefore the name of that place was called, *the valley of Achor* unto this day.

p Heb. poured.—q Ver. 28. Ch. 15. 7.—r Ch. 6. 18. 1 Chron. 2. 7. Gal. 5. 12
s Deut. 17. 8.

t Ch. 8. 28. 2 Sam. 13. 17. Lam. 3. 52.—Deut. 13. 17. 2 Sam. 21. 14.—v Verse 26.
Isaiah 63. 10. Hosea 2. 18.—w That is, *provable*.

woven thus; others, that they were embroidered with the needle; and others, that they were painted. *Silius Italicus* appears to think they were woven, thus:

Vasis epistates reformas subamine pulvis. *Panic. l. xiv. ver. 657.*
Qua rudio colat Babylon.

"*Martial* seems to say they were embroidered with the needle:

Non ego pretulerim Babylonicam picta superbie
Tota, Scissuram qua variatur acu.—*Lib. viii. E. 98. ver. 17.*

"*PLINY* (lib. viii. c. 48.) and *APULEIUS* (Florida. lib. i.) speak of them as if painted: *Colores diversos picturæ intexere Babylon maximè celebravit, et nomen imposuit.*"

Thus far *Calmet*: but it may be observed, that the clothes woven of divers colours at Babylon, which were so greatly celebrated, and hence called *Babylonian garments*, appear rather to have had the pictures woven or embroidered in them, than painted on them, as *Calmet* supposes; though it is most likely, the figures referred to, were the work of the needle, after the cloth came from the loom.

AQUILA translates the original, שָׁרֵר אֶדְרֶת שִׁינִי, by στήλην βαβυλωνικήν, a *Babylonian robe*—*SYMMACHUS*, ἱμάτιον σινάρι, a robe of Sinar—the *SEPTUAGINT*, ψάλην ποικίλην, a *fine garment of different colours*—and the *VULGATE*, *Pallium coccineum*, a *scarlet cloak*. There is no doubt it was both beautiful and costly; and on these grounds it was coveted by Achan.

[Two hundred shekels of silver] At three shillings per shekel, amount to about 30*l.* sterling.

[A wedge of gold] A tongue of gold, לֶשׁוֹן לֶשֶׁן *leshon zahab*, what we commonly call an *ingot of gold*, a corruption of the word *lingot*, signifying a *little tongue*—of fifty shekels weight. These fifty shekels, in weight 29 oz. 15½ gr. at 2*l.* 5*s.* 2½ d. per sh. would be worth about 113*l.* 0*s.* 10½.

This verse gives us a notable instance of the progress of sin. 1. It enters by the eye; 2. Sinks into the heart; 3. Actuates the hand; and 4. Leads to secrecy and dissimulation. I saw, &c. I coveted, &c. I took and hid them in the earth. Thus says St. James: "When lust (evil desire) is conceived, it bringeth forth sin; and when sin is finished, it bringeth forth death," chap. i. 15.

Verse 24. *Joshua—took Achan—and all that he had*] He, and his cattle and substance, were brought to the valley to be consumed; his sons and his daughters (probably) to witness the judgments of God inflicted on their disobedient parent.—See ver. 25.

Verse 25. *Why hast thou troubled us?*] Here is a reference to the meaning of *Achan's* or *Achar's* name, אֶחָרָיִם *mech acar-tanai*; and as *acar* is used here, and not *achan*, and the valley is called the *Valley of Achar*, and not the *Valley of Acan*, hence some have supposed that *Acar* was his proper name, as it is read in 1 Chron. ii. 7. in some MSS. and ancient versions. See the note on ver. 17.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.] With great deference to the judgment of others, I ask, Can it be fairly proved from the text, that the sons and daughters of Achan were stoned to death, and burnt, as well as their father? The text certainly leaves it doubtful, but seems rather to intimate, that Achan alone was stoned, and that his substance was burnt with fire. The reading of the present *HEBREW* text is—they stoned him with stones, and burnt them with fire, after they had stoned them with stones. The singular number being used in the first clause of the verse, and the plural in the last, leaves the matter doubtful. The *VULGATE* is very clear; *Lapidavit eum omnis Israel; et cuncta quæ illius erant, igne consumpta sunt*—"All Israel stoned him; and all that he had was consumed with fire." The *SEPTUAGINT* add this and the first clause of the next verse together: καὶ ἅλθωσαν αὐτὸν λίθοις πᾶς Ἰσραὴλ, καὶ ἐκτελέσαν αὐτὸν πυρὸς λίθων μένος—And all Israel stoned him with stones, and

raised over him a great heap of stones. The *SYRIAC* says simply, *They stoned him with stones, and burnt what pertained to him with fire.* The *TARGUM* is the same as the *Hebrew*. The *ANGLO-SAXON* seems to refer the whole to Achan and his goods: And hine ðær tærðon, J hring forþærðon.—And him they stoned there, and burnt his goods. The *ARABIC* version alone says, *They stoned him and his children, and his goods, and his oxen, and his asses, and his sheep, and his tent, and all his household goods, were destroyed; but his sons and daughters left uninjured.* But it may be asked, Why are they brought out into the valley with the rest? Why, that they might see, and fear, and be for ever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the justice and mercy of God are so much concerned, that I might be able to assign to each its due. That Achan's life was forfeited to justice by his transgression, no one doubts: he sinned against a known and positive law. His children could not suffer with him, because of the law, Deut. xxiv. 16. unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of Achan's punishment, is extremely dubious, as far as it relates to this point. One circumstance, that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15. "He that is taken with the accursed thing, shall be burnt with fire, he and all that he hath." Now all that he hath may certainly refer to his goods, and not to his children; and his punishment, and the destruction of his property, would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require, that the innocent shall not suffer with the guilty, unless, in very extraordinary cases, where God may permit the righteous or the innocent, to be involved in those public calamities, by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind is urged; and therefore I conclude, that Achan alone suffered, and that his repentance and confession were genuine and sincere; and that while justice required his life, mercy was extended to the salvation of his soul.

Verse 26. *They raised over him a great heap of stones*] The burial-places, both of heroes and eminent culprits, were anciently thus distinguished; and transactions of this kind gave rise to those great piles of stones called *cairns*, that are so frequently to be met with, especially in northern countries.

From the whole of this account, we may see the exceeding sinfulness of sin, and the great danger of not withstanding its first approaches. By covetousness, many lives and many souls have been destroyed; and yet the living lay it not to heart! Who fears the loss of money, provided he can get riches? Through the intensity of this desire, every part of the surface of the earth, and as far as possible its bowels, are ransacked in order to get wealth; and God alone can tell, who see all things, to how many private crimes, frauds and dissimulations, this gives birth; by which the wrath of God is brought down upon the community at large! Who is an enemy to his country? The sinner against his God. An open foe may be resisted and repelled, because he is known; but the covetous man, who, as far as his personal safety will admit, is outraging all the requisitions of justice, is an unseen pestilence, sowing the seeds of desolation and ruin in society. Achan's covetousness, which led him to break the law of God, had nearly proved the destruction of the Israelitish camp; now would the Lord turn away from his displeasure till the evil was detected, and the criminal punished.

that *were* with him went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ^a of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^a wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel ^a made as if they were beaten before them; and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no ^a power to flee this way or that way: and the people that fled to the wilderness, turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the others issued out of the city against them: so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they ^a let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them; and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, where-with he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 ^a Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the Lord, which he ^a commanded Joshua.

28 And Joshua burnt Ai, and made it ^a an heap for ever, *even* a desolation unto this day.

29 ^a And the king of Ai he hanged on a tree until eventide: ^a and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and ^a raise thereon a great heap of stones, that *remaineth* unto this day.

30 Then Joshua built an altar unto the Lord God of Israel, ^a in mount Ebal,

31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the ^a book of the law of Moses, an altar of whole

^k Or, of Ai.—Heb. their lying in wait. Verse 4.—m Judg. 30. 34. Ecclus 9. 12. a Judg. 20. 36, &c.—e Heb. hand.—p Deut. 7. 2.—z Num. 31. 32, 35.—a Ver. 2.

^t Deut. 18. 16.—u Ch. 10. 26. Psal. 107. 40. & 110. 5.—v Deut. 21. 22. Ch. 10. 22. w Ch. 7. 26. & 10. 27.—x Deut. 27. 4, 5.—y Exod. 20. 25. Deut. 22. 5, 6.

Verse 17. *There was not a man left in Ai or Beth-el*] It is very likely, that the principal strength of Beth-el had been previously brought into Ai, as the strongest place to make a stand in: Beth-el being, but about three miles distant from Ai, and probably not greatly fortified. Therefore Ai contained, on this occasion, *All the men of Beth-el*, all the warriors of that city, as well as its own troops and inhabitants. Others think, that the Bethelites, seeing the Israelites fly, sallied out of their city as against a common enemy, but that finding the men of Ai discomfited, and the city taken, they returned to Beth-el, which Joshua did not think proper to attack at this time. From Judges i. 24. we find that Beth-el was then a *walled city*, in the hands of the Canaanites, and was taken by the house of Joseph.

Verse 18. *Stretch out the spear*] It is very probable that Joshua had a *flag* or *ensign* at the end of his spear, which might be easily seen at a considerable distance; and that the *unfurling* or *waving* of this, was the sign agreed on between him and the ambush.—See ver. 13. and the preceding observations on ver. 1. observation 6. and on seeing this *flag* or *ensign* unfurled, the men who lay in ambush arose, and entered the city: making the *fire* previously agreed-on.—See ver. 8.

Verse 19. *Set the city on fire.*] See on ver. 8.

Verse 20. *They had no power to flee this way or that way*] They were in utter consternation; they saw that the city was taken—they found themselves in the midst of their foes—that their wives, children, and property, had fallen a prey to their enemies, in consequence of which, they were so utterly panic-struck, as to be incapable of making any resistance.

Verse 24. *Returned unto Ai, and smote it with the edge of the sword.*] This must refer to the women, children, and old persons left behind; for it is likely that all the effective men had sallied out when they imagined the Israelites had fled. See ver. 16.

Verse 26. *Joshua drew not his hand back*] He was not only the general, but the *standard-bearer* or *ensign*, of his own army; and continued in this employment during the whole of the battle. See on ver. 18. Some commentators understand this, and ver. 18. *figuratively*, as if they

implied that Joshua continued in prayer to God for the success of his troops; nor did he cease till the armies of Ai were annihilated, and the city taken and destroyed. The Hebrew word *ידיו* *kidon*, which we render *spear*, is rendered by the Vulgate *clypeus*, buckler; and it must be owned, that it seems to have this signification in several passages of Scripture. See 1 Sam. xvii. 6. and 45. Job xxxix. 23. but it is clear enough also, that it means a *spear*, or some kind of *offensive armour*, in other places. See Job xli. 29. Jerem. vi. 23. I cannot therefore think that it has any *metaphorical* meaning, such as that attributed to the holding up of Moses's hands, Exod. xvii. 10—12. which is generally allowed to have a spiritual meaning, though it might be understood as the act of Joshua is here; and to this meaning an indirect glance is given in the note on the above place. But however the place in Exodus may be understood, that before us does not appear to have any metaphorical or equivocal meaning—Joshua continued to hold up or stretch out his spear, and did not slack from the pursuit, till the forces of Ai were utterly discomfited.

Verse 27. *Only the cattle and the spoil*] In the case of Jericho, these were all consigned to destruction, and therefore it was criminal to take any thing pertaining to the city, as we have already seen; but in the case before us, the cattle and spoils were expressly given to the conquerors by the order of God. See ver. 2.

Verse 28. *Unto this day.*] This last clause was probably added by a later hand.

Verse 29. *The king of Ai he hanged on a tree*] He had gone out at the head of his men, and had been taken prisoner, ver. 23. and the battle being over, he was ordered to be hanged, probably after having been *strangled*, or in some way deprived of life, as in the case mentioned, chap. x. 26. for in those times it was not customary to hang people alive.

As soon as the sun was down] It was not lawful to let the bodies remain all night upon the tree. See the note on Deut. xxi. 23. The Septuagint says, the king of Ai was hanged *ἐν δύο δένδρῳ*, upon a *double tree*, which probably means a *forked tree*, or something in the form of a cross. The tree on which criminals were hanged among

stones, over which no man hath lift up any iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side of the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal: as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAPTER IX.

All the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, unite their forces against Joshua. 1, 2. The inhabitants of Gibeon hearing what Joshua had done to Ai, sent ambassadors to him, feigning themselves to come from a very distant tribe, requesting a friendly alliance with him, 3-5. The address to Joshua, and the excuses they used to deceive the Israelites, 6-13. The Israelites are deceived, and make a league with them, which they confirm with an oath, 14, 15. After three days they are informed that the Gibeonites belong to the seven Canaanish nations, yet they spare their cities, 16, 17. The congregation murmuring because of this, the elders excuse themselves because of their oath, 18, 19. They purpose to make the Gibeonites slaves to the congregation, 20, 21. Joshua calls them, and pronounces this sentence against them, 22, 23. They rebuke themselves, and submit to their lot, 24, 25. They are spared, and made hewers of wood and drawers of water to the congregation, and to the altar, 26, 27.

As Exod. iv. 35.
Amos viii.
1. Olym. 673.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the val-

v Exod. 20. 91.—a Deut. 27. 2. b Deut. 31. 9, 26.—c Deut. 31. 12.—d Deut. 11. 22. e 27. 12.—f Deut. 31. 11. Hebom. 2. 2.—g Deut. 28. 2, 16, 45. & 29. 30, 21. & 30. 18. h Deut. 31. 12.—i Verse 32.—Hebrew, walked.—k Num. 34. 6.—l Exod. 5. 17. & 23.

the Romans was called *arbor infelix*, and *lignum infelix*, the unfortunate, ill-fated, or accursed tree.

Raise thereon a great heap of stones] This was a common custom through all antiquity in every country, as we have already seen in the case of Achan. Chap. vii. 20.

Verse 30. Then Joshua built an altar] This was done in obedience to the express command of God. Deut. xxvii. 4-8. See the notes there.

Verse 32. A copy of the law of Moses] מִשְׁנֵה תּוֹרָה *misneh torah*, the repetition of the law; that is, a copy of the blessings and curses, as commanded by Moses—not a copy of the Decalogue, as some imagine; nor of the book of Deuteronomy, as others think; much less of the whole Pentateuch, but merely of that part which contained the blessings and curses, and which was to be read on this solemn occasion. See the note on Deut. xxvii. 3.

Verse 33. Half of them over against mount Gerizim] See the arrangement of the whole of this business in the note and observations on Deut. xxvii. 26. And see also the notes on chap. xxviii. of the same book.

Verse 35. With the women, and the little ones] It was necessary that all should know, that they were under the same obligation to obey—even the women are brought forward, not only because of their personal responsibility, but because to them, was principally entrusted the education of the children.—The children also witness this solemn transaction, that a salutary fear of offending God might be early, diligently, and deeply impressed upon their hearts. Thus every precaution is taken to ensure obedience to the Divine precepts, and consequently to promote the happiness of the people: for this, every ordinance of God is remarkable, as he ever causes the interest and duty of his followers to go hand in hand.

1. It may be asked, seeing God promised to deliver Ai into the hands of the Israelites, why needed they to employ so many men, and so many stratagems, in order to its reduction? To this it may be answered, that God will have man to put forth the wisdom and power with which he has endowed him, in every important purpose of life;—that he endowed him with those powers for this very end; and that it would be inconsistent with his gracious design, so to help man at any time, as to render the powers he had given him useless.

2. It is only in the use of lawful means that we have any reason to expect God's blessing and help. One of the sages has remarked, "Though God has made man

leys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together, to fight with Joshua, and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted, upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come, because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashteroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take

23.—m Psa. 83. 3, 5.—n Heb. mouth.—o Ch. 10. 2 Sam. 21. 1, 2.—p Ch. 6. 27.—q Ch. 5. 10.—r Ch. 11. 18.—s Exod. 28. 32. Deut. 7. 2.—t 20. 16. Judg. 2. 2.—u Deut. 30. 11. 2 Kings 10. 5.—v Deut. 30. 13.—w Exod. 15. 14. Josh. 2. 10.—x Num. 21. 21, 33.

without himself, he will not save him without himself; and therefore man's own concurrence of will, and co-operation of power with God, are essentially necessary to his preservation and salvation. This co-operation is the grand condition, *sine qua non*, on which God will help or save. But is not this "endeavouring to merit salvation by our own works?" No: for this is impossible, unless we could prove that all the mental and corporeal powers which we possess, came from and of ourselves, and that we held them independently of the power and beneficence of our Creator; and that every act of these was of infinite value, to make it an equivalent for the heaven we wished to purchase. Putting forth the hand to receive the alms of a benevolent man, can never be considered a purchase price for the bounty bestowed. For ever shall that word stand true in all its parts, Christ is the author of eternal salvation to all them that obey him. Heb. v. 9.

NOTES ON CHAPTER IX.

Verse 1. And it came to pass when all the kings—heard thereof] From this account, it appears that the capture and destruction of Jericho, and Ai, had been heard of to the remotest parts of the land: that a general fear of the Israelitish arms prevailed; and that the different dynasties or petty governments into which the land was divided, felt all their interests at stake, and determined to make the defence of their country a common cause. This was the most prudent step they could take in their circumstances; and therefore they entered into a confederation, in order to arrest the progress of the Israelites. The great sea mentioned here, is the Mediterranean sea, the coasts of which were inhabited by the Phœnicians, Tyrians, Sidonians, and Philistines. It is very likely that all these united with the Canaanites, for their common safety.

Verse 3. The inhabitants of Gibeon heard] These alone, did not join the confederation. Gibeon is supposed to have been the capital of the Hivites. In the division of the land it fell to the lot of Benjamin, chap. xviii. 25. and was afterward given to the priests, chap. xxii. 17. See the note on chap. x. 2.

Verse 4. They did work wilyly] Finesse of this kind is allowed by the conduct of all nations; and stratagems in war are all considered as legal. Nine-tenths of the victories gained, are attributable to stratagem; all sides practice them, and therefore none can condemn them. Much time and labour have been lost in the inquiry, "Did not the Gibeonites tell lies?" Certainly they did—and

victuals * with you for the journey, and go to meet them, and say unto them, *We are your servants: therefore now make ye a league with us.*

12 This our bread we took hot for our provision, out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments, and our shoes, are become old by reason of the very long journey.

14 And the men took of their victuals, * and asked not counsel at the mouth of the Lord.

15 And Joshua * made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

² Heb. in your hand.—³ Or, they received the men by reason of their victuals.
⁴ Numb. 27. 21. 1 Sam. 30. 1, 2. See Judg. 1. 1. 1 Sam. 22. 10. & 23. 10, 11. & 30. 8.

what is that to us? Does the word of God commend them for it? It does not. Are they held up to us as examples? surely no. They did what any other nation would have done in their circumstances; and we have nothing to do with their example. Had they come to the Israelites, and simply submitted themselves without opposition, and without fraud, they had certainly fared much better. Lying and hypocrisy, always defeat their own purpose; and at best can succeed only for a short season. Truth and honesty never wear out.

Old sacks—and wine-bottles, old, &c.] They pretended to have come from a very distant country, and that their sacks, and the goat-skins that served them for carrying their wine and water, were worn out by the length of the journey.

Verse 5. *Old shoes, and clouted*] Their sandals, they pretended, had been worn out by long and difficult travelling, and they had been obliged to have them frequently patched during the way; their garments also being worn thin, and what remained of their bread, mouldy, and spotted with age: or, as our old version has it, *bored*, pierced with many holes by the vermin which had bred in it, through the length of the time it had been in their sacks: and this is the most literal meaning of the original נִקְּדוּם *nikkudim*, which means *spotted*, or *pierced with many holes*.

The old and clouted shoes, has been a subject of some controversy; the Hebrew word בָּלֹחַ *balach*, signifies *worn out*, from בָּלָה *balah*, to wear away, and כְּסָלָה *metullaath*, from כָּסָה *tula*, to spot or patch, i. e. *spotted with patches*. Our word *clouted*, in the Anglo-saxon *geclutod*, signifies *seamed up, patched*, from clut, a clout, rag, or small piece of cloth, used for piecing or patching. But some suppose, the word here comes from *clout*, the diminutive of *clou*, a small nail, with which the Gibeonites had fortified the soles of their shoes, to prevent them from wearing out in so long a journey; but this seems very unlikely: and our old English term *clouted*, *seamed*, or *patched*, expresses the spirit of the Hebrew word.

Verse 6. *Make ye a league with us.*] כָּרַח לוֹ בְּרִית *carith lanu berith*, cut, or divide the covenant sacrifice with us. From this it appears, that heathenism, at this time, had its sacrifices; and covenants were ratified by sacrificing to, and invoking the objects of their adoration.

Verse 7. *Peradventure ye dwell among us*] It is strange, they should have had such a suspicion, as the Gibeonites had acted so artfully: and it is as strange, that having such a suspicion, they acted with so little caution.

Verse 8. *We are thy servants.*] This appears to have been the only answer they gave to the question of the Israelitish elders, and this they gave to Joshua, not to them, as they saw that Joshua was commander in chief of the host.

Who are ye? and from whence come ye?] To these questions, from such an authority, they felt themselves obliged to give an explicit answer; and they do it very artfully, by a mixture of truth, falsehood, and hypocrisy.

Verse 9. *Because of the name of the Lord thy God*] They pretend that they had undertaken this journey on a religious account; and seem to intimate, that they had the highest respect for Jehovah, the object of the Israelites' worship; this was hypocrisy.

We have heard the fame of him] This was true: the wonders which God did in Egypt, and the discomfiture of Sihon and Og, had reached the whole land of Canaan; and it was on this account, that the inhabitants of it were panic-struck. The Gibeonites knowing that they could not stand where such mighty forces had fallen, wished to

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours; and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were ¹ Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let

² Sam. 2. 1. & 5. 19.—³ Chap. 11. 19. 2 Sam. 21. 2.—⁴ Ch. 15. 26, 27, 28. Ezra 2. 62. c Eccles. 5. 2. Ps. 15. 4.

make the Israelites their friends. This part of their relation was strictly true.

Verse 11. *Wherefore our elders, &c.*] All this, and what follows to the end of ver. 13. was false, contrived merely for the purpose of deceiving the Israelites; and this they did to save their own lives; as they expected all the inhabitants of Canaan to be put to the sword.

Verse 14. *The men took of their victuals*] This was done, in all probability, in the way of friendship: for, from time immemorial to the present day, eating together, in the Asiatic countries, is considered a token of unalterable friendship; and those who eat even salt together, feel themselves bound thereby in a perpetual covenant. But the marginal reading of this clause should not be hastily rejected.

And asked not counsel at the mouth of the Lord] They made the covenant with the Gibeonites, without consulting God by *Urim* and *Thummim*, which was highly reprehensible in them, as it was a state transaction, in which the interests and honour of God their King were intimately concerned.

Verse 15. *Joshua made peace with them*] Joshua agreed to receive them into a friendly connection with the Israelites; and to respect their lives and properties; and the elders of Israel bound themselves to the observance of it, and confirmed it with an oath. As the same words are used here as in ver. 6. we may suppose that the covenant was made in the ordinary way, a sacrifice being offered on the occasion, and its blood poured out before the Lord. See on Gen. xv. 10, &c.

Verse 16. *At the end of three days*] Gibeon is reputed to be only about eight leagues distant from Gilgal, and on this account the fraud might be easily discovered in the time mentioned above.

Verse 17. *The children of Israel—came unto their cities*] Probably when the fraud was discovered, Joshua sent out a detachment to examine their country, and to see what use could be made of it in the prosecution of their war with the Canaanites. Some of the cities mentioned here, were afterward in great repute among the Israelites; and God chose to make one of them, *Kirjath-jearim*, the residence of the ark of the covenant for twenty years, in the reigns of Saul and David. There is no evidence that the preservation of the Gibeonites was displeasing to Jehovah.

Verse 18. *All the congregation murmured*] Merely because they were deprived of the spoils of the Gibeonites. They had now got under the full influence of a predatory spirit; God saw their proneness to this, and therefore, at particular times, totally interdicted the spoils of conquered cities, as in the case of Jericho.

Verse 19. *We have sworn unto them*] Although the Israelites were deceived in this business, and the covenant was made on a certain supposition, which was afterward proved to have had no foundation in truth, and consequently the whole engagement on the part of the deceived was hereby vitiated, and rendered null and void; yet, because the elders had eaten with them, offered a covenant sacrifice, and sworn by Jehovah, they did not consider themselves at liberty to break the terms of the agreement, as far as the lives of the Gibeonites were concerned. That their conduct in this respect was highly pleasing to God, is evident from this, that Joshua is nowhere reprehended for making this covenant, and sparing the Gibeonites; and that Saul, who four hundred years after this, thought himself and the Israelites loosed from this obligation, and, in consequence, oppressed and destroyed the Gibeonites, was punished for the breach of this treaty, being considered as

them live, lest ^a wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be ^a hewers of wood and drawers of water unto all the congregation; as the princes had ^a promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, ^a We are very far from you; when ^b ye dwell among us?

23 Now therefore ye are ^a cursed, and there shall ^a none of you be freed from being bondmen, and ^a hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the Lord thy God ^a commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore ^a we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are ^a in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so he did unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

^a See 2 Sam. 1, 2, 6. Ezek. 17, 13, 15, 19. Zeph. 3, 4. Mal. 2, 6.—^b Deut. 20, 11.—^c Verse 15.—^d Verse 6, 8.—^e Verse 16.—^f Genesis 9, 25.—^g Hebrew, not be cut off from you.

the violator of a most solemn oath, and covenant engagement. See 2 Sam. xxi. 2—9, and see Ezek. xvii. 13, 19.

All these circumstances laid together, prove that the command to destroy the Canaanites was not so *absolute* as is generally supposed: and should be understood as rather referring to the destruction of the *political existence* of the Canaanitish nations, than to the destruction of their *lives*. See the notes on Deut. xx. 10. and 17.

Verse 21. *Hewers of wood and drawers of water*] Perhaps this is a sort of proverbial expression, signifying the lowest state of servitude, though it may also be understood literally. See below.

Verse 23. *Now therefore ye are cursed*] Does not this refer to what was pronounced by Noah, Gen. ix. 25, against Ham and his posterity? Did not the curse of Ham imply slavery, and nothing else? *Cursed be Canaan, a servant of servants shall he be*—and does it not sufficiently appear that nothing else than perpetual slavery is implied in the curse of the Gibeonites? They were brought, no doubt, under tribute; performed the meanest offices for the Israelites, being in the same circumstances with the servile class of Hindoos, called the *Chetrees*; had their national importance annihilated, and yet were never permitted to incorporate themselves with the Israelites. And we may reasonably suppose, that this was the purpose of God relative to all the Canaanitish nations: those who would not renounce their idolatry, &c. were to be extirpated,—those who *did*, were to be preserved alive, on condition of becoming tributary, and serving as slaves. See the note on Deut. xx. 17.

Hewers of wood and drawers of water] The disgrace of this state lay not in the *laboriousness* of it, but in its being the common employment of the *females*; if the ancient customs among the same people were such as prevail now: the most intelligent travellers in those countries, represent *collecting wood for fuel, and carrying water*, as the peculiar employment of the *females*. The Arab women of Barbary do so, according to Dr. Shaw. The daughters of the Turcomans, in Palestine, are employed, according to D'Arvieux, in fetching wood and water for the accommodation of their respective families. From these circumstances Mr. Harmer reasons thus: "The bitterness of the doom of the Gibeonites, does not seem to have consisted in the laboriousness of the service enjoined them, for it was usual for women and children to perform what was required of them; but its degrading them from the characteristic employment of men, that of bearing arms; and condemning them and their posterity for ever to the employment of females. The not receiving them as allies was bitter; the disarming them who had been warriors, and condemning them to the employment of females, was worse; but the extending this degradation to their posterity, was bitterest of all. It is no wonder, that in these circumstances, they are said to have been *cursed*." Obs. vol. iv. p. 297.

Verse 24. *We were sore afraid of our lives*] Self-preservation, which is the most powerful law of nature,

27 And Joshua ^a made them that day ^a hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, ^a in the place which he should choose.

CHAPTER X.

Adoni-zedek, king of Jerusalem, hearing of the capture of Ai, and that the Gibeonites had made peace with Israel, calls to his assistance four other kings, to fight against Gibeon, 1—4. They join forces, and encamp against Gibeon, 5. The Gibeonites send to Joshua for succour, 6, who immediately marches to their relief, receives encouragement from God, and falls suddenly on the confederate forces, 7—9, and defeats them—they fly: and multitudes of them are slain by a miraculous shower of hailstones, 10, 11. Joshua, finding that the day began to fall, prayed that the sun and moon might stand still, that they might have time to pursue and utterly destroy these confederate forces, 12. The sun and moon stand still, and make that day as long as two, 13, 14. Joshua and the people return to their camp at Gilgal, 15. The five kings having taken shelter in a cave at Makkedah, Joshua commanded the people to roll great stones against the mouth of the cave, and set a watch to keep it, while Israel were pursuing their enemies, 16—19. The Israelites return to Makkedah, bring forth the five kings, they slay and hang them on five trees, 20—27. The Israelites take and destroy Makkedah, 28, and Lachish, 29, 30, and Lachish, 31, 32, and deliver Haron, king of Gether, 33, and take Eglon, 34, 35, and Hedoram, 36, 37, and Debir, 38, 39, and all the country of the hills, south, east, and springs, and the whole country from Kadish-barnea to Gilgal, 40—42. They return to Gilgal, 43.

NOW it came to pass, when Adoni-zedek, king of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it; ^a as he had done to Jericho and her king, so he had done to Ai and her king; and ^a how the inhabitants of Gibeon had made peace with Israel, and were among them;

A. M. 2554.
A. C. 1450.
An. Exod. 41.
Armo. 574.
1. Olym. 674.

1 Ver. 21, 27.—in Exod. 33, 32. Deut. 7, 1, 2.—in Exod. 15, 14.—in Gen. 16, 6.—p. Heb. gene, or, delivered to be 1 Chron. 9, 9, 2. Ezra 8, 20.—q. Ver. 21, 23.—r. Deut. 13, 5. s. Ch. 6, 34.—t. Ch. 2, 22, 23, 24.—u. Ch. 2, 15.

dictated to them those measures which they adopted; and they plead this as the *motive* of their conduct.

Verse 25. *We are in thine hand*] Entirely in thy power.

As it seemeth good and right unto thee—do] Whatever justice and mercy dictate to thee to do to us, that perform. They expect justice, because they *deceived* the Israelites; but they expect mercy also, because they were driven to use this expedient for fear of losing their lives. The appeal to Joshua is full of delicacy and cogent argument.

Verse 26. *And so did he unto them*] That is, he acted according to justice and mercy; he delivered them out of the hands of the people, so that they slew them not; here was mercy; and he made them hewers of wood and drawers of water to the congregation, and to the altar of God; here was justice. Thus Joshua did nothing but what was good and right, not only in his own eyes, but also in the eyes of the Lord.

How long the Gibeonites were preserved as a distinct people after this, we know not. That they existed in the time of David, is evident from the circumstance mentioned on ver. 19. They are not mentioned after the captivity; and it is probable that they were nearly annihilated by the persecution raised up against them by Saul. Some suppose that the Gibeonites existed under the appellation of *Nethinim*; but of this there is no decisive proof; the Nethinim were probably slaves of a different race.

On what we meet with in this chapter, we may make the following observations.

1. The Gibeonites told lies, in order to save their lives. No expediency can justify this, nor are we called to attempt it. The Gibeonites were *heathens*, and we can expect nothing better from them.—See note at the end of chap. ii.

2. They did not profit by their falsity: had they come in fairly, sought peace, and renounced their idolatry, they would have had life on honourable terms. As it was, they barely escaped with their lives, and were utterly deprived of their political liberty. Even the good that is sought by unlawful means, has God's curse on it.

3. We need not be solicitous for the character of the Gibeonites here; they are neither our models, nor believers in the true God: and therefore pure religion is not concerned in their prevarication and falsity.

4. We see here of what solemn importance an oath was considered among the people of God; they swore to their own hurt, and changed not. When once they had bound themselves to their Maker, they did not believe that any changing circumstances could justify a departure from so awful an obligation. Thus, reader, shouldst thou fear a lie, and tremble at an oath.

NOTES ON CHAPTER X.

Verse 1: *Adoni-zedek*] This name signifies the lord of justice or righteousness: and it has been conjectured that the Canaanitish kings assumed this name in imitation of that of the ancient patriarchal king of this city, Melchizedek, whose name signifies king of righteousness, or

2 That they *feared greatly, because Gibeon was a great city, as one of the *royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek, king of Jerusalem, sent unto Hoham king of Hebron, and unto Pirani king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: * for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, * gathered themselves together, and went up, they and all their host, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua * to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and *all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord said unto Joshua, * Fear them not: for I have delivered them into thine hand; * there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the Lord *discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up * to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, * that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones, than they whom the children of Israel slew with a sword.

12 ¶ Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites

* Exod. 15, 16, 18. Deut. 11, 25.—* Heb. cities of the kingdom.—* Ver. 1. Ch. 8, 15.—* Ch. 9, 2.—* Ch. 5, 10. & 9, 6.—* Ch. 8, 1.—* Ch. 11, 6. Judg. 4, 14.

* Ch. 1, 5.—* Judg. 4, 15. 1 Sam. 7, 10, 12. Ps. 18, 14. Isa. 30, 32.—* Ch. 10, 5. * Ch. 15, 25.—* Ps. 18, 15, 16 & 77, 17. Isai. 30, 30. Eccles. 46, 6. Rev. 18, 24.

my righteous king: a supposition that is not improbable, when the celebrity of Melchizedek is considered.

Jerusalem] ירושלים Yerushalam, this word has been variously explained—if it be compounded of שָׁלוֹם shalom, peace, perfection, &c. and רָאָה raah, he saw, it may signify the vision of peace—or, he shall see peace or perfection.

Verse 2. As one of the royal cities] Not a royal city, but great, well inhabited, and well fortified, as those cities which served for the royal residence, generally were. It does not appear that the Gibeonites had any king—they seem to have been a small, but powerful republic, all the men thereof were mighty, merely governed by their elders; for, in their address to Joshua, chap. ix. 11. they mention no king, but simply state that they were sent by their elders and the inhabitants of their country—nor do we any where read of their king, and therefore, we may naturally suppose that they had none.

Verse 3. Hoham king of Hebron] This city was situated in the mountains, southward of Jerusalem, from which it was about thirty miles distant. It fell to the tribe of Judah.

Pirani king of Jarmuth] There were two cities of this name; one belonged to the tribe of Issachar, see chap. xxi. 29. that mentioned here, fell to the tribe of Judah, see chap. xv. 34. It is supposed to have been about eighteen miles distant from Jerusalem.

Japhia king of Lachish] This city is celebrated in Scripture: in that city Amaziah was slain by conspirators, 2 Kings, xiv. 19. It was besieged by Sennacherib, 2 Kings, xviii. 14, 17. and without effect by the king of Assyria, as we learn from Isa. xxxvii. 8. It was also besieged by the army of Nebuchadnezzar, See Jer. xxxiv. 7. it also fell to the lot of Judah, Josh. xv. 39.

Debir king of Eglon] Where this city was situated, is very uncertain; but we learn from chap. xv. 39. that it fell to the lot of the tribe of Judah.

Verse 5. The five kings of the Amorites] This a general name for the inhabitants of Canaan, otherwise called Canaanites—and it is very likely they had this appellation, because the Amorites were the most powerful tribe or nation in that country. The inhabitants of Jerusalem were Jebusites, xv. 63. those of Hebron were Hittites, Genesis xxiii. 2, 3. xxv. 9, 10. and the Gibeonites were Hivites, Joshua ix. 7. and yet all these are called Amorites occasionally, probably for the reason already mentioned, viz. because that tribe was numerous and powerful.

Verse 7. Joshua—came unto them suddenly] This he did by a forced march during the night: for he went up from Gilgal all night; from Gilgal to Gibeon was about eighteen or twenty miles; and having fallen so unexpectedly on these confederate kings, they were immediately thrown into confusion.

Verse 10. Slew them with a great slaughter at Gibeon] Multitudes of them fell in the onset; after which they fled, and the Israelites pursued them by the way of Beth-horon. There were two cities of this name, the upper and lower, both in the tribe of Ephraim, and builded by Shephar, the daughter of Ephraim, 1 Chron. vii. 24. The situation of these two cities is not exactly known.

To Azekah and unto Makkedah] These two cities were in the tribe of Judah, Josh. xv. 35—41.

Verse 11. The Lord cast down great stones from hea-

ven upon them] Some have contended that stones, in the common acceptance of the word, are intended here; and that the term hailstones is only used to point out the celerity of their fall, and their quantity. That stones have fallen from the clouds, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true—the East Indies, America, France, Germany, England, &c. have all witnessed this phenomenon: of such stones I have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hailstones, in the proper sense of the word, are meant, as well as expressed, in the text. That God on other occasions, has made use of hailstones, to destroy both men and cattle, we have ample proof in the plague of hail that fell on the Egyptians.—See the note on Exod. ix. 18. There is now before me a square of glass, taken out of a south window in the house of Mr. Ball, of Crockerston, in the parish of Longbridge Deverell, county of Wilts, through which a hailstone passed in a shower that fell there June 1, 1780, at two o'clock, p. m. The hole is an obtuse ellipse, or oval, and is cut as true as if it had been done with a diamond: it is three inches and a half in diameter: a proof that the stone that pierced it, (which was about eleven inches in circumference) came with inconceivable velocity, else the glass must have been shivered to pieces. I have known a cannon-ball go through a square of glass in the cabin window of a ship, and make precisely the same kind of hole, without either shattering or even starting the glass. It is needless to add, that this hail shower did great damage, breaking even trees in pieces, and destroying the vegetation through the whole of its extent. But allowing that extraordinary showers of hail have fallen in England or France, is it likely that such showers ever fell in the Promised Land? They certainly have. Albertus Aquisensis, one of the writers in the collection, *Gesta Dei per Francos*, in describing the expedition of Baldwin I. in the Holy Land, observes, that when he and his army were in the Arabian mountains, in the vicinity of the Dead sea, they suffered incredibly from horrible hail, terrible frost, and indescribable rain and snow, so that thirty of his men perished by them. His words are, "*Sextâ verd die montanis permensis, in extremo illorum cœsumine maxima pertulerunt pericula, in GRANDINIBUS horribilib, in GLACIE terribili, in pluvia et nive INAUDITA, quorum immanitate, et horrore ingruent, ad trīginta homines pedites, præ frigore, mortui sunt.*"—Hist. Hieros. p. 307. I conclude therefore, that a shower of hailstones may be meant; and that this shower, though natural in itself, was supernaturally employed on this occasion, and miraculously directed to fall where it did, and do the execution described.

But I am ready to grant notwithstanding, that as a most stupendous miracle was in this instance wrought, in causing the sun and moon to stand still; there can be no doubt that the shower of stones, which was also miraculous, might have been of real stones, as well as hailstones. Of late, this subject of the fall of real stones from the clouds, has been very closely investigated, and not only the possi-

before the children of Israel, and he said in the sight of Israel, ^b Sun, stand thou still upon

h. Imi. 23. 21. Hab. 3. 11. Eccles. 40. 4.

bility of the fall of such stones from the clouds, or from much higher regions, but the certainty of the case has been fully demonstrated. These substances are now, in philosophical language, denominated *Eroliths*, or *air-stones*; and the following table, constructed by M. Izarn, a foreign chymist, exhibits a variety of facts of this kind, shows the places and times in which these substances fell;

Substances.	Places where they fell.	Period of their fall.	Testimony.
Shower of stones	At Rome	Under Tullus Hostilius	Livy.
Shower of stones	At Rome	{ Consuls, C. Martius and M. Torquatus	J. Obsequens.
A very large stone	Near the river Negos, Thrace	{ Second year of the 78th Olympiad	Pliny.
Three large stones	In Thrace	Year before J. C. 453	Ch. of Count Marcellin.
Stone of 72 lbs.	Near Larissa, Macedonia	January, 1706	Paul Lucas.
About 1,200 stones; one 120 lbs.	Near Padua, in Italy	In 1510	Carden, Varcit.
Another of 60 lbs.	On mount Vasier, Provence	November 27, 1627	Gassendi.
Another of 59 lbs.	Liponas, in Bresse	September, 1753	De La Lande.
Two large stones, weighing 30 lbs.	Niort, Normandy	In 1780	De La Lande.
A stony mass	At Luce, in Le Maine	September 13, 1768	Bacheley.
A stone of 7 1-2 lbs.	At Aire, in Arois	In 1768	Gurson de Boyaval.
A stone	In Le Cotentin	In 1768	Morand.
A stone	Environs of Agen	July 24, 1790	St. Amand, Baudin, &c.
Extensive shower of stones	Sienna, Tuscany	July, 1794	Earl of Bristol.
About 12 stones	Wold Cottage, Yorkshire	December 13, 1795	Captain Topham.
A large stone of 56 lbs.	In Portugal	February 19, 1796	Southey.
A stone of 10 lbs.	Salé, department of the Rhone	March 17, 1798	Le Lévère and De Drée.
A stone of about 150 lbs.	Benares, East Indies	December 19, 1798	J. Lloyd Williams, Esq.
Shower of stones	{ At Plann, near Tabor, Bohemia	July 3, 1753	B. De Born.
Shower of stones	America	April 5, 1800	Philosophical Magazine.
Mass of iron, 70 cubic feet	Abaknuk, Siberia	Very old	Pallas, Chladni, &c.
Mass of ditto, 40 quintals	Barboutan, near Roquesfort	July, 1739	Darcel, jun. Lomet, &c.
Shower of stones	Ensisheim, Upper Rhine	November 7, 1492	Butenschoen.
Large stone, 260 lbs.	Near Verona	In 1763	Acad. de Bourd.
Two stones, 200 and 300 lbs. . . .	Salés, near Ville Franche	March 12, 1798	De Drée.
A stone of 20 lbs.	Near L'Aigle, Normandy	April 26, 1803	Fourcroy.
Several ditto, from 10 to 17 lbs. . .			

The stones generally appear luminous in their descent, moving in oblique directions, with great velocities, and commonly with a hissing noise. They are frequently heard to explode, or burst, and seem to fly in pieces, the larger parts falling first. They often strike the earth with such force, as to sink several inches below the surface. They are always different from the surrounding bodies, but in every case are similar to one another, being semi-metallic, coated with a thin black encrustation. They bear strong marks of recent fusion. Chymists have found, on examining these stones, that they very nearly agree in their nature and composition, and in the proportions of their component parts. The stone which fell at Ensisheim, in Alsace, in 1492, and those which fell at L'Aigle, in France, in 1803, yielded by the analysis of Fourcroy and Vauquelin, as in this table:

ENSISEHEIM stone fell A. D. 1492.	L'AIGLE stone fell A. D. 1803.	
56 0	54	of silica
30 0	36	—oxyd of iron
12 0	9	—magnesia
2 4	3	—oxyd of nickel
3 5	2	—sulphur
1 4	1	—lime
106 3	106	

Their specific gravities are generally about three or four times that of water, being heavier than common stones. From the above account, it is reasonable to conclude, that they have all the same origin. To account for this phenomenon, various hypotheses have appeared; we shall mention three: 1. That they are little planets, which circulating in space, fall into the atmosphere, which by its friction diminishes the velocity, so that they fall by their weight. 2. That they are concretions formed in the atmosphere. 3. That they are projected from lunar volcanoes. These are the most probable conjectures we can meet with, and of these the two former possess a very small degree of probability; but there are very strong reasons in favour of the last. Among the reasons we may notice the following: 1. Volcanoes in the moon have been observed by means of the telescope. 2. The lunar volcanoes are very high, and the surface of that globe suffers frequent changes, as appears by the late observations of Schroeter. 3. If a body be projected from the moon to a distance greater than that of the point of equilibrium, between the attrac-

Gibeon; and thou, Moon, in the valley of * Aja-lon.

1 Hab. be silent.—k Judg. 12. 12.

and the testimony by which these facts are supported. As it is as possible that God might have projected a shower of stones on these idolaters, even from the moon, as to arrest that planet in her course, I give the table, and leave the Reader to decide in the present case, for *Eroliths* or *hailstones*, as may seem to him most congruous to the fact here related.

tion of the earth and moon, it will, on the known principle of gravitation, fall to the earth. 4. That a body may be projected from the lunar volcanoes beyond the moon's influence, is not only possible, but very probable; for on calculation it is found, that four times the force usually given to a twelve pounder, will be quite sufficient for this purpose: it is to be observed, that the point of equilibrium is much nearer the moon; and that a projectile from the moon will not be so much retarded as one from the earth, both on account of the moon's rarer atmosphere, and its less attractive force. On this subject, see Mr. Haward's valuable paper in the Philosophical Transactions for 1802, and Dr. Hutton's Dissertation in the new abridgment, part xxi. It is highly probable, that the *ancile*, or sacred shield that fell from heaven in the reign of Numa Pompilius, was a stone of this sort. The description of its fall, as given by Ovid, *Fast. lib. iii.* bears a striking resemblance to recent accounts of stones falling from the atmosphere, particularly in the luminous appearance and hissing noise with which it was accompanied.

Dum loquatur totum jam sol amoverat orbem,
Et gravis æthereo venit ab axe fragor.
Ter sequit sine nube, iris fulgura missi:
Credite dicenti; mira, ac acta loquor.
Et media oculum regione desiccata caput:
Sustulimus oculos cum duce turba suos.
Ecce levi acutum veratim impetor aura
Decidit, a populo clamor ad astra venit
Tollit humo manus—
Idque ancile vocat, quod ab omni parte rechem est.

It is very possible that the *Palladium* of Troy, and the *Image* of the *Ephesian Diana*, were stones which really fell from the atmosphere: bearing some rude resemblance to the human form. See the *IMPERIAL ENCYCLOPEDIA*, article *Erolith*.

I believe it is generally agreed among philosophers, 1. That all these aerial stones, chymically analyzed, show the same properties: 2. That no stone found on our earth, possesses exactly the same properties, nor in the same proportions. This is an extraordinary circumstance and deserves particular notice.

Verse 12. *Then spake Joshua to the Lord* [Though Joshua saw that the enemies of his people were put to flight, yet he well knew that all which escaped would rally again; and that he should be obliged to meet them once more in the field of battle if permitted now to escape; finding that the day was drawing toward a close, he feared that he should not have time sufficient to complete the destruction of the confederate armies: in this moment, being suddenly inspired with divine confidence, he requested the

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. ¹ Is not this written in the

book of = Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

12 Sam. 1. 18.

in Or, the upright

Lord to perform the most stupendous miracle that had ever been wrought, which was no less than *to arrest the sun in his course*, and prolong the day till the destruction of his enemies had been completed!

Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.] To account for this miracle, and to ascertain the manner in which it was wrought, has employed the pens of the ablest *divines* and *astronomers*, especially of the two last centuries. By their learned labours many difficulties have been removed from the account in general; but the very different and contradictory methods pursued by several in their endeavours to explain the whole, and make the relation concord with the present acknowledged system of the universe, and the phenomena of nature, tend greatly to puzzle the plain unphilosophical reader. The subject cannot be well explained without a *dissertation*: and a dissertation is not consistent with the nature of short notes, or a commentary on Scripture. It is, however, necessary to attempt an explanation; and to bring that as much as possible within the apprehension of common readers: in order to this, I must beg leave to introduce a few preliminary observations, or what the reader may call *propositions*, if he pleases.

1. I take it for granted that a *miracle* was wrought, as nearly as circumstances could admit, in the *manner* in which it is here recorded. I shall not, therefore, seek for any *allegorical* or *metaphorical* interpretations: the miracle is recorded as a *fact*: and as a *fact* I take it up.

2. I consider the present accredited system of the universe, called sometimes, the *Pythagorean*, *Copernican*, or *Newtonian system*, to be genuine; and also to be the system of the universe laid down in the Mosaic writings; that the *Sun* is in the centre of what is called the solar system; and that the *earth*, and all the other *planets*, whether *primary* or *secondary*, move round him in certain periodical times, according to the quantity of their matter, and distance from him, their centre.

3. I consider the sun to have no revolution round any *orbis*, but to revolve round his own *axis*, and round the common centre of gravity in the planetary system, which centre of gravity is included within his own surface, and in all other respects I consider him to be at *rest* in the system.

4. I consider the earth, not only *as revolving round the sun* in 365 days, 5 hours, 49 minutes, and 48 seconds, but *as revolving round its own axis*, and making this revolution in 23 hours, 56 minutes, and 4 seconds; that in the course of 24 hours complete, every part of its surface is alternately turned to the sun; and that this revolution constitutes our *day and night*, as the former does our *year*: that it is *day* to all those parts which have the sun *above* the horizon; and *night* to those which have the sun *below* it: and that this diurnal revolution of the earth, or revolving round its own axis, in a direction from west to east, occasions what is commonly called the *rising and setting of the sun*, which *appearance* is occasioned, not by any *motion in the sun* himself, but by this *motion of the earth*; which may be illustrated by a ball or globe appended to a thread, and caused to turn round. If this be held opposite to a *candle*, it will appear half enlightened and half dark; but the dark parts will be seen to come *successively* into the *light*, and the enlightened parts into the *shade*: while the candle itself, which gives the light, is fixed, not changing its position.

8. I consider the solar influence to be the *cause* both of the *annual* and *diurnal* motion of the earth; and that while that influence continues to act upon it, according to the law which God originally impressed on both the earth and the sun, the *annual* and *diurnal* motions of the earth must continue; and that no power, but the unlimited power of God, can alter this influence, change, or suspend, the operation of this law: but that He is such an infinitely FREE AGENT, that He can, when his unerring wisdom sees good, alter, suspend, or even annihilate all secondary causes and their effects; for it would be degrading to the perfections of his nature to suppose, that he had so bound himself by the laws which he has given for the preservation and direction of universal nature that he could not change them, alter their effects, or suspend their operations, when greater and better effects, in a certain time or place, might be produced by such temporary change or suspension.

6. I consider, that the miracle wrought on this occasion, served greatly to confirm the Israelites, not only in the

belief of the being and perfections of God, but also in the doctrine of an especial Providence, and in the nullity of the whole system of idolatry and superstition.

7. That no evil was done by this miraculous interference, nor any law or property of nature ultimately changed: on the contrary, a most important good was produced, which probably, to this people, could not have been brought about any other way; and that, therefore, the miracle wrought on this occasion, was highly worthy of the wisdom and power of God.

8. I consider, that the terms in the text employed to describe this miracle, are not, when rightly understood, contrary to the well-established notions of the true system of the universe; and are not spoken, as some have contended, *ad captum vulgi*, to the prejudices of the common people, much less do they favour the *Ptolemaic*, or any other *hypothesis*, that places the *earth* in the centre of the solar system.

Having laid down these preliminaries, some short observations on the words of the text may be sufficient.

Joshua's address is in a poetic form in the original, and makes the two following hemistichs:

שמש בבעקן דום

יורה בעסק אילן

Thames, de Gibeon dom
Thames, de Gibeon dom

1. mon Giehn be dugh

the moon on the vale of

The effect of this command is related ver. 13. in the following words:

*sayiddom ha-SHEMESH ve-YARREACH
amad, And the sun was dumb, or silent, and the moon
stood still. And in the latter clause of this verse it is
added, And the sun stood still in the midst of heaven,
and hasted not to go down about a whole day.*

It seems necessary here to answer the question, At what *time* of the day did this miracle take place? The expression *בְּחֹצֵי הַחֹשֶׁם* *bechotzi hashamayim, in the midst of heaven*, seems to intimate, that the sun was at that time on the *meridian* of Gibeon, and consequently had *one half* of its course to run; and this sense of the place has been strongly contended for, as essential to the miracle, for the greater display of the glory of God: "Because," say its abettors, "had the miracle been wrought when the sun was near the going down, it might have been mistaken for some refraction of the rays of light, occasioned by a peculiarly moist state of the atmosphere in the horizon of that place; or by some such appearance as the *Aurora Borealis*." To me, there seems no solidity in this reason: had the sun been arrested in the *meridian*, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; and we may be assured, that among the Canaanites there were neither *clocks* nor *time-keepers*, by which the preternatural length of such a day could have been accurately measured: but, on the contrary, had the sun been about the *setting*, when both the *pursuers* and the *pursued* must be apprehensive of its speedy disappearance, its continuance for several hours *above the horizon*, so near the point when it might be expected to *go down*, must have been very observable and striking. The *enemy* must see, feel, and deplore it, as their hope of escape must, in such circumstances, be founded on the speedily entering in of the night, through which alone they could expect to elude the pursuing Israelites. And the *Israelites* themselves must behold, with astonishment and wonder, that the *setting sun* *hasted* not to *go down* about a *whole day*, affording them supernatural time totally to destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn, with peculiar *advantages*, and a probability of *success*. It appears, therefore, much more reasonable that Joshua should require this miracle to be performed *when daylight was about to fall*, just as the sun was *setting*. If we were to consider the sun as being at the meridian of Gibeon, as some understand the *midst of heaven*, it may be well asked, "How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed?" Already multitudes of them had fallen by the hailstones and by the sword; and if he had yet half a day before him, it would have been natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and, indeed, had he not been under an

14 And there was *no* day like that before it or after it, that the LORD hearkened unto

the voice of a man: for *the LORD fought for Israel.

a See Isai. 38. 8.—2 Kings 20. 15.

p Deut. 1. 30. Ver. 42. Ch. 23. 3.

especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night, and fighting all day. But it may be asked, What is the meaning of *וַיַּעַמְדֵם* *bechatsi hushamayim*, which we translate *in the midst of heaven*? If, with Mr. Bate, we translate *רצו חציהם* *ratsu chatsah*, to part, divide asunder, then it may refer to the horizon, which is the apparent division of the heavens into the upper and lower hemisphere: and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: *And the sun stood still in the (upper) hemisphere of heaven, and hastened not to go down, when the day was complete*; that is, though the day was then complete, the sun being on the horizon, the line that to the eye constituted the *mid heaven*; yet it hastened not to go down, was miraculously sustained in its then *almost setting* position; and this seems still more evident from the moon appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a noon-day sun.

But the main business relative to the standing still of the sun, still remains to be considered.

I have already assumed, as a thoroughly demonstrated truth, that the sun is in the centre of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round him, Prop. 2. and 3. that his influence is the cause of the diurnal and annual revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer, Prop. 5.

I consider, that the word *וַיַּעַמְדֵם*, in the text, refers to the withholding or restraining this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as it appeared now to be over Gibeon, and the moon to be over the valley of Ajalon, he prayed that they might continue in these positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present inquiry: but whether he spoke with strict propriety on this occasion, is a matter of importance, because he must be considered as acting under the divine influence; in requesting the performance of such a stupendous miracle: and we may safely assert, that no man in his right mind would have thought of offering such a petition had he not felt himself under some Divine affluus. Leaving therefore his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's rotation, and, therefore, with the strictest philosophic propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great ruler or master in the system; and all the planets, (or at least the earth) moving in their respective orbits at his command. He therefore desires him, (in the name, and by the authority of his Creator) to suspend his mandate with respect to the earth's motion, and that of its satellite, the moon. Had he said, *earth, stand thou still*—the cessation of whose diurnal motion was the effect of his command, it could not have obeyed him; as it is not even the secondary cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the cause (under God) of all these motions, as his great archetype did, when, in the storm on the sea of Tiberias, he rebuked the wind first, and then said to the waves, Peace! be still! *Σιωπα, ἡσυχασθε*, be silent! be dumb! Mark iv. 39. and the effect of this command was, a cessation of the agitation in the sea, because the wind ceased to command it, that is, to exert its influence upon the waters.

The terms in this command are worthy of particular note: Joshua does not say to the sun, *Stand still*, as if he had conceived him to be running his race round the earth: but be silent, or inactive, that is, as I understand it, *restrain thy influence*; no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge: and the writer of the account, whether Joshua himself, or the author of the Book of *Jasher*, in relating the consequence of this command, is equally accurate, using a word widely different, when he speaks of

the effect the retention of the solar influence had on the moon: in the first case, the sun was silent, or inactive, *וַיַּעַמְדֵם*, in the latter the moon stood still, *וַיַּעַמְדֵם*. The standing still of the moon, or its continuance above the horizon, would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon, and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the moon, it is not conceived in the same terms as that to the sun, and for the most obvious philosophical reasons: all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood: "Let the sun restrain his influence, or be inactive, as he appears now upon Gibeon, that the moon may continue as she appears now over the vale of Ajalon." It is worthy of remark, that every word in this poetic address, is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine revelation say, "that the account given of this miracle, supposes the earth to be in the centre of the system, and the sun moveable; and as this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of truth." Others, in answer say, "that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar: the Israelites would naturally have imagined that Joshua was deranged, had he bid the earth stand still, which they grant would have been the most accurate and philosophical mode of command on this occasion." But with due deference both to the objectors and defenders, I must assert, that such a form of speech, on such an occasion, would have been utterly unphilosophic; and that the expressions found in the Hebrew text, are such as Sir Isaac Newton himself might have denominated, every thing considered, elegant, correct, and sublime. Nor does it at all appear, that the prejudices of the vulgar were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy; and certainly nothing that implies any contradiction. I grant, that when the people have to do with astronomical and philosophical matters, then the terms of the science may be accommodated to their apprehensions: it is on this ground that Sir Isaac Newton himself speaks of the rising and of the setting of the sun; though all genuine philosophers know, that these appearances are produced by the rotation of the earth on its own axis, from west to east. But when matters of this kind are to be transacted between God and his prophets, as in the above case, then subjects relative to philosophy, are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse, a different expression is used when it is said, *So the sun stood still*, it is not *וַיַּעַמְדֵם*, but *וַיַּעַמְדֵם* *vaiyadmod ha-shemesh*, which expression, thus varying from that in the command of Joshua, may be considered as implying, that in order to restrain his influence, which I have assumed to be the cause of the earth's motion, the sun himself became inactive, that is, ceased to revolve round his own axis; which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question: but this neither could, nor did, produce any disorder in nature; and the delay of a few hours in the whole planetary motions, dwindles away into an imperceptible point, in the thousands of years of their revolutions. I need scarcely add, that the command of Joshua to the sun, is to be understood as a prayer to God (from whom the sun derived his being and his continuance) that the effect might be what is expressed in the command: and therefore it is said, ver. 14. that the LORD HEARKENED UNTO THE VOICE OF A MAN, for the Lord fought for Israel.

I have thus gone through the different parts of this astonishing miracle, and have endeavoured to account for the whole in as plain and simple a manner as possible. It is not pretended that this account should satisfy every reader; and that every difficulty is solved: it would be impossible to do this in such a compass as that by which I am necessarily circumscribed: and I have been obliged, for the sake of brevity, to throw into the form of propositions, or observations, several points which may appear to demand illustration and proof—for such I must refer the reader to astronomical treatises. Calmet, Scheuchzer, and Saurin, with several of our own countrymen, have

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them, entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jericho, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out these kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not,

nor be dismayed, be strong, and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

q Ver. 43.—r Psa. 43. 4, 5. Isai. 2. 10.—s Ver. 32. Psa. 12. 37-41.—t Heb. cut off the soil.—u Exod. 11. 7.—v Psa. 107. 40. & 110. 5. & 149. 9. & Isai. 38. 6. & Mal. 2. 5.

w Deut. 31. 6, & Ch. 1. 8.—x Deut. 3. 21, & 7. 12.—y Ch. 2. 28.—z Deut. 31. 14. Ch. 2. 28.—a Ch. 5. 31.—b 2 Kings 2. 22.

spoken largely on this difficult subject; but in such a way, as I am obliged to confess, has given me little satisfaction; and which appears to me to leave the main difficulties unremoved. Conscious of the difficulties of this subject, I beg leave to address every candid reader, in the often quoted words of an eminent author,

*Vix, vale! si quid novisti rectius istis,
Candidius imperti: si non, his utraque munus.*
Hor. Epist. l. i. E. vi. ver. 67.

*Farewell! and if a better system's thine,
Impart it frankly, or make use of mine.* Francis.

Book of Jasher] The book of the upright. See on Numb. xxi. 14. Probably this was a book, which, in reference to Joshua and his transactions, was similar to the Commentaries of Caesar, on his wars with the Gauls. Critics and commentators are greatly divided in their sentiments relative to the nature of this book. The opinion above appears to me most probable.

Verse 14. *And there was no day like that*] There was no period of time in which the sun was kept so long above the horizon, as on that occasion. Some learned men have supposed that the *Fable of Phaeton* was founded on this historic fact. The fable may be seen, with all the elegance of poetic embellishment, in the commencement of the second book of Ovid's *Metamorphoses*: but I confess I can see nothing in the pretended copy, that can justify the above opinion.

Verse 15. *And Joshua returned—unto the camp to Gilgal.*] That the Israelitish army did not return to the camp at Gilgal, till after the hanging of the five kings and the destruction of their cities, is sufficiently evident from the subsequent parts of this chapter. When all this business was done, and not before, they returned unto the camp to Gilgal. See ver. 43. This verse is omitted by the *Sephuagint* and by the *Anglo-Saxon*: and it does not appear to have existed in the ancient *hexaplar* versions; it stands in its proper place, ver. 43. and is not only useless where it is, but appears to be an incombustible to the narrative. Should it be considered as genuine, and in its proper place; I would propose that מַקְּדָה *Makkedah*, should be read instead of גִּלְגָּל *Gilgalah*, for we find from ver. 21. that Joshua had a temporary camp there. Then Joshua returned and all Israel with him, unto the camp to Makkedah—after which we may suppose, that Joshua, having secured the cave, sent some detachments to scour the country, and cut off all the remaining straggling Canaanites; when this was done, they also returned to the camp at Makkedah, as is related, ver. 21. and when the business

was completed, they struck the camp at Makkedah, and all returned to their (fortified) camp at Gilgal, ver. 43.

Verse 16. *Hid themselves in a cave*] It is very likely that this cave was a fortified place, among some rocks; for there were many such places in different parts of Palestine.

Verse 21. *None moved his tongue*] The whole transactions of this important day, had been carried on so evidently under the direction of God, that there was not the least murmuring, nor cause for it, among them, for their enemies were all discomfited. There is an expression similar to this, Exod. ix. 7. on which the reader is requested to consult the note.

Verse 24. *Put your feet upon the necks of these kings.*] This act was done symbolically, as a token not only of the present complete victory, but of their approaching triumph over all their adversaries, which is the interpretation given of it by Joshua, in the succeeding verse.

Verse 26. *Smote—slew—and hanged them on five trees*] Hanging alive seems a barbarous custom; among the Hebrews, criminals were first deprived of life, this was the debt required by justice; then they were hanged up, perhaps generally by the hands, not by the neck; this was done by way of example, to deter others from committing the crimes for which those had suffered; but they were never permitted to hang thus exposed all night, as this could have answered no purpose, either of justice or example, as they could not be seen in the night season. One day also was deemed enough for their exposure, it being thought sufficient to show the public, that justice had been executed: and to have exhibited them longer would have appeared to be a barbarous cruelty, which attempted to extend punishment beyond the possible requisitions of justice. See the note on Deut. xxi. 23.

Verse 28. *That day Joshua took Makkedah*] It is very possible, that Makkedah was taken on the evening of the same day in which the miraculous *salsice* took place; but as to the other cities mentioned in this chapter, they certainly were subdued some days after; as it is not possible that an army, exhausted as this must have been, with a whole night's march, and two days' hard fighting, could have proceeded farther than Makkedah that night—the other cities were successively taken in the following days.

Verse 29. *Fought against Libnah*] This city was near Makkedah, see chap. xv. 42. and fell to the tribe of Judah, ver. 20, 42, and was given to the priests, chap. xxi. 13. Sennacherib besieged it, after he had been obliged to raise the siege of Lachish. See 2 Kings, xix. 8. Isa. xxxvii. 8.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him: and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

41 And Joshua smote them from Kadesh-barnea, even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

c See Ch. 14. 12. & 15. 12. Judg. 1. 10.—d See Ch. 15. 15. Judg. 1. 11.

e Deut. 20. 16, 17.—f Gen. 10. 19.—g Ch. 11. 16.—h Ver. 14.

Verse 32. *Lachish*] It appears that this was anciently a very strong place—notwithstanding the people were panic-struck, and the Israelites flushed with success, yet Joshua could not reduce it till the second day, and the king of Assyria afterward was obliged to raise the siege. See above, and see the note on ver. 3.

Verse 33. *Horam king of Gezer*] It is likely that Horam was in a state of alliance with the king of Lachish; and therefore came to his assistance as soon as it appeared that he was likely to be attacked. Joshua probably sent a detachment against him, before he was able to form a junction with the forces of Lachish: and utterly destroyed him and his army.

Gezer is supposed to have been situated near Azotus. See 1 Maccab. xiv. 34. It fell to the tribe of Ephraim, chap. xvi. 3. but was probably taken afterward by some of the remnant of the Canaanitish nations; for we find it was given by Pharaoh to his son-in-law Solomon, 1 Kings ix. 16, which proves that it had got out of the possession of the Israelites, previously to the days of Solomon.

Verse 34. *Eglon*] It is likely that this town was not any great distance from Lachish. See on ver. 3.

Verse 36 and 37. *Hebron—and the king thereof*] See the note on ver. 3. From ver. 23. we learn that the king of Hebron was one of those five whom Joshua slew and hanged on five trees at Makkedah. How then can it be said that he slew the king of Hebron, when he took the city, which was some days after the transactions at Makkedah? Either this slaying of the king of Hebron must refer to what had already been done, or the Hebronites, finding that their king fell in battle, had set up another in his place, which was the king Joshua slew after he had taken the city and its dependencies, as is related, ver. 37.

It appears that the city of Hebron had fallen back into the hands of the Canaanites; for it was again taken from them by the tribe of Judah, Judg. i. 10. *Debir* had also fallen into their hands, for it was reconquered by Othniel, the son-in-law of Caleb, Ib. v. 11—13. The manner in which Calmet accounts for this is very natural; Joshua, in his rapid conquests, contented himself with taking, demolishing, and burning those cities: but did not garrison any of them, for fear of weakening his army. In several instances, no doubt, the scattered Canaanites returned, re-peopled, and put those cities in a state of defence. Hence the Israelites were obliged to reconquer them a second time. This is a more rational way of accounting for these things, than that which supposes that the first chapter of Judges gives the more detailed account of the transactions recorded here; for there it is expressly said, that these transactions took place after the death of Joshua, see Judg. i. ver. 1. and consequently cannot be the same that are mentioned here.

Verse 39. *Destroyed all the souls*—וַיַּחַדְּםוּ כָּל נַפְשָׁם *vayachadim u kol nephesh*. They brought every person under an anathema—they either slew them, or reduced them to a state of slavery. Is it reasonable to say, those were slain who were found in arms: of the others, they made slaves?

Verse 40. *All the country of the hills*] See the note on Deut. i. 7.

Destroyed all that breathed] Every person found in arms, who continued to resist—these were all destroyed—those who submitted were spared; but many, no doubt,

made their escape, and afterward re-occupied certain parts of the land. See on ver. 36, 37.

Verse 41. *And all the country of Goshen*] Calmet contends that this was the very same country in which the Hebrews dwelt before their departure from Egypt, and according to this hypothesis, he has constructed his map, causing it to extend from the Nile, which was called the river of Egypt, along the frontiers of the land of Cush or Arabia. It however appears plain, that there was a city named Goshen in the tribe of Judah, see chap. xv. 51. and this probably gave name to the adjacent country, which may be that referred to above.

Verse 42. *Did Joshua take at one time*] That is, he defeated all those kings, and took all their cities in one campaign: this appears to be the rational construction of the Hebrew. But these conquests were so rapid and stupendous, that they cannot be attributed either to the generalship of Joshua, or the valour of the Israelites; and hence the author himself, disclaiming the merit of them, modestly and piously adds, *because the Lord God of Israel fought for Israel*. It was by this aid that Joshua took all these kings and their land at one time—in a single campaign. And when all the circumstances related in this chapter are properly weighed, we shall find that GOD alone could have performed these works; and that both reason and piety require, that to HIM alone they should be attributed.

1. Two principal subjects of this important chapter, have been considered so much in detail in the preceding notes, that there is little room to add any thing to what has already been said. The principal subject is the miracle of the sun's standing still, and to assert that all difficulties have been removed, by the preceding notes and observations, would be to say what the writer does not believe, and what few readers would feel disposed to credit. Yet it is hoped that the chief difficulties have been removed; and the miracle itself shown to have nothing contradictory in it. If, as is generally believed, the sun and moon were objects of the Canaanitish adoration, the miracle was graciously calculated to check this superstition, and to show the Israelites, as well as the Canaanites, the vanity of such worship, and the folly of such dependence. Even their gods, at the command of a servant of JEHOVAH, were obliged to contribute to the destruction of their votaries. This method of checking superstition, and destroying idolatry, God adopted in the plagues which he inflicted upon the Egyptians: and by it, at once showed his justice and his mercy. See the concluding observations on Exod. xii.

2. The same God who appeared so signally in behalf of his people of old, is still the Governor of the heavens and the earth, and if applied to, will do every thing essentially necessary for the extension of his truth, and the maintenance of his religion among men. How is it that faith is rarely exercised in his power and goodness? We have not, because we ask not:—Our experience of his goodness is contracted, because we pray little, and believe less. To holy men of old, the object of faith was more obscurely revealed than to us; and they had fewer helps to their faith; yet they believed more, and witnessed greater displays of the power and mercy of their Maker. Reader, have faith in God! and know, that to excite, exercise, and crown this, he has given thee his Word and his Spirit, and learn to know, that without him you can do nothing.

CHAPTER XI.

The kings of Hazor, Madon, Shimron, and Achshaph, with those of the mountains, plains, &c. and various chiefs of the Canaanites and Amorites, confederate against Israel, 1-3. They pitch their tents at the waters of Merom, 4, 5. The Lord encourages Joshua, 6. He attacks and discomfits them, 7, 8. Hordes all their horses, and burns all their chariots, 9. Takes and burns several of their cities, 10-13. The Israelites take the spoils, 14, 15. An account of the country taken by Joshua, 16-18. The Gibeonites and Hivites only, make peace with Israel, 19. All the rest resist, and are overcome, 20. Joshua cuts off the Anakim, 21, 22. The conquered lands are given to Israel, and the war is concluded, 23.

An. Exod. 14.
41.
Anno ante
1. Oityp. 674.

AND it came to pass, when Jabin king of Hazor had heard those things, that he ¹sent to Jobab king of Madon, and to the king ²of Shimron, and to the king of Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of ³Chinneroth, and in the valley, and in the borders ⁴of Dor on the west,

3 And to the Canaanite on the east, and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, ⁵and to the Hivite under ⁶Hermion ⁷in the land of Mizpeh.

4 And they went out, they and all their hosts

with them, much people, ⁸even as the sand that is upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 And the Lord said unto Joshua, ⁹'Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt ¹⁰hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the Lord delivered them into the hand of Israel, who smote them, and chased them unto ¹¹'great Zidon, and unto ¹²'Misrephoth-maim, ¹³and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them ¹⁴as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

1 Ch. 10. 3. & Ch. 19. 15. & 11. Numb. 34. 11. — Ch. 17. 11. Judg. 1. 27. 1 Kings 4. 11. 1 Judg. 3. 8. — Ch. 12. 11. — p. Gen. 31. 28. — q. Gen. 32. 17. & 33. 12. Judg. 1. 23.

1 Sam. 13. 5. — r. Heb. assembled by appointment. — Ch. 10. 8. — t. 2 Sam. 8. 4. u. Or, Sidon-maim. — Ch. 12. 18. — v. Or, salt pits. — x. Heb. burnings. — y. Ver.

NOTES OF CHAPTER XI.

Verse 1. *Jabin king of Hazor*] It is probable that Jabin was the common name of all the kings of Hazor. That king, by whom the Israelites were kept in a state of slavery for twenty years, and was defeated by Deborah and Barak, was called by this name, see Judg. iv. 2, 3, 23. The name signifies *wise or intelligent*. The city of Hazor was situated above the lake Semechon, in upper Galilee, according to Josephus, Antiq. lib. v. c. 6. It was given to the tribe of Naphtali, Josh. xix. 36. who, it appears, did not possess it long; for though it was burnt by Joshua, ver. 11. it is likely that the Canaanites rebuilt it, and restored the ancient government, as we find a powerful king here about one hundred and thirty years after the death of Joshua, Judg. iv. 1. It is the same that was taken by *Tiglath-pileser*, together with *Kadesch*, to which it is contiguous, see 2 Kings xv. 29. It is supposed to have given name to the *Valley or Plain of Hazor or Nazor*, situated between it and Kadesch, where Jonathan and Mattathias defeated the armies of *Demetrius*, and slew three thousand of their men, 1 Maccab. xi. 63-74. It was, in ancient times, the metropolitan city of all that district, and a number of petty kings or chieftains were subject to its king, see ver. 10. and it is likely that it was those tributary kings who were summoned to attend the king of Hazor on this occasion; for Joshua having conquered the southern part of the promised land, the northern parts seeing themselves exposed, made now a common interest, and joining with Jabin, endeavoured to put a stop to the progress of the Israelites. See Calmet.

Jobab king of Madon] This royal city is nowhere else mentioned in Scripture, except in chap. xii. 19. The Vatican copy of the Septuagint reads *Mapon, Maron*, which, if legitimate, Calmet thinks may mean, *Maronia, or Marath*, in Phœnicia, to the north of mount Libanus. The Hebrew text reads *מֶרֶוֹן Meron*, chap. xii. 20. after *Shimron*, which is probably the same with *מֶרֶוֹן Madon*, ver. 19. the word having casually dropped out of the preceding place into the latter, and the *resh* *ר* and *daleth* *ד* interchanged, which might have easily happened from the great similarity of the letters. Hence Calmet conjectures that it may be the same place with *מֶרֶוֹן Meron*, Judg. v. 23.

King of Shimron] This city is supposed to be the same with *Symira*, in Cœlo-Syria, joined to *Maron* or *Marath*, by *Pliny* and *Pomponius Mela*. It cannot be *Samaria*, as that had its name long after, by *Omri*, king of Israel. See 1 Kings xvi. 24.

King of Achshaph] Calmet supposes this to have been the city *Ecdippé*, mentioned by *Pliny*, *Ptolemy*, *Josephus*, and *Eusebius*. The latter places it within ten miles of *Ptolemais*, on the road to Tyre. It fell to the tribe of *Asher*. See chap. xix. 25.

Verse 2. *On the north of the mountains*] Or the mountain—probably *Hermion*, or some mountain not far from the lake of *Genesareth*.

And of the plains] That is, the valleys of the above mountains, which had the sea of *Chinnereth*, or *Genesareth* on the south.

Chinneroth] This city is supposed by *St. Jerom*, and several others since his time, to be the same as was afterwards called *Tiberias*. From this city or village, the sea of *Chinneroth*, or *Genesareth*, probably had its name.

And in the borders of Dor] Calmet supposes this to mean the champaign country of the higher and lower Galilee, on to the Mediterranean sea, and to the village or city of *Dor*, which was the furthestmost city of Phœnicia. *Dor* was in the lot of the half tribe of *Manasseh*, and was situated on the Mediterranean sea, three leagues from *Cæsarea*, and seven from *Ptolemais*.

Verse 3. *The Canaanite on the east, &c.*] Those who dwell on the borders of Jordan, south of the sea of *Tiberias*.

On the west] Those were the Phœnicians, who dwelt on the coast of the Mediterranean sea, from *Dor* northwards on the way to mount *Libanus*. Calmet.

The Hivite under Hermion] Mount *Hermion* was to the east of *Libanus*, and the fountains of Jordan: it is the same with *Syrion*, and *Baal-Hermion*, in Scripture.

The land of Mizpeh] There were several cities of this name: one in the tribe of *Judah*, chap. xv. 38.; a second in the tribe of *Benjamin*, chap. xvii. 26.; a third beyond Jordan, in the tribe of *Gad*; and a fourth beyond Jordan, in the tribe of *Manasseh*, which is that mentioned in the text, see *Wells' Geography*. Calmet supposes this *Mizpeh* to be the place where *Laban* and *Jacob* made their covenant, and from which circumstance it took its name. See Gen. xxxi. 48, 49.

Verse 4. *Much people, even as the sand*] This form of speech, by some called *hyperbole*, conveys simply the idea of a vast or unusual number—a number, of which no regular estimate could be easily formed. *Josephus*, who seldom finds difficulties in such cases, and makes no scruple of often speaking *without book*, tells us that the allied armies amounted to 300,000 foot, 10,000 horse, and 20,000 chariots of war, Antiq. lib. v. c. 1.

That chariots were frequently used in war, all the records of antiquity prove: but it is generally supposed, that among the Canaanites they were armed with iron scythes fastened to their poles, and to the naves of their wheels. Terrible things are spoken of these, and the havoc made by them when furiously driven among the ranks of infantry. Of what sort the cavalry was, we know not; but from the account here given, we may see what great advantages these allies possessed over the Israelites, whose armies consisted of infantry only.

Verse 5. *The waters of Merom*] Where these waters were, interpreters are not agreed. Whether they were the waters of the lake *Semechon*, or the waters of *Megiddo*, mentioned Judg. v. 19. cannot be easily determined. The latter is the more probable opinion.

Verse 6. *Be not afraid—of them*] To meet such a formidable host, so well equipped, in their own country, furnished with all that was necessary to supply a numerous army, required more than ordinary encouragement in Joshua's circumstances. This communication from God was highly necessary, in order to prevent the people from desponding on the eve of a conflict in which their all was at stake.

Verse 7. *By the waters of Merom suddenly*] Joshua being apprized of this grand confederation, lost no time, but marched to meet them; and before they could have supposed him at hand, fell suddenly upon them and put them to the rout.

Verse 8. *Great Zidon*] If this were the same with the *Sidon* of the ancients, it was illustrious long before the

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe; and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses, the servant of the Lord, commanded.

13 But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the

cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those things.

a Heb. any breath.—a Numb. 33. 52. Deut. 7. 2 & 20. 16, 17.—b Heb. on their heap. c Exod. 34. 11, 12.—d Deut. 7. 2.—e Ch. 1. 7.—f Heb. are removed nothing.

g Ch. 12. 8.—h Ch. 12. 41.—i Ch. 12. 7.—j Or, the smooth mountain.—l Deut. 7. 24. Ch. 12. 7.—m TII 1448. Ver. 23.

Trojan war: and both it and its inhabitants are frequently mentioned by Homer, as excelling in works of skill and utility, and abounding in wealth:

Εὐρὶσαν οἱ πεπλοὶ παμποικίλοι, ἔργα γυναικῶν
Σιδωνίων.—
The lay the vestures of no vulgar art,
Sidonian inside embroidered every part. Pope.

Ἀργεῖον κράτῃρα τετυγμένον' ἔξ δ' ἀρα μετρά
Χαυδανεν, σπῆταρ καλλεῖα ἐνικα πασαν ἐπ' αἶαν
Πολλὴν, ἐνταὶ Σιδῶνος πολυδαίδαλοι ἡσπέρην.—
A silver urn, that full six measures hold,
By none the weight or workmanship excelled;
Sidonian artifice taught the frame to shine
Elaborate, with artifice divine. Pope.

Ἐ μὲν Σιδῶνος πολυχάλκου ἐνχηματὶ σιναι'—
Odyssey. xv. 424.
I am of Sidon, famous for her wealth.

The art of making glass is attributed by Pliny to this city. Sidor artificer vitri, Hist. Nat. l. v. c. 19.

Miserephoth-maim Or Miserephoth of the waters. What this place was, is unknown; but Calmet conjectures it to be the same with *Sarepta*, a city of Phenicia, contiguous to Sidon. The word signifies the burning of the waters, or inflammation—probably it was a place noted for its hot springs; this idea seems to have struck Luther, as he translates it, *die warme wasser—the hot waters*.

Verse 9. *He houghed their horses* The Hebrew word *ḥākar*, which we render to hough, or hamstring, signifies to wound, cut, or lop off. It is very likely that it means here, not only an act by which they were rendered useless, but by which they were destroyed; as God had purposed that his people should not possess any cattle of this kind, that a warlike and enterprising spirit might not be cultivated among them; and that, when obliged to defend themselves and their country, they might be led to depend upon God for protection and victory. On the same ground, God had forbidden the kings of Israel to multiply horses, Deut. xvii. 16. See the note there, containing the reasons on which this prohibition was founded.

Burnt their chariots As these could have been of no use without the horses.

Verse 10. *Took Hazor* See on verse the first.

Verse 13. *The cities that stood still in their strength* The word *ṭelam*, which we translate *their strength*, and the margin, *their heap*, has been understood two ways. 1. As signifying those cities which had made peace with the Israelites, when conditions of peace were offered, according to the command of the law; and consequently, were not destroyed. Such as the cities of the *Hivites*, see ver. 19. 2. The cities which were situated upon hills and mountains, which, when taken, might be retained with little difficulty. In this sense the place is understood by the Vulgate, as pointing out the cities, *quæ erant in collibus et tumulis sitæ*, which were situated on hills and eminences. As the cities of the plain might be easily attacked and carried, Joshua destroyed them, Hazor excepted: but as those on mountains, hills, or other eminences, might be retained with little trouble, prudence would dictate their preservation, as places of refuge in any insurrection of the people, or invasion of their adversaries. The passage in Jeremiah, chap. xxx. 18. *Jerusalem shall be builded on her own heap, ṭelam*, if understood, as above, conveys an easy and clear sense: Jerusalem shall be re-established on her own hill.

Verse 14. *All the spoil of these cities—Israel took* With the exception of those things which had been employed for idolatrous purposes, see Deut. vii. 25.

Verse 16. *The mountain of Israel, and the valley of the same* This place has given considerable trouble to

commentators: and it is not easy to assign such a meaning to the place, as may appear in all respects satisfactory.

1. If we consider this verse and the 21st, to have been added after the times in which the kingdom of Israel and Judah were divided, the difficulty is at once removed. 2. The difficulty will be removed, if we consider that *mountain and valley* are put here for *mountains and valleys*, and that these include all the mountains and valleys, which were not in the lot that fell to the tribe of Judah. Or, 3. If by *mountain of Israel*, we understand *Beth-el*, where God appeared to Jacob, afterward called *Israel*, and promised him the land of Canaan, a part of the difficulty will be removed. But the first opinion seems best founded; for there is incontestable evidence that several notes have been added to this book since the days of Joshua. See the Preface.

Verse 17. *From the mount Halak* All the mountainous country that extends from the south of the land of Canaan toward Seir unto Baal-gad, which lies at the foot of mount Libanus, or Hermon, called by some the mountains of Separation, which serve as a limit between the land of Canaan and that of Seir, see chap. xii. 7.

The valley of Lebanon The whole extent of the plain which is on the south, and (probably) north of mount Libanus. Calmet conjectures that *Celeo-Syria* is here meant.

Verse 18. *Joshua made war a long time* The whole of these conquests was not effected in one campaign: it probably required six or seven years. There are some chronological notices in this book, and in Deuteronomy, by which the exact time may be nearly ascertained. Caleb was forty years old when he was sent from Kadesh-barnea by Moses, to search out the land, about A. M. 2514; and at the end of this war he was eighty-five years old, compare chap. xiv. 10. with Numb. xiii. and Deut. i. consequently the war ended in 2559, which had begun by the passage of Jordan, on the tenth day of the first month of the year 2554. From this date to the end of 2559, we find exactly six years: the first of which Joshua seems to have employed in the conquest of the south part of the land of Canaan, and the other five in the conquest of all the territories situated on the north of that country. See Dodd.

Calmet computes this differently, and allows the term of seven years for the conquest of the whole land. "Caleb was forty years old when sent from Kadesh-barnea to spy out the land. At the conclusion of the war he was eighty-five years old, as himself says, chap. xiv. ver. 10. From this sum of eighty-five subtract forty, his age when he went from Kadesh-barnea, and the thirty-eight years which he spent in the wilderness after his return, and there will remain the sum of seven years, which was the time spent in the conquest of the land."

1. By protracting the war, the Canaanites had time to repent, having sufficient opportunity to discern the hand of Jehovah. 2. Agriculture was carried on, and thus provision was made even for the support of the conquerors: for had the land been subdued and wasted at once, tillage must have been stopped, and famine would have ensued. 3. Wild beasts would have multiplied upon them, and the land had been desolated by their means. 4. Had these conquests been more rapid, the people of Israel would have been less affected, and less instructed, by miracles that had passed in such quick succession before their eyes; and as in this case they would have obtained the dominion with comparatively little exertion, they might have felt themselves less interested in the preservation of an inheritance, to obtain which, they had been but at little trouble and little expense. What we labour under the divine blessing to acquire, we are careful to retain: but what comes lightly,

19 There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions, by their tribes. And the land rested from war.

CHAPTER XII.

A list of the kings on the east of Jordan which were conquered by Moses, with their territories, 1-8. A list of those on the west side of Jordan, conquered by Joshua, in number thirty-one, 7-31.

An. Rand. lxx.

41-47.

Anno ante I.

Olyn. 674-688.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the

Ch. 2. 3. 7. Deut. 2. 30. Judg. 1. 4. 1 Sam. 2. 25. 1 Kings 15. 15. Rom. 8. 15. p. Deut. 30. 16. 17. Num. 12. 25. 35. Deut. 1. 28. Ch. 15. 13. 14. 1 Sam. 17. 4. Ch. 15. 46. Num. 24. 3. 4. Num. 25. 53. Ch. 14. 15. 16. 17. 18. 19. Ch. 14. 12. 21. 42. 44. 45. 46. 47. 1 Ver. 18. w. Num. 21. 24. x. Deut. 2. 8. 9.

generally goes lightly. God obliged them to put forth their own strength in this work, and only blessed and prospered them, while they were workers together with him. See the note on chap. xiii. ver. 6.

Verse 20. *It was of the Lord to harden their hearts*] They had sinned against all the light they had received, and God left them justly to the hardness, obstinacy, and pride of their own hearts, for as they chose to retain their idolatry, God was determined that they should be cut off. For as no city made peace with the Israelites but Gibeon and some other of the Hivites, ver. 19, it became therefore necessary to destroy them, for their refusal to make peace was the proof that they wilfully persisted in their idolatry.

Verse 21. *Cut off the Anakims—from Hebron, from Debir*] This is evidently a recapitulation of the military operations detailed, chap. x. ver. 36-41.

Destroyed—their cities] That is, those of the Anakim; for from ver. 13. we learn that Joshua preserved certain other cities.

Verse 22. *In Gaza, in Gath, and in Ashdod*] The whole race of the Anakim was extirpated in this war, except those who had taken refuge in the above cities, which belonged to the Philistines; and in which some of the descendants of Anak were found even in the days of David.

Verse 23. *So Joshua took the whole land*] All the country described here, and in the preceding chapter. Besides the multitudes that perished in this war, many of the Canaanites took refuge in the confines of the land, and in the neighbouring nations. Some suppose that a party of these fugitive Canaanites made themselves masters of Lower Egypt, and founded a dynasty there, known by the name of the *Shepherd Kings*; but it is more probable, that the *Shepherds* occupied Egypt, long before the time that Jacob went thither to sojourn. It is said they founded *Tingris* or *Tangier*, where, according to Procopius, they erected two white pillars, with an inscription in the Phœnician language, of which this is the translation: *WE ARE THE PERSONS WHO HAVE FLED FROM THE FACE OF JOSHUA THE PLUNDERER, THE SON OF NAWE, or Nun.* See *Bochart*, *Phaleg* and *Canaan*, lib. i. c. xxiv. col. 476. Many, no doubt, settled in different parts of Africa, in Asia Minor, in Greece, and in the different islands of the *Ægean* and *Mediterranean* sea: it is supposed also, that colonies of this people were spread over different parts of Germany and Sclavonia, &c. but their descendants are now so confounded with the nations of the earth, as no longer to retain their original name, or to be discernible.

And Joshua gave it for an inheritance unto Israel] He claimed no peculiar jurisdiction over it; his own family had no peculiar share of it, and himself only the ruined city of *Tinnath-serah*, in the tribe of Ephraim, which he was obliged to rebuild. See chap. xix. 49, 50, and see his character at the end of the book.

And the land rested from war.] The whole territory

other side Jordan, toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Arzer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the Salt sea on the east, the way to Beth-jeshimoth; and from the south under Ashdod-pisgah;

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan, on the west, from Baal-gad

Num. 21. 24. Deut. 2. 33. 36. 2. 6. 16. x. Deut. 2. 17. Ch. 13. 20. Or, Teman. Or, the springs of Hagar, or the hill. d. Deut. 2. 12. Ch. 3. 17. 6. 1. Num. 35. 25. Deut. 3. 4. 16. 1. 11. Ch. 13. 12. g. Deut. 1. 4. d. Deut. 3. 8. d. Deut. 3. 10. Ch. 13. 11. d. Deut. 3. 14. d. Num. 21. 24. 25. Num. 22. 33. Deut. 3. 11. 12. Ch. 13. 8. a. Ch. 11. 17.

being now conquered, which God designed the Israelites should possess at this time.

According to the apostle, *Hebr. iv. 8, &c.* Joshua himself was a *type of Christ*: the *promised land*, of the *kingdom of heaven*; the *victories* which he gained, of the *victory and triumph of Christ*; and the *rest* he procured for Israel, of the *state of blessedness* at the right hand of God. In this light we should view the whole history, in order to derive those advantages from it, which, as a portion of the revelation of God, it was intended to convey. Those who finally reign with Christ, are they who, through his grace, *conquer the world, the devil, and the flesh*; for it is only of those who thus overcome that he says, "They shall sit with me on my throne, as I have overcome, and sat down with the Father, on the Father's throne." Rev. iii. 21. Reader, art thou a conqueror.

NOTES ON CHAPTER XII.

Verse 1. *From the river Arnon unto mount Hermon*] Arnon was the boundary of all the southern coast of the land occupied by the Israelites beyond Jordan; and the mountains of Hermon were the boundaries on the north. Arnon takes its rise in the mountains of Gilead, and having run a long way from north to south, falls into the Dead sea, near the same place into which Jordan discharges itself.

And all the plain on the east] All the land from the plains of Moab to mount Hermon.

Verse 2. *From Arzer*] Arzer was situated on the western side of the river Arnon, in the middle of the valley, through which this river takes its course. The kingdom of Sihon extended from the river Arnon, and the city of Arzer on the south, to the river Jabbok on the north.

And from half Gilead] The mountains of Gilead extended from north to south, from mount Hermon toward the source of the river Arnon, which was about the midst of the extent of the kingdom of Sihon; thus Sihon is said to have possessed the *half of Gilead*, that is, the half of the mountains, and of the country which bore the name of Gilead, on the east of his territories.

River Jabbok] This river has its source in the mountains of Gilead; and running from east to west, falls into Jordan. It bounds the territories of Sihon on the north; and those of the Ammonites on the south.

Verse 3. *The sea of Chinneroth*] Or, *Gennesareth*, the same as the lake or sea of *Tiberias*.

The Salt sea on the east] יַם הַמֶּלַח *yam hamelach*, which is here translated, the *Salt sea*, is understood by others to mean the sea of the city *Melac*. Where can we find any thing that can be called a salt sea on the east of the lake of Gennesareth? Some think that the lake *Asphaltites*, called also the *Dead sea*, sea of the *Desert*, sea of *Sodom*, and *Salt sea*, is here intended.

Beth-jeshimoth] A city near the Dead sea, in the plains of Moab.

in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel, for a possession, according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites;

9 The king of Jericho, one; the king of Ai, which is beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

a Gen. 14. 6. & 32. 3. Deut. 2. 1, 4. — p Ch. 11. 33. — q Ch. 10. 40. & 11. 16. — r Exod. 16. 8. & 23. Ch. 9. 1. — Ch. 6. 2. — Ch. 8. 28. — u Ch. 10. 22. — v Ch. 10. 23. — w Ch. 10. 24. — Ch. 10. 25. — x Ch. 10. 26. — y Ch. 10. 27. — z Ch. 10. 28. — A. Ch. 17. Judg. 1. 32.

Ashdod-pisgah] Supposed to be a city at the foot of mount Pisgah.

Verse 4. *Coast of Og king of Bashan*] Concerning this person, see the notes on Deut. iii. 11. and on Numb. xxi. 35, &c.

The remnant of the giants] Or *Rephaim*. See the notes on Gen. vi. 4. xiv. 6. and Deut. ii. 7, 11.

Verse 5. *The border of the Geshurites*] The country of Bashan, in the days of Moses and Joshua, extended from the river Jabbok, on the south, to the frontiers of the Geshurites and Maachathites, on the north, to the foot of the mountains of Hermon.

Verse 7. *From Baal-gad*] A repetition of what is mentioned chap. xi. 17.

Verse 9. *The king of Jericho, &c.*] On this and the following verses, see the notes on chap. x. 1-3.

Verse 13. *The king of Geder*] Probably the same with *Gedor*, chap. xv. 36, &c. it was situated in the tribe of Judah.

Verse 14. *The king of Hormah*] Supposed to be the place where the Israelites were defeated by the Canaanites. See Numb. xiv. 45. and which probably was called *Hormah*, חֹרְמָה *chormah*, or *destruction*, from this circumstance.

Verse 15. *Adullam*] A city belonging to the tribe of Judah, chap. xv. 35. In a cave, at this place, David often secreted himself, during his persecution by Saul, 1 Sam. xxii. 1.

Verse 17. *Tappuah*] There were two places of this name, one in the tribe of Judah, chap. xv. 34. and another in the tribe of Ephraim on the borders of Manasseh: but which of the two is meant here, cannot be ascertained. See the note on chap. xv. 53.

Hepher] The same, according to Calmet, as *Hophra* in the tribe of Benjamin, chap. xviii. 23.

Verse 18. *Aphek*] There were several cities of this name; one in the tribe of Asher, chap. xix. 30. another in the tribe of Judah, 1 Sam. iv. 1. and xxxix. 1. and a third in Syria, 1 Kings xx. 26. and 2 Kings xiii. 17. which of the two former is here intended, cannot be ascertained.

Lasharon] There is no city of this name known. Some consider the *l* *lamed* in the word *la-sharon*, to be the sign of the *genitive* case; and in this sense it appears to have been understood by the *Vulgate*, which translates *Rex Saron*, the king of Sharon. This was rather a district than a city, and is celebrated in the Scriptures for its fertility, Isa. xxxiii. 9. xxxv. 2. Some suppose it was the same with *Saron*, near *Lydda*, mentioned in Acts ix. 35.

Verse 20. *Shimron-meron*] See on chap. xi. 1.

Verse 21. *Taanach*] A city in the half tribe of Manasseh, in the west of Jordan, not far from the frontiers of Zebulun, chap. xxvii. 11. This city was assigned to the Levites, chap. xxi. 25.

Verse 22. *Kedesh*] There was a city of this name in the tribe of Naphtali, chap. xix. 37. It was given to the Levites, and was one of the cities of refuge, chap. xx. 7.

18 The king of Aphek, one; the king of *La-sharon*, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of *Shimron-meron*, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

Joshua being old, the Lord informs him of the land yet remaining to be possessed, 1. Of the unconquered land among the Philistines, 2, 3. Among the Canaanites, Amorites, and Amos, 4, 5. The inhabitants of the hill country, and the Sidonians, to be driven out, 6. The land on the east side of Jordan, that was to be divided among the tribes of Reuben and Gad, and the half tribe of Manasseh, 7-12. The Geshurites and Maachathites not expelled, 13. The tribe of Levi receives no inheritance, 14. The possessions of Reuben described, 15-23. The possessions of Gad, 24-31. The possessions of the half tribe of Manasseh, 32-34. Recapitulation of the subjects contained in this chapter, 35, 36.

NOW Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: 1 all

a 1 Kings 4. 10. — b Or, Sharon. 1 Sam. 32. 9. — c Ch. 11. 10. — d Ch. 11. 1. & 15. 18. — e Ch. 19. 37. — f Ch. 11. 2. — g Gen. 14. 1. 2. — h See Ch. 14. 18. & 23. 2. — i Heb. to possess it. Deut. 31. 2. — k Judg. 3. 1. — Joel 3. 4.

Jokneam of Carmel] This city is said to have been at the foot of mount Carmel, near the river Belus, in the tribe of Zebulun, chap. xix. 11. It was given to the Levites, chap. xxi. 34.

Verse 23. *The king of Dor*] The city of this name fell to the lot of the children of Manasseh, chap. xvii. 11. Bochart observes that it was one of the oldest royal cities in Phœnicia. The Canaanites held it, Judg. i. 27. Antiochus Sydetes besieged it in after times, but could not make himself master of it. See Bochart. Canaan, lib. i. c. 28. and Dodd.

The king of the nations of Gilgal] This is supposed to mean the higher Galilee, surnamed *Galilee of the Gentiles*, or *nations*, as the Hebrew word *גוֹיִם* *goyim*, means. On this ground it should be read *king of Galilee of the nations*. Others suppose it is the same country with that of which *Tidal* was king, see Gen. xiv. 1. The place is very uncertain, and commentators have rendered it more so by their conjectures.

Verse 24. *King of Tirzah*] This city appears to have been, for a long time, the capital of the kingdom of Israel, and the residence of its kings. See 1 Kings xiv. 17. xv. 21, 33. Its situation cannot be exactly ascertained; but it is supposed to have been situated on a mountain, about three leagues south of Samaria.

All the kings thirty and one] The Septuagint say *εικοσι εννα* *twenty-nine*, and yet set down but *twenty-eight*, as they confound or omit the kings of *Beth-el*, *La-sharon*, and *Madon*.

So many kings in so small a territory, shows that their kingdoms must have been very small indeed. The kings of *Beth-el* and *Ai*, had but about 12,000 subjects in the whole; but in ancient times, all kings had very small territories. Every village or town had its chief; and this chief was independent of his neighbours, and exercised *regal* power in his own district. In reading all ancient histories, as well as the Bible, this circumstance must be kept constantly in view; for we ought to consider, that in those times, both *kings* and *kingdoms* were but a faint resemblance of those now.

Great Britain, in ancient times, was divided into many kingdoms: in the time of the *Saxons*, it was divided into *seven*, hence called the *Saxon heptarchy*. But when Julius Cæsar first entered this island, he found four kings in Kent alone; *Cingentorix*, *Corvilius*, *Tazimagulus*, and *Segonax*. Hence we need not wonder at the numbers we read of in the land of Canaan. Ancient Gaul was thus divided: and the great number of *sovereign princes*, *secular bishops*, *landgraves*, *dukes*, &c. &c. in Germany, are the modern remains of those ancient divisions.

NOTES ON CHAPTER XIII.

Verse 1. *Joshua was old*] He is generally reputed to have been at this time about a *hundred* years of age: he had spent about seven years in the conquest of the land, and is supposed to have employed about one year in dividing it, and he died about *ten* years after, aged one hundred and ten years. It is very likely that he intended to subdue the whole land, before he made the division of it

the borders of the Philistines, and all "Geshuri,

3 "From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: "five lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; also "the Avites:

4 From the south, all the land of the Canaanites, and "Mearah that *is* beside the Sidonians, "unto Aphek, to the borders of "the Amorites:

5 And the land of "the Giblites, and all Lebanon, toward the sunrising, from "Baal-gad unto mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill country, from Lebanon unto "Misrephoth-maim, and all the Sidonians, them "will I drive out from before the children of Israel: only "divide thou it by

lot unto the Israelites, for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, "which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the Lord gave them;

9 From Arzer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, "and all the plain of Medeba unto Dibon;

10 And "all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 "And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

31 Ver. 12. 2 Sam. 2. 3. & 13. 37. 32. — Jer. 2. 18. — Judg. 2. 3. 1 Sam. 4. 4. 18. Zeph. 2. 5. — Deut. 2. 22. — Or, the coast — Jer. 2. 18. — 2 Sam. 11. 1. — 1 Kings 5. 18. — Ps. 37. 7. Ezek. 27. 9.

among the tribes; but God did not think proper to have this done. So unfaithful were the Israelites, that he appears to have purposed that some of the ancient inhabitants should still remain, to keep them in check; and that the respective tribes should have some labour, to drive out from their allotted borders the remains of the Canaanitish nations.

There remaineth yet very much land to be possessed. That is, very much when compared with that on the other side Jordan, which was all that could as yet be said to be in the hands of the Israelites.

Verse 2. *The borders of the Philistines, and all Geshuri* The borders of the Philistines, may mean the land which they possessed on the sea coast, southwest of the land of Canaan. There were several places named *Geshuri*, but that spoken of here was probably the region on the south of Canaan, toward Arabia, or toward Egypt. *Calmet*. Cellarius supposes it to have been a country in the vicinity of the Amalekites.

Verse 3. *From Sihor, which is before Egypt* Supposed by some to be the Pelusiac branch of the Nile, near to the Arabian desert: called also the *river of Egypt*, Numb. xxxiv. 5. Jer. ii. 18. On this subject an intelligent friend favours me with the following opinion:

"The river *Sihor* is supposed by some to be the Nile, or a branch of it. Others think it the same as what is frequently called the *river of Egypt*, which lay *before*, or toward the borders of Egypt; which arose out of the mountains of Paran, and ran westward, falling into that bay of the Mediterranean which lies south of the land of the Philistines. This river is often mentioned as the boundary of the Israelites to the southwest, as Euphrates, the *great river*, was on the northeast.

"There was a desert, or considerable distance between what is called the *river of Egypt*, and the isthmus of Suez. Solomon reigned to the *borders of Egypt*; i. e. to this desert; but not in Egypt, nor to the river Nile.

"Upon the whole, (though there are difficulties in the matter) I incline to think that the river in question was not the Nile. *Sihor* (black) might, from some circumstances, be applied to another river as well as the Nile: though some places in Isaiah and Jeremiah seem to restrict it to the Nile." J. C.

Ekron northward Ekron was one of the five lordships of the Philistines, and the most northern of all the districts they possessed. *Baal-zebub*, its idol, is famous in Scripture, see 2 Kings i. 2, &c. The five lordships of the Philistines, were *Gaza*, *Ashdod*, *Askelon*, *Gath*, and *Ekron*. There is no proof that ever the Israelites possessed *Ekron*; though, from chap. xvi. 11. some think it was originally given to *Judah*, but the text does not say so; it only states, that the border of the tribe of Judah, went out unto the side of *Ekron*. From chap. xix. 43. we learn that it was a part of the lot of Dan, but it does not appear to have been possessed by any of those tribes.

Counted to the Canaanite It is generally allowed, that the original possessors of this country were the descendants of *Canaan*, the youngest son of Ham. The Philistines sprung from *Misraim* the second son of Ham, and having dispossessed the *Avim* from the places they held in this land, dwelt in their stead. See Gen. x. 13, 14.

Five lords of the Philistines These dynasties are famous in the Scriptures for their successful wars against the Israelites, of whom they were almost the perpetual scourge.

Also the Avites These must not be confounded with

31 Ch. 12. 7. — Ch. 11. 8. — Jer. 2. 18. — Judg. 2. 3. 1 Sam. 4. 4. 18. Zeph. 2. 5. — Deut. 2. 22. — Or, the coast — Jer. 2. 18. — 2 Sam. 11. 1. — 1 Kings 5. 18. — Ps. 37. 7. Ezek. 27. 9.

the *Avites*. The *Avites* seem to have been a very inconsiderable tribe, who dwelt in some of the skirts of Palestine. They had been originally deprived of their country by the *Captorim*; and though they lived as a distinct people, they had never afterward arrived to any authority.

Verse 4. *The land of the Canaanites* This lay on the south of the country of the Philistines, toward the sea coast.

Mearah Supposed to be the city *Maratha*, on the Mediterranean sea. *Calmet*. Or the river *Majora*, which falls into the Mediterranean sea, between Sidon and Berytus. See *PLINY*, *Hist. Nat. lib. v. c. 20*.

Aphek See on chap. xii. 18.

To the borders of the Amorites Though the term *Amorite*, is sometimes used to designate the inhabitants in general, of the land of Canaan; yet it must be considered in a much more restricted sense in this place. As no Amorites are known to have dwelt in this quarter, *Calmet* supposes we should read *Aramites*, or *Syrians*. *Joshua*, says he, proceeds from *Sidon* to *Aphek*, a city of Syria, between Heliopolis and Babylon, where was the temple of the Venus of Aphek; and which is spoken of in 1 Kings xx. 26. 2 Kings xiii. 18. as the capital of the kings of Syria. From this, *Joshua* passes on to the frontiers of the Syrians, toward *Gabal* or *Gubela*, which, according to Ptolemy, was situated in Phœnicia. This conjecture of *Calmet* is not supported by any authority, either from the ancient Versions, or MSS. *Houbigant*, however, approves of it: the emendation is simple, as it consists in the interchange of only two letters in the same word; *אֲרָמִי* *ha-aramey*, for *אֲמֹרִי* *ha-amorey*.

Verse 5. *The land of the Giblites* This people dwelt beyond the precincts of the land of Canaan, on the east of Tyre and Sidon. See Ezek. xxvii. 9. Psal. lxxiii. 8. their capital was named *Gabal*. See *Dodd*.

All Lebanon See on chap. xi. 17.

Verse 6. *Misrephoth-maim* See on chap. xi. 7.

Them will I drive out That is, if the Israelites continued to be obedient; but they did not, and therefore they never fully possessed the whole of that land, which, on this condition alone, God had promised them: the *Sidonians* were never expelled by the Israelites; and were only brought into a state of comparative subjection, in the days of David and Solomon.

Some have taken upon them to deny the authenticity of Divine revelation, relative to this business, "because," say they, "God is stated to have absolutely promised that *Joshua* should conquer the whole land, and put the Israelites in possession of it." This is a total mistake. 1. God never absolutely, i. e. *unconditionally*, promised to put them in possession of this land. The promise of their possessing the whole, was suspended on their *fidelity* to God. They were not faithful, and therefore God was not bound by his promise to give them any part of the land after their first act of national defection from his worship. 2. God never said that *Joshua* should conquer the whole land, and give it to them; the promise was simply this, "Thou shalt bring them into the land, and thou shalt divide it among them;" both of which he did, and procured them footing by his conquests, sufficient to have enabled them to establish themselves in it for ever. 3. It was never said, Thou shalt conquer it all, and then divide it; no. Several of the tribes, after their quota was allotted them, were obliged to drive out the ancient inhabitants. See on chap. xi. 18.

Verse 7. *The nine tribes, and the half tribe of Manasse*

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: ^d for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel, made by fire, are their inheritance, as he said unto them.

15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was ^h from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, ^k and all the plain by Medeba;

17 Heshbon, and all the cities that are in the plain; Dibon, and ^l Bamoth-baal, and Bethbaal-meon.

18 And Jahaza, and Kedemoth, and Mephath,

19 And Kirjathaim, and ^o Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and ^p Ashdodh-pisgah, and Beth-jeshimoth;

21 And all the cities of the plain, and all the kingdom of Sihon, king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the sooth-sayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben af-

ter their families, the cities and the villages thereof.

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before ^r Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, ^s Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon, king of Heshbon, Jordan and his border, even unto the edge ^t of the sea of Chinneroth, on the other side Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og, king of Bashan, and ^u all the towns of Jair, which are in Bashan, threescore cities.

31 And half Gilead, and ^v Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi, Moses gave not any inheritance, the Lord God of Israel was their inheritance, as he said unto them.

^a Deut. 3. 11. Ch. 12. 4.—^b Numb. 21. 24. 25.—^c Ver. 11.—^d Numb. 13. 30. 23. 24. Ch. 13. 3. 4.—^e Ver. 33.—^f Ch. 12. 2.—^g Numb. 21. 25.—^h Numb. 21. 30. Ver. 9. 1 Or, the high places of Baal, and house of Baal-meon: See Numb. 32. 38. ⁱ Numb. 32. 23.—^j Numb. 32. 37.—^k Numb. 32. 28.—^l Deut. 3. 17. Ch. 12. 3. ^m Or, springs of Pisgah, or, the hill.—ⁿ Deut. 3. 10.

^o Numb. 31. 34.—^p Numb. 31. 8.—^q Numb. 32. 5 & 31. 8.—^r Or, divider. ^s Numb. 32. 35.—^t Compare Numb. 21. 25. 23. 29, with Deut. 2. 24 & Jer. 11. 12. 15, &c.—^u 2 Sam. 11. 1. & 12. 26.—^v Numb. 32. 28.—^w Gen. 33. 17. 1 Kings 7. 46. ^x Numb. 31. 11.—^y Numb. 32. 41. 1 Chron. 2. 23.—^z Ch. 12. 4.—^a Numb. 32. 39. 40. ^b Ver. 14. Ch. 18. 7.—^c Numb. 18. 20. Deut. 10. 9. & 18. 1, 2.

ter) The other half tribe of Manasseh, with the two tribes of Reuben and Gad, had got their inheritance on the other side of Jordan, in the land formerly belonging to Og king of Bashan, and Sihon king of the Amorites.

Verse 9. *From Aroer*] See on chap. xii. 2.

Verse 11. *Border of the Geshurites*] See on chap. xii. 5.

Verse 17. *Bamoth-baal*] The high places of Baal, probably so called from altars erected on hills, for the impure worship of this Canaanitish Priapus.

Verse 18. *Jahaza*] A city near Medeba and Dibon. It was given to the Levites, 1 Chron. vi. 78.

Kedemoth] Mentioned Deut. ii. 26. supposed to have been situated beyond the river Arnon.

Mephath] Situated on the frontiers of Moab, on the eastern part of the desert. It was given to the Levites, chap. xxi. 37.

Verse 19. *Kirjathaim*] This city, according to Eusebius, was nine miles distant from Medeba, toward the east. It passed from the Emim to the Moabites; from the Moabites to the Amorites; and from the Amorites to the Israelites, Gen. xiv. 5. Deut. ii. 20. Calmet supposes the Reubenites possessed it till the time they were carried away by the Assyrians; and then the Moabites appear to have taken possession of it anew, as he collects from Jer. xlviii. and Ezek. xxv.

Sibmah] A place remarkable for its vines.—See Isa. xvi. 8, 9. Jerem. xlviii. 32.

Zareth-shahar, in the mount of the valley] This probably means a town situated on or near to a hill, in some flat country.

Verse 20. *Beth-peor*] The house or temple of Peor, situated at the foot of a mountain of the same name.—See Numb. xxv. 3.

Verse 21. *The princes of Midian*] See the history of this war, Numb. xxxi. 1, &c. and from that place, this and the following verse seem to be borrowed; for the introduction of the death of Balaam here, seems quite irrelevant.

Verse 23. *The cities and the villages*] By villages, *chatsirim*, it is likely that moveable villages or tents are meant; such as are in use among the Bedouin Arabs—places where they were accustomed to feed and pen their cattle.

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Verse 25. *Half the land of the children of Ammon*] This probably was land which had been taken from the Ammonites by Sihon, king of the Amorites; and which the Israelites possessed by right of conquest. For although the Israelites were forbidden to take the land of the Ammonites, Deut. ii. 37. yet this part, as having been united to the territories of Sihon, they might possess, when they defeated that king, and subdued his kingdom.

Verse 26. *Ramath-mizpeh*] The same as *Ramath-gilead*. It was one of the cities of refuge, chap. xx. 8. Deut. iv. 47.

Mahanaim] Situated on the northern side of the brook Jabbok; celebrated for the vision of the two camps of angels, which Jacob had there: see Gen. xxxii. 2.

Verse 27. *Beth-aram*] This city was rebuilt by Herod, and called *Livias*: in honour of *Livia*, the wife of Augustus. Josephus calls it *Julias*: Julia being the name which the Greeks commonly give to *Livia*.—Calmet.

Succoth] A place between Jabbok and Jordan; where Jacob pitched his tents, from which circumstance it obtained its name, see Gen. xxxiii. 17.

Verse 29. *The half tribe of Manasseh*] When the tribes of Reuben and Gad requested to have their settlement on the east side of Jordan, it does not appear that any part of the tribe of Manasseh requested to be settled in the same place. But as this tribe was numerous, and had much cattle, Moses thought proper to appoint one half of it to remain on the east of Jordan, and the other to go over and settle on the west side of that river.

Verse 30. *The towns of Jair*] These were sixty cities, they are mentioned afterward, and in 1 Chron. ii. 21, &c. They are the same with the *Haroth-jair*, mentioned Numb. xxxii. 41. Jair was the son of Segub, grandson of Ezeron or Hezron, and great grandson of Machir by his grandmother's side, who married Hezron of the tribe of Judah. See his genealogy 1 Chron. ii. 21—24.

Verse 32. *Which Moses did distribute*] Moses had settled every thing relative to these tribes before his death, having appointed them to possess the territories of Og, king of Bashan, and Sihon, king of the Amorites.

For particulars on this chapter, the reader, if he judge it of consequence, may consult *Calmet*.

CHAPTER XIV.

Eleazar, Joshua, and the heads of the fathers, distribute the land by lot to the people, 1-3. The Levites receive no land, but cities to dwell in, and suburbs for their cattle, 4, 5. Caleb requests to have mount Hebron for an inheritance, because of his former services, 6-12. Joshua grants his request, 13-15.

AND these *are the countries* which the children of Israel inherited in the land of Canaan, ¹ which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 ² By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 ³ For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For ⁴ the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 ⁵ As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ⁶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephun-

¹ Numb. 34. 17, 18.—² Numb. 26. 55. & 33. 54. & 34. 13.—³ Ch. 13. 8, 32, 33.—⁴ Gen. 48. 5. 1 Chron. 5. 1. 2.—⁵ on Numb. 26. 2. Ch. 21. 2.—⁶ on Numb. 32. 12. & Ch. 15. 17. on Numb. 14. 34, 30. Deut. 1. 35, 33.—^p Numb. 13. 26.

NOTES ON CHAPTER XIV.

Verse 1. *Eleazar the priest, &c.*] ELEAZAR, as being the minister of God in *sacred things*, is mentioned *first*. JOSHUA, as having the supreme command in all things *civil*, is mentioned *next*. And the *HEADS or PRINCES* of the twelve tribes, who in all things acted *under* Joshua, are mentioned *last*. These *heads or princes* were twelve, Joshua and Eleazar included: and the reader may find their names in Numb. xxxiv. 19-23. It is worthy of remark, that no prince was taken from the tribes of *Reuben* and *Gad*, because these had already received their inheritance on the other side of Jordan, and therefore could not be interested in this division.

Verse 2. *By lot was their inheritance*] Concerning the meaning and use of the lot, see the note on Numb. xxxvi. 55, and concerning the manner of *casting lots* in the case of the *scapegoat*, see the note on Levit. xvi. 8, 9.

On this subject, Dr. Dodd has selected some good observations from *Calmel* and *Mastius*, which I here borrow. "Though God had sufficiently pointed out, by the predictions of Jacob when dying, and these of Moses, what portions he designed for each tribe; we readily discern an admirable proof of his wisdom, in the orders he gave to decide them by lot. By this means, the false interpretations which might have been given to the words of Jacob and Moses, were prevented: and by striking at the root of whatever might occasion *jealousies* and *disputes* among the tribes, he evidently secured the honesty of those who were to be appointed to distribute to them the conquered countries in the land of Canaan. Besides, the success of this method gave a fresh proof of the divinity of the Jewish religion, and the truth of its oracles. Each tribe finding itself placed by lot, exactly in the spot which Jacob and Moses had foretold, it was evident that Providence had equally directed both those *predictions* and that lot. The event justified the truth of the promises. The more singular it was, the more clearly we discern the finger of God in it. The portion, says *Mastius*, fell to each tribe just as Jacob had declared, two hundred and fifty years before, in the last moments of his life, and Moses immediately before his death; for to the tribe of JUDAH fell a country abounding in *vineyards* and *pastures*; to ZEBULUN and ISSACHAR, *sea coasts*: in that of ASHER was plenty of *oil, wheat, and metals*: that of BENJAMIN, near to the temple, was, in a manner, *between the shoulders of the Deity*. EPHRAIM and MANASSEH were distinguished with a territory blest in a *peculiar* manner by Heaven. The land of NAPHTALI extended from the *west* to the *south* of the tribe of Judah. Since, therefore, the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the *inspiration* of God in the *word* of Jacob and Moses; the *direction* of his *hand* in the *lot*, and his *providence* in the *event*?"

How the lot was cast in this case, cannot be particularly determined. It is probable, 1. That the land was geographically divided into ten portions. 2. That each portion was called by a particular name. 3. That the name of each

such the *Kenezite*, said unto him, *Thou knowest* the thing that the LORD said unto Moses, the man of God, concerning me and thee ² in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD ³ sent me from Kadesh-barnea to spy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless ⁴ my brethren that went up with me, made the heart of the people melt: but I wholly ⁵ followed the LORD my God.

9 And Moses sware on that day, saying, *Surely the land* ⁶ whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, ⁷ as he said, these forty and five years, even since the LORD spake this word unto Moses, while the *children of Israel* ⁸ wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 ⁹ As yet I *am* as strong this day as I *was* in the day that Moses sent me; as my strength *was* then, even so *is* my strength now, for war, both ¹⁰ to go out and to come in.

¹ Numb. 13. 6. & 14. 6.—² Numb. 13. 31. Deut. 1. 28.—³ Numb. 14. 34. Deut. 1. 36.—⁴ Numb. 14. 33. Deut. 1. 28. Ch. 1. 3.—⁵ See Numb. 13. 22.—⁶ Numb. 14. 30.—⁷ Heb. walkst.—⁸ Eccles. 48. 2. See Deut. 34. 7.—⁹ Deut. 34. 2.

portion was written on a separate slip of parchment, wood, &c. 4. That the names of the claimants were also written on so many slips. 5. The names of the portions, and of the tribes, were put into separate vessels. 6. Joshua, for example, put his hand into the vessel containing the names of the tribes, and took out one slip; while Eleazar took out one from the other vessel, in which the names of the portions were put. 7. The name drawn, and the portion drawn, being read, it was immediately discerned what the district was which God had designed for such a tribe. This appears to be the most easy way to determine such a business.

Verse 4. *The children of Joseph were two tribes*] This was ascertained by the prophetic declaration of their grandfather Jacob, Gen. xlviii. 5, 6, and as *Levi* was taken out of the tribes for the service of the sanctuary, one of these sons of Joseph came in his place; and Joseph was treated as the first-born of Jacob, in the place of Reuben, who had forfeited his right of primogeniture.

With their suburbs for their cattle] For the meaning of this passage, the reader is referred to the note on Numb. xxxv. 5.

Verse 5. *They divided the land*] This work was begun some time before at Gilgal; and was finished some time after at Shiloh. It must have required a very considerable time to make all the geographical arrangements that were necessary for this purpose.

Verse 6. *Caleb the son of Jephunneh the Kenezite*] In the note on the parallel place, Numb. xxxii. 12, it is said, Kenez was probably the father of Jephunneh, and that Jephunneh, not Caleb, was the Kenezite: but still, allowing this to be perfectly correct, Caleb might also be called the Kenezite, as it appears to have been a family name; for Othniel, his nephew and son-in-law, is called the son of Kenez, chap. xv. 17. Judg. i. 13. and 1 Chron. iv. 13. and a grandson of Caleb is also called the son of Kenez, 1 Chron. iv. 15. In 1 Chron. ii. 18. Caleb is called the son of Hezron, but this is only to be understood of his having Hezron for one of his ancestors; and *son* here, may be considered the same as *descendant*; for Hezron, of the tribe of Judah, having come into Egypt one hundred and seventy-six years before the birth of Caleb, it is not at all likely that he could be called his father, in the proper sense of the term. Besides, the supposition above makes a very good sense; and is consistent with the use of the terms *father, son, and brother*, in different parts of the Sacred Writings.

Thou knowest the thing that the Lord said] In the place to which Caleb seems to refer, viz. Numb. xiv. 24. there is not a word concerning a promise of Hebron to him and his posterity: nor in the place (Deut. i. 36.) where Moses repeats what had been done at Kadesh-barnea. But it may be included in what is there spoken. God promises, because he had another spirit with him, and had followed God fully, therefore he should enter into the land whereinto he came, and his seed should possess it. Probably this relates to Hebron, and was so understood by all parties at that time. This seems tolerably evident, from the pointed reference made by Caleb to this transaction.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how ^a the Anakims were there, and *that* the cities were great and fenced: ^b if so be the Lord will be with me, then ^c I shall be able to drive them out, as the Lord said.

13 And Joshua ^d blessed him, ^e and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

14 ^f Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he ^g wholly followed the Lord God of Israel.

15 And ^h the name of Hebron before *was*

^a Numb. 13, 29, 33.—^b Ps. 13, 32, 34. & 80. 12. Rom. 8, 31.—^c Ch. 15, 14. Judg. 1, 20.—^d Ch. 22, 6.—^e Ch. 10, 97. & 15, 13. Judg. 1, 20. See Ch. 21, 11, 12. 1 Chron.

Verse 7. *As it was in mine heart!* Neither fear nor favour influenced him on the occasion: he told what he believed to be the truth, the whole truth, and nothing but the truth.

Verse 9. *The land whereon thy feet have trodden.* This probably refers to Hebron: which was no doubt mentioned on this occasion.

Verse 10. *These forty and five years.* See the note on chap. xiii. ver. 1.

Verse 11. *Even so is my strength now.* I do not ask this place because I wish to sit down now, and take my ease; on the contrary, I know I must fight to drive out the Anakim, and I am as able and willing to do it, as I was forty-five years ago, when Moses sent me to spy out the land.

Verse 12. *I shall be able to drive them out.* He cannot mean Hebron merely, for that had been taken before by Joshua: but in the request of Caleb, doubtless all the *circumjaacent country* was comprised, in many parts of which the Anakim were still in considerable force. It has been conjectured that Hebron itself had again fallen under the power of its former possessors, who, taking the advantage of the absence of the Israelitish army, who were employed in other parts of the country, re-entered the city, and restored their ancient domination. But the first opinion seems best founded.

Verse 13. *Joshua blessed him.* As the word *bless* often signifies to *speak good, or well, of or to any person*, (see the note on Gen. ii. 3.) here it may mean the *praise* bestowed on Caleb's intrepidity and faithfulness, by Joshua; as well as a *prayer* to God, that he might have prosperity in all things; and especially that the Lord might be with him, as himself had expressed in the preceding verse.

Verse 14. *Hebron therefore became the inheritance of Caleb.* Joshua admitted his claim, recognized his right, and made a full conveyance of Hebron and its dependencies to Caleb and his posterity: and this being done in the sight of all the elders of Israel, the right was publicly acknowledged, and consequently this portion was excepted from the general determination by lot: God having, long before, made the cession of this place to him and his descendants.

Verse 15. *And the name of Hebron before was Kirjath-arba.* That is, the city of Arba; or rather, the city of the four; for thus קִרְיַת אַרְבָּה *kiryath arba*, may be literally translated. It is very likely that this city had its name from four Anakim, gigantic or powerful men, probably brothers, who built or conquered it. This conjecture receives considerable strength from chap. xv. 14. where it is said that Caleb drove from Hebron the three sons of Anak, Sheshai, Ahiman, and Talmâi: now it is quite possible that Hebron had its former name, *Kirjath-arba*, the city of the four, from these three sons and their father, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength and influence in the country. It appears however, from chap. xv. 13. that *Arba* was a proper name, as there he is called the father of Anak. The Septuagint call Hebron *The metropolis of the Enakim*, *μετροπολις των Ενακων*. It was probably the seat of government, being the residence of the above chiefs, from whose conjoint authority and power it might have been called *μετροπολις chebron*, as the word *μετροπολις* literally signifies to *associate, to join in fellowship*; and appears to be used, Job xli. 6. for "*associated merchants, or merchants' companions*, who travelled in the same caravan." Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called the city of the four, because it was the burial-place of Adam, Abraham, Isaac, and Jacob. Such traditions confuse themselves.

The land had rest from war. There were no more

Kirjath-arba; which Arba was a great man among the Anakims. ^a And the land had rest from war.

CHAPTER XV.

The lot of the tribe of Judah described, 1. Their south border, 2-4. Their east border, 5-11. Their west border, 12. Caleb's conquest, 13-15. Promises his daughter to the person who should take Kirjath-arba, 16. Othniel, his kinsman, renders himself master of it, and goes Arish to war, 17. His request to her father to get a well-watered land, which is granted, 18, 19. The cities of the tribe of Judah are enumerated, 20-23.

THIS then was the lot of the tribe of the children of Judah by their families; ^a even to the border of Edom, the wilderness of Zin southward was the utmost part of the south coast.

2 And their south border was from the shore

^b 55, 56.—^c Ch. 21, 12. 1 Mac. 2, 55.—^d Ver. 8, 9.—^e Gen. 23, 2. Ch. 15, 13.—^f Ch. 11, 23.—^g Numb. 34, 3.—^h Numb. 33, 36.

general wars; the inhabitants of Canaan, collectively, could make no longer any head, and when their confederacy was broken by the conquests of Joshua, he thought proper to divide the land, and let each tribe expel the ancient inhabitants that might still remain in its own territories. Hence the wars after this time were *particular wars*—there were no more general campaigns, as it was no longer necessary for the whole Israelitish body to act against an enemy now *disjointed and broken*. This appears to be the most rational meaning of the words, *The land had rest from war*.

THE Jewish economy furnishes not only a history of God's revelations to man; but also a history of his providence; and an ample, most luminous and glorious comment on that providence. Is it possible that any man can seriously and considerably sit down to the reading even of this book, without rising up a wiser and a better man? This is the true history which every where exhibits God as the *first mover* and *prime agent*, and men only as subordinate actors. What a miracle of God's power, wisdom, grace, justice, and providence, are the people of Israel, in every period of their history, and in every land of their dispersions! If their fall occasioned the *salvation* of the Gentile world, what shall their restoration produce! Their future *inheritance* is not left to what men would call the *fortuitous* decision of a lot: like Caleb's possession, it is confirmed by the oath of the Lord; and when the end shall be, this people shall stand in their lot at the end of the days; and shall again be great to the ends of the earth.

NOTES ON CHAPTER XV.

Verse 1. *This then was the lot of the tribe of—Judah.* The geography of the Sacred Writings presents many difficulties, occasioned by the changes which the civil state of the promised land has underwent, especially for the last two thousand years. Many of the ancient towns and villages have had their names so totally changed, that their former appellations are no longer discernible—several lie buried under their own ruins, and others have been so long destroyed, that not one vestige of them remains. On these accounts it is very difficult to ascertain the situation of many of the places mentioned in this and the following chapters. But, however this may embarrass the commentator, it cannot affect the *truth* of the narrative. Some of the principal cities in the universe, cities that were the seats of the most powerful empires, are not only reduced to ruins, but so completely blotted out of the map of the world, that their situation cannot be ascertained. Where is *Babylon*, where is *Nineveh*, *Carthage*, *Thebes*, *Tyre*, *Baalbec*, *Palmyra*, and the so far-famed, and greatly-celebrated *Taor*? Of the former and the latter, so renowned by *historians* and *poets*, scarcely a vestige, properly speaking, remains; nor can the learned agree on the spot once occupied by the buildings of those celebrated cities! Should this circumstance invalidate the whole history of the ancient world, in which they made so conspicuous a figure? And can the authenticity of our sacred historian be impaired, because several of the places he mentions no longer exist? Surely, no: nor can it be called in question, but by the *heedless* and *superficial*, or the *decidedly* profane. Although some of the cities of the holy land are destroyed, and it would be difficult to ascertain the geography of several, yet *enow* remain, either under their ancient names, or with such decisive characteristics, that, through their new names, their ancient appellatives are readily discernible. On the general information we have, the *Map* accompanying this book is constructed.

It is natural to suppose, that the division mentioned, here, was made after an accurate survey of the land, which might have been made by proper persons accompanying the conquering army of the Israelites. Nine tribes and a half were yet to be accommodated; and the land must be divided into *nine parts* and a *half*. This was no doubt

of the Salt sea, from the bay that looketh southward:

3 And it went out to the south side ^m to ^a Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed ^o toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border was the Salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to ^p Beth-hogla, and passed along by the north of Beth-arabah; and the border went up ^q to the stone of Bohan, the son of Reuben:

7 And the border went up toward Debir from ^r the valley of Achor, and so northward,

1 Heb. *longue*.—m Numb. 34. 4.—n Or, the going up to Acrabbim.—o Numb. 34. 5.—p Ch. 15. 19.—q Ch. 15. 17.—r Ch. 7. 25.—2 Sam. 17. 17. 1 Kings 1. 2.—4 Ch.

done with the utmost judgment and discretion: the advantages and disadvantages of each division being carefully balanced. These were the portions which were divided by lot; and it appears that Judah drew the first lot: and because of the importance and pre-eminence of this tribe, this lot is first described.

By their families] It is supposed, that the family divisions were not determined by lot. These were left to the prudence and judgment of Joshua, Eleazar, and the ten princes, who appointed to each family a district, in proportion to its number, &c. the general division being that alone which was determined by the lot.

To the border of Edom] The tribe of Judah occupied the most southerly part of the land of Canaan. Its limits extended from the extremity of the Dead sea southward along Idumea, possibly by the desert of Sin, and proceeding from east to west to the Mediterranean sea, and the most eastern branch of the river Nile; or to what is called the river of Egypt. Calmet very properly remarks, that Joshua is particular in giving the limits of this tribe, as being the first, the most numerous, most important, that which was to furnish the *kings* of Judea—that in which *pure religion* was to be preserved, and that from which the *Messiah* was to spring.

Verse 2. *From the bay that looketh southward*] These were the southern limits of the tribe of Judah, which commenced at the extremity of the lake Asphaltites or Dead sea, and terminated at Sihor, or the river of Egypt, and Mediterranean sea; though some think it extended to the Nile.

Verse 3. *Maaleh-acrabbim*] The ascent of the mount of Scorpions, probably so called from the multitude of those animals found in that place.

Kadesh-barnea] This place was called *En-mishpat*, Gen. xiv. 7. It was on the edge of the wilderness of Paran, and about twenty-four miles from Hebron. Here Miriam, the sister of Moses and Aaron, died; and here Moses and Aaron rebelled against the Lord; hence the place was called *Meribah-Kadesh*, or the contention of Kadesh.

Karkaa] Supposed to be the *Coracea* of Ptolemy, in Arabia Petraea. Calmet.

Verse 4. *Toward Azmon*] This was the last city they possessed toward Egypt.

The river of Egypt] The most eastern branch of the river Nile. See on chap. xiii. 3. But there is much reason to doubt, whether any branch of the Nile be meant, and whether the promised land extended to that river. On this subject it is impossible to decide either way.

Verse 5. *The east border was the Salt sea*] The Salt sea is the same as the Dead sea, lake Asphaltites, &c. And here it is intimated, that the eastern border of the tribe of Judah extended along the Dead sea, from its lowest extremity to the end of Jordan, i. e. to the place where Jordan falls into this sea.

Verse 6. *Beth-hogla*] A place between Jericho and the Dead sea, belonging to the tribe of Benjamin, chap. xviii. 21. though here serving as a frontier to the tribe of Judah.

Stone of Bohan] This must have been some remarkable place, probably like the stone of Jacob, which afterward became *Beth-el*, but where it was situated, is uncertain.

Verse 7. *The valley of Achor*] Debir mentioned in this verse is unknown. The valley of Achor had its name

looking toward Gilgal, that is before the going up to Adummin, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at ^s En-rogel:

8 And the border went up ^t by the valley of the son of Hinnom unto the south side of the ^u Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end ^v of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto ^w the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn ^x to Baalah, which is ^y Kirjath-jearim:

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to ^z Timnah:

18. 16. 2 Kings 23. 10. Jer. 19. 2. 4.—a Ch. 18. 23. Judg. 1. 31. & 19. 10.—b Ch. 18. 16. w Ch. 18. 15.—c 1 Chron. 13. 6.—d Judg. 18. 12.—e Gen. 33. 13. Judges 14. 1.

from the punishment of Achan. See the account, chap. vii. 24, &c.

En-shemesh] The fountain of the sun; it was eastward of Jerusalem, on the confines of Judah and Benjamin.

Verse 8. *The valley of the son of Hinnom*] Who Hinnom was is not known: nor why this was called his valley. It was situated on the east of Jerusalem; and is often mentioned in Scripture. The image of the idol Moloch appears to have been set up there; and there the idolatrous Israelites caused their sons and daughters to pass through the fire, in honour of that demon, 2 Kings xxiii. 10. It was also called *Tophet*, see Jer. vii. 32. When king Josiah removed the image of this idol from this valley, it appears to have been held in such universal execration, that it became the general receptacle of all the filth and impurities which were carried out of Jerusalem: and it is supposed, that continual fires were there kept up, to consume those impurities, and prevent infection. From the Hebrew words *הַנֶּחֱמָה* *hai nehem* *the valley of the son of Hinnom*, and by contraction *הַנֶּחֱמָה* *hai nehem*, the valley of Hinnom, came the *Pleura*, *Gehenna*, of the New Testament, called also *Pleura* *res vapo*, the *Gehenna* of fire, which is the emblem of hell, or the place of the damned. See Matt. v. 22, 29, 30. x. 18. xviii. 9, &c.

The same is Jerusalem] This city was formerly called Jebus, a part of it was in the tribe of Benjamin; Sion, called its citadel, was in the tribe of Judah.

The valley of the giants] Of the *Rephaim*. See the notes on Gen. vi. 4. xiv. 5. Deut. ii. 7, 11.

On this subject, a very intelligent clergyman favours me with his opinion in the following terms.

"The boundary between Judah and Benjamin went up from the valley of Hinnom on the east, to the top of the hill southward, leaving Jebusi (or Jerusalem) to the north-west adjoining to Benjamin. This mount (Jebusi) lay between the two tribes; which the Jebusites possessed till the time of David. At the 63d verse here, it is said Judah could not drive out these people; and in Judges i. 21. the same is said of the Benjamites. Each tribe might have attacked them at various times. There were various mounts or tops to these hills. Mount Zion, and Moriah, where the temple stood, was in the tribe of Judah; Psal. lxxviii. 68, 69. lxxxvii. 2.)

"In Deut. xxxiii. 12. it is said of Benjamin, *the Lord shall dwell by him*; i. e. near him, or beside his borders: *between his shoulders*: the line might be circular between the two hills or tops, so as in part to encompass mount Zion in the tribe of Judah, on which the temple stood. Benjamin's Gate (mentioned Jerem. xxxvii. 12, 13. and xxxviii. 7.) was the gate leading out of the city into the tribe of Benjamin, so the gate of Ephraim (2 Kings xiv. 13.) was a gate which led toward the tribe of Ephraim. We give names to roads, &c. in the same way now.

"Mount Calvary (which was on the outside of the gate) seems to have been in the tribe of Benjamin. Quere. Whether Calvary or Golgotha, was so called from skulls being scattered about there, (as say some,) or rather from the figure of the rock being shaped like a man's skull, with one face of it nearly perpendicular? I incline to this latter opinion. I believe the Jews did not suffer human bones, even of malefactors, to lie about."—J. C.

Verse 9. *Baalah, which is Kirjath-jearim*] This place was rendered famous in Scripture, in consequence of its

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border was ^b to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb, the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even ^d the city of Arba, the father of Anak, which city is Hebron.

14 And Caleb drove thence ^f the three sons of Anak, ^e Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And ^b he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And ^b Othniel, the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 ^a And it came to pass, as she came unto him, that she moved him to ask of her father a field: and ^a she lighted off her ass; and Caleb said unto her, What wouldst thou?

19 Who answered, Give me ^a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs and the nether springs.

20 This is the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Edur, and Jagur.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet.

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And ^b Ziklag, and Madmannah, and Sansannah.

32 And Lebnoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages:

33 And in the valley, ^a Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gedera-

rah, ^a and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, ^a and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah,

and Makkedah; sixteen cities with their villages:

^a Chap. 19. 43.—^b Ver. 47. Numbers 34. 6, 7.—^c Ch. 14. 13.—^d Ch. 14. 15.—^e Or, Kirjath-arba.—^f Judg. 1. 10, 20.—^g Numb. 13. 22.—^h Ch. 10. 33. Judg. 1. 11. ⁱ Judg. 1. 12.

being the residence of the ark, for 20 years after it was sent back by the Philistines; see 1 Sam. v. vi. and vii. 1, 2.

Verse 10. *Beth-shemesh*] The house or temple of the sun. It is evident that the sun was an object of adoration among the Canaanites; and hence fountains, hills, &c. were dedicated to him. *Beth-shemesh* is remarkable for the slaughter of its inhabitants, in consequence of their prying curiously, if not impiously into the ark of the Lord, when sent back by the Philistines. See 1 Sam. vii.

Verse 12. *The great sea*] The Mediterranean.

Verse 13. *And unto Caleb—he gave a part*] See the notes on chap. xiv. 14, &c.

Verse 14. *The three sons of Anak*] See on chap. xiv. 15.

Verse 15. *Kirjath-sepher*] The city of the book. Why so named is uncertain. It was also called *Debir*, and *Kirjath-sannah*. See ver. 49.

Verse 16. *Will I give Achsah my daughter*] In ancient times fathers assumed an absolute right over their children, especially in disposing of them in marriage: and it was customary for a king, or great man, to promise his daughter in marriage, to him who should take a city, kill an enemy, &c. So Saul promised his daughter in marriage to him who should kill Goliath, 1 Sam. xvii. 25, and Caleb offers his, on this occasion, to him who should take *Kirjath-sepher*. Profane writers furnish many similar examples.

Verse 18. *As she came*] As she was now departing from the house of her father, to go to that of her husband.

She moved him] Othniel, to ask of her father a field, one on which she had set her heart, as contiguous to the patrimony already granted.

She lighted off her ass] *xxxv* *Vatitnach*, she hastily, suddenly lighted, as if she had forgotten something, or was about to return to her father's house. Which being perceived by her father, he said, *What wouldst thou? What is the matter? What dost thou want?*

Verse 19. *Give me a blessing*] Do me an act of kindness. Grant me a particular request.

Thou hast given me a south land] Which was probably dry, or very ill watered.

Give me also springs of water.] Let me have some fields in which there are brooks, or wells already digged.

The upper springs, and the nether springs.] He gave her even more than she requested: he gave her a district among the mountains, and another in the plains, well situated, and well watered. There are several difficulties in this account with which I shall not trouble the reader. What is mentioned above, appears to be the sense.

^k Judg. 1. 13. & 3. 9.—^l Numb. 32. 12. Ch. 14. 6.—^m Judg. 1. 14. 3 Sam. 7. 29. ⁿ See Gen. 34. 64. 1 Sam. 25. 23.—^o Gen. 33. 11.—^p 1 Sam. 27. 6.—^q Numb. 13. 23. ^r Or, *or*—^s 2 Kings 14. 7.

Verse 24. *Ziph*] There were two cities of this name in the tribe of Judah: that mentioned here, and another, ver. 55. One of these two is noted for the refuge of David, when persecuted by Saul: and the attempts made by its inhabitants to deliver him into the hands of his persecutor. See 1 Sam. xxiii. 14—24.

Verse 28. *Beer-sheba*] A city famous in the book of Genesis, as the residence of the patriarchs Abraham and Jacob, chap. xxii. 19. xxviii. 10. xvi. 1. See the note on Gen. xxi. 31. It lay on the way between Canaan and Egypt, about forty miles from Jerusalem.

Verse 30. *Hormah*] A place rendered famous by the defeat of the Hebrews by the Canaanites. See Numb. xiv. 45. Deut. i. 44.

Verse 31. *Ziklag*] The Philistines seem to have kept possession of this city, till the time of David; who received it from Achish, king of Gath, 1 Sam. xxvii. 6. after which time it remained in the possession of the kings of Judah.

Verse 32. *All the cities are twenty and nine, with their villages*] But, on a careful examination, we shall find *thirty-eight*; but it is supposed, that nine of these are excepted, viz. *Beer-sheba, Moladah, Hazar-shual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon*, which were afterward given to the tribe of Simeon. This may appear satisfactory, but perhaps the truth will be found to be this: several cities in the promised land are expressed by compound terms; not knowing the places, different translations combine what should be separated; and in many cases separate what should be combined. Through this, we have cities formed out of epithets. On this ground, we have *thirty-eight* cities as the sum here, instead of *twenty-nine*.

Verse 33. *Eshtaol, and Zoreah*] Here Samson was buried, it being the burial place of his fathers, see Judges xvi. 31. These places, though first given to Judah, afterward fell to the lot of Dan; chap. xix. 41.

Verse 35. *Jarmuth*] See the note on chap. x. 3.

Adullam] See the note on chap. xii. 15.

Socoh] It was near this place that David fought with and slew Goliath, the champion of the Philistines; 1 Sam. xvii. 1.

Verse 36. *Gederah*] See the note on chap. xii. 13.

Fourteen cities] Well reckoned, we shall find *fifteen* cities here: but probably Gederah and Gederothaim, ver. 36. are the same. See the note on ver. 32.

Verse 39. *Lachish, and Eglon*] See the note on chap. x. 3.

Verse 41. *Beth-dagon*] The house or temple of Dagon.

42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezeib,
44 And Keilah, and Achzib, and Maresbah;
nine cities with their villages:

45 Ekron, with her towns and her villages:
46 From Ekron, even unto the sea, all that
lay^a near Ashdod, with their villages:

47 Ashdod with her towns and her villages,
Gaza with her towns and her villages, unto^a
the river of Egypt, and the great sea, and the
border thereof:

48 And in the mountains, Shamir, and Jattir,
and Socoh.

49 And Dannah, and Kirjath-sannah, which
is Debir,

50 And Anab, and Eshtemoth, and Anim,
51 And Goshen, and Holon, and Giloh;
eleven cities with their villages:

52 Arab, and Dumah, and Eshean,
53 And Janum, and Beth-tappuah, Aphekah,

54 And Humtah, and Kirjath-arba, which
is Hebron, and Zior; nine cities with their vil-
lages:

55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,

^a Heb. by the place of.—^u Ver. 4.—^v Numb. 31. 6.—^w Chap. 10. 41. & 11. 16.
x Or, Janus.—y Chap. 14. 15. & Ver. 13.

This is a well known idol of the Philistines, and probably the place mentioned here was in some part of their territories; but the situation, at present, is unknown.

Verse 42. *Libnah*] See the note on chap. x. 29.
Ether] From chap. xix. 9. we learn, that this city was afterward given to the tribe of *Simcon*.

Verse 44. *Keilah*] This town was near Hebron, and is said to have been the burying place of the prophet Habbakuk. David obliged the Philistines to raise the siege of it, see 1 Sam. xxiii. 1—13. but finding that its inhabitants had purposed to deliver him into the hands of Saul, who was coming in pursuit of him, he made his escape. See this remarkable case explained in the note on Deut. xxxii. 15.

Maresbah] Called also *Mareseth* and *Marasthi*; it was the birth-place of the prophet *Micah*. Near this place was the famous battle between *Asa*, king of Judah, and *Zerah*, king of Cush or Ethiopia, who was at the head of one thousand thousand men, and three hundred chariots. *Asa* defeated this immense host, and took much spoils: 2 Chron. xiv. 9—15.

Verse 46. *Ekron*] One of the five Philistine lordships; see the note on chap. xiii. 3.

Verse 47. *Ashdod*] Called also *Azotus*, Acts viii. 40. See the foregoing note.

Unto the river of Egypt] The *Pelusia* branch of the Nile, or *Sihor*. But see on ver. 4.

The great sea] The Mediterranean.

Verse 48. *Socoh*] See a town of this name, ver. 35.

Verse 49. *Kirjath-sannah*] See the note on ver. 15.

Verse 51. *Goshen*] See the note on chap. x. 41.

Giloh] The country of the traitor *Ahithophel*, 2 Sam. xv. 12.

Verse 53. *Beth-tappuah*] The house of the apple, or citron tree. Probably a place where these grew in great abundance and perfection.

Aphekah] See the note on chap. xii. 18.

Verse 54. *Kirjath-arba*] See the note on chap. xiv. 15.

Verse 55. *Maon*] In a desert to which this town gave name, David took refuge for a considerable time, from the persecution of Saul. And in this place, Nabal the Carmelite had great possessions. See 1 Sam. xxiii. 24, 25. xxv. 2.

Carmel] Not the celebrated mount of that name, but a village, the residence of Nabal. See 1 Sam. xxv. 2. It was near *Maon*, mentioned above, and was about ten miles eastward of Hebron. It is the same place where Saul erected a trophy to himself, after the defeat of the Amalekites, see 1 Sam. xv. 12.

Ziph] See on ver. 24.

Verse 57. *Timnah*] A frontier town of the Philistines: it was in this place that Samson got his wife, see Judg. xiv. and xv.

Verse 58. *Gedor*] See the note on chap. xii. 13. In this place, the Alexandrian MS. of the Septuagint, and the Codex Vaticanus, add the eleven following towns: *Thea*, and *Ephratha*, (that is, Bethlehem), and *Phagor*, and *Etan*, and *Kulon*, and *Talam*, and *Thebes*, and *Karam*, and *Galam*, and *Theher*, and *Manocho*; eleven cities and their villages. St. Jerome, on Mic. v. 1.

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

63 ¶ As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAPTER XVI.

Borders of the children of Joseph, 1—4. The borders of the Ephraimites, 5—8. The Canaanites dwell tributary among them, 10.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and

^a Ch. 13. 14.—^b See Judg. 1. 8, 21. 2 Sam. 5. 6.—^c Judg. 1. 21.—^d Heb. went forth.—^e 1 Sam. 13. 2.—^f Ch. 13. 13. Judg. 1. 25.

mentions them, so that we find they were in the copies he used. Dr. Kennicott contends that they should be restored to the text, and accounts thus for their omission. "The same word *vechatsareyhen*, And their villages, occurring immediately before this passage, and at the end of it, the transcriber's eye passed from one to the other by mistake. A similar accident has caused the omission of two whole verses, the 35th and 36th of chap. xxi." See the note there.

Verse 60. *Kirjath-baal*] The same as *Baalath*. See on ver. 9.

Verse 62. *The city of Salt*] Or of *Melach*. This city was somewhere in the vicinity of the lake *Asphaltites*, the waters of which are the saltiest, perhaps, in the world. The whole country abounds with salt: see the note on Gen. xix. 25. Some suppose that it is the same as *Zoar*, the place to which Lot escaped, after the destruction of Sodom and Gomorrah.

En-gedi] The well of the kid: it was situated between Jericho and the lake of Sodom, or Dead sea.

Verse 63. *The Jebusites dwell—at Jerusalem unto this day*] The whole history of Jerusalem previously to the time of David, is incumbered with many difficulties. Sometimes it is attributed to Judah, sometimes to Benjamin; and it is probable, that, being on the frontiers of both those tribes, each possessed a part of it. If the Jebusites were ever driven out before the time of David, it is certain they recovered it again, or at least a part of it, what is called the citadel, or strong hold of Zion, see 2 Sam. v. 7. which he took from them; after which the city fell wholly into the hands of the Israelites. This verse is an additional proof that the book of Joshua was not written after the times of the Jewish kings, as some have endeavoured to prove—for, when this verse was written, the Jebusites dwelt with the children of Judah, which they did not after the days of David: therefore the book was written before there were any kings in Judea.

It is very likely that many cities have, by the lapse of time, not only changed their names, or have been totally destroyed, see the note on ver. 1. but that the names of those in the preceding catalogue have been changed also; several of them are repeated that should have been mentioned but once, and not a few confounded with the terms by which they are described. But we must not suppose, that every repetition of the same is through the carelessness of copyists; for there are often two places which bear the same name, which is frequently the case in England. But, besides this, villages are mentioned as being apparently in the tribe of Judah, which afterward appear to have been in another tribe. The reason appears to be this: many towns are mentioned which were frontier towns, and when the limits of a tribe are pointed out, such places must necessarily be mentioned, though allotted to a different tribe. This consideration will serve to remove several difficulties which occur in the reading of this and the following chapters.

NOTES ON CHAPTER XVI.

Verse 1. *The children of Joseph*] Ephraim and Manasseh, and their descendants. The limits of the tribe of

passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, ¹ unto the coast of Beth-horon the nether, and to ² Gezer: and the goings out thereof are at the sea.

4 ³ So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the east side was ⁴ Ataroth-addar, ⁵ unto Beth-horon the upper:

6 And the border went out toward the sea to ⁶ Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, ⁷ and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the ⁸ river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And ⁹ the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

The lot of the half tribe of Manasseh, 1, 2. Cases of the daughters of Zelophehad, 4-6. The borders of Manasseh described, 7, 11. The Canaanites dwell among them, but are held under tribute, 12, 13. The children of Joseph complain of the scantiness of their lot, 14-16. Joshua authorizes them to possess the mountainous wood country of the Perizzites, and gives them encouragement to expel them, though they were strong, and had chariots of iron, 17, 18.

An. Exod. ix. 25.
Anno ante
I. Olymp. 257.

THERE was also a lot for the tribe of Manasseh; for he was the ¹ first-born of Joseph; and *to wit*, for

[Chap. 18. 12-2 Chron. 8. 8.-g 1 Chron. 7. 28. 1 Kings 9. 15.-h Ch. 17. 14.-i Ch. 18. 13.-k 2 Chron. 8. 8.-l Ch. 17. 17.-m 1 Chron. 7. 28.-n Ch. 17. 8.-o Ch. 17. 9. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.]

Ephraim, extended along the borders of Benjamin and Dan, from Jordan on the east, to the Mediterranean on the west.

Verse 2. *From Beth-el to Luz*] From Gen. xxviii. 19. it appears, that this place which Jacob called *Beth-el*, was formerly called *Luz*; see the note there; but here, they seem to be two distinct places. It is very likely, that the place where Jacob had the vision was not in *Luz*, but in some place within a small distance of that city or village: see the note on Gen. xxviii. 12. that sometimes the whole place was called *Beth-el*, at other times *Luz*, and sometimes, as in the case above, the two places were distinguished. As we find the term *London*, comprises not only *London*, but also the city of *Westminster* and the borough of *Southwark*; though at other times all three are distinctly mentioned.

Archi to Ataroth] *Archi* was the country of Hushai, the friend of David, 2 Sam. xv. 32. who is called *Hushai the Archite*. Ataroth, called *Ataroth-addar*, Ataroth the illustrious, ver. 5. and simply *Ataroth*, ver. 7. is supposed to have been about fifteen miles from Jerusalem.

Verse 3. *Beth-horon, the nether*] This city was about twelve miles from Jerusalem, on the side of *Nicopolis*, formerly *Emmaus*. CALMET. See the note on chap. x. 10.

Verse 5. *Ataroth-addar*] See the note on ver. 2.

Beth-horon the upper] The situation of this town is little known. It was eastward of *Beth-horon the nether*, and consequently not far from it.

Verse 8. *Tappuah*] This was a city in the tribe of Manasseh, and gave name to a certain district, called the *Land of Tappuah*. See chap. xvii. 8.

The sea] The Mediterranean, as before.

Verse 9. *And the separate cities*] That is, the cities that were separated from the tribe of Manasseh, to be given to Ephraim: see chap. xvii. 9.

Verse 10. *The Canaanites that dwell in Gezer*] It appears that the Canaanites were not expelled from this city till the days of Solomon, when it was taken by the king of Egypt, his father-in-law, who made it a present to his daughter, Solomon's queen. See 1 Kings ix. 16. And see the note on Josh. x. 33. The Ephraimites, however, had so far succeeded in subjecting these people, as to ob-

lige them to pay tribute, though they could not, or at least did not, totally expel them.

Or the names and places in this chapter, we may say the same as of others already mentioned. See the note on chap. xv. 1. Many of those towns were small, and we may rationally conclude, slightly builded; and consequently have perished perhaps more than a thousand years ago. It would be therefore useless to look for such places now. Several of the towns in England, a land not exposed to such revolutions as that of Palestine has ever been, mentioned by Caesar and other ancient writers, are no longer discernible. Several have changed their names, and not a few their situation. Tradition states, that the city of Norwich anciently stood some miles from its present situation; and we have the fullest proof that this was the case with the city of Salisbury. Such changes do not affect the truth of the ancient geography of our own country; nor can they impeach that of the sacred historian before us.

NOTES ON CHAPTER XVII.

Verse 1. *There was also a lot for the tribe of Manasseh*] It was necessary to mark this, because Jacob, in his blessing, Gen. xlviii. 19, 20. did, in a certain sense, set Ephraim before Manasseh, though the latter was the first-born: but the place here shows, that this preference did not affect the rights of the primogeniture.

For Machir—because he was a man of war] It is not likely that Machir himself was now alive; if he were, he must have been nearly 200 years old. It is therefore probable, that what is spoken here, is spoken of his children, who now possessed the lot that was originally designed for their father: who, it appears, had signalized himself as a man of skill and valour, in some of the former wars, though the circumstances are not marked. His descendants, being of a warlike intrepid spirit, were well qualified to defend a frontier country, which would be naturally exposed to invasion.

Verse 2. *The rest of the children of Manasseh*] That is, his grand children; for it is contended, that Manasseh had no other son than Machir: and these were very probably the children of Gilead, the son of Machir.

Verse 3. *Zelophehad—had no sons, but daughters*]

side of the river, and the outgoings of it were at the sea:

10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the

land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only.

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

CHAPTER XVIII.

The tabernacle is set up at Shiloh, 1. Seven of the tribes having not yet received their inheritance, 2. Joshua orders three men from each tribe to be chosen, and sent to examine the land, and divide it into seven parts, which should be distributed among them by lot, 3-7. The men go and do as commanded, and return to Joshua, 8, 9. Joshua casts lots for them, 10. The lot of Benjamin, however situated, 11. Its northern boundaries, 12-14. Its southern boundaries, 15-19. Its eastern boundary, 20. Its cities, 21-28.

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children

1 Chron. 7:28-31. 1 Sam. 31:10. 1 Kings 4:12-14. Judg. 1:27, 28-34. Ch. 16:10. 1 Ch. 16:4-7. Gen. 48:22-23. Gen. 48:13. Numb. 26:34, 37-40. Or, *Nephthali*. Gen. 14:5 & 15:20.

See this case considered at large in the notes on Numb. xxvii. 1-7. and xxxvi. 1, &c.

Verse 5. *There fell ten portions to Manasseh*] The Hebrew word *chebel*, which we translate *portions*, signifies literally, *cords, or cables*; and intimates, that, by means of a cord, cable, or what we call a chain, the land was divided. We have but little account of the arts and sciences of the Hebrews; yet, from the sketches which we find in different parts of the Old Testament, it appears that their minds were, in many respects, well cultivated: nor could the division, which is mentioned in this book, have been made without such a measure of geographical knowledge, as we find it difficult to grant them. Suppose, even in this case, the land was not measured with the chain, which, in some cases, would have been impracticable; because the ancient inhabitants still occupied the places which were allotted to certain tribes, or families; yet the allusion to this mode of measurement shows that it was well known among them.

As there were six sons and five daughters, among whom this division was to be made, there should be eleven portions; but Zelophehad, son of Hephher, having left five daughters in his place, neither he nor Hephher are reckoned. The lot of Manasseh therefore was divided into ten parts; five for the five sons of Gilead, who were Abiezer, Helek, Asriel, Shechem, and Shemidah; and five for the five daughters of Zelophehad, viz. Mahlah, Noah, Hoglah, Milcah, and Tirzah. CALMET.

Verse 9. *Unto the river Kanah*] Literally the river, or valley of the reeds. Translated by the Vulgate, *vallis arundineti*. The tribe of Manasseh appears to have been bounded on the north by this torrent or valley, and on the south by the Mediterranean sea.

Verse 10. *They met together in Asher, on the north.*] The tribe of Asher extended from the Mediterranean sea to mount Carmel, chap. xix. 26. and the tribe of Manasseh extended to Dor, and her towns, (see the following verse), which were in the vicinity of Carmel; and thus it appears that these two tribes formed a junction at the Mediterranean sea. This may serve to remove the difficulties in this verse—but still it does appear that in several cases the tribes were intermingled; for Manasseh had several towns, both in Issachar and in Asher, see ver. 11. In like manner, Judah had towns in Dan and Simeon; and Simeon had towns in Judah—and what is spoken of the boundaries of the tribes, may be sometimes understood of those towns which certain tribes had within the limits of others. For, in several cases, towns seem to be interchanged, or purchased, by mutual consent, so that in some instances the possessions were intermingled, without any confusion of the tribes or families.

Verse 11. *Beth-shean*] Called afterwards *Scythopolis*, the city of the Scythians, or Cuthites—those who were sent into different Samaritan cities by the kings of Assyria.

Dor] On the Mediterranean sea, about eight miles from Caesarea, on the road to Tyre.

p Judg. 1:19, & 4:2-9. Ch. 12:18. 1 Kings 4:18-19. Deut. 20:1. Judg. 1:23 & 4:3-9. Ch. 19:51. & 21:2 & 22:9. Jer. 7:12-14. Judg. 15:31. 1 Sam. 1:3, 21 & 4:3, 4.

En-dor] The well or fountain of Dor, the place where Saul went to consult the witch. 1 Sam. xviii. 7, &c.

Verse 12. *Could not drive out, &c.*] They had neither grace nor courage to go against their enemies; and chose rather to share their territories with those whom the justice of God had proscribed, than exert themselves to expel them. But some commentators give a different turn to this expression, and translate the passage thus. *But the children of Manasseh could not (resolve to) destroy those cities, but the Canaanites consented to dwell in the land.* And as they were willing to pay tribute, and the others chose to tolerate them on those terms, they agreed to dwell together: but this paying of tribute seems not to have taken place till some time after—when the children of Israel were waxen strong, &c.

Verse 15. *If thou be a great people*] Joshua takes them at their own word; they said, ver. 14, that they were a great people—then, said he, *If thou be a great people, or seeing thou art a great people, go to the wood country, and clear away for thyself.* Joshua would not reverse the decision of the lot, but as there was much woodland country, he gave them permission to clear away as much of it as they found necessary, to extend themselves as far as they pleased.

Verse 16. *The hill is not enough for us*] The mountain of Gilboa being that which had fallen to them by lot.

Chariots of iron] We cannot possess the plain country, because that is occupied by the Canaanites; and we cannot conquer them, because they have chariots of iron, that is, very strong chariots, and armed with scythes, as is generally supposed.

Verse 18. *The outgoings of it shall be thine*] Clear away the wood, occupy the mountain, and you shall soon be able to command all the valleys; and, possessing all the defiles of the country, you shall drive out the Canaanites, though they have chariots of iron—your situation will be advantageous, your numbers very respectable, and the hand of God will be upon you for good.

1. From the whole history of the Israelites, we find that it was difficult to please them: they had a dissatisfied mind; and hence were rarely contented. From the above account we learn, that the children of Joseph were much inclined to quarrel with Joshua, because they had not such a lot as they wished; though they could not be ignorant that their lot, as that of the others, had been determined by the especial providence of God.

2. Joshua treats them with great firmness—he would not attempt to alter the appointment of God; and he saw no reason to reverse or change the grant already made. They were both numerous and strong, and if they put forth their strength, under the direction of even the ordinary providence of God, they had every reason to expect success.

3. Slothfulness is natural to man—it requires much training to induce him to labour for his daily bread: if God should miraculously send it, he will wonder and eat it; and that is the whole. *Strive to enter in at the strait gate*, is an ungracious word to many—they profess to trust in

of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, *How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?

4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts: *Judah shall abide in their coast on the south, and *the house of Joseph shall abide in their coast on the north.

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, *that I may cast lots for you here before the Lord our God.

7 *But the Levites have no part among you; for the priesthood of the Lord is their inheritance: *and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 ¶ And the men arose and went away; and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children

of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 *And the border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, *which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side *of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at *Kirjath-baal, which is Kirjath-yearim, a city of the children of Judah: this was the west quarter.

15 And the south quarter was from the end of Kirjath-yearim, and the border went out on the west, and went out to *the well of waters of Nephtoth:

16 And the border came down to the end of the mountain that lieth before *the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to *En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to *the stone of Bo-han the son of Reuben,

18 And passed along toward the side over against *Arabah *northward, and went down unto Arabah:

19 And the border passed along to the side of

u Judg. 18. 2—Ch. 15. 1.—v Ch. 16. 1, 4—y Ch. 14. 2 & Ver. 10—y Ch. 13. 33.
z Ch. 13. 8.—a See Ch. 16. 1.

b Gen. 23. 19. Judg. 1. 32.—c Ch. 16. 2.—d Ch. 15. 8.—e Ch. 15. 8.—f Ch. 15. 8.
g Ch. 15. 7.—h Ch. 15. 6.—i Ch. 15. 6.—k Or, the plain.

God's mercy, but labour not to enter into that rest.—God will not reverse his purpose, to meet their slothfulness: they alone who overcome, shall sit with Jesus upon his throne. Reader, take unto thee the whole armour of God, that thou mayest be able to stand in the evil day, and having done all—to STAND. And remember, that he only who endures to the end, shall be saved.

NOTES ON CHAPTER XVIII.

Verse 1. *Israel assembled together at Shiloh*] This appears to have been a considerable town, about fifteen miles from Jerusalem, in the tribe of Ephraim, and nearly in the centre of the whole land. To this place, both the camp of Israel, and the ark of the Lord, were removed from Gilgal, after a residence there of seven years. Here the tabernacle remained one hundred and thirty years, as is generally supposed, being the most conveniently situated for access to the different tribes, and for safety, the Israelites having possession of the land on all sides: for it is here added, *the land was subdued before them*—the Canaanites were so completely subdued, that there was no longer any general resistance to the Israelitish arms.

Verse 3. *How long are ye slack to go to possess the land*] We find an unaccountable backwardness in this people, to enter on the inheritance which God had given them! They had so long been supported by miracle, without any exertions of their own, that they found it difficult to shake themselves from their inactivity. When it was necessary that all the people should go out to battle, they went with a measure of confidence, expecting miraculous help from God, and confiding in their numbers—but when each tribe found it necessary to fight for itself, in order to its establishment, and the extension of its borders, it was discouraged, and chose rather a life of inglorious ease, than the possession of an inheritance which would cost it much labour to conquer.

Verse 4. *Three men for each tribe*] Probably meaning only three from each of the seven tribes, who had not yet received their inheritance. It is likely that these twenty-one men were accompanied by a military guard, for without this they might have been easily cut off by straggling parties of the Canaanites.

They shall—describe it] It is likely they were persons well acquainted with geography and mensuration, without which, it would have been impossible for them to have divided the land, in the way necessary, on this occasion.

Verse 5. *Judah shall abide on the south, and the house of Joseph on the north*] Joshua does not mean that the tribe of Judah occupied the south, and the tribe of Ephraim and Manasseh the north of the promised land—this was not the fact: but being now at Shiloh, a considerable way in the territory of Ephraim, and not far from that of Judah, he speaks of them in relation to the place in which he then was. Calmet considers him as thus addressing the deputies: "Go and examine the whole of the country which remains yet to be possessed; do not take into consideration the tribe of Judah, which is on the south, nor the tribe of Ephraim, which is on the north of where we now are; but carefully divide the remaining land, which is not occupied by these tribes, into seven equal parts." This makes a very good sense, and frees the place from embarrassment.

Verse 7. *The priesthood of the Lord is their inheritance*] We have already seen, that the priests and Levites had the sacrifices, oblations, tithes, first-fruits, redemption-money of the first-born, &c. for their inheritance; they had no landed possessions in Israel; the Lord was their portion.

Verse 9. *And described it—in a book*] This, as far as I can recollect, is the first act of surveying on record. These men and their work differed widely from those who had searched the land in the time of Moses: they went only to discover the nature of the country, and the state of its inhabitants; but these went to take an actual geographical survey of it, in order to divide it among the tribes which had not yet received their portions. We may suppose that the country was exactly described in a book, that is, a map, pointing out the face of the country, accompanied with descriptions of each part.

Verse 11. *And the lot—of Benjamin came up*] On the manner of casting the lot, see on chap. xiv. 2. and Numb. xxxvi. 55. There were probably two urns, one of which contained the names of the seven tribes, and the other that of the seven portions. They therefore took one name out of the first urn, and one portion out of the second; and thus the portion was adjudged to that tribe.

Verse 12. *The wilderness of Beth-aven*] This was the same as Beth-el; but this name was not given to it, till Jeroboam had fixed one of his golden calves there. Its first name signifies the house of God; its second, the house of iniquity.

Verse 16. *To the side of Jebusi*] The mountain of

Beth-hoglah northward: and the outgoings of the border were at the north bay of the Salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah, 24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

The lot of Simeon, 1-9. Of Zebulun, 10-16. Of Issachar, 17-23. Of Asher, 24-31. Of Naphtali, 32-39. Of Dan, 40-48. Joshua's portion, 49-50. The conclusion of the division of the land, 51.

An. Exod. lxxv. 45. Apoc. xiii. 1. Olym. 687. AND the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eitolah, and Bethul, and Hormah,

5 And Ziglag, and Beth-marcaboth, and Hazar-susah,

1 Heb. tongue.—m Ch. 15. 5. Numb. 25. 54. & 33. 54.—v Ver. 9.—o 1 Chron. 4. 23.

Zion, that was near Jerusalem—for Jebusi, or Jebus, was the ancient name of this city.

Verse 17. *En-shemesh*] The fountain of the sun—a proof of the idolatrous nature of the ancient inhabitants of this land.

Geliloth] As the word signifies borders or limits, it is probably not the proper name of a place. And *went forth toward the borders which are over against the ascent to Adummim*.

Verse 19. *The north bay of the Salt sea*] As the word *bay*, signifies the tongue, it may here refer to the point of the Dead or Salt sea. Of these tongues or points, it had two, one on the north, and the other on the south.

Verse 21. *Now the cities*] Some of these cities have been mentioned before, and described; of others we know nothing but the name.

Verse 24. *And Gaba*] Supposed to be the same as Gibeah of Saul, a place famous for having given birth to the first king of Israel—and infamous for the shocking act toward the Levite's wife, mentioned Judg. xix. which was the cause of a war, in which the tribe of Benjamin was nearly exterminated. Judg. xx.

Verse 25. *Gibeon*] See before, chap. x. This place is famous for the confederacy of the five kings against Israel, and their miraculous defeat. *Ramah*, a place about six or eight miles north of Jerusalem. *Beeroth-wells*, one of the four cities which belonged to the Gibeonites, who made peace with the Israelites by stratagem. See chap. ix.

Verse 28. *And Mizpeh*] This place is celebrated in the Sacred Writings. Here the people were accustomed to assemble often in the presence of the Lord—as in the deliberation concerning the punishment to be inflicted on the men of Gibeah, for the abuse of the Levite's wife, Judg. x. 1-3. Samuel assembled the people here to exhort them to renounce their idolatry, 1 Sam. viii. 5, 6. In this same place Saul was chosen to be king, 1 Sam. x. 17. It was deemed a sacred place among the Israelites; for we find, from 1 Maccab. iii. 46, that the Jews assembled here to seek God, when their enemies were in possession of the temple.

Verse 28. *And Zela*] This was the burying place of Sani, Jonathan, and the family of Kiah. See 2 Sam. xxi. 14.

Jebusi, which is Jerusalem] We often meet with this name, and it is evident that it was the ancient name of

6 And Beth-lebath, and Sharuhin; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

12 And turned from Sarid eastward toward the sunrise unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphtah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

p Ver. 1.—q Gen. 49. 13.—r Ch. 12. 22.—l Or, which is drawn.

Jerusalem, which was also called Salem; and was probably the place in which Melchizedek reigned in the days of Abraham; though some think a different place is meant; for, that there was another place of the same name, is evident from John iii. 23. This place, called Salim by the evangelist, is said to be near to Enon, and there John baptized, because there was much water in the place. This, however, must not be confounded with the Salem mentioned above; for that this was a name of Jerusalem, is evident from Psal. lxxvi. 1, 2. *In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion.* This must refer to Jerusalem, where the temple was situated. Whether Jebus or Jebusi, had its name from the Jebusites, or the Jebusites from it, cannot be ascertained.

NOTES ON CHAPTER XIX.

Verse 1. *The second lot came forth to Simeon*] In this appointment the providence of God may be especially remarked: for the iniquitous conduct of Simeon and Levi in the massacre of the innocent Shechemites, Gen. xxxiv. Jacob, in the spirit of prophecy, foretold that they should be divided in Jacob, and scattered in Israel, Gen. xlix. 7. And this was most literally fulfilled, in the manner in which God disposed of both these tribes afterward. Levi was scattered through all Palestine, not having received any inheritance, only cities to dwell in, in different parts of the land; and Simeon was dispersed in Judah, with what could scarcely be said to be their own, or a peculiar lot. See the note on Gen. xlix. 7.

Verse 2. *Beer-sheba*] The well of the oath. See the note on Gen. xxi. 31.

Verse 3. *Hazar-shual*] For this and several of the following places, see the notes on chap. xv.

Verse 5. *Beth-marcaboth*] The house or city of chariots. Probably a place where their war-chariots and cavalry were laid up.

Verse 6. *Beth-lebath*] The house or city of the lionesses. Probably so called from the numbers of those animals which bred there.

Verse 8. *Baalath-beer*] The well of the mistressess. Probably so called from some superstitious or impure worship set up there.

Verse 13. *Gittah-hepher*] The same as Gath-hepher, the birth-place of the prophet Jonah.

Verse 15. *Shimron*] See on chap. xii.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shashimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-

emek, and Neiel, and goeth out to Cabul on the left had,

28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon;

29 And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum, and the outgoings thereof were at Jordan:

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

s Ch. 11. 8. Judg. 1. 34.—1 Heb. Tzor. 2 Sam. 5. 11.

Beth-Israhel] The house of bread; a different place from that in which our Lord was born.

Verse 17. *The fourth lot came out to Issachar*] It is remarkable, that though Issachar was the elder brother, yet the lot of Zebulun was drawn before his lot—and this is the order in which Jacob himself mentions them, Gen. xlix. 13, 14. though no reason appears either here or in the place above, why this preference should be given to the younger; but that the apparently fortuitous lot should have distinguished them just as the prophetic Jacob did, is peculiarly remarkable. Known unto God are all his works from the beginning—He has reasons for his conduct, which, in many cases, are too great for any of his creatures to comprehend: but he works all things after the counsel of his own will, which is ever right and good: and in this case his influence may be as easily seen in the decision by the lot, as on the mind of the patriarch Jacob, when he predicted what should befall his children in the latter days—and his providence continued to ripen, and bring forward what his judgment had deemed right to be done.

Verse 18. *Jezreel*] This city, according to Calmet, was situated in an open country, having the town of Legion on the west; *Bethshan* on the east; on the south the mountains of Gilboa, and on the north those of Hermon.

Shunem] This city was rendered famous by being the occasional abode of the prophet Elisha; and the place where he restored the son of a pious woman to life. 2 Kings iv. 34. It was the place where the Philistines were encamped on that ruinous day in which the Israelites were totally routed at Gilboa, and Saul and his sons Jonathan, Abinadab, and Malchishua, killed. 1 Sam. xxviii. 4. xxxi. 1, &c.

Verse 22. *Beth-shemesh*] The house or temple of the sun—there were several cities or towns of this name in Palestine, an ample proof that the worship of this celestial luminary had generally prevailed in that idolatrous country.

Verse 26. *Carmel*] The vineyard of God—a place greatly celebrated in Scripture—and especially for the miracles of Elijah, see 1 Kings xviii. The mountain of Carmel was so very fruitful as to pass into a proverb. There was another Carmel in the tribe of Judah, see chap. xv. 55. but this, in the tribe of Asher, was situated about one hundred and twenty furlongs south from Ptolemais, on the edge of the Mediterranean sea. Calmet observes that there was, in the time of Vespasian, a temple on this mountain, dedicated to a god of the same name. There was a convent, and a religious order known by the name of *Carmelites*, established on this mountain in honour of Elijah; the time of the foundation of this order is greatly disputed.—Some pretend that it was established by Elijah himself; while others, with more probability, fix it in A. D. 1180 or 1181, under the pontificate of Pope Alexander III.

Verse 27. *To Cabul on the left hand*] That is, to the north of Cabul, for so the left hand, when referring to place, is understood among the Hebrews.

We must not confound this town of Cabul with the twenty cities given by Solomon to Hiram, with which he was displeased, and which, in contempt, he called the *land of Cabul*, the *dirty or paltry land*, 1 Kings ix. 11—13. there was evidently a town of this name, widely different from the *land* so called, long before the time of Solomon, and therefore this cannot be adduced as an argument that the

book of Joshua was written after the days of David. The town in question is supposed to be the same which Josephus, in his Life, calls *Χαβουλα*, *Choboula*, and which he says was situated by the sea side, and nigh to Ptolemais. *De Bell. Jud.* lib. iii. c. 4.

Verse 28. *Unto great Zidon*] The city of *Sidon*, and the *Sidonians*, are celebrated from the remotest antiquity.—They are frequently mentioned by Homer.—See the note on chap. xi. ver. 8.

Verse 29. *The strong city Tyre*] I suspect this to be an improper translation. Perhaps the words of the original should be retained: *and the coast turneth to Ramah and to the city*, מִבְּצָר מִבְּצָר *mibtsar tsor*. Our translators have here left the Hebrew, and followed the *Septuagint* and *Vulgate*; a fault of which they are sometimes guilty. The former render the place *τοὴς πόλεως οὐκ ὁρατοῦ τῶν Τυρίων*, *unto the fortified city of the Tyrians*. The Vulgate is nearly the same; *ad civitatem munilissimam Tyrum*, to the well-fortified city Tyre: but this must be incorrect; for the famous city of Tyre was not known till about A. M. 2760, about two hundred years after the days of Joshua. Homer, who frequently mentions *Sidon* and the *Sidonians*, never mentions *Tyre*; a proof that this afterward very eminent city was not then known. Homer is allowed by some to have flourished in the time of Joshua; though others make him contemporary with the Israelitish Judges.

The word *tsor*, or *tsar*, which we translate, or change into *Tyre*, signifies a *rock* or *strong place*: and as there were many *rocks* in the land of Judah, that, with a little art, were formed into strong places of defence, hence several places might have the name of *Tsar* or *Tyre*. The ancient and celebrated Tyre, so much spoken of, both in sacred and profane history, was a *rock* or small island in the sea, about six or seven hundred paces from the main land. In order to reduce this city, Alexander the Great was obliged to fill up the channel between it and the main land; and, after all, took it with much difficulty. It is generally supposed that a town on the main land, opposite to this fortified rock, went by the same name; one being called *Old Tyre*, the other *New Tyre*. It was out of the ruins of the old Tyre, or that which was situated on the main land, that Alexander is said to have filled up the channel between it and the new city. Of this city, Isaiah, chap. xxiii. and Ezek. chap. xxvii. and xxviii. have given a very grand description, and also predicted its irreparable ruin, which prophecies have been most literally fulfilled. See more on the above places.

Achzib] Called afterward *Ecdippa*, and now called *Zib*, it is about nine miles distance from Ptolemais, toward Tyre.

Verse 30. *Twenty and two cities*] There are nearly thirty cities in the above enumeration, instead of *twenty-two*, but probably several are mentioned that were but *frontier* towns, and that did not belong to this tribe, their border only passing by such cities; and on this account, though they are named, yet they do not enter into the enumeration in this place. Perhaps some of the *villages* are named, as well as the *cities*.

Verse 34. *And to Judah upon Jordan*] It is certain that the tribe of Naphtali did not border on the east upon Judah, for there were several tribes between them. Some think that as these two tribes were bounded by Jordan on

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing

w Judg. 1. 35.—x Or, over against.—y Or, Joppa. Acts 9. 36.—z See Judg. 14. a Judg. 18. 29.—b Ch. 34. 30.—c 1 Chron. 7. 24.

the east, they might be considered as in some sort conjoined, because of the easy passage to each other by means of the river; but this might be said of several other tribes as well as of these. There is considerable difficulty in the text as it now stands; but, if, with the *Septuagint*, we omit *Judah*, the difficulty vanishes, and the passage is plain: but this omission is supported by no MS. hitherto discovered. It is however very probable that some change has taken place in the words of the text, זבולון ויהודה *ubihudah hayarden*, "and by Judah upon Jordan." *Houbigant*, who terms them *verba sine re ac sententia*, words without sense or meaning, proposes, instead of them, to read זבולון ויהודה *ubegiddoth hayarden*, "and by the banks of Jordan," a word which is used, chap. iii. 15. and which here makes a very good sense.

Verse 35. *Chinnereth*] See note on ch. xi. 2.

Verse 36. *Hazor*] See the note on ch. xi. 1.

Verse 38. *Nineteen cities*] But if these cities be separately enumerated, they amount to twenty-three; this is, probably, occasioned by reckoning *frontier* cities, belonging to other tribes, which are only mentioned here as the *boundaries* of the tribe.—See on ver. 30.

Verse 41. *Zorah, and Eshtaol*] See the note on chap. xv. 33.

Ir-shemesh] *The city of the sun*—another proof of the idolatry of the Canaanites. Some think this was the same as *Beth-shemesh*.

Verse 42. *Shaalabbin*] The foxes. Of this city the Amorites kept constant possession.—See Judges i. 33.

Ajalon] There was a place of this name about two miles from Nicopolis, or Emmaus, on the road to Jerusalem.—*Calmet*.

Verse 43. *Thimnathah*] Probably the same as *Timnah*.—See on chap. xv. 57.

Ekron] A well known city of the Philistines, and the metropolis of one of their *five* dynasties.

Verse 45. *Jehud, and Bene-berak*] Or, *Jehud* of the children of Berak.

Verse 46. *Japho*] The place since called *Joppa*, lying on the Mediterranean, and the chief sea port in the possession of the twelve tribes.—See the *Map*.

Verse 47. *Went out too little for them*] This is certainly the meaning of the passage; but our translators have been obliged to add the words *too little*, to make this sense apparent. *Houbigant* contends that an ancient copyist, meeting frequently with the words זבולון ויהודה *zavulun hayarden*, in the preceding history, became so familiarized to them, that he wrote them here instead of זבולון ויהודה *zavulun hayarden*, and the border of the children of Dan was strait for them; and it was on this account that they were obliged to go and fight against *Leshem*, and take and possess it; their former inheritance being too strait for their increasing population.

the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the Lord they gave him the city which he asked, *even* Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 ¶ These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

Joshua is commanded to appoint cities of refuge, 1, 2. The purpose of their institution, 3-6. Three cities are appointed in the promised land, 7, and three on the east side of Jordan.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, I appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth any person unawares and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities, shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

d Numb. 34. 17. Ch. 14. 1.—e Ch. 14. 1. Numb. 34. 17-20.—f Ch. 18. 1. 10.—g Exod. 21. 13. Numb. 35. 6, 11, 14. Deut. 19. 2, 9.—h Ruth 4. 1, 2.

And called Leshem, Dan] This city was situated near the origin of Jordan, at the utmost northern extremity of the promised land, as *Beer-sheba* was at that of the south; and as, after its capture by the Danites, it was called *Dan*, hence arose the expression, *from Dan even to Beer-sheba*; which always signified the whole extent of the promised land. Some suppose that *Leshem* was the same with *Cesarea Philippi*; but others with reason reject this opinion. It must be granted that the whole account given in this verse, refers indisputably to a fact which did not take place till after the death of Joshua. It is another of the marginal or explicative notes which were added by some later hand. The whole account of this expedition of the Danites against *Leshem*, is circumstantially given in chap. xviii. of the book of Judges; and to that chapter the reader is referred.

Verse 50. *Timnath-serah*] Called *Timnath-peres* in Judg. ii. 9. where we find that the mountain on which it was builded was called *Gaash*. It is generally allowed to have been a barren spot in a barren country.

Verse 51. *At the door of the tabernacle*] All the inheritances were determined by lot; and this lot was cast before the Lord: every thing was done in his immediate presence, as under his eye—hence there was no murmuring, each having received his inheritance, as from the hand of God himself.

On the subject of dividing the land, and ascertaining the true position of the different cities and places mentioned in this book, enough has already been said; see on chap. xv. 1. The reader must consult the map for general information, on the situation of the land, and the position of its chief places—more than this cannot be given; and more, on such a subject, should not be expected.

NOTES ON CHAPTER XX.

Verse 2. *Cities of refuge*] An institution of this kind was essentially necessary wherever the patriarchal law, relative to the right of redemption, and the avenging of blood, was in force—we have already seen, that the nearest of kin to a deceased person, had not only the right of redeeming an inheritance that had been forfeited or alienated, but had also authority to slay on the spot the person who had slain his relative. Now, as a man might casually kill another, against whom he had no ill will, and with whom he had no quarrel, and might have his life taken away by him who was called the avenger of blood, though he had not forfeited his life to the law; therefore, these privileged cities were appointed, where the person might have protection till the cause had been fully heard by the magistrates, who certainly had authority to deliver him up to the avenger, if they found, on examination, that he was not entitled to this protection. On this subject, see the notes on Numb. xxxv. 11. to the end.

6 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, ^a until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed ^a Kedesh in Galilee in mount Naphtali, and ^a Shechem in mount Ephraim, and ^a Kirjath-arba, which is Hebron, in the ^a mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned ^a Bezer in the wilderness upon the plain out of the tribe of Reuben, and ^a Ramoth in Gilead out of the tribe of Gad, and ^a Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares, might flee thither, and not die by the hand of the avenger of blood, ^a until he stood before the congregation.

CHAPTER XXI.

The Levites apply to Eleazar, Judah, and the elders, for the cities to dwell in, which Moses had promised, 1-5. Their request is granted, 3. The priests receive thirteen cities out of the tribes of Judah, Simeon, and Benjamin, 4. The Levites receive ten cities out of the tribe of Ephraim, Dan, and the half tribe of Manasseh, 5; and thirteen out of the other half tribe of Manasseh, and the tribes of Issachar, Asher, and Naphtali, 6. The children of Merari had twelve cities out of the tribes of Reuben, Gad, and Zebulun, 7. The names of the cities given out of the tribes of Judah and Simeon, 8-15. Those granted out of the tribe of Benjamin, 17-19. Out of Ephraim, 20-22. Those out of Dan, 23, 24. Those out of both the halves of the tribe of Manasseh, 25-27. Those out of the tribe of Issachar, 28, 29. Those out of Asher, 30, 31. Those out of Naphtali, 32. These were the cities of the Gershonites, 33. The cities of the Merarites, 34-36. The sum of the cities given to the Levites, forty-eight, 37, 38. The exact fulfilment of all God's promises, 43-45.

An. Exod. ix.

Amo ante

1. Olymp. 667.

THEN came near the heads of the fathers of the Levites unto ^a Eleazar the priest, and unto Joshua the

son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at ^a Shiloh, in the land of Canaan, saying, ^a The Lord commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and ^a the children of Aaron the priest, which were of the Levites, ^a had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And ^a the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And ^a the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 ^a The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 ^a And the children of Israel gave by lot unto the Levites these cities with their suburbs, ^a as the Lord commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,

10 ^a Which the children of Aaron, being of the families of the Kohathites, who were of the

^a Numb. 35. 12-15. Numb. 35. 12, 25-1. Heb. sanctified - m Ch. 31. 32. 1 Chron. 6. 76-1. Ch. 31. 2. Ch. 31. 10. 1-2. Ch. 31. 14. 15. 1. 21. 11. 13-p Luke 1. 36. q Deut. 4. 63. Ch. 21. 34. 1 Chron. 6. 76-1. Ch. 31. 38. 1 Kings 2. 23.

Verse 7. They appointed Kedesh in Galilee] The cities of refuge were distributed through the land, at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on eminences, that they might be easily seen at a distance; the roads leading to them being broad, even, and always kept in good repair. In the concluding note on Numb. xxxv. it has been stated that these cities were a type of our blessed Lord; and that the apostle refers to them as such, Heb. vi. 17, 18. Hence their names have been considered as descriptive of some character or office of Christ. I shall give each, and its signification, and leave the application to others.

1. KEDESH קִדְשׁ from *kadash*, to separate, or set apart, because it implies the consecration of a person or thing to the worship or service of God alone; hence to make, or be holy; and hence Kedesh, holiness, the full consecration of a person to God.

2. SHECHEM שִׁכְמָא from *shacam*, to be ready, forward, and diligent; hence Shechem the shoulder, because of its readiness to bear burdens, prop up, sustain, &c. and from this ideal meaning, it has the metaphorical one of GOVERNMENT.

3. HEBRON חֶבְרוֹן CHEBRON, from *chabar*, to associate, join, conjoin, unite as friends; and hence, Chebron, fellowship, friendly association, or with the diminutive; nun, the little fellowship or association.

4. RAMOTH רָמוֹת from *ba'at*, to restrain, inclose, shut up, or encompass with a wall; and hence the goods or treasure thus secured; and hence a fortified place, a fortress.

5. RAMOTH רָמוֹת from *raam*, to be raised, made high, or exalted; and hence Ramoth, high places, eminences.

6. GOLAN גִּלְעָא from *galah*, to remove, transmit, or pass away; hence golan, a transmigration, or passage. Some derive it from *gal*, to rejoice; hence, Golan, rejoicing, or exultation.

A person of the spirit and turn of Origen, could preach the whole Gospel from these particulars.

Kedesh and Hebron were at the two extremities of the promised land—one was in Galilee, the other in the tribe of Judah; both in mountainous countries; and Shechem was in the tribe of Ephraim, nearly in the middle, between both.—See Calmet.

^a Ch. 21. 37-1. Numb. 35. 15-1. Ver. 6-1. Ch. 14. 1. & 17. 4-1. Ch. 18. 1. x Numb. 35. 2-1. Ver. 8. 18-1. See Ch. 34. 33-1. Ver. 20. 26-1. Ver. 27. 28-1. Ver. 34. 35-1. Ver. 35. 2-1. Numb. 35. 2-1. Heb. called - g Ver. 4.

Bezer was on the east side of Jordan, in the plain, opposite to Jericho.

Ramoth was about the midst of the country occupied by the two tribes and half; about the middle of the mountains of Gilead.

Golan was the capital of a district called Gaulonitis, in the land of Bashan, toward the southern extremity of the lot of Manasseh.

Verse 9. For all the children of Israel, and for the stranger] As these typified the great provision which God was making for the salvation of both Jews and Gentiles, hence the stranger, as well as the Israelite, had the same right to the benefits of these cities of refuge. Is HE the God of the Jews only? Is HE not also the God of the Gentiles?

Until he stood before the congregation.] The judges and elders of the people, in trying civil and criminal causes, always sat; the persons who came for judgment, or who were tried, always stood; hence the expressions so frequent in Scripture, *standing before the Lord*—the judges—the elders, &c.

It is worthy of remark that the cities of refuge were given to the Levites, see the following chapter.—The sacrificial system alone afforded refuge—and while the suspected person was excluded from his family, &c. he had the advantage of being with those whose business it was to instruct the ignorant, and comfort the disconsolate. Thus he had the means constantly at hand, by a careful use of which he might grow wiser and better; secure the favour of his God, and a lot of blessedness in a better world. How wise, equal, and beneficent, are all the institutions of God!

NOTES ON CHAPTER XXI.

Verse 1. The heads of the fathers of the Levites] The Levites were composed of three grand families, the Gershonites, Kohathites, and Merarites, independently of the family of Aaron, who might be said to form a fourth. To none of these had God assigned any portion in the division of the land. But in this general division it must have been evidently intended, that the different tribes were to furnish them with habitations: and this was according to a positive command of God, Numb. xxxv. 2, &c. Finding now that each tribe had its inheritance appointed to it,

children of Levi, had: for theirs was the first lot.

11 ^a And they gave them ¹ the city of Arba the father of ^a Anak, which city is Hebron, ¹ in the hill country of Judah, with the suburbs thereof round about it.

12 But ^a the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus ^a they gave to the children of Aaron the priest ^a Hebron with her suburbs, ^a to be a city of refuge for the slayer; ^a and Libnah with her suburbs,

14 And ^a Jattir with her suburbs, ^a and Esh-temoa with her suburbs,

15 And ^a Holon with her suburbs, ^a and Debir with her suburbs,

16 And ^a Ain with her suburbs, ^a and Juttah with her suburbs, and ^a Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ^a Gibeon with her suburbs, ^a Geba with her suburbs,

18 Anathoth with her suburbs, and ^a Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 ^a And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them ^a Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tannach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

27 ^a And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave ^a Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon, with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, ^a Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

34 ^a And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, ^a Bezer

^b 1 Chron. 6. 55.—^c Or, Kirjath-arba, Gen. 23. 2.—^d Ch. 15. 13, 14.—^e Ch. 20. 7. Luke 1. 39.—^f Ch. 14. 14. 1 Chron. 6. 56.—^g 1 Chron. 6. 57, &c.—^h Ch. 15. 54. & 20. 7.—ⁱ Ch. 13. 42.—^j Ch. 15. 43.—^k Ch. 15. 50.—^l 1 Chron. 6. 53, Hilen, Ch. 15. 51. ^t Ch. 15. 49.

the heads of the Levites came before Eleazar, Joshua, and the chiefs of the tribes, who had been employed in dividing the land, and requested that cities and suburbs should be granted them according to the Divine command:

Verse 3. *And the children of Israel gave unto the Levites* They cheerfully obeyed the Divine command; and cities for habitations were appointed to them out of the different tribes, by lot, that it might as fully appear that God designed them their habitations, as he designed the others their inheritances.

Verse 4. *Out of the tribe of Judah—Simeon, and—Benjamin thirteen cities* These tribes furnished more habitations to the Levites, in proportion, than any of the other tribes; because they possessed a more extensive inheritance; and Moses had commanded, Num. xxxv. 8. *From them that have many, ye shall give many; and from them that have few, ye shall give few; every one shall give of his cities unto the Levites, according to his inheritance.* It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterward to be established in Jerusalem, had their appointment nearest to that city: so that they were always within reach of the sacred work which God had appointed them.

Verse 5. *And the rest of the children of Kohath* That is, the remaining part of that family that were not priests—for those who were priests, had their lot in the preceding tribes. Those, therefore, of the family of Kohath, who were simply Levites, and not of the priests or Aaron's family, see ver. 10. had their habitations in Ephraim, Dan, and the half tribe of Manasseh.

It has been asked, in what sense did the Levites possess those cities, seeing they had no inheritance? To which it may be answered, that it is not likely the Levites had the exclusive property of the cities in which they dwelt; for it is evident that the other Israelites dwelt among them. We know, says Calmet, by history, that the cities of the Levites were almost entirely filled with Israelites of other tribes. For instance, Gibeon of Benjamin, which is here given to the Levites, ver. 17. was always peopled by the *Benjamites*, as appears from the history of the Levite, whose wife was so horribly abused by them, Judges xix. Saul and all his family dwelt in the same city; and David and his court spent the first years of his reign at Hebron, which was also a city of the Levites, ver. 10. It appears, therefore, that they had no

other property in those cities, than merely the right to certain houses, which they might sell, but always with the right of perpetual redemption; for they could finally alienate nothing; and if the possessor of such a house, having sold it, did not redeem it, at the year of jubilee it reverted to the Levites. And as to their lands for their cattle, which extended two thousand cubits without the city, these they were not permitted to sell—they were considered as the Lord's property. See Levit. xxv. 32–34. and the notes there. It is therefore very likely that, in the first instance, the Levites had simply the right to choose, in all the cities assigned them; the houses in which they were to dwell; and that those of the tribe to which the city belonged, occupied all the other dwellings. There is also reason to believe, that in process of time, when the families of the Levites increased, they had more dwellings assigned to them, which were probably builded at the public expense.

We may also observe, that the Levites were not absolutely bound to live in these and no other cities; for when the tabernacle was at Nob, priests and Levites dwelt there, see 1 Sam. xxi. 1. &c. and when the worship of God was established at Jerusalem, multitudes, both of priests and Levites, dwelt there, though it was no Levitical city; as did the courses of priests, afterward at Jericho. This was a circumstance which Moses had foreseen, and for which he had provided.—See Deut. xviii. 6, &c.

Verse 11. *The city of Arba* See the note on chap. xiv. 15.

Verse 12. *The fields of the city—gave they to Caleb* This was an exclusive privilege to him and his family, with which the grant to the Levites did not interfere.—See the notes on chap. xiv. 4.

Verse 18. *Anathoth* Celebrated as the birth-place of Jeremiah, about three miles northward of Jerusalem, according to St. Jerom.

Verse 19. *Thirteen cities with their suburbs* At the time mentioned here, certainly thirteen cities was too large a proportion for the priests, as they and their families amounted to a very small number—but this ample provision was made in reference to their great increase in after times, when they formed twenty-four courses, as in the days of David.

Verse 22. *Beth-horon* There were two cities of this name, the upper and the nether—but which is intended here cannot be ascertained.

with her suburbs, and Jahazah with her suburbs.

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, ^a Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the Lord gave unto Israel ^a all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

b Ch. 20. 9.—1 Numb. 26. 7.—4 Gen. 13. 15. & 15. 19. & 28. 3. & 28. 4, 12.—1 Ch. 11. 23.

Verse 24. *Aijalon*] See on chap. x.

Verse 27. *Golan in Bashan*] On this and the other cities of refuge mentioned here, see the note on chap. xx. ver. 7.

Verse 35. *Dinnah with her suburbs, &c.*] It is well known to every Hebrew scholar, that this and the following verse are wholly omitted by the Masora; and are left out in some of the most correct and authentic Hebrew Bibles. Between critics there is no small controversy relative to the authenticity of these verses—and those who wish to see the arguments at large on both sides, must consult the *Varia Lectiones de Rossi*, on this place. Dr. Kennicott, who is a strenuous advocate for their authenticity, argues thus in their behalf: "Verses 41 and 42 of this chapter tell us that the Levitical cities were forty-eight, and that they had been all as such described; so that they must have been all specified in this chapter; whereas now, in all the Hebrew copies printed in full obedience to the Masora, which excludes two verses, containing four of these cities, the number amounts only to forty-four."

"The cities are first mentioned, in the general, as being thirteen and ten, with thirteen and twelve, which are certainly forty-eight. And yet when they are particularly named, verses 13 to 19 give thirteen cities; verses 20 to 26 give ten cities; verses 27 to 33 give thirteen; verses 34 and 35 give four cities; and then verses 35, 36, give four more; all which can make but forty-four. And what still increases the wonder is, that verse 40 infers from the verses immediately preceding, that the cities allowed to the Merarites were twelve, though they here make eight only, unless we admit the four other cities expressed in those two verses, which have been rejected by that blind guide, the Masora. In defiance of this authority, these two verses, thus absolutely necessary, were inserted in the most early editions of the Hebrew text, and are found in Walton's Polyglott, as well as in our English Bible. But they have scarce ever been as yet printed completely; thus—And out of the tribe of Reuben a city of refuge for the slayer, Bezer, in the wilderness, with her suburbs; and Jahazah, with her suburbs; Kedemoth with her suburbs; and Mephaath with her suburbs: four cities. See on this place my edition of the Hebrew Bible: where no less than one hundred and forty-nine copies are described which happily preserve these verses, most clearly essential to the truth and consistency of this chapter. See also *General Discourse*, p. 19, 26, 54."

Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity very difficult to be determined. To Dr. Kennicott's one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty collated by De Rossi. Those who deny their authenticity, say they have been inserted here from 1 Chron. vi. 78, 79, where they are found, it is true, in general, but not exactly as they stand here, and in Dr. Kennicott's Hebrew Bible.

Verse 36. *Jahazah*] See on chap. xiii. 18.

Verse 41. *Forty and eight cities*] At the last census of the Hebrew people, related Numb. xxxvi. we find, from ver. 82, that the tribe of Levi amounted only to 23,000; and it is supposed that forty-eight cities were too great a proportion for this tribe, the other tribes have so very few. But, 1. All the cities of the other tribes are not enu-

44 And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.

CHAPTER XXII.

Joshua assembles, commands, Moses, and then dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh, 1-23. They return and build an altar by the side of Jordan, 9, 10. The rest of the Israelites hearing of this, and supposing that they had built the altar for seditious purposes, or to make a schism in the national worship, prepare to go to war with them, 11, 12; but first send a deputation to know the truth, 13, 14. They arrive and expostulate with their brethren, 15-20. The Reubenites, Gadites, and half tribe of Manasseh, make a noble defence, and show that their altar was built as a monument only, to prevent idolatry, 21-23. The deputation are mislead, and return to the ten tribes and make their report, 24-28. The people rejoice, and praise God, 29; and the Reubenites and Gadites call the altar they had raised Ed, that it might be considered a witness, between them and their brethren on the other side Jordan, 34.

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you,

a 22. 4.—m Deut. 7. 24.—n Ch. 22. 14. 1 Kings 8. 55.—o Numb. 32. 20. Deut. 3. 18.

rated. 2. They had the circumjacent country as well as the cities. 3. The Levites had no other cities than those enumerated. 4. They had no country annexed to their cities, the 2,000 suburbs for their cattle, &c. excepted. 5. Cities in those ancient times were very small, as most villages went under this appellation. 6. The Levites had now the appointment that was suited to their consequent increase. The other tribes might enlarge their borders and make conquests; but this was not suitable to the mere servants of God: besides, had they made conquests, they would have become proprietors of the conquered land; and God determined that they should have no inheritance in Israel, God himself being their portion.

Verse 43. *And the Lord gave—all the land which he swore*] All was now divided by lot unto them—and their enemies were so completely discomfited, that there was not a single army of the Canaanites remaining to make head against them; and those which were left in the land, served under tribute; and the tribute that they paid was the amplest proof of their complete subjugation. Add to this, they had as much of the land in actual possession as they could occupy; and, as they increased, God enabled them to drive out the rest of the ancient inhabitants; but in consequence of the infidelity of the Israelites, God permitted their enemies often to straiten them, and sometimes to prevail against them. It should also be remembered, that God never promised to give them the land, or to maintain them in it, but on condition of obedience: and so punctually did he fulfil this intention, that there is not a single instance on record, in which they were either straitened or subjugated, while obedient and faithful to his God.

The cavil is as foolish as it is unprincipled, which states, "The Israelites never did possess the whole of the land which was promised to them,—and therefore that promise could not come by Divine revelation."—With as much reason might it be urged, that Great Britain has not subdued the French West India islands, and Batavia, (February, 1812,) because the ancient inhabitants still remain in them: but is not their serving under tribute an absolute proof that they are conquered, and under the British dominion? So was the whole land of Canaan conquered, and its inhabitants subdued, though the whole of the ground was not occupied by the Israelites till the days of David and Solomon. In the most correct and literal sense, it might be said, *There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass.* Nor shall one word of his ever fail to any of his followers, while the sun and moon endure.

NOTES ON CHAPTER XXII.

Verse 1. *Then Joshua called the Reubenites, &c.*] We have already seen, that 40,000 men of the tribes of Reuben, and Gad, and the half tribe of Manasseh, had passed over Jordan armed, with their brethren, according to their stipulation with Moses. The war being now concluded, Joshua assembles these warriors; and with commendations for their services and fidelity, he dismisses them, having first given them the most pious and suitable advices. They had now been about seven years absent from their respective families: and though there was only the river Jordan between the camp at Gilgal and their own inheritance, yet it does not appear that they had, during that time, ever revisited their own home, which they might have done any time in the year, the harvest excepted, as at all other times that river was easily fordable.

And have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren as he promised them: therefore now return ye, and get ye unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them.

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and

the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was a head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to-day against the LORD, that to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the

p Ch. 1. 16, 17.—q Numb. 32. 33. Deut. 28. 8. Ch. 13. 8.—r Deut. 6, 17. & 11. 22. s Deut. 10. 12.—t Gen. 47. 7. Exod. 28. 43. Ch. 14. 13. 2 Sam. 6. 18. Luke 24. 56. u Ch. 17. 5.—v Numb. 31. 27. 1 Sam. 30. 14.—w Numb. 32. 1, 26. 29.

Verse 5. *But take diligent heed, &c.*] Let us examine the force of this excellent advice; they must ever consider that their prosperity and continued possession of the land depended on their fidelity and obedience to God; to this they must take diligent heed.

Do the commandment] They must pay the strictest regard to every moral precept.

And the law] They must observe all the rites and ceremonies of their holy religion.

Love the Lord your God] Without an affectionate, filial attachment to their Maker, duty would be irksome, grievous, and impossible.

Walk in all his ways] They must not only believe and love, but obey; walk not in your own ways, but walk in those which God has pointed out.

Keep his commandments] They must love him with all their heart, soul, mind, and strength; and their neighbour as themselves.

Cleave unto him] They must be cemented to him in a union that should never be dissolved.

Serve him] They must consider him as their master, having an absolute right to appoint them, when, where, how, and in what measure they should do his work.

With all your heart] Having all their affections and passions sanctified, and united to him.

And with all your soul] Giving up their whole life to him, and employing their understanding, judgment, and will, in the contemplation and adoration of his perfections; that their love and obedience might increase in proportion to the cultivation and improvement of their understanding.

Verse 7. *Then he blessed them*] Spoke respectfully of their fidelity and exertions—wished them every spiritual and temporal good—prayed to God to protect and save them; and probably gave some gifts to those leaders among them, that had most distinguished themselves in the seven years' war. In all the above senses, the word *bless* is frequently taken in Scripture.

Verse 8. *Return with much riches*] It appears they had their full proportion of the spoils that were taken from the Canaanites; and that those spoils consisted in cattle, silver, gold, brass, iron, and raiment.

x Deut. 13. 12, &c. Judg. 20. 12.—y Judg. 20. 1.—z Deut. 13. 14. Judg. 20. 12. a Exod. 6. 25. Numb. 25. 7.—b Heb. the altar.—c Numb. 1. 1.—d Gen. 1. 1.—e Lev. 17. 8, 9. Deut. 12. 13, 14.—f Numb. 25. 3, 4. Deut. 4. 2.—g Ch. 18. 1.

Divide the spoil—with your brethren] It was right that those who staid at home to defend the families of those who had been in the wars, and to cultivate the ground, should have a proper portion of the spoils taken from the enemy: for had they not acted as they did, the others could not have safely left their families.

Verse 10. *The borders of Jordan, that are in—Canaan*] This verse can never mean that they builded the altar on the west side of Jordan, for this was not in their territories—nor could it be a place for the purpose of public worship to their own people, if builded on the opposite side of Jordan: besides, the next verse says, it was built over against the land of Canaan. It appears that when they came to the river, they formed the purpose of building the altar; and when they had crossed it they executed their purpose.

A great altar to see to] A vast mass of earth, stones, &c. elevated to a great height, to serve as a memorial of the transactions that had already taken place. Probably it was intended also to serve as a kind of watch tower, being of a stupendous height, *altare infinita magnitudinis*, an altar of an immense size, as the Vulgate terms it.

Verse 12. *To go up to war against them*] Supposing that they had builded this altar in opposition to that which Moses, by the command of God, had erected, and were consequently become rebels against God, and the Israelitish constitution; and should be treated as such. Their great concern for the glory of God led them to take this step, which, at first view, might appear precipitate: but that they might do nothing rashly, they first send Phinehas and ten princes, one out of each tribe, to require an explanation of their motives in erecting this altar.

Verse 17. *Is the iniquity of Peor too little*] See this history, Numb. xxv. 3, &c. and the notes there. Phinehas taking it for granted that this altar was builded in opposition to the altar of God erected by Moses, and that they intended to have a separate service, priesthood, &c. which would be rebellion against God, and bring down his curse on them and their posterity; and in order to show that God is jealous of his glory, he refers to the business of Baal-peor, which took place in that very country they were now about to possess; the destructive consequences of which,

Lord's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 **Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.**

21 **Then the children of Reuben and the children of Gad and the half tribe of Manasseh, answered, and said unto the heads of the thousands of Israel,**

22 **The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day),**

23 **That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require it;**

24 **And if we have not rather done it for fear of this thing, saying, "In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?"**

25 **For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.**

26 **Therefore we said, Let us now prepare to build us an altar; not for burnt-offering, nor for sacrifice;**

27 **But that it may be a witness between us and you, and our generations after us, that we might do the service of the LORD before him**

with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 **Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you.**

29 **God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.**

30 **And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them.**

31 **And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.**

32 **And Phinehas the son of Eleazar the priest and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.**

^a Ch. 7. 1, 5.—^b Dent. 10. 17.—^c 1 Kings 2. 29. Job 10. 7. & 22. 10. Ps. 44. 21. & 132. 1, 2. Jer. 12. 2. 2 Cor. 11. 11, 31.—^d Dent. 12. 13. 1 Sam. 20. 16.—^e Heb. to-morrow.

^a Gen. 31. 48. Ch. 26. 27. Ver. 34.—^b Dent. 12. 5, 6, 11, 12, 17, 18, 26, 27.—^c Dent. 12. 13, 14.—^d Heb. it was good in their eyes.—^e Lev. 26. 11, 12. 2 Chron. 15. 3. & Heb. them.

he, through his zeal for the glory of God, was the means of preventing.

Verse 19. *If the land of your possession be unclean*] The generous mind of Phinehas, led him to form this excuse for them. If ye suppose that this land is impure, as not having been originally included in the covenant, and ye think that ye cannot expect the blessing of God, unless ye have an altar, sacrifices, &c. then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, the only legitimate place where sacrifices and offerings can be made. We will divide this land with you, and rather straiten ourselves, than that you should conceive yourselves to be under any necessity of erecting a new altar, besides the altar of the LORD our God.

Verse 20. *Did not Achan the son of Zerah*] Your sin will not be merely against yourselves: your transgressions will bring down the wrath of God upon all the people; this was the case in the transgression of Achan; he alone sinned, and yet God, on that account, turned his face against the whole congregation, so that they fell before their enemies. We cannot, therefore, be unconcerned spectators of your transgression, we may all be implicated in its criminality; let this, and the dishonour which we apprehend is done to our God, plead our excuse, and vindicate the necessity of the present warlike appearance which we make before you. See the history of Achan, referred to here, chap. vii. and the notes there.

Verse 21. *Then the children of Reuben—answered*] Though conscious of their own innocence, they permitted Phinehas to finish his discourse, though composed of little else than accusations—there was a decency in this, and such a full proof of good breeding, as does them the highest credit. There are many public assemblies in the present day, which lay claim to the highest refinement, who might take a very useful lesson from these Reubenites and their associates.

Verse 22. *The LORD God of gods*] The original words are exceedingly emphatic, and cannot be easily translated, אֱלֹהִים יְהוָה אֱלֹהִים *El Elohim Yehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the strong God, Elohim Yehovah*, which is nearly the version of *Luther, der starke Gott der Herr*, "The Strong God the Lord." And the Reubenites, by using these, in their very solemn appeal, expressed at once their strong, unshaken faith in the God of Israel; and by this they fully showed the deputation from the ten tribes, that their religious creed had not

been changed: and in the succeeding part of their defence they show, that their practice corresponded with their creed. The repetition of these solemn names by the Reubenites, &c. shows their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Save us not this day] This was putting the affair to the most solemn issue, and nothing but the utmost consciousness of their own integrity, could have induced them to make such an appeal, and call for such a decision. "Let God the Judge cause us to perish this day, if in principle or practice we have knowingly departed from him."

Verse 24. *For fear of this thing*] The motive that actuated us, was directly the reverse of that of which we have been suspected.

Verse 26. *An altar; not for burnt-offering, nor for sacrifice*] Because this would have been in flat opposition to the Law, Levit. xvii. 8, 9. Deut. xii. 4, 5, 6, 10, 11, 13, 14. which most positively forbade any sacrifice or offering to be made in any other place than that one which the LORD should choose. Therefore the altar built by the Reubenites, &c. was for no religious purpose, but merely to serve as a testimony that they were one people with those on the west of Jordan, having the same religious and civil constitution, and bound by the same interests to keep that constitution inviolate.

Verse 29. *God forbid that we should rebel*] These words not only express their strong abhorrence of this crime, but also show, that without God, they could do no good thing; and that they depended upon him for that strength by which alone they could abstain from evil.

Verse 31. *We perceive that the LORD is among us*] Or, according to the Targum of *Jonathan*—"This day we know that the majesty of Jehovah dwelleth among us, because ye have not committed this prevarication against the WORD of the LORD, and thus ye have delivered the children of Israel from the hand of the WORD of the LORD." They rejoice to find them innocent, and that there is no ground of quarrel between the children of the same family. And from this they draw a very favourable conclusion, that as God was among them as the sole object of their religious worship, so he would abide with them as their protector and their portion: and as they were his friends, they take it for granted that he will deliver them from the hands of their enemies.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar **Ed*: for it *shall* be a witness between us that the Lord is God.

CHAPTER XXIII.

Joshua being old, calls for the rulers, and different heads of the Israelites, 1, 2; to whom he relates how God had put them in possession of the promised land, 3, 4; from which all their remaining enemies should be expelled, 5. Exhorts them to be faithful to God, and to avoid all connections with the idolatrous nations, 6-8. Encourages them with the strongest promises, that no enemy should ever be able to prevail against them, if they continued to love the Lord their God, 9-11. Lays also before them the consequences of disobedience, 12, 13. Shows them, that as all God's promises had been fulfilled to them, while they were obedient, so his threatenings should be fulfilled on them if they revolted from his service; and that, if they did so, they should be utterly destroyed from off the good land, 14-16.

Am. Exod. 17. 45.
Amos 1. 1.
1. Olymp. 677.

AND it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age:

2 And Joshua called for all Israel and for

1. 1 Chron. 29. 20. Neh. 8. 6. Dan. 2. 18. Luke 2. 38.—a That is, a witness: so Ch. 24. 27. 21. Ch. 21. 42. & 22. 4.—b Ch. 13. 2. & 24. 29. & 25. 1. & 26. 1. & 27. 1. & 28. 1. & 29. 1. & 30. 1. & 31. 1. & 32. 1. & 33. 1. & 34. 1. & 35. 1. & 36. 1. & 37. 1. & 38. 1. & 39. 1. & 40. 1. & 41. 1. & 42. 1. & 43. 1. & 44. 1. & 45. 1. & 46. 1. & 47. 1. & 48. 1. & 49. 1. & 50. 1. & 51. 1. & 52. 1. & 53. 1. & 54. 1. & 55. 1. & 56. 1. & 57. 1. & 58. 1. & 59. 1. & 60. 1. & 61. 1. & 62. 1. & 63. 1. & 64. 1. & 65. 1. & 66. 1. & 67. 1. & 68. 1. & 69. 1. & 70. 1. & 71. 1. & 72. 1. & 73. 1. & 74. 1. & 75. 1. & 76. 1. & 77. 1. & 78. 1. & 79. 1. & 80. 1. & 81. 1. & 82. 1. & 83. 1. & 84. 1. & 85. 1. & 86. 1. & 87. 1. & 88. 1. & 89. 1. & 90. 1. & 91. 1. & 92. 1. & 93. 1. & 94. 1. & 95. 1. & 96. 1. & 97. 1. & 98. 1. & 99. 1. & 100. 1.

Verse 33. *And did not intend to go up against them in battle*] That is, they now relinquished the intention of going against them in battle; as this explanation proved there was no cause for the measure.

Verse 34. *Called the altar Ed*] The word *ED* which signifies *witness* or *testimony*, is not found in the common editions of the Hebrew Bible, and is supplied in Italics by our translators, at least in our modern copies; for in the first edition of this translation, it stands in the text without any note of this kind: and it is found in several of Kennicott's and de Rossi's MSS. and also in the Syriac and Arabic. Several also of the early printed editions of the Hebrew Bible, have the word *ed* either in the text or in the margin; and it must be allowed to be necessary to complete the sense. It is very probable that an inscription was put on this altar, which pointed out the purposes for which it was erected.

From the contents of this chapter, we learn that the Israelites were dreadfully alarmed at the prospect of a schism in their own body, both as it related to ecclesiastical and civil matters. A few observations on this subject may not be useless.

Schism in religion is a dangerous thing; and should be carefully avoided by all who fear God. But this word should be well understood. *Excomm.* in theology, is generally allowed to signify a *rent* in, or departure from, the doctrine and practice of the apostles, especially among those who had been previously united in that doctrine and practice. A departure from human institutions in religion, is no schism, for this reason, that the word of God alone is the sufficient rule of the faith and practice of Christians: and as to human institutions, forms, modes, &c. those of one party may be as good as those of another.

When the majority of a nation agrees in some particular forms and modes in their religious service; no conscientious man will lightly depart from these: nor depart at all, unless he find, that they are not only not authorized by the word of God, but repugnant to it. It is an object greatly to be desired, that a whole people, living under the same laws, may, as much as possible, glorify God, not only with one heart, but also with one mouth.

But there may be a dissent from established forms, without schism: for if that dissent make no *rent* in the doctrine or practice of Christianity, as laid down in the New Testament, it is an abuse of terms to call it a schism: besides, there may be a dissent among religious people relative to certain points, both in *creed* and *practice*, which, not affecting the *essentials* of Christianity, nor having any direct tendency to alienate the affections of Christians from each other, cannot be called a schism—but when professing Christians separate from each other, to set up one *needless* or *non-essential* form, &c. in the place of others, which they call *needless* or *non-essential*, they are highly culpable. This not only produces no good, but tends to much evil—for both parties, in order to make the points of their difference of sufficient consequence to justify their dissent, magnify these non-essential matters beyond all reason, and sometimes, beyond conscience itself; and thus, *sect* and *cummin* are tithed, while the weightier matters of the law, judgment and the love of God, are utterly neglected. If Christians either cannot, or will not, think alike on all points, surely they can agree to disagree, and let each go to heaven his own way. "But should we take

their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 ¶ And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither shall ye make

the same.—a Exod. 23. 30. & 33. 2. & 34. 11. Dent. 11. 32. Ch. 13. 4.—d Num. 32. 33. & 34. 1. 7.—f Dent. 32. 32. & 33. 14.—g Exod. 23. 30. Dent. 7. 3. 8. Ps. 124. 8. 11.—h Exod. 23. 13. Ps. 115. 4. Jer. 5. 7. Zeph. 1. 6. The Numb. 23. 28.

this advice, would it not lead to a total indifference about religion?" Not at all: for in the things which concern the *essentials* of Christianity, both in *doctrine* and *practice*, we should ever feel zealously affected, and earnestly contend for the faith once delivered to the saints.

NOTES ON CHAPTER XXIII.

Verse 1. *A long time after that the Lord had given rest*] This is supposed to have been in the last, or one hundred and tenth year of the life of Joshua, about thirteen or fourteen years after the conquest of Canaan, and seven after the division of the land among the tribes.

Verse 2. *Joshua called for all Israel*] There are four degrees of civil distinction mentioned here. 1. *זקנים* *Zekenim*, the elders or senate, the PRINCES of the tribes. 2. *ראשי* *Rashim*, or *Rashey* *Aboth*, the CHIEFS, or HEADS of families. 3. *שופטים* *Shophitim*, the JUDGES who interpreted, and decided according to the law. 4. *שרים* *Sherim*, the OFFICERS, *serjeants*, &c. who executed the decisions of the Judges. Whether this assembly was held at Timnath-serah, where Joshua lived, or at Shiloh, where the ark was, or at Shechem, as in chap. xxiv. 1. we cannot tell. Some think that the meeting here, and that mentioned in chap. xxiv. were the same; and if so, Shechem was the place of assembling; but it is more likely that the two chapters treat of two distinct assemblies, whether held at the same place or not.

Verse 3. *For the Lord your God is he that hath fought for you*] There is much both of *piety* and *modesty* in this address. It was natural for the Israelites to look on their veteran, wornout general, who had led them on from conquest to conquest, with profound respect: and to be ready to say, "Had we not had such a commander, we had never got possession of this good land." Joshua corrects this opinion, and shows them, that all their enemies had been defeated, because the Lord their God had fought for them; that the battle was the Lord's and not his; and that God alone should have the glory.

Verse 4. *I have divided—these nations that remain*] The whole of the promised land had been portioned out, as well those parts which had not yet been conquered, as those from which the ancient inhabitants had been expelled. The Canaanitish armies had long ago been broken in pieces, so that they could make no head against the Israelites; but in many districts the old inhabitants remained, more through the supineness of the Israelites than through their own bravery.

From Jordan—unto the great sea] All the land that lay between the river Jordan, from Phiala, where it rises, to the southern extremity of the Dead sea; and to the Mediterranean sea, through the whole extent of its coast, opposite to Jordan.

Verse 5. *And drive them out—and ye shall possess*] The same Hebrew word *ויראש*, is used here, to signify, to expel from an inheritance, and to succeed those thus expelled. *Ye shall disinherit them from your sight, and ye shall inherit their land.*

Verse 6. *Be ye therefore very courageous to keep and to do, &c.*] It requires no small courage to keep a sound creed in the midst of scoffers; and not less to maintain a godly practice among the profane and profligate.

That is written in this book] By the word of God alone his followers are bound. Nothing is to be received as an article of faith, which God has not spoken.

mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them :

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great nations and strong : but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand : for the Lord your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you :

13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And, behold, this day I am going the way of all the earth : and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you : all are come to pass unto you, and not one thing hath failed thereof.

1 Or, For if ye will cleave, &c.—1 Deut. 10. 20. & 11. 32. & 13. 4. ch. 22. 5.—1 Or, Then the Lord will drive.—1 Deut. 11. 23.—1 Ch. 1. 5.—1 Lev. 26. 8. Deut. 30. 20. 1st Job. 3. 21. & 15. 15. 2 Sam. 22. 8.—2 Exod. 14. 14. & 23. 27. Deut. 3. 22.—1 Ch. 26. 5.—1 Job. your souls.—1 Job. 10. 20, 29. 2 Pet. 1. 20, 21.—1 Deut. 7. 2.

Verse 7. *Come not among these nations*] Have no civil or social contracts with them, see ver. 12. as these will infallibly lead to spiritual affinities—in consequence of which, ye will make honourable mention of the name of their gods, swear by them, as the judges of your motives and actions, serve them in their abominable rites, and bow yourselves unto them, as your creators and preservers ; thus giving the whole worship of God to idols. And all this will follow from simply coming among them. He who walks in the counsel of the ungodly will soon stand in the way of sinners, and shortly sit in the seat of the scornful. *Nemo repente fuit turpissimus*. No man rises to the highest stages of iniquity but by degrees. Nero himself, under the instructions of Seneca, was a promising youth.

Verse 10. *One man of you shall chase a thousand*] Do not remain inactive, on the supposition that you must be much more numerous before you can drive out your enemies ; for it is the Lord that shall drive out nations great and strong : and under his direction and influence, one of you shall chase a thousand.

Verse 11. *Take good heed—unto yourselves, that ye love the Lord*] *שמעו לעצמכם*, literally, *listen to yourselves*, but *שמעו* is *שמעו*, both in Hebrew and Arabic, signify the whole self, as well as soul and life ; both soul and body must be joined in this work, for it is written, *Thou shalt love the Lord thy God with all thy heart—soul—mind—and strength*.

Verse 12. *Else if ye do—go back*] The soldier who draws back, when going to meet the enemy, forfeits his life. These were the Lord's soldiers, and if they drew back, they drew back unto perdition : their lives being forfeited by their infidelity.

Verse 13. *They shall be snares*] *רשת* *lebach*, a net, or a gin, set by the artful fowler, to catch headless birds. And traps] *כד* *makesh*, any snare, toil, or trap, placed on the ground, to catch the unwary traveller, or wild beast, by the foot.

Scourges in your sides, and thorns in your eyes] Nothing can be conceived more vexatious and distressing than a continual goad in the side, or thorn in the eye. They will drive you into obedience to their false gods, and put out the eyes of your understandings by their idolatries. And God will preserve them, merely to distress and punish you.

Verse 14. *The way of all the earth*] I am about to die—I am going into the grave.

Not one thing hath failed, &c.] God had so remarkably and literally fulfilled his promises, that not one of his enemies could state, that even the smallest of them had not had its most literal accomplishment : this all Israel could testify.

15 Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you : so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them ; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

Joshua gathers all the tribes together at Shechem, 1; and gives them a history of God's gracious dealings with Abraham, 2, 3. Isaac, Jacob, and Esau, 4. Moses and Aaron, and their fathers in Egypt, 5, 6. His judgments on the Egyptians, 7. On the Amorites, 8. Their deliverance from Balaam and Hielman, 9, 10. Their conquest in the promised land, and their establishment in the possession of it, 11–15. Exhorts them to abolish idolatry, and informs them of his and his family's resolution to serve Jehovah, 14, 15. The people solemnly promise to serve the Lord alone, and mention his merciful dealings towards them, 16–18. Joshua shows them the hollows of God, and the danger of apostasy, 19, 20. The people again promise obedience, 21. Joshua calls them to witness against themselves, that they have promised to worship God alone, and exhorts them to put away the strange gods, 22, 23. They promise obedience, 24. Joshua makes a covenant with the people, writes it in a book, sets up a stone as a memorial of it, and dismisses the people, 25–28. Joshua's death, 29, and burial, 30. The people continue faithful during that generation, 31. They bury the bones of Joseph in Shechem, 32. Eleazar, the high priest, dies also, 33.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time,

1 Judg. 2. 1.—2 Exod. 23. 33. Num. 33. 38. Deut. 7. 16. 1 Kings 11. 4.—1 Kings 2. 2. See Heb. 5. 37.—1 Ch. 21. 45. Luke 21. 33.—2 Deut. 28. 68.—2 Lev. 26. 16. Deut. 28. 38. 2d Job. 3. 21. & 15. 15. 2 Sam. 22. 8.—2 Exod. 14. 14. & 23. 27. Deut. 3. 22.—1 Ch. 26. 5.—1 Job. your souls.—1 Job. 10. 20, 29. 2 Pet. 1. 20, 21.—1 Deut. 7. 2.

Verse 15. *So shall the Lord bring upon you all evil things*] His faithfulness in fulfilling his promises, is a proof that he will as faithfully accomplish his threatenings : for the veracity of God is equally pledged for both.

Verse 16. *Ye shall perish quickly from off the good land*] The following note from Mr. John Trapp is very judicious : " This judgment Joshua inculcates ver. 13, 15. and here ; because he knew it would be a very grievous thing to them to forego so goodly a land, so lately gotten, and so short a while enjoyed. In the beginning of a speech, *καὶ ὅτι*, the milder affections, suit best : but toward the end, *καὶ ὅτι*, passionate and piercing passages, according to the orator. This rule Joshua observes, being *Es utroque Cæsar*, no less an orator, than a warrior."

In all this exhortation, we see how closely Joshua copies the example of his great master Moses. See Lev. xxvi. 7, 8, 14, &c. Deut. xxviii. 7. xxix. 30. He was tenderly concerned for the welfare of the people ; and with a deeply affected heart, he spoke to their hearts. No people ever were more fairly and fully warned, and no people profited less by it. The threatenings pronounced here, were accomplished in the Babylonish captivity ; but more fully in their general dispersion since the crucifixion of our Lord. And should not every Christian fear when he reads, *If God spared not the natural branches, take heed that he spare not thee* ! Surely a worldly, carnal, and godless Christian, has no more reason to expect indulgence from the justice of God, than a profligate Jew. We have a goodly land, but the justice of God can decree a captivity from it, or a state of bondage in it. The privileges that are abused are thereby forfeited. And this is as applicable to the individual, as to the whole system.

NOTES ON CHAPTER XXIV.

Verse 1. *Joshua gathered all the tribes*] This must have been a different assembly from that mentioned in the preceding chapter, though probably held not long after the former.

To Shechem] As it is immediately added, that they presented themselves before God, this must mean the tabernacle ; but at this time, the tabernacle was not at Shechem, but at Shiloh. The Septuagint appear to have been struck with this difficulty, and therefore read Σηλὸν, Shiloh, both here and in ver. 26. though the *Aldine* and *Complutensian* editions have Ἐφεσ, Sychem, in both places. Many suppose that this is the original reading, and that Shechem has crept into the text instead of Shiloh. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient ; and to bring

even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them: and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak, the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam, the son of Beor, to curse you:

10 But I would not hearken unto Balaam: therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the

Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat.

14 Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the Lord drave out from before us all the people, even the Amorites which dwell in the land: therefore will we also serve the Lord; for he is our God.

19 And Joshua said unto the people, Ye can-

a Gen. 31. 53.—f Gen. 12. 1. Acts 7. 2, 3.—g Gen. 21. 2, 3. Ps. 127. 3.—h Gen. 25. 24, 25, 26.—i Gen. 28. 3. Deut. 2. 6.—k Gen. 48. 1, 6. Acts 7. 15.—l Exod. 3. 10.—m Exod. 7. 4, 5. & 8. 10. & 12.—n Exod. 12. 27, 51.—o Exod. 14. 2.—p Exod. 14. 9.—r Exod. 14. 10.—s Exod. 14. 20.—t Exod. 14. 27, 28.—u Deut. 4. 34. & 32. 1.—v Ch. 6. 4.—w Num. 32. 20, 32. Deut. 2. 22. & 3. 1.—x See Judg. 11. 25.—y Num. 22. 5. Deut. 23. 4. & Deut. 23. 5. Num. 21. 30. & 24. 10.

the ark of the covenant to the place of assembling; and this was probably done on this occasion. Sychem is a place famous in the patriarchal history. Here Abraham settled on his first coming into the land of Canaan, Gen. xiii. 6, 7, and here the patriarchs were buried, Acts vii. 17. And as Sychem lay between Ebal and Gerizim, where Joshua had before made a covenant with the people, chap. viii. 30, &c. the very circumstance of the place would undoubtedly be friendly to the solemnity of the present occasion. *Shuckford* supposes, that the covenant was made at *Shechem*, and that the people went to *Shiloh* to confirm it before the Lord. Mr. *Mede* thinks the Ephraimites had a *proseucha*, or temporary oratory, or house of prayer, at Shechem, whither the people resorted for divine worship, when they could not get to the tabernacle; and that this is what is called *before the Lord*: but this conjecture seems not at all likely, God having forbidden this kind of worship.

Verse 2. *On the other side of the flood*] The river *Euphrates*.

They served other gods] Probably Abraham, as well as Terah his father, was an idolater, till he received the call of God to leave that land. See on Gen. xi. 31. xii. 1. And for the rest of the history referred to here, see the notes on the parallel passages in the margin.

Verse 9. *Then Balak—arose and warred against Israel*] This circumstance is not related in Num. xxii. nor does it appear in that history, that the Moabites attacked the Israelites; and probably the warring here mentioned, means no more than his attempts to destroy them by the curses of Balaam, and the wiles of the Midianitish women.

Verse 11. *The men of Jericho fought against you*] See the notes on chap. iii. and chap. vi. 1, &c. The people of Jericho are said to have fought against the Israelites, because they opposed them by shutting their gates, &c. though they did not attempt to meet them in the field.

Verse 12. *I sent the hornet before you*] See the note on Exod. xxiii. 23.

Verse 14. *Fear the Lord*] Reverence him as the sole object of your religious worship.

Serve him] Perform his will by obeying his commands.

In sincerity] Having your whole heart engaged in his worship.

And in truth] According to the directions he has given you in his infallible word.

Put away the gods, &c.] From this exhortation of Joshua, we learn of what sort the gods were, to the worship of whom these Israelites were still attached. 1. Those which their fathers worshipped on the other side of the flood: i. e. the gods of the CHALDEANS, *fire, light, the sun*. 2. Those of the EGYPTIANS, *Apis, Anubis, the ape, serpents, vegetables, &c.* Those of the CANAANITES, MOABITES, &c. *Baal-peor, or Priapus, Astarte, or Venus, &c.* &c. All these he refers to in this and the following verse. See at the conclusion of ver. 33.

How astonishing is this, that after all God had done for them, and all the miracles they had seen, there should still be found among them both *idols* and *idolaters*! But that it was so, we have the fullest evidence, both here and in ver. 23. Amos v. 26. and in Acts vii. 41. But what excuse can be made for such stupid, not to say brutish, blindness? Probably they thought they could the better represent the divine nature, by using *symbols* and *images*; and that they professed to worship God, through the medium of these. At least, this is what has been alleged in behalf of a gross class of Christians, who are notorious for image worship. But, on such conduct, God will never look with any allowance, where he has given his word and testimony.

Verse 15. *Choose you this day whom ye will serve*] Joshua well knew that all service that was not free and voluntary, could be only *deceit* and *hypocrisy*; and that God loveth a *cheerful giver*. He therefore calls upon the people to make their choice, for God himself would not force them—they must serve him *with all their heart*, if they served him at all. As to himself and family, he shows them that their choice was already fixed, for they had taken JEHOVAH for their portion.

Verse 16. *God forbid that we should forsake the Lord*] That they were now sincere, cannot be reasonably doubted; for they served the Lord all the days of Joshua, and the elders that outlived him, ver. 31. but afterward, they turned aside, and did serve other gods. "It is ordinary," says Mr. Trapp, "for the many-headed multitude to turn with the stream—to be of the same religion with their superiors: thus, at Rome, in DIOCLESIAN'S time, they were *pagans*; in CONSTANTINE'S, *Christians*; in CONSTANTINUS, *Arians*; in JULIAN'S, *apostates*; and in JOVIAN'S, *Christians* again! And all this within less than the age of a man. It is therefore a good thing that the heart be established with grace."

not serve the LORD: for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 * If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there, under an oak, that was by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for

it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass, after these things, that Joshua the son of Nun, the servant of the LORD, died, being a hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas, his son, which was given him in mount Ephraim.

† Lev. 19. 2. 1 Sam. 6. 30. Ps. 10. 5. 8. Isai. 5. 16.—Exod. 20. 5.—Exod. 23. 21. 1 Chron. 22. 2. 2 Chron. 15. 2. Ezra 8. 22. Isai. 1. 15. & 65. 11. 12 Jer. 17. 13.—v Ch. 23. 15. Isai. 63. 10. Acts 7. 42.—v Ps. 119. 173.—v Ver. 14. Gen. 35. 2. Judg. 10. 15. 1 Sam. 7. 3.—v See Exod. 15. 25. 2 Kings 11. 17.—v Ver. 26.—a Deut. 31. 24.—b See Judg. 1. 6.

c See Gen. 35. 18. Ch. 4. 3.—d Gen. 35. 4.—e See Gen. 31. 45. 32. Deut. 31. 19. 31. 26. Ch. 23. 27. 28. 24.—f Deut. 32. 1.—g Judg. 2. 6.—h Judg. 2. 8.—i Ch. 19. 50. Judg. 2. 9.—k Judg. 2. 7.—l Hab. prolonged their days after Joshua.—m See Deut. 11. 2. & 31. 13.—n Gen. 50. 25. Exod. 13. 13.—o Gen. 33. 13.—p Or, *Amale*.—q Exod. 6. 25. Judg. 20. 25.

Verse 19. *Ye cannot serve the Lord: for he is a holy God*] If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God; for if it was impossible to them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of *לֹא תִשְׁתַּבֵּחַ לֵאלֹהִים*, ye cannot serve, &c. some eminent critics read *לֹא תִשְׁתַּבֵּחַ לֵאלֹהִים*, ye shall not CHASE to serve, &c. This is a very ingenious emendation, but there is not one MS. in all the collection of Kennicott and De Rossi to support it. However, it appears very possible that the first *וְעַתָּה* did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, unless ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to, nor divide his glory with, any other. He is a holy God, and will not have his people defiled with the impure worship of the Gentiles."

Verse 21. *And the people said, Nay, but we will serve, &c.*] So they understood the words of Joshua to imply no moral impossibility on their side; and had they earnestly sought the gracious assistance of God, they would have continued steady in his covenant.

Verse 22. *Ye are witnesses against yourselves*] Ye have been sufficiently apprised of the difficulties in your way—of God's holiness—your own weakness and inconsistency—the need you have of divine help, and the awful consequences of apostasy: and now ye deliberately make your choice.—Remember then, that ye are witnesses against yourselves; and your own conscience will be witness, judge, and executioner; or, as one terms it, *index, judex, vindex*.

Verse 23. *Now therefore put away*] As you have promised to reform, begin instantly the work of reformation. A man's promise to serve God, soon loses its moral hold of his conscience, if he do not instantaneously begin to put it in practice. The grace that enables him to promise, is that, by the strength of which he is to begin the performance.

Verse 25. *Joshua made a covenant*] Literally, *Joshua cut the covenant*, alluding to the sacrifice offered on the occasion.

And set them a statute and an ordinance] He made a solemn and public act of the whole, which was signed and witnessed by himself and the people, in the presence of Jehovah; and having done so, he wrote the words of the covenant in the book of the law of God, probably in some part of the skin, constituting the great roll, on which the laws of God were written; and of which there were some blank columns to spare. Having done this, he took a great stone, and set it up under an oak—that this might be the *ῥῆς*, or witness, that at such a time and place, this covenant was made, the terms of which might be found written in the book of the law, which was laid up beside the ark. See Deut. xxxi. 26.

Verse 27. *This stone—hath heard all the words*] That

is, the stone itself, from its permanency, shall be, in all succeeding ages, as competent and as substantial a witness, as one who had been present at the transaction, and heard all the words, which, on both sides, were spoken on the occasion.

Verse 28. *So Joshua*] After this verse the Septuagint insert ver. 31.

Verse 29. *Joshua the son of Nun—died*] This event probably took place shortly after this public assembly; for he was old and stricken in years, when he held the assembly mentioned chap. xxiii. 1. and, as his work was now all done, and his soul ripened for a state of blessedness, God took him to himself, being one hundred and ten years of age; exactly the same age as that of the patriarch Joseph. See Gen. 1. 26.

Verse 30. *And they buried him in Timnath-serah*] This was his own inheritance, as we have seen chap. xix. 50. The Septuagint add here, "And they put with him there, in the tomb, in which they buried him, the knives of stone with which he circumcised the children of Israel in Gilgal, according as the Lord commanded, when he brought them out of Egypt, and they are there unto this day." St. Augustine quotes the same passage in his thirtieth question on the book of Joshua; which, in all probability, he took from some copy of the Septuagint. It is very strange that there is no account of any public mourning for the death of this eminent general; probably, as he was buried in his own inheritance, he had forbidden all funeral pomp, and, it is likely, was privately interred.

Verse 31. *And Israel served the Lord, &c.*] Though there was private idolatry among them, for they had strange gods, yet there was no public idolatry all the days of Joshua and of the elders that overlived Joshua; most of whom must have been advanced in years at the death of this great man. Hence Calmet supposes that the whole of this time might amount to about fifteen years. It has already been noted that this verse is placed by the Septuagint after ver. 23.

Verse 32. *And the bones of Joseph*] See the note on Gen. 1. 26. and on Exod. xiii. 19. This burying of the bones of Joseph probably took place when the conquest of the land was completed, and each tribe had received its inheritance; for it is not likely that this was deferred till after the death of Joshua.

Verse 33. *And Eleazar—died*] Probably about the same time, or soon after Joshua; though some think he outlived him six years. Thus, nearly all the persons who had witnessed the miracles of God in the wilderness, were gathered to their fathers; and their descendants left in possession of the great inheritance, with the law of God in their hands; and the bright example of their illustrious ancestors before their eyes. It must be added, that they possessed every advantage necessary to make them a great, a wise, and a holy people. How they used, or rather, how they abused these advantages, their subsequent history, given in the sacred books, amply testifies.

A hill that pertained to Phinehas, his son] This grant was probably made to Phinehas as a token of the respect of the whole nation, for his zeal, courage, and usefulness: for the priests had properly no inheritance. At the end of this verse, the Septuagint add,

"In that day, the children of Israel, taking up the ark of the covenant of God, carried it about with them, and Phinehas succeeded to the high priest's office, in the place of his father, until his death; and he was buried in Gabaath, which belonged to himself.

"Then the children of Israel went every man to his own place, and to his own city.

"And the children of Israel worshipped Astarte and Ash-taroath, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon, king of Moab, and he tyrannized over them for eighteen years."

The last six verses in this chapter were, doubtless, not written by Joshua; for no man can give an account of his own death and burial; Eleazar, Phinehas, or Samuel, might have added them, to bring down the narration, so as to connect it with their own times; and thus preserve the thread of the history unbroken. This is a common case; many men write histories of their own lives, which, in the last circumstances, are finished by others: and who has ever thought of impeaching the authenticity of the preceding part, because the subsequent was the work of a different hand? *Hirtius* supplement has never invalidated the authenticity of the *Commentaries of Cæsar*, nor the work of *Quintus Smyrnaeus*, that of the *Iliad* and *Odyssey* of *Homer*. We should be thankful, that an adequate and faithful hand has supplied those circumstances which the original author could not write; and without which the work would have been imperfect.

Mr. Saurin has an excellent dissertation on this grand federal act, formed by Joshua and the people of Israel on this very solemn occasion; of the substance of which the reader will not be displeased to find the following very short outline, which may be easily filled up by any whose business it is to instruct the public: for such a circumstance may, with great propriety, be brought before a *Christian* congregation.

"*Six* things are to be considered in this renewal of the covenant.

- I. The dignity of the mediator.
- II. The freedom of those who contracted.
- III. The necessity of the choice.
- IV. The extent of the conditions.
- V. The peril of the engagement.
- VI. The solemnity of the acceptance.
- VII. The nearness of the consequence.

"I. The dignity of the mediator.—Take a view of his names. *Hosea* and *Jehoshua*. God will save: he will save. The first is like a promise: the second the fulfilment of that promise. God will save sometime or other:—this is the very person by whom he will accomplish his promise. Take a view of Joshua's life: his faith, courage, constancy, heroism, and success.—A remarkable type of Christ. See Heb. iv. 8.

"II. The freedom of those who contracted.—Take away the gods which your fathers served beyond the flood; and in Egypt, &c. ver. 14, &c. Joshua exhibits to the Israelites all the religions which were then known; 1. That of the *Chaldeans*, which consisted in the adoration of *fra*. 2. That of the *Egyptians*, which consisted in the worship of the ox, *Apis*, cats, dogs, and serpents: which had been preceded by the worship even of vegetables, such as the onion, &c. 3. That of the people of *Canaan*, the principal objects of which were *Astarte*, (*Venus*), and *Baal-peor*, (*Priapus*). Make remarks on the liberty of choice which every man has, and which God, in matters of religion, applies to, and calls into action.

"III. The necessity of the choice.—To be without religion, is to be without happiness here, and without any title to the kingdom of God. To have a false religion, is the broad road to perdition; and to have the true religion, and live agreeably to it, is the high road to heaven. Life is precarious: death is at the door: the judge calls: much is to be done, and perhaps little time to do it in! Eternity depends on the present moment.—Choose—choose speedily—determinately, &c.

"IV. The extent of the conditions.—Fear the Lord, and serve him in truth and righteousness. Fear the Lord. Consider his being, his power, holiness, justice, &c. This is the gate to religion. Religion itself consists of two parts.—I. *TATTA*. 1. In opposition to the detestable idolatry of the forementioned nations. 2. In reference to that revelation which God gave of himself. 3. In reference to that solid peace and comfort which false religions may promise, but cannot give, and which the true religion communicates to all who properly embrace it. II. *UPATOURTASSE*, or

integrity, in opposition to those abominable vices, by which themselves, and the neighbouring nations, had been defiled.

1. The major part of men have one religion for youth, another for old age; but he who serves God in *integrity*, serves him with all his heart, in every part of life. 2. Most men have a religion of times, places, and circumstances. This is a defective religion. *Integrity* takes in every time, every place, and every circumstance. God's law being ever kept before the eyes, and his love in the heart, dictating purity and perfection to every thought, word, and work. 3. Many content themselves with abstaining from vice, and think themselves sure of the kingdom of God, because they do not sin as others. But he who serves God in *integrity*, not only abstains from the act, and the appearance of evil, but steadily performs every moral good. 4. Many think, if they practise some kind of virtues, to which they feel less of a natural repugnance, that they bid fair for the kingdom; but this is opposite to *uprightness*. The religion of God equally forbids every species of vice, and recommends every kind of virtue.

"V. The peril of the engagement.—This covenant had in it the nature of an oath; for so much the phrase, *before the Lord*, implies: therefore, those who entered into this covenant, bound themselves by oath unto the Lord, to be steady and faithful in it. But it may be asked, 'as human nature is very corrupt, and exceedingly fickle, is there not the greatest danger of breaking such a covenant; and is it not better not to make it, than to run the risk of breaking it, and exposing oneself to superadded punishment, on that account?' Answer, He who makes such a covenant in God's strength, will have that strength to enable him to prove faithful to it. Besides, if the soul do not feel itself under the most solemn obligation to live to God, it will live to the world and flesh. Nor is such a covenant as this more solemn and strict, than that which we have often made; first, in our *baptism*; and often afterward in the sacrament of the Lord's supper, &c. Joshua allows there is a great danger in making this covenant. Ye cannot serve the Lord, for he is a holy, strong, and jealous God, &c. But this supposes only, that nothing could be done right, but in his Spirit, and by his strength. The energy of the Holy Spirit, is equal to every requisition of God's holy law, as far as it regards the moral conduct of a believer in Christ.

"VI. The solemnity of the acceptance.—Notwithstanding Joshua faithfully laid down the dreadful evils which those might expect who should abandon the Lord; yet they entered solemnly into the covenant. God forbid! that we should forsake the Lord; but we will serve the Lord. They seemed to think, that not to covenant in this case, was to reject.

"VII. The nearness of the consequence.—There were false gods among them, and these must be immediately put away. As ye have taken the Lord for your God, then put away the strange gods which are among you, ver. 23. The moment the covenant is made, that same moment the conditions of it come into force. He who makes this covenant with God, should immediately break off from every evil design, companion, word, and work. Finally, Joshua erected two monuments of this solemn transaction: 1. He caused the word to be written in the book of the law, ver. 26. 2. He erected a stone under an oak, ver. 27. that these two things might be witnesses against them, if they broke the covenant which they then made, &c."

There is the same indispensable necessity, for every one who professes Christianity, to enter into a covenant with God through Christ. He who is not determined to be on God's side, will be found on the side of the world, the devil, and the flesh. And he who does not turn from all his iniquities, cannot make such a covenant. And he who does not make it now, may probably never have another opportunity. Reader, death is at the door, and eternity is at hand. These are truths which are every where proclaimed—every where professedly believed—every where acknowledged to be important—and perhaps no where laid to heart as they should be. And yet all grant that they are born to die!

On the character and conduct of Joshua, much has already been said in the notes, and particularly in the preface to this book. A few particulars may be added.

It does not appear that Joshua was ever married, or that he had any children. That he was high in the estimation of God, we learn from his being chosen to succeed Moses in the government of the people. He was the person alone, of all the host of Israel, who was deemed every way qualified to go out before the congregation, and to go in: to lead them out and bring them in: and be the shepherd of the people, because the Spirit of God was in him. See Num. xvii. 17, &c. He is called the servant of God, as was Moses; and was, of all men of that generation, next in eminence to that great legislator.

Like his great master, he neither provided for *himself*, nor his *relatives*, though he had it constantly in his power so to do. He was the head and leader of the people; the chief and foremost in all fatigues and dangers; without whose piety, prudence, wisdom, and military skill, the whole tribes of Israel, humanly speaking, must have been ruined. And yet this conqueror of the nations did not reserve to himself a goodly inheritance, a noble city, nor any part of the spoils of those he had vanquished. His countrymen, it is true, gave him an inheritance among them, chap. xix. 50. This, we might suppose, was in consideration of his eminent services; and thus, we might naturally expect, was the best inheritance in the land! No! they gave him *Taanath-serah*, in the barren mountains of Ephraim, and even this he *asked*, chap. xix. 50. But was not this the best city in the land? No—it was even *no city*; evidently no more than the *ruins* of one that had stood in that place; and hence it is said, *he builded the city, and dwelt therein*—he, with some persons of his own tribe, revived the stones out of the rubbish, and made it habitable.

Joshua believed there was a God; he loved, and acted under his influence; and endeavoured, to the utmost of his power, to promote the glory of his Maker, and the welfare of man; and he expected his recompense in another world.

Like *Jesus* of whom he was an illustrious type, he led a painful and laborious life, devoting himself entirely to the service of God, and the public good. How unlike was Joshua to those men, who, for certain services, get elevated to the highest honours; but, not content with the recompense thus awarded them by their country, use their new influence for the farther aggrandizement of themselves and

dependents, at the expense, and often to the ruin, of their country!

Joshua retires only from labour when there is no more work to be done, and no more dangers to be encountered. He was the *first* in the *field*, and the *last* out of it; and never attempted to take rest till all the tribes of Israel had got their possessions, and were settled in their inheritances! Of him it might be truly said, as of *Cæsar*, he continued to work, *nil actum reputans, et quid superesset agendum*: for “he considered nothing done, while any thing remained undone.”

Behold this man retiring from office and from life! without any kind of emolument—the greatest man of all the tribes of Israel; the most patriotic, and the most serviceable, and yet the worst provided for. *Statesmen! naval and military commanders!* look Joshua in the face, read his history, and learn from it, what true PATRIOTISM means. That man alone, who truly fears and loves God, credits his revelation, and is made a partaker of his Spirit, is capable of performing *disinterested* services to his country, and to mankind!

MASORETIC NOTES ON JOSHUA.

The number of *verses* in the book of Joshua is 656 (should be 658, see on chap. xxi. 36, &c.) of which the symbol is found in the word *וַיִּסְתֶּרֶן*, (and shall sing,) *Isai. xxxv. 6.*

Its *middle verse* is the 26th of chap. xiii.

Its *Masoretic sections* are 14; the symbol of which is found in the word *וַיַּד*, (the hand,) *Ezek. xxxvii. 1.* See the note at the end of Genesis, and the *Hephtoras* at the end of the *Pentateuch*.

ADVERTISEMENT CONCERNING THE ACCOMPANYING MAP.

No pains have been spared in constructing the map, which accompanies this book. All the ancient and modern maps within reach, and they were not a few, have been consulted, in order to make it as correct as possible. It is truly surprising to find such discordances relative to places comparatively at home, and so often visited by the most learned and intelligent travellers. No two of them agree in the position of the places in general: and gazetteers and books of geography, compiled from the accounts of ancient and modern travellers, are as discordant among themselves as the constructors of maps. In the main, I have followed Dr. Pocock and Dom Calmet, who appeared to be the most correct. The former visited many of the places in person; and the latter has collated all the accounts within his reach, with the sacred text; and has displayed, in his inquiries, such a minuteness of research, and extensive critical investigation, as are worthy of the highest commendation. As a *general directory* relative to the position of the most remarkable places in the *Holy Land* and *Syria*, it is hoped the map will be found sufficiently accurate: farther than this, nothing can be promised; nor can the reader be directed to any other quarter, from which he can expect greater or more accurate satisfaction. Experience has taught me, that *maps* in general, are less to be trusted to, than any other means of information. Mr. Whiston, from whom much accuracy might be expected on such a subject, after having laid down a map of the promised land, constructed for his *History of Josephus*, wisely gives an *alphabetical list* of all the principal places in *Judea*, with their *latitudes* and *longitudes*, not as they are found in the great map of nature, but as they are laid down in his map. Thus the table refers you to the map, and the map to the table, and thus Mr. Whiston checks himself, and is the sole proof of his own accuracy! This is not a solitary case: every map of this land is incorrect: and the reader is requested to consult *that* which accompanies this work with an eye of candour and indulgence.

OF THE

Being a Systematic Arrangement of Events; from the *Creation of Adam*, A. M. 1, to the *Birth of Peleg*, A. M. 1757, and of each successive Year, from the Dispersion of Mankind at the *Birth of Peleg*, to the Settlement of the Israelites in the Land of Canaan, at the *Death of Joshua*, A. M. 2561, inclusive; Synchronized with the principal Epochs in use among the different Nations of the World, viz. The Year of the World—the Year before Christ—the Year before and after the Deluge—the Year of the Julian Period—and the Year before the First Olympiad. To which are added, the Reigns of the contemporary Sovereigns of the most remarkable Monarchies; together with the Year of the Life of all the Ante and Postdiluvian Patriarchs on record, corresponding with the Years of the principal Epochs mentioned above. Designed to save the curious Reader the trouble of reducing the Years of any particular Epoch to those of another, in which he may wish to fix any Event that took place within the limits of these Tables; and to prevent the necessity of recurrence to Systematic Chronologies for Historic Facts in any wise connected with those mentioned in the Sacred Writings.

A Chronology of the Birth and Death of all the Patriarchs, from Adam, A. M. 1, to Reu, the son of Peleg, A. M. 1787.

[illegible]

67—The B signifies the year of the birth, and the D of the death of each patriarch.

TABLE II

IN THE YEAR OF THE LIFE OF		PELUSI	HEBES	BAIAH	ARPHAXAD	SEHEM	NOAH	Kingdom of the Egyptians	Yr. before the first Olympiad.	Annos Diluvio.	Julian Period.	B. C.	A. M.
		1	2	3	4	5	6	Before the foundation of this Kingdom	1471	100	9467	2947	1757
		2	3	4	5	6	7		1470	101	9466	2946	1756
		3	4	5	6	7	8		1469	102	9465	2945	1755
		4	5	6	7	8	9		1468	103	9464	2944	1754
		5	6	7	8	9	10		1467	104	9463	2943	1753
		6	7	8	9	10	11		1466	105	9462	2942	1752
		7	8	9	10	11	12		1465	106	9461	2941	1751
		8	9	10	11	12	13		1464	107	9460	2940	1750
		9	10	11	12	13	14		1463	108	9459	2939	1749
		10	11	12	13	14	15		1462	109	9458	2938	1748
		11	12	13	14	15	16		1461	110	9457	2937	1747
		12	13	14	15	16	17		1460	111	9456	2936	1746
		13	14	15	16	17	18		1459	112	9455	2935	1745
		14	15	16	17	18	19		1458	113	9454	2934	1744
		15	16	17	18	19	20		1457	114	9453	2933	1743
		16	17	18	19	20	21		1456	115	9452	2932	1742
		17	18	19	20	21	22		1455	116	9451	2931	1741
		18	19	20	21	22	23		1454	117	9450	2930	1740
		19	20	21	22	23	24		1453	118	9449	2929	1739
		20	21	22	23	24	25		1452	119	9448	2928	1738

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

		IN THE YEAR OF THE LIFE OF																												
A. M.	B. C.	Julian Period.	Annos Diuino.	Year before the first Olympiad.	Kingdom of the Egyptians.	Before the foundation of this kingdom	NOAH	SHAM	ARPHAXAD	SALAH	HEBER	PELEG	REU	SERG								NAHOR								
1777	2227	9487	1390	1451	33	Before the foundation of this kingdom	731	219	119	23	23	23	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	9	10
1778	2226	9486	121	1450	34	Before the foundation of this kingdom	732	220	120	24	24	24	2	3	4	5	6	7	8	9	10	3	4	5	6	7	8	9	10	11
1779	2225	9485	122	1449	35	Before the foundation of this kingdom	733	221	121	25	25	25	3	4	5	6	7	8	9	10	11	4	5	6	7	8	9	10	11	12
1780	2224	9484	123	1448	36	Before the foundation of this kingdom	734	222	122	26	26	26	4	5	6	7	8	9	10	11	12	5	6	7	8	9	10	11	12	13
1781	2223	9483	124	1447	37	Before the foundation of this kingdom	735	223	123	27	27	27	5	6	7	8	9	10	11	12	13	6	7	8	9	10	11	12	13	14
1782	2222	9482	125	1446	38	Before the foundation of this kingdom	736	224	124	28	28	28	6	7	8	9	10	11	12	13	14	7	8	9	10	11	12	13	14	15
1783	2221	9481	126	1445	39	Before the foundation of this kingdom	737	225	125	29	29	29	7	8	9	10	11	12	13	14	15	8	9	10	11	12	13	14	15	16
1784	2220	9480	127	1444	40	Before the foundation of this kingdom	738	226	126	30	30	30	8	9	10	11	12	13	14	15	16	9	10	11	12	13	14	15	16	17
1785	2219	9479	128	1443	41	Before the foundation of this kingdom	739	227	127	31	31	31	9	10	11	12	13	14	15	16	17	10	11	12	13	14	15	16	17	18
1786	2218	9478	129	1442	42	Before the foundation of this kingdom	740	228	128	32	32	32	10	11	12	13	14	15	16	17	18	11	12	13	14	15	16	17	18	19
1787	2217	9477	130	1441	43	Before the foundation of this kingdom	741	229	129	33	33	33	11	12	13	14	15	16	17	18	19	12	13	14	15	16	17	18	19	20
1788	2216	9476	131	1440	44	Before the foundation of this kingdom	742	230	130	34	34	34	12	13	14	15	16	17	18	19	20	13	14	15	16	17	18	19	20	21
1789	2215	9475	132	1439	45	Before the foundation of this kingdom	743	231	131	35	35	35	13	14	15	16	17	18	19	20	21	14	15	16	17	18	19	20	21	22
1790	2214	9474	133	1438	46	Before the foundation of this kingdom	744	232	132	36	36	36	14	15	16	17	18	19	20	21	22	15	16	17	18	19	20	21	22	23
1791	2213	9473	134	1437	47	Before the foundation of this kingdom	745	233	133	37	37	37	15	16	17	18	19	20	21	22	23	16	17	18	19	20	21	22	23	24
1792	2212	9472	135	1436	48	Before the foundation of this kingdom	746	234	134	38	38	38	16	17	18	19	20	21	22	23	24	17	18	19	20	21	22	23	24	25
1793	2211	9471	136	1435	49	Before the foundation of this kingdom	747	235	135	39	39	39	17	18	19	20	21	22	23	24	25	18	19	20	21	22	23	24	25	26
1794	2210	9470	137	1434	50	Before the foundation of this kingdom	748	236	136	40	40	40	18	19	20	21	22	23	24	25	26	19	20	21	22	23	24	25	26	27
1795	2209	9469	138	1433	51	Before the foundation of this kingdom	749	237	137	41	41	41	19	20	21	22	23	24	25	26	27	20	21	22	23	24	25	26	27	28
1796	2208	9468	139	1432	52	Before the foundation of this kingdom	750	238	138	42	42	42	20	21	22	23	24	25	26	27	28	21	22	23	24	25	26	27	28	29
1797	2207	9467	140	1431	53	Before the foundation of this kingdom	751	239	139	43	43	43	21	22	23	24	25	26	27	28	29	22	23	24	25	26	27	28	29	30
1798	2206	9466	141	1430	54	Before the foundation of this kingdom	752	240	140	44	44	44	22	23	24	25	26	27	28	29	30	23	24	25	26	27	28	29	30	31
1799	2205	9465	142	1429	55	Before the foundation of this kingdom	753	241	141	45	45	45	23	24	25	26	27	28	29	30	31	24	25	26	27	28	29	30	31	32
1800	2204	9464	143	1428	56	Before the foundation of this kingdom	754	242	142	46	46	46	24	25	26	27	28	29	30	31	32	25	26	27	28	29	30	31	32	33
1801	2203	9463	144	1427	57	Before the foundation of this kingdom	755	243	143	47	47	47	25	26	27	28	29	30	31	32	33	26	27	28	29	30	31	32	33	34
1802	2202	9462	145	1426	58	Before the foundation of this kingdom	756	244	144	48	48	48	26	27	28	29	30	31	32	33	34	27	28	29	30	31	32	33	34	35
1803	2201	9461	146	1425	59	Before the foundation of this kingdom	757	245	145	49	49	49	27	28	29	30	31	32	33	34	35	28	29	30	31	32	33	34	35	36
1804	2200	9460	147	1424	60	Before the foundation of this kingdom	758	246	146	50	50	50	28	29	30	31	32	33	34	35	36	29	30	31	32	33	34	35	36	37
1805	2199	9459	148	1423	61	Before the foundation of this kingdom	759	247	147	51	51	51	29	30	31	32	33	34	35	36	37	30	31	32	33	34	35	36	37	38
1806	2198	9458	149	1422	62	Before the foundation of this kingdom	760	248	148	52	52	52	30	31	32	33	34	35	36	37	38	31	32	33	34	35	36	37	38	39
1807	2197	9457	150	1421	63	Before the foundation of this kingdom	761	249	149	53	53	53	31	32	33	34	35	36	37	38	39	32	33	34	35	36	37	38	39	40
1808	2196	9456	151	1420	64	Before the foundation of this kingdom	762	250	150	54	54	54	32	33	34	35	36	37	38	39	40	33	34	35	36	37	38	39	40	41
1809	2195	9455	152	1419	65	Before the foundation of this kingdom	763	251	151	55	55	55	33	34	35	36	37	38	39	40	41	34	35	36	37	38	39	40	41	42
1810	2194	9454	153	1418	66	Before the foundation of this kingdom	764	252	152	56	56	56	34	35	36	37	38	39	40	41	42	35	36	37	38	39	40	41	42	43
1811	2193	9453	154	1417	67	Before the foundation of this kingdom	765	253	153	57	57	57	35	36	37	38	39	40	41	42	43	36	37	38	39	40	41	42	43	44
1812	2192	9452	155	1416	68	Before the foundation of this kingdom	766	254	154	58	58	58	36	37	38	39	40	41	42	43	44	37	38	39	40	41	42	43	44	45
1813	2191	9451	156	1415	69	Before the foundation of this kingdom	767	255	155	59	59	59	37	38	39	40	41	42	43	44	45	38	39	40	41	42	43	44	45	46
1814	2190	9450	157	1414	70	Before the foundation of this kingdom	768	256	156	60	60	60	38	39	40	41	42	43	44	45	46	39	40	41	42	43	44	45	46	47
1815	2189	9449	158	1413	71	Before the foundation of this kingdom	769	257	157	61	61	61	39	40	41	42	43	44	45	46	47	40	41	42	43	44	45	46	47	48
1816	2188	9448	159	1412	72	Before the foundation of this kingdom	770	258	158	62	62	62	40	41	42	43	44	45	46	47	48	41	42	43	44	45	46	47	48	49
1817	2187	9447	160	1411	73	Before the foundation of this kingdom	771	259	159	63	63	63	41	42	43	44	45	46	47	48	49	42	43	44	45	46	47	48	49	50
1818	2186	9446	161	1410	74	Before the foundation of this kingdom	772	260	160	64	64	64	42	43	44	45	46	47	48	49	50	43	44	45	46	47	48	49	50	51
1819	2185	9445	162	1409	75	Before the foundation of this kingdom	773	261	161	65	65	65	43	44	45	46	47	48	49	50	51	44	45	46	47	48	49	50	51	52
1820	2184	9444	163	1408	76	Before the foundation of this kingdom	774	262	162	66	66	66	44	45	46	47	48	49	50	51	52	45	46	47	48	49	50	51	52	53
1821	2183	9443	164	1407	77	Before the foundation of this kingdom	775	263	163	67	67	67	45	46	47	48	49	50	51	52	53	46	47	48	49	50	51	52	53	54
1822	2182	9442	165	1406	78	Before the foundation of this kingdom	776	264	164	68	68	68	46	47	48	49	50	51	52	53	54	47	48	49	50	51	52	53	54	55
1823	2181	9441	166	1405																										

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

		IN THE YEAR OF THE LIFE OF																							
		JESUS CHRIST																							
		THE YEAR OF HIS BIRTH																							
		THE YEAR OF HIS DEATH																							
		THE YEAR OF HIS RESURRECTION																							
		THE YEAR OF HIS ASCENSION																							
		THE YEAR OF HIS SECOND COMING																							
		THE YEAR OF HIS JUDGMENT																							
		THE YEAR OF HIS GLORIFICATION																							
		THE YEAR OF HIS REIGN																							
		THE YEAR OF HIS ETERNITY																							
		THE YEAR OF HIS GLORY																							
		THE YEAR OF HIS POWER																							
		THE YEAR OF HIS KNOWLEDGE																							
		THE YEAR OF HIS LOVE																							
		THE YEAR OF HIS FAITH																							
		THE YEAR OF HIS HOPE																							
		THE YEAR OF HIS CHARITY																							
		THE YEAR OF HIS PATIENCE																							
		THE YEAR OF HIS KINDNESS																							
		THE YEAR OF HIS GENTLENESS																							
		THE YEAR OF HIS LONG-SUFFERING																							
		THE YEAR OF HIS MERCY																							
		THE YEAR OF HIS GRACE																							
		THE YEAR OF HIS PEACE																							
		THE YEAR OF HIS JOY																							
		THE YEAR OF HIS GLADNESS																							
		THE YEAR OF HIS REJOICING																							
		THE YEAR OF HIS EXULTATION																							
		THE YEAR OF HIS TRIUMPH																							
		THE YEAR OF HIS VICTORY																							
		THE YEAR OF HIS CONQUEST																							
		THE YEAR OF HIS DOMINION																							
		THE YEAR OF HIS SOVEREIGNTY																							
		THE YEAR OF HIS KINGSHIP																							
		THE YEAR OF HIS PRINCEDOM																							
		THE YEAR OF HIS LORDSHIP																							
		THE YEAR OF HIS AUTHORITY																							
		THE YEAR OF HIS JUDICIUM																							
		THE YEAR OF HIS EXECUTION																							
		THE YEAR OF HIS REVENGE																							
		THE YEAR OF HIS RETRIBUTION																							
		THE YEAR OF HIS VINDICATION																							
		THE YEAR OF HIS JUSTIFICATION																							
		THE YEAR OF HIS SANCTIFICATION																							
		THE YEAR OF HIS GLORIFICATION																							
		THE YEAR OF HIS IMMORTALITY																							
		THE YEAR OF HIS ETERNITY																							
		THE YEAR OF HIS GLORY																							
		THE YEAR OF HIS POWER																							
		THE YEAR OF HIS KNOWLEDGE																							
		THE YEAR OF HIS LOVE																							
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		THE YEAR OF HIS PEACE																							
		THE YEAR OF HIS JOY																							
		THE YEAR OF HIS GLADNESS																							
		THE YEAR OF HIS REJOICING																							
		THE YEAR OF HIS EXULTATION																							
		THE YEAR OF HIS TRIUMPH																							
		THE YEAR OF HIS VICTORY																							
		THE YEAR OF HIS CONQUEST																							
		THE YEAR OF HIS DOMINION																							
		THE YEAR OF HIS SOVEREIGNTY																							
		THE YEAR OF HIS KINGSHIP																							
		THE YEAR OF HIS PRINCEDOM																							
		THE YEAR OF HIS LORDSHIP																							
		THE YEAR OF HIS AUTHORITY																							
		THE YEAR OF HIS JUDICIUM																							
		THE YEAR OF HIS EXECUTION																							
		THE YEAR OF HIS REVENGE																							
		THE YEAR OF HIS RETRIBUTION																							
		THE YEAR OF HIS VINDICATION																							
		THE YEAR OF HIS JUSTIFICATION																							
		THE YEAR OF HIS SANCTIFICATION																							
		THE YEAR OF HIS GLORIFICATION																							
		THE YEAR OF HIS IMMORTALITY																							
		THE YEAR OF HIS ETERNITY																							
		THE YEAR OF HIS GLORY																							
		THE YEAR OF HIS POWER																							
		THE YEAR OF HIS KNOWLEDGE																							
		THE YEAR OF HIS LOVE																							
		THE YEAR OF HIS FAITH																							
		THE YEAR OF HIS HOPE																							
		THE YEAR OF HIS CHARITY																							
		THE YEAR OF HIS PATIENCE																							
		THE YEAR OF HIS KINDNESS																							
		THE YEAR OF HIS GENTLENESS																							
		THE YEAR OF HIS LONG-SUFFERING																							
		THE YEAR OF HIS MERCY																							
		THE YEAR OF HIS GRACE																							
		THE YEAR OF HIS PEACE																							
		THE YEAR OF HIS JOY																							
		THE YEAR OF HIS GLADNESS																							
		THE YEAR OF HIS REJOICING																							
		THE YEAR OF HIS EXULTATION																							
		THE YEAR OF HIS TRIUMPH																							
		THE YEAR OF HIS VICTORY																							
		THE YEAR OF HIS CONQUEST																							
		THE YEAR OF HIS DOMINION																							
		THE YEAR OF HIS SOVEREIGNTY																							
		THE YEAR OF HIS KINGSHIP																							
		THE YEAR OF HIS PRINCEDOM																							
		THE YEAR OF HIS LORDSHIP																							
		THE YEAR OF HIS AUTHORITY																							
		THE YEAR OF HIS JUDICIUM																							
		THE YEAR OF HIS EXECUTION																							
		THE YEAR OF HIS REVENGE																							
		THE YEAR OF HIS RETRIBUTION																							
		THE YEAR OF HIS VINDICATION																							
		THE YEAR OF HIS JUSTIFICATION																							
		THE YEAR OF HIS SANCTIFICATION																							
		THE YEAR OF HIS GLORIFICATION																							
		THE YEAR OF HIS IMMORTALITY																							
		THE YEAR OF HIS ETERNITY																							
		THE YEAR OF HIS GLORY																							
		THE YEAR OF HIS POWER																							
		THE YEAR OF HIS KNOWLEDGE																							
		THE YEAR OF HIS LOVE																							
		THE YEAR OF HIS FAITH																							
		THE YEAR OF HIS HOPE																							
		THE YEAR OF HIS CHARITY																							

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

		IN THE YEAR OF THE LIFE OF	
A. M.	B. C.	Julian Period.	Year before the first Olympiad.
1850	3045	3660	1369
1849	3044	3659	1368
1848	3043	3658	1367
1847	3042	3657	1366
1846	3041	3656	1365
1845	3040	3655	1364
1844	3039	3654	1363
1843	3038	3653	1362
1842	3037	3652	1361
1841	3036	3651	1360
1840	3035	3650	1359
1839	3034	3649	1358
1838	3033	3648	1357
1837	3032	3647	1356
1836	3031	3646	1355
1835	3030	3645	1354
1834	3029	3644	1353
1833	3028	3643	1352
1832	3027	3642	1351
1831	3026	3641	1350
1830	3025	3640	1349
1829	3024	3639	1348
1828	3023	3638	1347
1827	3022	3637	1346
1826	3021	3636	1345
1825	3020	3635	1344
1824	3019	3634	1343
1823	3018	3633	1342
1822	3017	3632	1341
1821	3016	3631	1340
1820	3015	3630	1339
1819	3014	3629	1338
1818	3013	3628	1337
1817	3012	3627	1336
1816	3011	3626	1335
1815	3010	3625	1334
1814	3009	3624	1333
1813	3008	3623	1332
1812	3007	3622	1331
1811	3006	3621	1330
1810	3005	3620	1329
1809	3004	3619	1328
1808	3003	3618	1327
1807	3002	3617	1326
1806	3001	3616	1325
1805	3000	3615	1324
1804	2999	3614	1323
1803	2998	3613	1322
1802	2997	3612	1321
1801	2996	3611	1320
1800	2995	3610	1319
1799	2994	3609	1318
1798	2993	3608	1317
1797	2992	3607	1316
1796	2991	3606	1315
1795	2990	3605	1314
1794	2989	3604	1313
1793	2988	3603	1312
1792	2987	3602	1311
1791	2986	3601	1310
1790	2985	3600	1309
1789	2984	3599	1308
1788	2983	3598	1307
1787	2982	3597	1306
1786	2981	3596	1305
1785	2980	3595	1304
1784	2979	3594	1303
1783	2978	3593	1302
1782	2977	3592	1301
1781	2976	3591	1300
1780	2975	3590	1299
1779	2974	3589	1298
1778	2973	3588	1297
1777	2972	3587	1296
1776	2971	3586	1295
1775	2970	3585	1294
1774	2969	3584	1293
1773	2968	3583	1292
1772	2967	3582	1291
1771	2966	3581	1290
1770	2965	3580	1289
1769	2964	3579	1288
1768	2963	3578	1287
1767	2962	3577	1286
1766	2961	3576	1285
1765	2960	3575	1284
1764	2959	3574	1283
1763	2958	3573	1282
1762	2957	3572	1281
1761	2956	3571	1280
1760	2955	3570	1279
1759	2954	3569	1278
1758	2953	3568	1277
1757	2952	3567	1276
1756	2951	3566	1275
1755	2950	3565	1274
1754	2949	3564	1273
1753	2948	3563	1272
1752	2947	3562	1271
1751	2946	3561	1270
1750	2945	3560	1269
1749	2944	3559	1268
1748	2943	3558	1267
1747	2942	3557	1266
1746	2941	3556	1265
1745	2940	3555	1264
1744	2939	3554	1263
1743	2938	3553	1262
1742	2937	3552	1261
1741	2936	3551	1260
1740	2935	3550	1259
1739	2934	3549	1258
1738	2933	3548	1257
1737	2932	3547	1256
1736	2931	3546	1255
1735	2930	3545	1254
1734	2929	3544	1253
1733	2928	3543	1252
1732	2927	3542	1251
1731	2926	3541	1250
1730	2925	3540	1249
1729	2924	3539	1248
1728	2923	3538	1247
1727	2922	3537	1246
1726	2921	3536	1245
1725	2920	3535	1244
1724	2919	3534	1243
1723	2918	3533	1242
1722	2917	3532	1241
1721	2916	3531	1240
1720	2915	3530	1239
1719	2914	3529	1238
1718	2913	3528	1237
1717	2912	3527	1236
1716	2911	3526	1235
1715	2910	3525	1234
1714	2909	3524	1233
1713	2908	3523	1232
1712	2907	3522	1231
1711	2906	3521	1230
1710	2905	3520	1229
1709	2904	3519	1228
1708	2903	3518	1227
1707	2902	3517	1226
1706	2901	3516	1225
1705	2900	3515	1224
1704	2899	3514	1223
1703	2898	3513	1222
1702	2897	3512	1221
1701	2896	3511	1220
1700	2895	3510	1219
1699	2894	3509	1218
1698	2893	3508	1217
1697	2892	3507	1216
1696	2891	3506	1215
1695	2890	3505	1214
1694	2889	3504	1213
1693	2888	3503	1212
1692	2887	3502	1211
1691	2886	3501	1210
1690	2885	3500	1209
1689	2884	3499	1208
1688	2883	3498	1207
1687	2882	3497	1206
1686	2881	3496	1205
1685	2880	3495	1204
1684	2879	3494	1203
1683	2878	3493	1202
1682	2877	3492	1201
1681	2876	3491	1200
1680	2875	3490	1199
1679	2874	3489	1198
1678	2873	3488	1197
1677	2872	3487	1196
1676	2871	3486	1195
1675	2870	3485	1194
1674	2869	3484	1193
1673	2868	3483	1192
1672	2867	3482	1191
1671	2866	3481	1190
1670	2865	3480	1189
1669	2864	3479	1188
1668	2863	3478	1187
1667	2862	3477	1186
1666	2861	3476	1185
1665	2860	3475	1184
1664	2859	3474	1183
1663	2858	3473	1182
1662	2857	3472	1181
1661	2856	3471	1180
1660	2855	3470	1179
1659	2854	3469	1178
1658	2853	3468	1177
1657	2852	3467	1176
1656	2851	3466	1175
1655	2850	3465	1174
1654	2849	3464	1173
1653	2848	3463	1172
1652	2847	3462	1171
1651	2846	3461	1170
1650	2845	3460	1169
1649	2844	3459	1168
1648	2843	3458	1167
1647	2842	3457	1166
1646	2841	3456	1165
1645	2840	3455	1164
1644	2839	3454	1163
1643	2838	3453	1162
1642	2837	3452	1161
1641	2836	3451	1160
1640	2835	3450	1159
1639	2834	3449	1158
1638	2833	3448	1157
1637	2832	3447	1156
1636	2831	3446	1155
1635	2830	3445	1154
1634	2829	3444	1153
1633	2828	3443	1152
1632	2827	3442	1151
1631	2826	3441	1150
1630	2825	3440	1149
1629	2824	3439	1148
1628	2823	3438	1147
1627	2822	3437	1146
1626	2821	3436	1145
1625	2820	3435	1144
1624	2819	3434	1143
1623	2818	3433	1142
1622	2817	3432	1141
1621	2816	3431	1140
1620	2815	3430	1139
1619	2814	3429	1138
1618	2813	3428	1137
1617	2812	3427	1136
1616	2811	3426	1135
1615	2810	3425	1134
1614	2809	3424	1133
1613	2808	3423	1132
1612	2807	3422	1131
1611	2806	3421	1130
1610	2805	3420	1129
1609	2804	3419	1128
1608	2803	3418	1127
1607	2802	3417	1126
1606	2801	3416	1125
1605	2800	3415	1124
1604	2799	3414	1123
1603	2798	3413	1122
1602	2797	3412	1121
1601	2796	3411	1120
1600	2795	3410	1119
1599	2794	3409	1118
1598	2793	3408	1117
1597	2792	3407	1116
1596	2791	3406	1115
1595	2790	3405	1114
1594	2789	3404	1113
1593	2788	3403	1112
1592	2787	3402	1111
1591	2786	3401	1110
1590	2785	3400	1109
1589	2784	3399	1108
1588	2783	3398	1107
1587	2782	3397	1106
1586	2781	3396	1105
1585	2780	3395	1104
1584	2779	3394	1103
1583	2778	3393	1102
1582	2777	3392	1101
1581	2776	3391	1100
1580	2775	3390	1099
1579	2774	3389	1098
1578	2773	3388	1097
1577	2772	3387	1096
1576	2771	3386	1095
1575	2770	3385	1094
1574	2769	3384	1093
1573	2768	3383	1092
1572	2767	3382	1091
1571	2766	3381	1090
1570	2765	3380	1089
1569	2764	3379	1088
1568	2763	3378	1087
1567	2762	3377	1086
1566	2761	3376	1085
1565	2760	3375	1084
1564	2759	3374	1083
1563	2758	3373	1082
1562	2757	3372	1081
1561	2756	3371	1080
1560	2755	3370	1079

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

IN THE YEAR OF THE LIFE OF											
A. M.	B. C.	Julian Period.	Annoe Dilectio.	Year before the first Olympiad.	Kings of Egypt.	Kings of Assyria.	Kings of Babylonia.	Kings of Persia.	Kings of Macedonia.	Kings of Greece.	Kings of Rome.
2050	1854	2760	393	1178	31	19	19	19	19	19	19
2051	1853	2761	394	1177	32	20	20	20	20	20	20
2052	1852	2762	395	1176	33	21	21	21	21	21	21
2053	1851	2763	396	1175	34	22	22	22	22	22	22
2054	1850	2764	397	1174	35	23	23	23	23	23	23
2055	1849	2765	398	1173	36	24	24	24	24	24	24
2056	1848	2766	399	1172	37	25	25	25	25	25	25
2057	1847	2767	400	1171	38	26	26	26	26	26	26
2058	1846	2768	401	1170	39	27	27	27	27	27	27
2059	1845	2769	402	1169	40	28	28	28	28	28	28
2060	1844	2770	403	1168	41	29	29	29	29	29	29
2061	1843	2771	404	1167	42	30	30	30	30	30	30
2062	1842	2772	405	1166	43	31	31	31	31	31	31
2063	1841	2773	406	1165	44	32	32	32	32	32	32
2064	1840	2774	407	1164	45	33	33	33	33	33	33
2065	1839	2775	408	1163	46	34	34	34	34	34	34
2066	1838	2776	409	1162	47	35	35	35	35	35	35
2067	1837	2777	410	1161	48	36	36	36	36	36	36
2068	1836	2778	411	1160	49	37	37	37	37	37	37
2069	1835	2779	412	1159	50	38	38	38	38	38	38
2070	1834	2780	413	1158	51	39	39	39	39	39	39
2071	1833	2781	414	1157	52	40	40	40	40	40	40
2072	1832	2782	415	1156	53	41	41	41	41	41	41
2073	1831	2783	416	1155	54	42	42	42	42	42	42
2074	1830	2784	417	1154	55	43	43	43	43	43	43
2075	1829	2785	418	1153	56	44	44	44	44	44	44
2076	1828	2786	419	1152	57	45	45	45	45	45	45
2077	1827	2787	420	1151	58	46	46	46	46	46	46
2078	1826	2788	421	1150	59	47	47	47	47	47	47
2079	1825	2789	422	1149	60	48	48	48	48	48	48
2080	1824	2790	423	1148	61	49	49	49	49	49	49
2081	1823	2791	424	1147	62	50	50	50	50	50	50
2082	1822	2792	425	1146	63	51	51	51	51	51	51
2083	1821	2793	426	1145	64	52	52	52	52	52	52
2084	1820	2794	427	1144	65	53	53	53	53	53	53
2085	1819	2795	428	1143	66	54	54	54	54	54	54
2086	1818	2796	429	1142	67	55	55	55	55	55	55
2087	1817	2797	430	1141	68	56	56	56	56	56	56
2088	1816	2798	431	1140	69	57	57	57	57	57	57
2089	1815	2799	432	1139	70	58	58	58	58	58	58
2090	1814	2800	433	1138	71	59	59	59	59	59	59
2091	1813	2801	434	1137	72	60	60	60	60	60	60
2092	1812	2802	435	1136	73	61	61	61	61	61	61
2093	1811	2803	436	1135	74	62	62	62	62	62	62
2094	1810	2804	437	1134	75	63	63	63	63	63	63
2095	1809	2805	438	1133	76	64	64	64	64	64	64
2096	1808	2806	439	1132	77	65	65	65	65	65	65
2097	1807	2807	440	1131	78	66	66	66	66	66	66
2098	1806	2808	441	1130	79	67	67	67	67	67	67
2099	1805	2809	442	1129	80	68	68	68	68	68	68
2100	1804	2810	443	1128	81	69	69	69	69	69	69
2101	1803	2811	444	1127	82	70	70	70	70	70	70
2102	1802	2812	445	1126	83	71	71	71	71	71	71
2103	1801	2813	446	1125	84	72	72	72	72	72	72
2104	1800	2814	447	1124	85	73	73	73	73	73	73
2105	1799	2815	448	1123	86	74	74	74	74	74	74
2106	1798	2816	449	1122	87	75	75	75	75	75	75
2107	1797	2817	450	1121	88	76	76	76	76	76	76
2108	1796	2818	451	1120	89	77	77	77	77	77	77
2109	1795	2819	452	1119	90	78	78	78	78	78	78
2110	1794	2820	453	1118	91	79	79	79	79	79	79
2111	1793	2821	454	1117	92	80	80	80	80	80	80
2112	1792	2822	455	1116	93	81	81	81	81	81	81
2113	1791	2823	456	1115	94	82	82	82	82	82	82
2114	1790	2824	457	1114	95	83	83	83	83	83	83
2115	1789	2825	458	1113	96	84	84	84	84	84	84
2116	1788	2826	459	1112	97	85	85	85	85	85	85
2117	1787	2827	460	1111	98	86	86	86	86	86	86
2118	1786	2828	461	1110	99	87	87	87	87	87	87
2119	1785	2829	462	1109	100	88	88	88	88	88	88
2120	1784	2830	463	1108	40	89	89	89	89	89	89
2121	1783	2831	464	1107	41	90	90	90	90	90	90
2122	1782	2832	465	1106	42	91	91	91	91	91	91
2123	1781	2833	466	1105	43	92	92	92	92	92	92
2124	1780	2834	467	1104	44	93	93	93	93	93	93
2125	1779	2835	468	1103	45	94	94	94	94	94	94
2126	1778	2836	469	1102	46	95	95	95	95	95	95
2127	1777	2837	470	1101	47	96	96	96	96	96	96
2128	1776	2838	471	1100	48	97	97	97	97	97	97
2129	1775	2839	472	1099	49	98	98	98	98	98	98
2130	1774	2840	473	1098	50	99	99	99	99	99	99
2131	1773	2841	474	1097	51	100	100	100	100	100	100
2132	1772	2842	475	1096	52	101	101	101	101	101	101
2133	1771	2843	476	1095	53	102	102	102	102	102	102
2134	1770	2844	477	1094	54	103	103	103	103	103	103
2135	1769	2845	478	1093	55	104	104	104	104	104	104
2136	1768	2846	479	1092	56	105	105	105	105	105	105
2137	1767	2847	480	1091	57	106	106	106	106	106	106
2138	1766	2848	481	1090	58	107	107	107	107	107	107
2139	1765	2849	482	1089	59	108	108	108	108	108	108
2140	1764	2850	483	1088	60	109	109	109	109	109	109

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

		IN THE YEAR OF THE LIFE OF											
A. M.	B. C.	Julian Period.	Annae Dniavo.	Year before the first Olympiad.	Kings of the Egyptians.	Kings of the Assyrians.	Kings of the Babylonians.	Kings of the Persians.	Kings of the Greeks.	Kings of the Romans.	Kings of the Jews.	Kings of the Arabs.	Kings of the Indians.
2141	1803	3951	47	1087	11	31	31	31	31	31	31	31	31
2142	1802	3952	48	1086	12	32	32	32	32	32	32	32	32
2143	1801	3953	49	1085	13	33	33	33	33	33	33	33	33
2144	1800	3954	50	1084	14	34	34	34	34	34	34	34	34
2145	1800	3955	51	1083	15	35	35	35	35	35	35	35	35
2146	1800	3956	52	1082	16	36	36	36	36	36	36	36	36
2147	1800	3957	53	1081	17	37	37	37	37	37	37	37	37
2148	1800	3958	54	1080	18	38	38	38	38	38	38	38	38
2149	1800	3959	55	1079	19	39	39	39	39	39	39	39	39
2150	1800	3960	56	1078	20	40	40	40	40	40	40	40	40
2151	1800	3961	57	1077	21	41	41	41	41	41	41	41	41
2152	1800	3962	58	1076	22	42	42	42	42	42	42	42	42
2153	1800	3963	59	1075	23	43	43	43	43	43	43	43	43
2154	1800	3964	60	1074	24	44	44	44	44	44	44	44	44
2155	1800	3965	61	1073	25	45	45	45	45	45	45	45	45
2156	1800	3966	62	1072	26	46	46	46	46	46	46	46	46
2157	1800	3967	63	1071	27	47	47	47	47	47	47	47	47
2158	1800	3968	64	1070	28	48	48	48	48	48	48	48	48
2159	1800	3969	65	1069	29	49	49	49	49	49	49	49	49
2160	1800	3970	66	1068	30	50	50	50	50	50	50	50	50
2161	1800	3971	67	1067	31	51	51	51	51	51	51	51	51
2162	1800	3972	68	1066	32	52	52	52	52	52	52	52	52
2163	1800	3973	69	1065	33	53	53	53	53	53	53	53	53
2164	1800	3974	70	1064	34	54	54	54	54	54	54	54	54
2165	1800	3975	71	1063	35	55	55	55	55	55	55	55	55
2166	1800	3976	72	1062	36	56	56	56	56	56	56	56	56
2167	1800	3977	73	1061	37	57	57	57	57	57	57	57	57
2168	1800	3978	74	1060	38	58	58	58	58	58	58	58	58
2169	1800	3979	75	1059	39	59	59	59	59	59	59	59	59
2170	1800	3980	76	1058	40	60	60	60	60	60	60	60	60
2171	1800	3981	77	1057	41	61	61	61	61	61	61	61	61
2172	1800	3982	78	1056	42	62	62	62	62	62	62	62	62
2173	1800	3983	79	1055	43	63	63	63	63	63	63	63	63
2174	1800	3984	80	1054	44	64	64	64	64	64	64	64	64
2175	1800	3985	81	1053	45	65	65	65	65	65	65	65	65
2176	1800	3986	82	1052	46	66	66	66	66	66	66	66	66
2177	1800	3987	83	1051	47	67	67	67	67	67	67	67	67
2178	1800	3988	84	1050	48	68	68	68	68	68	68	68	68
2179	1800	3989	85	1049	49	69	69	69	69	69	69	69	69
2180	1800	3990	86	1048	50	70	70	70	70	70	70	70	70
2181	1800	3991	87	1047	51	71	71	71	71	71	71	71	71
2182	1800	3992	88	1046	52	72	72	72	72	72	72	72	72
2183	1800	3993	89	1045	53	73	73	73	73	73	73	73	73
2184	1800	3994	90	1044	54	74	74	74	74	74	74	74	74
2185	1800	3995	91	1043	55	75	75	75	75	75	75	75	75
2186	1800	3996	92	1042	56	76	76	76	76	76	76	76	76
2187	1800	3997	93	1041	57	77	77	77	77	77	77	77	77
2188	1800	3998	94	1040	58	78	78	78	78	78	78	78	78
2189	1800	3999	95	1039	59	79	79	79	79	79	79	79	79
2190	1800	4000	96	1038	60	80	80	80	80	80	80	80	80
2191	1800	4001	97	1037	61	81	81	81	81	81	81	81	81
2192	1800	4002	98	1036	62	82	82	82	82	82	82	82	82
2193	1800	4003	99	1035	63	83	83	83	83	83	83	83	83
2194	1800	4004	100	1034	64	84	84	84	84	84	84	84	84
2195	1800	4005	101	1033	65	85	85	85	85	85	85	85	85
2196	1800	4006	102	1032	66	86	86	86	86	86	86	86	86
2197	1800	4007	103	1031	67	87	87	87	87	87	87	87	87
2198	1800	4008	104	1030	68	88	88	88	88	88	88	88	88
2199	1800	4009	105	1029	69	89	89	89	89	89	89	89	89
2200	1800	4010	106	1028	70	90	90	90	90	90	90	90	90
2201	1800	4011	107	1027	71	91	91	91	91	91	91	91	91
2202	1800	4012	108	1026	72	92	92	92	92	92	92	92	92
2203	1800	4013	109	1025	73	93	93	93	93	93	93	93	93
2204	1800	4014	110	1024	74	94	94	94	94	94	94	94	94
2205	1800	4015	111	1023	75	95	95	95	95	95	95	95	95
2206	1800	4016	112	1022	76	96	96	96	96	96	96	96	96
2207	1800	4017	113	1021	77	97	97	97	97	97	97	97	97
2208	1800	4018	114	1020	78	98	98	98	98	98	98	98	98
2209	1800	4019	115	1019	79	99	99	99	99	99	99	99	99
2210	1800	4020	116	1018	80	100	100	100	100	100	100	100	100
2211	1800	4021	117	1017	81	101	101	101	101	101	101	101	101
2212	1800	4022	118	1016	82	102	102	102	102	102	102	102	102
2213	1800	4023	119	1015	83	103	103	103	103	103	103	103	103
2214	1800	4024	120	1014	84	104	104	104	104	104	104	104	104
2215	1800	4025	121	1013	85	105	105	105	105	105	105	105	105
2216	1800	4026	122	1012	86	106	106	106	106	106	106	106	106
2217	1800	4027	123	1011	87	107	107	107	107	107	107	107	107
2218	1800	4028	124	1010	88	108	108	108	108	108	108	108	108
2219	1800	4029	125	1009	89	109	109	109	109	109	109	109	109
2220	1800	4030	126	1008	90	110	110	110	110	110	110	110	110
2221	1800	4031	127	1007	91	111	111	111	111	111	111	111	111
2222	1800	4032	128	1006	92	112	112	112	112	112	112	112	112
2223	1800	4033	129	1005	93	113	113	113	113	113	113	113	113
2224	1800	4034	130	1004	94	114	114	114	114	114	114	114	114
2225	1800	4035	131	1003	95	115	115	115	115	115	115	115	115
2226	1800	4036	132	1002	96	116	116	116	116	116	116	116	116
2227	1800	4037	133	1001	97	117	117	117	117	117	117	117	117
2228	1800	4038	134	1000	98	118	118	118	118	118	118	118	118
2229	1800	4039	135	999	99	119	119	119	119	119	119	119	119
2230	1800	4040	136	998	100	120	120	120	120	120	120	120	120
2231	1800	4041	137	997	101	121	121	121	121	121	121	121	121

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS

[illegible]

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

IN THE YEAR OF		THE LIFE OF	
Year before pres. year of Christ, 1812.	Year before pres. year of Christ, 1812.	Year before pres. year of Christ, 1812.	Year before pres. year of Christ, 1812.
3408	3409	3410	3411
3409	3410	3411	3412
3410	3411	3412	3413
3411	3412	3413	3414
3412	3413	3414	3415
3413	3414	3415	3416
3414	3415	3416	3417
3415	3416	3417	3418
3416	3417	3418	3419
3417	3418	3419	3420
3418	3419	3420	3421
3419	3420	3421	3422
3420	3421	3422	3423
3421	3422	3423	3424
3422	3423	3424	3425
3423	3424	3425	3426
3424	3425	3426	3427
3425	3426	3427	3428
3426	3427	3428	3429
3427	3428	3429	3430
3428	3429	3430	3431
3429	3430	3431	3432
3430	3431	3432	3433
3431	3432	3433	3434
3432	3433	3434	3435
3433	3434	3435	3436
3434	3435	3436	3437
3435	3436	3437	3438
3436	3437	3438	3439
3437	3438	3439	3440
3438	3439	3440	3441
3439	3440	3441	3442
3440	3441	3442	3443
3441	3442	3443	3444
3442	3443	3444	3445
3443	3444	3445	3446
3444	3445	3446	3447
3445	3446	3447	3448
3446	3447	3448	3449
3447	3448	3449	3450
3448	3449	3450	3451
3449	3450	3451	3452
3450	3451	3452	3453
3451	3452	3453	3454
3452	3453	3454	3455
3453	3454	3455	3456
3454	3455	3456	3457
3455	3456	3457	3458
3456	3457	3458	3459
3457	3458	3459	3460
3458	3459	3460	3461
3459	3460	3461	3462
3460	3461	3462	3463
3461	3462	3463	3464
3462	3463	3464	3465
3463	3464	3465	3466
3464	3465	3466	3467
3465	3466	3467	3468
3466	3467	3468	3469
3467	3468	3469	3470
3468	3469	3470	3471
3469	3470	3471	3472
3470	3471	3472	3473
3471	3472	3473	3474
3472	3473	3474	3475
3473	3474	3475	3476
3474	3475	3476	3477
3475	3476	3477	3478
3476	3477	3478	3479
3477	3478	3479	3480
3478	3479	3480	3481
3479	3480	3481	3482
3480	3481	3482	3483
3481	3482	3483	3484
3482	3483	3484	3485
3483	3484	3485	3486
3484	3485	3486	3487
3485	3486	3487	3488
3486	3487	3488	3489
3487	3488	3489	3490
3488	3489	3490	3491
3489	3490	3491	3492
3490	3491	3492	3493
3491	3492	3493	3494

TABLE II.—CHRONOLOGY OF ANCIENT KINGDOMS.

IN THE YEAR OF THE LIFE OF											
CALEB	75	76	77	78	79	80	81	82	83	84	85
TOSUA	75	76	77	78	79	80	81	82	83	84	85
MOSES	75	76	77	78	79	80	81	82	83	84	85
AARON	75	76	77	78	79	80	81	82	83	84	85
Year before pres. year of Christ, 1812.	3310	3309	3308	3307	3306	3305	3304	3303	3302	3301	3300
Kings of the Assyrians.	86	85	84	83	82	81	80	79	78	77	76
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Babylonians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Assyrians.	13	12	11	10	9	8	7	6	5	4	3
Kings of the Egyptians.											

In the foregoing chronological tables, the numbers in the different columns are synchronical, taken collaterally, so that any event that has happened within the limits of the tables, may be found in from 19 to 17 different epochs. Thus, if the reader wishes to know in what year of the various epochs the death of Nabor the father of Abraham happened, he will at once see by a reference to Table II. that this event took place in the year from the *Creation*, according to Archbishop Usher, 1997, the year before the *Incarnation* 2007, in the year of the *Julian* period 2707, in the year from the *Deluge* 340, and in the year before the first *Olympiad* 1531, all of which correspond with the 15th year of the reign of *Apachnas*, king of the *Egyptians*; and the 31st of the reign of *Europe*, king of the *Sicyonians*;—which also correspond with the 941st year of the life of *Nbak*;—the 439th year of that of *Shon*;—the 399th of *Arphaxad*;—the 364th of *Salek*;—the 374th of *Heber*;—the 210th of *Reu*;—the 178th of *Serug*;—and the 119th year of the life of *Terah*.

N. B.—The numbers in Table II. pointing out the years of the life of the different patriarchs, are all adopted to the commencement of the corresponding tabular years of the world; so that the year of the birth of any patriarch is not to be referred to the A. M. corresponding to the tabular year of his life, 1, but to the year immediately preceding. Thus Aaron was born some time in A. M. 2430; but at the beginning of A. M. 2431. Table II. shows him to have been in the first year of his life; yet, before the conclusion of that year he entered upon his second year, therefore A. M. 2432 corresponds to the tabular year of his life, 2.

PREFACE

TO THE

BOOK OF JUDGES.

THE persons called *Judges*, עֲשָׂוֹת שֹׁפֶטִים *Shophetim*, from עָשָׂה *shaphat*, to judge, discern, regulate, and direct, were the heads or chiefs of the Israelites who governed the Hebrew Republic from the days of Moses and Joshua, till the time of Saul. The word *judge* is not to be taken here in its usual signification, i. e. one who determines controversies, and denounces the judgment of the law in criminal cases; but one who directs and rules a state or nation with sovereign power, administers justice, makes peace or war, and leads the armies of the people over whom he presides. Officers, with the same power, and nearly with the same name, were established by the Tyrians in new Tyre, after the destruction of old Tyre, and the termination of its regal state. The Carthagenian *Sufetes* appear to have been the same as the Hebrew *Shophetim*; as were also the *Archons* among the Athenians, and the *Dictators* among the ancient Romans. But they were neither hereditary governors, nor were they chosen by the people: they were properly vice-generals, or lieutenants of the supreme God; and were always among the Israelites, chosen by him, in a supernatural way. They had no power to make or change the laws; they were only to execute them under the direction of the Most High. God, therefore, was King in Israel: the government was a *theocracy*; and the judges were his deputies. The office, however, was not *continual*, as there appear intervals in which there was no judge in Israel. And, as they were extraordinary persons, they were only raised up on extraordinary occasions, to be instruments in the hands of God of delivering their nation from the oppression and tyranny of the neighbouring powers. They had neither pomp nor state; nor does it appear that they had any kind of emoluments.

The Chronology of the Book of Judges is extremely embarrassed and difficult; and there is no agreement among learned men concerning it. When the deliverances, and consequent periods of *rest*, so frequently mentioned in this book, took place, cannot be satisfactorily ascertained. Archbishop *Ussher*, and those who follow him, suppose that the *rests*, or *times of peace*, should be reckoned, not from the time in which a particular judge gave them deliverance; but from the period of the *preceding* deliverance, e. g. It is said that *Othniel*, son of *Kenaz*, defeated *Chushan-rishathaim*, Judges iii. 9. and the land had rest forty years. After the death of *Othniel* the Israelites again did wickedly, and God delivered them into the hands of the *Moabites*, *Ammonites*, and *Amalekites*; and this oppression continued eighteen years, Judges iii. 15. Then God raised up *Ehud*, who, by killing *Eglon*, king of *Moab*, and gaining a great victory over the *Moabites*, in which he slew ten thousand of their best soldiers, obtained a rest for the land, which lasted forty years, Judges iii. 15, 30. which *rest* is not counted from this deliverance wrought by *Ehud*, but from that wrought by *Othniel*, mentioned above; leaving out the eighteen years of oppression under *Eglon*, king of *Moab*: and so of the rest. This is a most violent manner of settling chronological difficulties: a total perversion of the ordinary meaning of terms, and not likely to be intended by the writer of this book.

Sir John *Marsham*, aware of this difficulty, has struck out a new hypothesis: he supposes that there were *judges* on each side *Jordan*; and that there were particular wars in which those beyond *Jordan* had no part. He observes, that from the Exodus to the building of Solomon's temple was four hundred and eighty years, which is precisely the time mentioned in the Sacred Writings, 1 Kings vi. 1. and that from the time in which the Israelites occupied the land beyond *Jordan*, to the days of *Jephthah*, was three hundred years. But in reckoning up the years of the Judges, from the death of Moses to the time of *Ibzan*, who succeeded *Jephthah*, there appears to be more than three hundred years; and from *Jephthah* to the fourth year of Solomon, in which the foundation of the temple was laid, there are again more than one hundred and fifty years: we must, therefore, either find out some method of reconciling these differences, or else abandon these epochs; but, as the latter cannot be done, we must have recourse to some plan of *modification*. Sir John *Marsham*'s plan is of this kind: the common plan is that of Archbishop *Ussher*. I shall produce them both, and let the reader choose for himself.

Who the author of the *Book of Judges* was, is not known: some suppose that each judge wrote his own history; and that the book has been compiled from those separate accounts; which is very unlikely. Others ascribe it to *Phinehas*, to *Samuel*, to *Hezekiah*, and some to *Ezra*. But it is evident, that it was the work of an individual, and of a person who lived posterior to the time of the Judges, see ch. ii. 10, &c. and most probably of *Samuel*.

The duration of the government of the Israelites by judges, from the death of Joshua to the commencement of the reign of Saul, was about three hundred and thirty-nine years. But as this book does not include the government of *Eli*, nor *Samuel*, but ends with the death of *Samson*, which occurred in A. M. 2887; consequently, it includes only three hundred and seventeen years: but the manner in which these are reckoned is very different, as we have seen above; and as will be more particularly evident in the following tables, by Archbishop *Ussher* and Sir John *Marsham*.

CHRONOLOGICAL TABLE OF THIS BOOK, ACCORDING TO ARCHBISHOP USSHER.

A. M.	A. M.
Death of Joshua, aged one hundred and ten years.	2570
After his death, and the elders who succeeded him, the Israelites did evil in the sight of the Lord; the idolatry of Micah, the conquest of Laish, and the idolatry of a part of the tribe of Dan, are to be referred, which are mentioned, ch. xvii. and xviii.	2599
The story of the Levite and his concubine, and the war which succeeded it, ch. xix. xx. xxi.	2592
This includes a period of about twenty-two years, viz. fifteen for the time of the elders who survived Joshua, and seven years of anarchy and rest, after which the Israelites fell under the domination of <i>Chushan-rishathaim</i> , king of <i>Mesopotamia</i> .	2585
The first servitude, under <i>Chushan</i> , which lasted eight years, began in 2591, and ended in 2599. <i>Othniel</i> deli-	2585
	vered Israel, the fortieth year after the rest procured by Joshua.
	The land enjoys rest about sixty-two years.
	Second servitude, under <i>Eglon</i> , king of <i>Moab</i> , which lasted eighteen years.
	<i>Ehud</i> delivers Israel.
	After him appears <i>Shamgar</i> , and the land enjoys rest to the eightieth year, from the termination of the first deliverance, procured by <i>Othniel</i> , ch. iii. 15—30.
	The third servitude, under the <i>Canaanites</i> , which lasted twenty years, ch. iv.
	<i>Deborah</i> and <i>Barak</i> deliver Israel.
	From the deliverance procured by <i>Ehud</i> , to the end of the government of <i>Deborah</i> and <i>Barak</i> , was forty years.

PREFACE TO THE BOOK OF JUDGES.

About this time the *Assyrian empire* was founded by *Ninus*, son of *Belus*. The Assyrians had, previously to this, reigned five hundred and twenty years over a part of Asia; but *Ninus* forming a league with *Arinus*, king of the Arabs, conquered the whole of Asia, and governed it for seventeen years. He reigned in all fifty-two years.

The fourth servitude, under the *Midianites*, which lasted seven years.—Judges vi. 2752
Gideon delivers Israel. 2759

From the rest procured by *Deborah* and *Barak*, to the deliverance by *Gideon*, are forty years, ch. vi. vii. viii. After the death of *Gideon* the people fall into idolatry. *Abimelech*, natural son of *Gideon*, kills seventy of his brethren, ch. ix. 2768
Abimelech is proclaimed king by the *Shechemites*. 2769
He reigns three years, and was killed at the siege of *Thebez*. 2771
Tola governs after *Abimelech* twenty-three years. 2773
The commencement of the kingdom of the *Lydians*, under *Argos*, who reigned in *Sardis*. This empire continued five hundred and five years.—Herodot. l. i. c. 7. 2781
Semiramis marries *Ninus*, and reigns forty-two years over almost the whole of Asia. *Jair* succeeds *Tola*, and governs twenty-two years. 2789
The fifth servitude, under the *Philistines*, which lasted eighteen years. 2795
God delivers the Israelites who dwell beyond Jordan, from the *Ammonites*, &c. ch. x. 18. 2799

Death of *Jair*, ch. x. 5. 2816
Jephthah is chosen judge, and defeats the *Ammonites*. 2817
Forty-two thousand *Ephraimites* slain at the passage of Jordan. *Jephthah* governs six years, ch. xii. xii. 2817
Trey is taken by the *Greeks*, after a siege of ten years. 2820
Death of *Jephthah*. *Izab* governs seven years. 2820
Elon succeeds him, and governs ten years. 2823
Semiramis dies, aged 62, having reigned forty-two years; she is succeeded by *Ninyas*. 2830
Abdon judges Israel eight years, beginning from 2840. 2840
Eli judges Israel after the death of *Abdon*, forty years. 2848
The sixth servitude, under the *Philistines*, which lasted forty years, ch. xiii. 1. It began seven years after the commencement of the government of *Eli*. 2849
The birth of *Samson*, ch. xii. 94. 2849
Marriage of *Samson*; he begins to deliver Israel, and continues twenty years. 2867
Samson burns the corn of the *Philistines*, and kills a thousand of them with a jaw-bone of an ass, Judges xv. 2868
Samson is betrayed by his wife, delivered into the hands of the *Philistines*, and has his eyes put out. The same year he pulls down a temple, in the ruins of which himself and multitudes of the *Philistines* are buried, ch. xvi. 2887
The death of *Eli*, and the beginning of the government of *Samuel*, who delivers Israel from the oppression of the *Philistines*, 1 Sam. vii. 14. 2888

This is in substance the chronology of Archbishop Ussher on this period: the correctness of which is justly questioned.

THE CHRONOLOGY OF THE BOOK OF JUDGES ACCORDING TO THE SCHEME OF SIR JOHN MARSHAM.

	Years after the Exodus.		Years after the Exodus.
<i>Joshua</i> governs Israel twenty-five years from the Exodus, to the sixty-fifth year after that deliverance.		<i>Abimelech</i> reigns three years at <i>Sichem</i> .	293
Death of <i>Joshua</i> , aged 110 years.		<i>Tola</i> judges Israel twenty-three years.	
Government of the elders.	40	<i>Jair</i> judges Israel twenty-two years.	
Anarchy and idolatry, thirty-four years after <i>Joshua</i> .	65	Fifth servitude under the <i>Ammonites</i> , beyond Jordan, three hundred years after the Israelites had taken possession of the land. This servitude lasted eighteen years.	340
First servitude under <i>Chushan</i> , lasts eight years.	99	<i>Jephthah</i> delivers Israel.	363
<i>Othniel</i> , son-in-law of <i>Caleb</i> , defeats <i>Chushan</i> .		While the <i>Ammonites</i> oppressed Israel on the other side of Jordan, the <i>Philistines</i> afflicted those on this side of that river. This servitude lasted forty years; during which <i>Samson</i> and <i>Eli</i> were judges: but they did not wholly deliver Israel. They were not delivered till the time of <i>Samuel</i> , three hundred and eighty-three years after the Exodus.	
Forty years' rest.	107	During this interval God raised up <i>Izab</i> , who judged Israel seven years: and	363
Second servitude under <i>Eglon</i> , who oppressed the Jews beyond Jordan, and a part of the <i>Benjamites</i> , eighteen years.	147	<i>Elon</i> , who judged ten years: and	
<i>Ehud</i> slays <i>Eglon</i> , and delivers his country.	165	<i>Abdon</i> , who judged eight years; but neither the year of the commencement of their office, nor of their death, can be exactly ascertained.	403
Peace of fourscore years beyond Jordan; which continues till the invasion of the <i>Midianites</i> .		<i>Saul</i> reigns forty years.	443
Third servitude under <i>Jabin</i> ; who chiefly oppressed the tribes which dwell in the northern parts of <i>Canaan</i> . This servitude lasted twenty years.	185	<i>David</i> reigns forty years.	
<i>Shamgar</i> kills 600 <i>Philistines</i> and delivers Israel.	194	<i>Solomon</i> begins to reign, four hundred and seventy-six years after the Exodus:	476
<i>Deborah</i> and <i>Barak</i> defeat <i>Sisera</i> ; aided by the tribes of <i>Zebulun</i> and <i>Naphtali</i> .	203	And lays the foundation of the temple in the fourth year of his reign.	490
Rest of forty years; which continues to the two hundred and forty-third year of the Exodus.			
Fourth servitude under the <i>Midianites</i> , which lasts seven years.	243		
<i>Gideon</i> delivers Israel, assisted by <i>Asher</i> , <i>Zebulun</i> , and <i>Naphtali</i> .	253		

These are the schemes of those two great chronologists, as exhibited by Calmet.

Dr. Hales, dissatisfied with these schemes, and with all others hitherto published, strikes out a new path; and, following the chronology of *Josephus*, with some corrections, makes the whole period, from the time of *Joshua* and the elders, who survived him, to the election of *Saul*, four hundred and ninety-eight years, which he accounts for thus:

In the general introduction of his *Analysis of Scripture Chronology*, he endeavours to show that the interval from the Exodus to the foundation of *Solomon's temple*, was six hundred and twenty-one years: from which, subtracting one hundred and twenty-three years, (namely forty years from the Exodus to this return, eighty years from the two reigns of *Saul* and *David*, and the three first years of *Solomon*;) the remainder is four hundred and ninety-eight years.

"But," says the learned and indefatigable Doctor, "although we are indebted to *Josephus* for this, and for supplying some material chasms in the sacred annals; such as—1. The administration of *Joshua* and the elders, twenty-five years. 2. The ensuing anarchy, eighteen years. 3. The administration of *Shamgar*, one year: and, 4. Of *Samuel*, twelve years. Still his detail of the outline there given requires correction.

"For, 1. The year ascribed to *Shamgar's* administration is too short, as is evident from *Deborah's* account, Judg. v. 6; I have therefore included it, with *David Ganz*, in *Ehud's* enormous administration of eighty years, and transferred the one year to *Joshua's*, making that twenty-six years. 2. I have restored *Abdon's* administration of eight years, omitted by *Josephus*, and deducted it from the eighteen years he assigns to the anarchy, thereby reducing the latter to its correct length of ten years. 3. I have dated the first division of the conquered lands in the sixth year, which *Josephus* reckoned in the fifth year; because *Caleb* was forty years old when *Moses* sent him as one of the spies from *Kadesh-Barnea*, in the second year after the exode; consequently he was thirty-nine years old at the exode; and therefore seventy-nine years old, forty years after at the arrival in *Canaan*; but he was eighty-five years old when he claimed and got the hill of *Hebron* for an inheritance; and therefore 85—79 = 6 years after the arrival in *Canaan*. Compare Num. x. 11. xiii. 6. with Josh. xiv. 6—15. 4. *Josephus* has omitted the date of *Samuel's* call to be a prophet, 1 Sam. iii. 1—19. which *St. Paul* reckons four hundred and fifty years after the first division of lands, Acts xiii. 19, 20. and which, therefore, commenced with the ten last years of *Eli's* administration of forty years. This last most important chronological character from the New Testament, verifies the whole of this rectification; while it demonstrates the spuriousness of the period of four hundred and eighty years in the present *Masoretic* text of 1 Kings vi. 1. from the exode to the foundation of *Solomon's temple*."

PREFACE TO THE BOOK OF JUDGES.

Following the chronology of Josephus, in preference to the Hebrew text, his table of the *Judges* is as follows:—

		Years.	B. C.			Years.	B. C.	
	1	Joshua and the elders, - - -	26	1608	8	Jair, - - -	22	1293
		First division of lands, - - -		1602	V.	Servitude to the Ammonites, -	18	1275
		Second division of lands, - - -		1595	9	Jephthah, - - -	6	1253
		Anarchy, or interregnum, - - -	10	1582	10	Isaiah, - - -	7	1247
I.		Servitude to the Mesopotamians, -	8	1572	11	Elon, - - -	10	1240
	2	Othniel, - - -	40	1564	12	Abdon, - - -	8	1230
II.		Servitude to the Moabites, - - -	18	1524	VI.	Servitude to the Philistines, -	40	1222
	3	Ehud and Shamgar, - - -	80	1506	13	Samson, - - -	20	1202
III.		Servitude to the Canaanites, - - -	20	1426	14	Eli, - - -	40	1182
	4	Deborah and Barak, - - -	40	1406	VII.	Samuel, called as a prophet, -	10	1152
IV.		Servitude to the Midianites, - - -	7	1368		Servitude to the Philistines, -	20	1142
	5	Gideon, - - -	40	1359	15	Samuel, - - -	12	1122
	6	Abimelech, - - -	3	1319		Saul elected king, - - -	498	1110
	7	Tola, - - -	23	1316				

"The only alteration here made, in the present text of *Josephus*, is, the insertion of *Teth* and his administration of twenty-three years, (Judg. x. 1, 2.) which are inadvertently omitted between *Abimelech* and *Jair*, Ant. 6. 7. 15. page 56. but evidently were included in the original scheme of *Josephus*, as being requisite to complete the period of six hundred and twenty-one years. To *Abdon* no years are assigned by *Josephus*, Ant. 6. 7. 15. page 215. perhaps designedly, for *Clemens Alexandrinus* relates that some chronologers collected together the years of *Abathian* and *Ebron*, (*Abdon* and *Elon*;) or made them contemporary. But we may easily reconcile *Josephus* with *Scripture*, by only deducting eight years from the eighteen years' interregnum after *Joshua*, which will give *Abdon* his quota of years, and leave that interregnum its juster length of ten years.

"It is truly remarkable, and a proof of the great skill and accuracy of *Josephus* in forming the outline of this period, that he assigns, with *St. Paul*, a reign of forty years to *Saul*, Acts xiii. 21. which is omitted in the OLD TESTAMENT. His outline also corresponds with *St. Paul's* period of four hundred and fifty years from the division of the conquered lands of *Canaan*, until *Samuel* the prophet." See Dr. Hale's *Chronology*, vol. i. page 16, 17. vol. ii. page 28. 5-8.

Another method of removing these difficulties has been lately attempted in a new edition of the *Universal History*; but of *conjectures* there is no end: if the truth be not found in some of the preceding systems, the difficulties, I fear, must remain. I have my doubts whether the author of this book ever designed to produce the subject in a strict chronological series. The book, in several places, appears to have been composed of *historical memoranda*, having very little relation to each other, or among themselves; and particularly what is recorded in the beginning and the end. There is, however, one light in which the whole book may be viewed, which renders it invaluable: it is a most remarkable history of the long-suffering of God toward the Israelites, in which we find the most signal instances of his *justice* and his *mercy* alternately displayed: the people *sinned*, and were *punished*; they *repented*, and found *mercy*. Something of this kind we meet in every page. And these things are written for our warning: none should *presume*, for God is *just*: none need *despair*, for God is *merciful*.

THE BOOK OF J U D G E S.

Year before the common Year of Christ, 1443.—Julian Period, 3971.—Year from the Flood, 304.—Year before the first Olympiad, 667.—Creation from Time, or September, 3551.

CHAPTER I.

After the death of Joshua, the Israelites purpose to attack the remaining Canaanites; and the tribe of Judah is directed to go up first, 1, 2.—Judah and Simeon unite, attack the Canaanites and Perizzites, kill one thousand of them, take Adoni-bezek prisoner, cut off his thumbs and great toes, and bring him to Jerusalem, where he dies, 3-7. Jerusalem conquered, 8. A new war with the Canaanites under the direction of Caleb, 10, 11. Kirjathsepher taken by Othniel, on which he receives, as a reward, Arbah, the daughter of Caleb, and with her a south land with springs of water, 13-15. The Kenites dwell among the people, 16. Judah and Simeon destroy the Canaanites in Zephthai, Gaza, &c. 17-19. Hebron is given to Caleb, 20. Of the Perizzites, house of Joseph, tribe of Manasseh, &c. 21-27. The Israelites put the Canaanites to tribute, 28. Of the tribes of Ephraim, Zebulun, Asher, and Naphtali, 29-33. The Amorites force the children of Dan into the mountains, 34-36.

A. M. 3561.
B. C. 1453.
An. Erab. 127.

anno ante
I. Olymp. 667.

NOW after the death of Joshua, it came to pass, that the children of Israel ^aasked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, ^bJudah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; ^cand I likewise will go with thee into thy lot. So Simeon went with him.

a Num. 27. 21. Ch. 26. 13.—b Gen. 49. 8.—c Ver. 17.—d 1 Sam. 11. 8.—e Heb. the thumbs of their hands and of their feet.

NOTES ON CHAPTER I.

Verse 1. *Now after the days of Joshua*] How long after the death of Joshua this happened, we cannot tell: it is probable that it was not long. The enemies of the Israelites, finding their champion dead, would naturally avail themselves of their unsettled state, and make incursions on the country.

Who shall go up?] Joshua had left no successor; and every thing relative to the movements of this people must be determined either by caprice, or an especial direction of the Lord.

Verse 2. *The Lord said, Judah shall go up*] They had inquired of the Lord, by Phinehas, the high priest; and he had communicated to them the divine counsel.

Verse 3. *Come up with me into my lot*] It appears that the portions of Judah and Simeon had not been cleared of the Canaanites; or, that these were the parts which were now particularly invaded.

Verse 5. *And they found Adoni-bezek*] The word *adoni*, "he found," is used to express a hostile encounter between two parties; to attack, surprise, &c. This is probably its meaning here. *Adoni-bezek* is literally the lord of Bezek. It is very probable that the different Canaanitish tribes were governed by a sort of chieftains, similar to those among the clans of the ancient Scottish Highlanders. *Bezek* is said by some to have been in the tribe of Judah. Eusebius and St. Jerome mention two villages of this name, not in the tribe of Judah, but about seventeen miles from Sichem.

Verse 6. *Cut off his thumbs*] That he might never be able to draw his bow, or handle his sword; and great toes, that he might never be able to pursue, or escape from, an adversary.

Verse 7. *Threescore and ten kings*] Chieftains, heads of tribes, or military officers. For the word *king* cannot be taken here in its proper and usual sense.

Having their thumbs and their great toes cut off] That this was an ancient mode of treating enemies, we learn from *Ælian*, who tells us, *Var. Hist.* l. ii. c. 9. that "the Athenians, at the instigation of Cleon, son of Cleænetus, made a decree that all the inhabitants of the island of *Ægina* should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear; yet might handle an oar." This is considered by *Ælian* an act of great cruelty; and he wishes to Miner-

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^dBezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having ^etheir thumbs and their great toes cut off, gathered their meat under my table: ^fas I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

8 ¶ Now ^gthe children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

f Or, gleaned.—g Lev. 24. 19. 1 Sam. 15. 33. James 2. 12.
h See Josh. 15. 63.

va, the guardian of the city, to Jupiter Eleutherius, and all the gods of Greece, that the Athenians had never done such things. It was a custom among those Romans, who did not like a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to *Suetonius*, in *Vit. August.* c. 24. a Roman knight who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. These are the words of *Suetonius*:—*Equitem Romanum, quod duobus filiis adolescentibus, causa detrectandi sacramenti; pollices amputasset, ipsum donaque subjecti hastæ.* Calmet remarks, that the Italian language has preserved a term, *pollrone*, which signifies one whose thumb is cut off, to designate a soldier destitute of courage and valour. We use *pollron* to signify a dastardly fellow, without considering the import of the original. There have been found frequent instances of persons maiming themselves, that they might be incapacitated for military duty. I have heard an instance in which a knavish soldier discharged his gun through his hand, that he might be discharged from his regiment. The cutting off of the thumbs was probably designed for a double purpose: 1. To incapacitate them for war: and, 2. To brand them as cowards.

Gathered their meat under my table] I think this was a proverbial mode of expression, to signify reduction to the meanest servitude: for it is not at all likely that seventy kings, many of whom must have been contemporaries, were placed under the table of the king of Bezek, and there fed; as in the houses of poor persons, the dogs are fed with crumbs and offal, under the table of their owners.

So God hath required me] The king of Bezek seems to have had the knowledge of the true God, and a proper notion of a divine providence. He now feels himself reduced to that state to which he had cruelly reduced others. Those acts in him, were acts of tyrannous cruelty: the act toward him was an act of retributive justice.

And there he died] He continued at Jerusalem in a servile and degraded condition till the day of his death. How long he lived after his disgrace, we know not.

Verse 8. *Had fought against Jerusalem*] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua, for, as he had

9 ' And afterward the children of Judah went down to fight against the Canaanites, that dwell in the mountain, and in the south, and in the valley.

10 ¶ And Judah went out against the Canaanites that dwell in Hebron: (now the name of Hebron before was ¹ Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 ¶ And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 " And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel, the son of Kenaz, " Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 " And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, " Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

¹ Josh. 10. 26. & 11. 21. & 15. 13. — Or, low country. — ¹ Josh. 14. 15. & 15. 13. 14. — ¹ Josh. 15. 15. — ¹ Josh. 15. 16, 17. — ¹ Ch. 3. 9. — ¹ Josh. 15. 19. 19. — ¹ Gen. 33. 11. — ¹ Ch. 4. 11, 17. 1 Sam. 15. 6. 1 Chron. 2. 55. Jer. 35. 2. — ¹ Deut. 34. 3. — ¹ Num. 10. 26. & 11. 21. & 15. 13. — ¹ Josh. 14. 15. & 15. 13. 14. — ¹ Josh. 15. 15. — ¹ Josh. 15. 16, 17. — ¹ Ch. 3. 9. — ¹ Josh. 15. 19. 19. — ¹ Gen. 33. 11. — ¹ Ch. 4. 11, 17. 1 Sam. 15. 6. 1 Chron. 2. 55. Jer. 35. 2. — ¹ Deut. 34. 3. — ¹ Num. 10. 26. & 11. 21. & 15. 13.

conquered its armies and slew its king, Josh. x. 25. it is probable that he took the city: yet we find that the Jebusites still dwell in it, Josh. xv. 63. and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites. See 2 Sam. v. 6—9, and 1 Chron. xi. 4—8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city itself set on fire: but, that they still were able to keep possession of their strong fort on mount Zion, which appears to have been the citadel of Jerusalem.

Verse 9. *The Canaanites, that dwell in the mountain*] The territories of the tribe of Judah lay in the most southern part of the promised land, which was very mountainous; though, toward the west, it had many fine plains. In some of these the Canaanites had dwelt; and the expedition marked here, was for the purpose of finally expelling them. But probably this is a recapitulation of what is related, Josh. chap. x. 36. xi. 21. xv. 13.

Verse 12—15. *And Caleb, &c.*] See this whole account, which is placed here by way of recapitulation, in Joshua, xv. 13—19, and the explanatory notes there.

Verse 16. *The children of the Kenite, Moses' father-in-law*] For an account of Jethro, the father-in-law of Moses, see Exod. xviii. 1—27. Numb. x. 29, &c.

The city of palm trees] This seems to have been some place near Jericho, which city is expressly called the city of palm trees, Deut. xxxiv. 3; and though destroyed by Joshua, it might have some suburbs remaining, where these harmless people had taken up their residence.

The *Kenites*, the descendants of Jethro, the father-in-law of Moses, were always attached to the Israelites: they remained with them, says Calmet, during their wanderings in the wilderness, and accompanied them to the promised land. They received there a lot with the tribe of Judah, and remained in the city of palm trees during the life of Joshua: but after his death, not contented with their portion, or molested by the original inhabitants, they united with the tribe of Judah, and went with them to attack Arad. After the conquest of that country, the Kenites established themselves there, and remained in it till the days of Saul, mingled with the Amalekites. When this king received a commandment from God to destroy the Amalekites, he sent a message to the Kenites to depart from among them, as God would not destroy them with the Amalekites. From them came Hemath, who was the father of the house of Rechab, 1 Chron. ii. 55. and the *Rechabites*, of whom we have a remarkable account, Jer. xxxv. 1, &c.

Verse 17. *The city was called Hormah.*] This appears to be the same transaction mentioned Numb. xxi. 1, &c. where see the notes.

Verse 18. *Judah took Gaza—and Askelon—and Ekron*] There is a most remarkable variation here in the *Septuagint*: I shall set down the verse: Καὶ οὐκ ἐκλήροσαν τὸν Ἰουδᾶν τὴν Γάζαν, οὐδὲ τὰ ὄρια αὐτῆς, οὐδὲ τὴν Ἀσκαλὸν

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of " Arad; " and they went and dwelt among the people.

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called " Hormah.

18 Also Judah took " Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And " the Lord was with Judah; and " he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had " chariots of iron.

20 " And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went

21. 1. — ¹ v. Numb. 10. 22. — ¹ v. Ver. 3. — ¹ Numb. 12. 3. Josh. 18. 4. — ¹ Josh. 11. 22. — ¹ v. 2. 2 Kings 13. 7. — ¹ Or, he possessed the mountain. — ¹ Josh. 17. 16. 18. — ¹ c. Numb. 14. 24. Deut. 1. 36. Josh. 14. 9. 15. & 15. 13. 14. — ¹ See Josh. 15. 63. & 15. 23.

να, οὐδὲ τὰ ὄρια αὐτῆς¹ καὶ τὴν Ἀσκαλὸν, οὐδὲ τὰ ὄρια αὐτῆς² τὴν Ἀζωτὴν, οὐδὲ τὰ περικύρτια αὐτῆς³ καὶ τὴν Καρπιὸν περὶ Ἰουδᾶν. " But Judah did not possess Gaza, nor the coasts thereof; neither Askelon, nor the coasts thereof; neither Ekron, nor the coasts thereof; neither Azotus, nor its adjacent places: and the Lord was with Judah." This is the reading of the Vatican and other copies of the *Septuagint*: but the *Alexandrian MS.* and the text of the *Complutensian* and *Antwerp Polyglotta*, agree more nearly with the Hebrew text. St. *Augustin* and *Procopius* read the same as the Vatican MS. and *Josephus* expressly says, that the Israelites took only *Askelon* and *Azotus*, but did not take *Gaza* nor *Ekron*: and the whole history shows that these cities were not in the possession of the Israelites, but of the Philistines: and if the Israelites did take them at this time, as the Hebrew text states, they certainly lost them in a very short time after.

Verse 19. *And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.*] Strange! were the iron chariots too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse; and this gives the reason for the success of this tribe; *The Lord was with Judah*, and therefore he slew the Canaanites that inhabited Zephath, &c. &c. Here, then, is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore, the Lord was with Judah, and these were the effects of his protection: but afterward, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c. God was no longer with them, and their enemies were left to be prickings in their eyes, and thorns in their side, as God himself had said.

This is the turn given to the verse by *Jonathan ben Uzziel*, the Chaldee paraphrast; "And the WORD of Jehovah was in the support of the house of Judah; and they extirpated the inhabitants of the mountains: but afterward, when they sinned, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to their own strength; and their adversaries prevailed against them.

Verse 20. *They gave Hebron unto Caleb*] See this whole transaction explained, Josh. xiv. 12, &c.

Verse 21. *The Jebusites dwell with the children of Benjamin*] Jerusalem was situated partly in the tribe of Judah, and partly in the tribe of Benjamin; the northern part belonging to the latter tribe, the southern to the former. The Jebusites had their strongest position in the part that belonged to Benjamin; and from this place they were not wholly expelled till the days of David. See the notes on ver. 8. What is said here of Benjamin, is said of Judah, Josh. xv. 63. There must be an interchange of the names in one or other of these places.

Unto this day.] As the Jebusites dwelt in Jerusalem till the days of David, by whom they were driven out; and the author of the Book of Judges states them to have

up against Beth-el: * and the LORD was with them.

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before was * Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, * and we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27 ¶ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the in-

habitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob;

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres * in Aijalon, and in Shaalbim; yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from * the going up to Akkrabbim, from the rock, and upward.

CHAPTER II.

An angel comes to the Israelites at Bochim, and gives them various reproofs, at which they are greatly affected, 1-5. They served the Lord during the days of Joshua, and the elders who succeeded him, 6, 7. Joshua having died, and all that generation, the people revolted from the true God, and served idols, 8-13. The Lord being angry, delivered them into the hands of spoilers, and they were greatly distressed, 14, 15. A general account of the method which God used to reclaim them, by sending them judges whom they frequently disobeyed, 16-19. Therefore God left the various nations of the land to plague and punish them, 20-23.

AND an * angel of the LORD came up from Gilgal * to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers: and * I said, I will never break my covenant with you.

An. Exod. lxx. 48.
Anno ante
1. Olymp. 687.

* Ver. 19. — f Josh. 2. 1. & 7. 2. Ch. 13. 2. — g Gen. 28. 19. — h Josh. 2. 12, 14. — i Josh. 17. 11, 12, 13. — k Josh. 16. 10. — l Kings 9. 16. — m Josh. 19. 15. — n Josh. 19. 24-30. — o Ps. 106. 34, 35.

* Josh. 19. 23. — p Ver. 32. — q Ver. 30. — r Josh. 19. 22. — s Hebr. was heavy. A Num. 34. 4. Josh. 15. 3. — t Or, Maalahakrabim. — u Or, messenger. — v Ver. 8. & Gen. 17. 7.

been in possession of Jerusalem when he wrote; therefore, this book was written before the reign of David.

Verse 22. *The house of Joseph, they also went up against Beth-el*] That is, the tribe of Ephraim, and the half-tribe of Manasseh, who dwelt beyond Jordan. Beth-el was not taken by Joshua, though he took Ai, which was nigh to it.

Instead of *beith Yoseph*, "the house of Joseph," ten of Dr. Kennicott's MSS. and six of De Rossi's have *beney Yoseph*, "the children of Joseph;" and this is the reading of both the Septuagint and Arabic, as well as of two copies in the Hexapla of Origen.

Verse 23. *Beth-el—the name of the city before was Luz.*] Concerning this city and its names, see the notes on Gen. xxviii. 19.

Verse 24. *Show us—the entrance into the city*] Taken in whatever light we choose, the conduct of this man was execrable. He was a traitor to his country, and he was accessory to the destruction of the lives and property of his fellow-citizens, which he most sinfully betrayed, in order to save his own. According to the rules and laws of war, the children of Judah might avail themselves of such men and their information; but this does not lessen, on the side of this traitor, the turpitude of the action.

Verse 26. *The land of the Hittites*] Probably some place beyond the land of Canaan, in Arabia, whither this people emigrated when expelled by Joshua. The man himself appears to have been a Hittite; and, to perpetuate the name of his city, he called the new one which he now founded Luz, this being the ancient name of Beth-el.

Verse 27. *Beth-shean*] Called by the Septuagint *Exuthropolis*, *Scythopolis*, or the city of the Scythians. On these towns see the notes, Josh. xvii. 12, 13.

Verse 29. *Neither did Ephraim*] See the notes on the parallel passages, Josh. xvi. 5-10.

Verse 30. *Neither did Zebulun drive out*] See on Josh. xix. 10-15.

Verse 31. *Neither did Asher*] See on Josh. xix. 24-31. *Accho*] Supposed to be the city of Ptolemais, near to mount Carmel.

Verse 33. *Neither did Naphtali*] See the notes on Josh. xix. 32-39.

Verse 34. *The Amorites forced the children of Dan, &c.*] Just as the ancient Britons were driven into the mountains of Wales by the Romans; and the native Indians driven back into the woods by the British settlers in America.

Verse 35. *The Amorites would dwell in mount Heres*] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain; and yet

were so powerful that the Danites could not totally expel them: they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. *The Septuagint* have sought out a *literal* meaning for the names of several of these places, and they render the verse thus: And the Amorites bade to dwell in the mount of Tiles, in which there are *bears*, and in which there are *foxes*. Thus they translate *Heres*, *Aijalon*, and *Shaalbim*.

Verse 36. *Akrabbim*] Of *Scorpions*; probably so called from the number of those animals in that place.

From the rock, and upward.] The Vulgate understands by *petra*, a rock, the city *Petra*, which was the capital of Arabia Petraea.

THE whole of this chapter appears to be designed as a sort of supplement to those places in the Book of Joshua, which are referred to in the notes, and in the margin: nor is there any thing in it worthy of especial remark. We every where see the same fickle character in the Israelites; and the goodness and long-suffering of God toward them. An *especial Providence* guides their steps; and a *fatherly hand* chastises them for their transgressions. They are obliged to live in the midst of their enemies, often straitened, but never overcome so as to lose the land which God gave them as their portion. We should learn wisdom from what they have suffered; and confidence in the protection and providence of God, from their support: because these things were written for our learning.

Few can be persuaded that adversity is a blessing; but without it how little should we learn! He, who in the school of affliction has his mind turned toward God,

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

NOTES ON CHAPTER II.

Verse 1. *An angel of the Lord*] In the preceding chapter we have a summary of several things which took place shortly after the death of Joshua; especially during the time in which the elders lived, (that is, the men who were contemporary with Joshua, but survived him), and while the people continued faithful to the Lord. In this chapter, and some parts of the following, we have an account of the same people abandoned by their God, and reduced to the heaviest calamities, because they had broken their covenant with their Maker. This chapter, and the eight first verses of the next, may be considered as an epitome of the whole book; in which we see, on one hand, the armies of the Israelites; and on the other, the punishment inflicted on them by the Lord; their repentance, and return to their allegiance; the long-suffering of God, and his mercy showed in pardoning their backslidings, and delivering them out of the hands of their enemies.

2 And ye shall make no league with the inhabitants of this land: ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of the place ^bBochim: and they sacrificed there unto the Lord.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old.

9 And they buried him in the border of his inheritance, in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

d Deut. 7. 2.—e Deut. 12. 2.—f Vers. 20. ¶ 108. 31.—g Josh. 23. 12.—h Ch. 2. 6. i Exod. 23. 32.—j Josh. 12. 16. ¶ 108. 32.—k Trial 16. wept.—l Josh. 24. 29. 3. & 24. 30.—m Josh. 24. 31.—n Heb. prolonged days after Joshua.—o Josh. 24. 29. p Josh. 24. 30.—q Josh. 12. 50. & 24. 29. Timnath-heres.—r Exod. 2. 2. i Sam. 2. 12. i Chron. 24. 3. Jer. 2. 2. & 22. 16. Gal. 4. 8. & Thess. 1. 8. Th. 1. 16.

The angel of the Lord, mentioned here, is variously interpreted; some think it was Phinehas, the high priest, which is possible; and others, that it was a prophet sent to the place where they were now assembled, with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land; this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews: others think that an angel, properly such, is intended; and several are of opinion that it was the Angel of the covenant, the Captain of the Lord's host, which had appeared unto Joshua, chap. v. 14, and no less than the Lord Jesus Christ himself. I think it more probable that some extraordinary human messenger is meant; as such messengers, and indeed prophets, apostles, &c. are frequently termed angels, that is, messengers of the Lord. The person here mentioned appears to have been a resident at Gilgal, and to have come to Bochim on this express errand.

I will never break my covenant.] Nor did God ever break it. A covenant is never broken but by him who violates the conditions of it; when any of the contracting parties violates any of the conditions, the covenant is then broken, and by that party alone; and the conditions on the other side are null and void.

Verse 3. *I will not drive them out from before you.]* Their transgressions, and breach of the covenant, were the reasons why they were not put in entire possession of the promised land. See note at the end of this chapter.

Verse 5. *They called the name of that place Bochim.]* The word בוכים *bokim*, signifies weepings, or lamentations; and is translated by the Septuagint Κλαυθρος, or Κλαυθρονες, *bewailings*; and it is supposed that the place derived its name from these lamentations of the people. Some think the place itself, where the people were now assembled, was Shilo, now named Bochim, because of the above circumstance. It should be observed, that the angel speaks here in the person of God, by whom he was sent; as the prophets frequently do.

Verse 6. *When Joshua had let the people go.]* The author of this book is giving here a history of the people, from the division of the land by Joshua, to the time in which the angel speaks. Joshua divided the land to them by lot; recommended obedience to God, which they solemnly promised; and they continued faithful during his life, and during the lives of those who had been his contemporaries, but who had survived him. When all that generation who had seen the wondrous works of God in their behalf had died, then the succeeding generation, who knew not the Lord, who had not seen his wondrous works, forsook his worship, and worshipped Baalim and Ashtaroth, the gods of the nations among whom they lived; and thus

11 And the children of Israel did evil in the sight of the Lord, and served Baalim:

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 ¶ And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so.

18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all

i Deut. 12. 16.—j Deut. 6. 14.—k Exod. 20. 5.—l Ch. 2. 7. & 16. & Ps. 104. 36.—m Ch. 2. 17. ¶ 108. 40. 41. 42.—n 2 Kings 17. 32.—o Ch. 2. 8. & 2. 12. p 44. 12. i Sam. 50. 1.—q Lev. 26. 37. Josh. 7. 12. 13.—r Lev. 26. 38. Deut. 22.—s Ch. 2. 9, 10, 15. i Sam. 12. 11. Acts 18. 28.—d Heb. second.—e Exod. 16. 15. & Lev. 17. 7. f Josh. 1. 6.

the Lord was provoked to anger: and this was the reason why they were delivered into the hands of their enemies. This is the sum of their history to the time in which the angel delivers his message.

Verse 8. *Joshua—died.]* See the notes on Josh. xxiv. 29, 30.

Verse 11. *Served Baalim.]* The word בללים *baalim*, signifies lords. Their false gods they considered supernatural rulers, or governors; each having his peculiar district and office: but when they wished to express a particular *baal*, they generally added some particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebub*, *Baal-shamayim*, &c. as Calmet has well observed. The two former were adored by the Moabites; Baal-zebub by the Ekronites: Baal-berith was honoured at Shechem; and Baal-shamayim, the lord or ruler of the heavens, was adored among the Phœnicians, Syrians, Chaldeans, &c. And whenever the word *Baal* is used without an epithet, this is the god that is intended; and probably among all these people meant the sun.

Verse 12. *Which brought them out of the land of Egypt.]* This was one of the highest aggravations of their offence; they forsook the God who brought them out of Egypt; a place in which they endured the most grievous oppression, and were subjected to the most degrading servitude; from which they never could have rescued themselves: and they were delivered by such a signal display of the power, justice, and mercy of God, as should never have been forgotten; because the most stupendous that had ever been exhibited. They forsook him; and served idols, as destitute of real being as of influence and power.

Verse 13. *Served Baal and Ashtaroth.]* In a general way, probably, *Baal* and *Ashtaroth* mean the sun and moon; but in many cases *Ashtaroth* seems to have been the same among the Canaanites, as *Venus* was among the Greeks and Romans; and to have been worshipped with the same obscene rites.

Verse 14. *The hands of spoilers.]* Probably marauding parties of the Canaanites, making frequent incursions in their lands, carrying away cattle, spoiling their crops, &c.

Verse 15. *The hand of the Lord was against them.]* The power which before protected them when obedient, was now turned against them, because of their disobedience. They not only had not God with them, but they had God against them.

Verse 16. *The Lord raised up judges.]* That is, leaders, generals, and governors, raised up by an especial appointment of the Lord, to deliver them from, and avenge them on, their adversaries. See the preface.

Verse 17. *Went a whoring after other gods.]* Idolatry, or the worship of strange gods, is frequently termed adul-

the days of the judge: * for it repented the LORD because of their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, ^b when the judge was dead, ^c that they returned, and ^d corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ^e ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath ^a transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 * I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 * That through them I may ^a prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep it, or not.

23 Therefore the LORD ^a left those nations, without driving them out hastily: neither delivered he them into the hand of Joshua.

CHAPTER III.

An account of the nations that were left to prove Israel, 1-4. How the people provoked the Lord, 5-7. They are delivered into the power of the king of Mesopotamia, by whom they are enslaved eight years, 8. (Uthiel is raised up as their deliverer; he discounts the king of Mesopotamia, delivers Israel, and the land enjoys peace for forty years, 9-11. They again rebel, and are delivered into the hand of the king of Moab, by whom they are enslaved eighteen years, 12-14. They are delivered by Ehud, who kills Eglon, king of Moab, and slays ten thousand Moabites, and the land rests four score years, 15-33.)

A. M. 2561. B. C. 1443.

An. Exod. 1. 687.

Anno ante 1. Olymp. 687.

NOW these are * the nations which the LORD left, to prove

g Gen. 6. 6. Dent. 32. 35. Ps. 106. 44, 45.—h Ch. 3. 12. & 1. & 8. 31.—i Or, were corrupt.—k Heb. they let nothing fall of their.—l Ver. 14.—m Josh. 23. 16. & Josh. 23. 12.—n Ch. 3. 1. & 1.—o Dent. 8. 2, 16. & 13. 3.—p Or suffered.—q Ch. 2. 22. & 1.—r Josh. 13. 2.—s Ch. 2. 22.

tery, fornication, and whoredom, in the Sacred Writings. As many of their idolatrous practices were accompanied with impure rites, the term was not only metaphorically, but literally proper.

Verse 18. *The Lord was with the judge*] God himself was king, and the judge was his representative.

It repented the Lord] He changed his purpose toward them: he purposed to destroy them, because of their sin; they repented, and turned to him, and he changed this purpose. The purpose was to destroy them if they did not repent; when they did repent, his not destroying them was quite consistent with his purpose.

Verse 19. *When the judge was dead*] It appears that, in general, the office of the judge was for life.

Their stubborn way] Their hard or difficult way. Most sinners go through great tribulation, in order to get to eternal perfection: they would have had less pain in their way to heaven.

Verse 20. *The anger of the Lord was hot*] They were as fuel by their transgressions; and the displeasure of the Lord was as a fire, about to kindle and consume that fuel.

Verse 21. *I will not henceforth drive out*] As a people, they never had personal courage, discipline, or hardihood, sufficient to stand before their enemies: the advantages they gained were by the peculiar interference of God. This they had while obedient; when they ceased to obey, his strong arm was no longer stretched out in their behalf; therefore their enemies continued to possess the land which God purposed to give them as their inheritance for ever.

Verse 22. *That through them I may prove Israel*] There appeared to be no other way to induce this people to acknowledge the true God but by permitting them to fall into straits from which they could not be delivered but by his especial providence. These words are spoken after the manner of men; and the metaphor is taken from the case of a master or father, who distrusts the fidelity or obedience of his servant or son, and places them in such circumstances that, by their good or evil conduct, they may justify his suspicions, or give him proofs of their fidelity.

Verse 23. *Without driving them out hastily*] Had God expelled all the ancient inhabitants at once, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned his worship; and in their prosperity forgotten their deliverer. He drove out at first as many as were necessary, in order to afford the people, as they were then, a sufficiency of room to settle in: as the tribes increased in population, they were to extend themselves to the uttermost of their assigned borders, and expel all the remaining inhabitants. On these accounts God did not expel the aboriginal inhabitants hastily, or at

Israel by them; (even as many of Israel as had not known all the wars of Canaan:

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof:)

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwell in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 * And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And * they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 * And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and * the groves.

8 ¶ Therefore the anger of the LORD ^a was hot against Israel, and he * sold them into the hand of ^b Chushan-rishathaim king of ^c Mesopotamia; in the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel ^a cried unto the LORD, the LORD * raised up a * deliverer to the children of Israel, ^b

A. M. 2591.

B. C. 1413.

An. Exod. 1.

Anno ante 1.

Olymp. 687.

Anno ante 1.

Olymp. 687.

Anno ante 1.

Olymp. 687.

Anno ante 1.

Olymp. 687.

g Gen. 6. 6. Dent. 32. 35. Ps. 106. 44, 45.—h Ch. 3. 12. & 1. & 8. 31.—i Or, were corrupt.—k Heb. they let nothing fall of their.—l Ver. 14.—m Josh. 23. 16. & Josh. 23. 12.—n Ch. 3. 1. & 1.—o Dent. 8. 2, 16. & 13. 3.—p Or suffered.—q Ch. 2. 22. & 1.—r Josh. 13. 2.—s Ch. 2. 22.

once; and thus gave the Israelites time to increase: and by continuing the ancient inhabitants, prevented the land from running into waste, and the wild beasts from multiplying; both of which must have infallibly taken place, had God driven out all the old inhabitants at once, before the Israelites were sufficiently numerous to occupy the whole of the land.

These observations are important, as they contain the reason why God did not expel the Canaanites. God gave the Israelites a grant of the whole land, and promised to drive out their enemies from before them, if they continued faithful. While they continued faithful, God did continue to fulfil his promise; their borders were enlarged, and their enemies fled before them. When they rebelled against the LORD, he abandoned them; and their enemies prevailed against them. Of this, their frequent lapses and miscarriages, with God's repeated interpositions in their behalf, are ample evidence. One or two solitary instances might not be considered as sufficient proof; but by these numerous instances, the fact is established. Each rebellion against God produced a consequent disaster in their affairs; each true humiliation was invariably followed by an especial divine interposition in their behalf. These afforded continual proof of God's being, providence, and grace. The whole economy is wondrous, and the effects impressive and convincing. The people were not hastily put in possession of the promised land because of their infidelity. Can the infidels controvert this statement? If not, then their argument against divine revelation, from "the failure of positive promises and oaths," falls to the ground. They have not only in this, but in all other respects, lost all their props.

* Stupels and prostrate all their system lies, cursing its fate; and, as it comes, dies."

NOTES ON CHAPTER III.

Verse 1. *Now these are the nations*] The nations left to prove the Israelites were—the five lordships, or satrapies, of the Philistines; viz. Gath, Askelon, Ashdod, Ekron, and Gaza; the Sidonians, the Hivites of Lebanon, Baal-hermon, &c. with the remains of the Canaanites, viz. the Hittites, Amorites, Perizzites, and Jebusites.

Those who were left to be proved were those Israelites that had not seen all the wars of Canaan.

Verse 2. *That—Israel might know to teach them war*] This was another reason why the Canaanites were left in the land, that the Israelites might not forget military discipline; but habituate themselves to the use of arms, that they might always be able to defend themselves against their foes. Had they been faithful to God, they would have had no need of learning the art of war; but now arms became a sort of necessary substitute for that spirit-

who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And ^athe Spirit of the Lord ^bcame upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of ^cMesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened ^dEglon the king of Moab against Israel, because they had done evil in the sight of the Lord:

^a Ch. 5. 14.—^b See Num. 27. 18. Ch. 6. 34. & 11. 32. & 13. 25. & 14. 6, 19. 1 Sam. 11. 6. & 2 Chron. 14. 1.—^c Heb. *ase*.—^d Heb. *Aram*.—^e Ch. 2. 13.—^f 1 Sam. 12. 8.

ual strength which had departed from them. Thus God, in his judgments, leaves one iniquitous nation to harass and torment another. Were all to turn to God, men need learn war no more.

Verse 4. *To know whether they would hearken*] This would be the consequence of the Canaanites being left among them. If they should be faithful to God, their enemies would not be able to enslave them: should they be rebellious, the Lord would abandon them to their foes.

Verse 6. *And they took their daughters*] They formed matrimonial alliances with those proscribed nations, served their idols, and thus became one with them in politics and religion.

Verse 7. *Served Baalim and the groves*] No groves were ever worshipped; but the *dolies*, which were supposed to be resident in them: and in many cases temples and altars were built in groves; and the superstition of consecrating groves and woods to the honour of the deities was a practice very usual with the ancients. *Pliny* assures us that trees, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old Germans; *Quintus Curtius*, of the Indians; and *Cæsar*, and our old writers, mention the same of the *Druids* in Britain. The Romans were admirers of this way of worship, and therefore had their *luci*, or groves, in most parts of the city, dedicated to some deity. But it is very probable that the word *asheroth*, which we translate *groves*, is a corruption of the word *asherah*, the moon, or *Venus*; see on chap. ii. 13. which differs only in the letter *n* *tau*, from the former. *Asherah* is read in this place by the Chaldees Targum, the Syriac, the Arabic, and the Vulgate; and by one of Dr. Kennicott's MSS.

Verse 8. *Chushan-Rishathaim*] *Kushan*, the wicked, or impious; and so the word is rendered by the Chaldees Targum, the Syriac, and the Arabic, wherever it occurs in this chapter.

King of Mesopotamia] King of *אֲרָם נַחֲרַאִים* *Aram Naharayim*, "Syria of the two rivers;" translated *Mesopotamia* by the Septuagint and Vulgate.

It was the district situated between the *Tigris* and *Euphrates*; called by the Arabian geographers *Maverannahr*, "the country beyond the river;" it is now called *Diarbek*. See the note on Acts ii. 9.

Served Chushan—eight years.] He overran their country, and forced them to pay a very heavy tribute.

Verse 9. *Raised up—Othniel the son of Kenaz*] This noble Hebrew was of the tribe of Judah, and nephew and son-in-law to Caleb, whose praise stands without abatement in the sacred records. Othniel had already signalized his valour in taking Kirjath-sepher, which appears to have been a very hazardous exploit. By his natural valour, experience in war, and the peculiar influence of the Divine Spirit, he was well qualified to inspire his countrymen with courage, and to lead them successfully against their oppressors.

Verse 10. *His hand prevailed*] We are not told of what nature this war was, but it was most decisive; and the consequence was an undisturbed peace of forty years, during the whole life of Othniel. By the Spirit of the Lord coming upon him, the Chaldees understand the spirit of prophecy; others understand "the spirit of fortitude and extraordinary courage, as opposed to the spirit of fear, or faintness of heart;" but as Othniel was judge, and had many offices to fulfil besides that of a general, he had need of the Spirit of God, in the proper sense of the word, to enable him to guide and govern this most refractory and fierce people: and his receiving it for these purposes, shows that the political state of the Jews was still a theocracy. No man attempted to do any thing in that state without the immediate inspiration of God; the pretension to which was always justified by the event.

Verse 12. *The children of Israel did evil*] They forgot

13 And he gathered unto him the children of Ammon and ^aAmalek, and went and smote Israel, and possessed ^bthe city of palm trees.

14 So the children of Israel ^cserved Eglon the king of Moab eighteen years.

15 But when the children of Israel ^dcried unto the Lord, the Lord raised up a deliverer, Ehud, the son of Gera, ^ea Benjamite, a man ^fleft-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

^a Ch. 5. 14.—^b Ch. 1. 16.—^c Deut. 28. 49.—^d Ver. 9. Psa. 72. 24.—^e Or, the son of Gera.—^f Heb. *shul of his right hand*. Ch. 20. 16. 1 Chron. 12. 2.

the Lord, and became idolaters; and God made those very people whom they had imitated in their idolatrous worship, the means of their chastisement.

The Lord strengthened Eglon the king of Moab] The success he had against the Israelites was by the especial appointment and energy of God. He not only abandoned the Israelites, but strengthened the Moabites against them.

Eglon is supposed to have been the immediate successor of *Balak*. Some great men have borne names which, when reduced to their grammatical meaning, appear very ridiculous; the word *roy* *Eglon*, signifies a little calf!

Verse 13. *The city of palm trees*] This the Targum renders the city of Jericho; but Jericho had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as Jericho is expressly called the city of palm trees, Deut. xxiv. 3. the city in question must have been in the vicinity or plain of Jericho; and the king of Moab had seized it as a frontier town, contiguous to his own estates. Calmet supposes that the city of palm trees means *En-gaddi*.

Verse 15. *Ehud, the son of Gera—a man left-handed*] *יָמִינִי יָמִינִי יָד יְמִינִי יָד יְמִינִי* *ish iter yad yemino*, a man lame in his right hand, and therefore obliged to use his left. The Septuagint render it *ἀνὰ ἀμφοτέρωθεν*, an ambidexter; a man who could use both hands alike. The Vulgate, *qui utraq[ue] manu pro dextera ulvatur*, a man who could use either hand as a right hand; or, to whom right and left were equally ready. This is not the sense of the original, but it is the sense in which most interpreters understand it. It is well known that to be an ambidexter, was in high repute among the ancients: Hector boasts of it—

Ἀνταρ γυναικὶν ἐν οὐδὲ μὲγας ῥ', ἀνδραγαθίας τε
Οἷδ' ἐπὶ δεξιᾷ, οἷδ' ἐπ' ἀριστερᾷ κορυβαίνων
Ἀλκίον, το μὲν εἰς ταλαρινὸν πολεμίζειν

Iliad, lib. vii. 237.

"But arms he arms well provided; many a Greek
Iliad bled by me, and I can still my shield
From right to left; reserving to the last
Force that suffices for severest toil."

Cooper.

Asteropæus is also represented by Homer as an ambidexter; from which he derives great advantages in fight:—

ὅς φασ' ἀπὸ ἀμφότερων ὅς δ' ἀντοχετο διὸς Ἀχιλλεύος
Πηλεΐδᾳ μέλιον ὅς δ' ὀφάρη θέρπεσεν ἀμφὶς
ἥρωσ' Ἀστροπαίου, καὶ περὶ δεξιᾷ τε

Iliad, lib. xxi. 161.

"So threatened he. Then raised Achilles high
The Pelian ash—and his two spears at once,
Alike a princely warrior with both hands,
Asteropæus hurled."

Cooper.

We are informed by Aristotle that Plato recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of Plato, he says, *Καὶ τὴν ἐν τοῖς πολεμικοῖς ἀσκήσειν, ὥστε ἀμφιδέξιοι γίνονται κατὰ τὴν μελέτην, ὥστε δὲν μὴ τὸν περὶ χερσίν εἶναι τὸν χρόνον, τὴν δὲ ἀσκήσαν.* *De Repub.* lib. ii. cap. 12. "He (Plato) also made a law concerning their warlike exercises, that they should acquire a habit of using both hands alike; as it is not fit that one of the hands should be useful and the other useless."

In chap. xx. 16. of this book, we have an account of seven hundred men of Benjamin, each of whom was *יָמִינִי יָד יְמִינִי* *iter yad yemino*, lame of his right hand, and yet slinging stones to a hair's breadth without missing; these are generally thought to be ambidexters.

Sent a present unto Eglon] This is generally understood to be the tribute money which the king of Moab had imposed on the Israelites.

Verse 16. *A dagger which had two edges, of a cubit length*] The word *gomed*, which we translate *cubit*, is of very doubtful signification. As the root seems to signify *contracted*, it probably means an instrument made for the purpose, shorter than usual, and something like to the Italian *stiletto*. The Septuagint translate it by *en-*

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly;

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch,

and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour: therefore they took a key, and opened them; and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

Josh. 4. 20.—Or, green images.—Heb. a parlour of coping: the Amos. 15. Or, it came out at the fundament.—Or, doth his enstern. I Sam. 24. 3.

span, a span; and most of the versions understand it in the same sense.

Upon his right thigh.] Because he was left-handed. Ordinarily the sword is on the left side, that it may be readily drawn out by the right hand; but as Ehud was left-handed, to be convenient, his sword must be on the right side.

Verse 17. Eglon was a very fat man.] The *איש בשר* *ish beshar* of the text is translated by the Septuagint *εὐπρεπὸς*; *εὐπρεπός*, a very beautiful or polite man; and the Syriac, a very rude man. It probably means what we call *lusty*, or *corpulent*.

Verse 18. Made an end to offer the presents.] Presents, tribute, &c. in the eastern countries, were offered with very great ceremony; and, to make the more parade, several persons, ordinarily slaves, sumptuously dressed, and in considerable number, were employed to carry what would not be a burden even to one. This appears to have been the case in the present instance.

Verse 19. He turned from the quarries.] *פסילים* *psilim*. Some of the versions understand this word as meaning *idols*, or *graven images*; or some spot where the Moabites had a place of idolatrous worship. As *פסל* *psal*, signifies to cut, hew, or engrave, it may be applied to the images thus cut, or to the place or quarry whence they were digged: but it is most likely that *idols* are meant.

Verse 20. He was sitting in a summer parlour.] Besides the platform, says Dr. Shaw, which were upon the ancient houses of the East, and which are found there to this day, it is probable that heretofore, as well as at present, most of the great houses had a smaller one annexed; which seldom consisted of more than one or two rooms and a terrace. Others, built as they frequently are, above the porch or gateway, have, if we except the ground floor, all the conveniences belonging to the house properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the house; besides another which opens immediately from a privy stairs down into the porch, or street, without giving the least disturbance to the house. In these back houses strangers are usually lodged and entertained; hither the men are wont to retire from the hurry and noise of their families, to be more at leisure for meditation or diversions; and they are often used for *wardrobes* and *magazines*. These the Arabs call *oleah*, which exactly answers to the Hebrew word *אליף* *alijah*, found in this place; and, without doubt, such was the apartment in which Eglon received Ehud, by the *privy stairs* belonging to which he escaped, after having killed Eglon. The doors of the eastern buildings are large, and their chambers spacious, conveniences well adapted to those hotter climates: but in the present passage, something more seems to be meant; at least there are now other conveniences in the east to give coolness to particular rooms, which are very common. In Egypt, the cooling their rooms is effected by openings at the top, which let in the fresh air. *Mons. Anet* informs us, that their halls are made very large and lofty, with a dome at the top, which, toward the north, has several open windows, so constructed as to throw the north wind down into the rooms; and by this means, though the country is excessively hot, they can make the

y Ch. 4. 14. & 4. 24. I Sam. 18. 2.—Josh. 17. 15. Ch. 7. 24. & 17. 1. & 18. 1.—Ch. 7. 9. 15. I Sam. 17. 47.—Josh. 2. 7. Ch. 12. 5.

coolness of those apartments so great as often not to be borne without being wrapped in furs. Eglon's was a *chamber*; and some contrivance to mitigate the heat of it was the more necessary, as he appears to have kept his court at Jericho, ver. 13, 23, where the heat is so excessive as sometimes to prove fatal. See *Harmer's Observations*.

I have a message from God unto thee.] *דבר מלהים* *dabar elohim* li alicha, a word of the gods to me, unto thee. It is very likely that the word *elohim* is used here to signify *idols*, or the *psilim* mentioned above, ver. 19. Ehud having gone so far as this place of idolatry, might feign he had there been worshipping, and that the *psilim* had inspired him with a message for the king; and this was the reason why the king commanded *silence*, why *every man went out*, and why he *rose from his seat, or throne*, that he might receive it with the greater respect. This, being an idolater, he would not have done to any message coming from the God of Israel. *I have a message from God unto thee*, is a popular text: many are fond of preaching from it. Now, as no man should ever depart from the literal meaning of Scripture in his preaching, we may at once see the absurdity of taking such a text as this; for such preachers, to be consistent, should carry a two-edged dagger of a cubit long, on their right thigh, and be ready to thrust it into the bowels of all those they addressed! This is certainly the literal meaning of the passage; and that it has no other meaning is an incontrovertible truth.

Verse 22. The haft also went in after the blade.] As the instrument was very short, and Eglon very corpulent, this might readily take place.

And the dirt came out.] This is variously understood; either the contents of the bowels issued through the wound, or he had an evacuation in the natural way, through the *fright and anguish*.

The original, *פַּרְשָׁדוֹנָה* *parshedonah*, occurs only here; and is supposed to be compounded of *פַּרֶשׁ* *parash*, dung, and *שָׁדֵה* *shadeh*, to shed, and may be very well applied to the latter circumstance; so the *Vulgate* understood it.

Verse 24. He covereth his feet.] He is lain down on his sofa, in order to sleep: when this was done, they dropped their slippers, lifted up their feet, and covered them with their long loose garments. But the *versions*, in general, seem to understand it as implying a certain natural act.

Verse 26. Passed beyond the quarries.] Beyond the *Psilim*, which appears to have been the Moabish borders, where they had set up those hewn stones as *landmarks*, or sacred boundary stones.

Verse 28. Took the fords of Jordan.] It is very likely that the Moabites, who were on the western side of Jordan, hearing of the death of Eglon, were panic-struck, and endeavoured to escape over Jordan, at the fords near Jericho, when Ehud blew his trumpet in the mountains of Ephraim, and thus got into the land of the Moabites, which lay on the east of Jordan: but Ehud and his men, seizing the only pass by which they could make their escape, slew ten thousand of them in their attempt to cross at those fords. What are called here the *fords*, was doubtless the place where the Israelites had passed Jordan, when they (under Joshua) took possession of the promised land.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

e Heb. *fat*—d Ver. 11.—e Ch. 5. 6, 8. 1 Sam. 13. 19, 22. It seems to concern only the country next to the Philistines.—f 1 Sam. 17. 47, 50.

Verse 29. *All lusty, and all men of valour*] Picked, chosen troops, which Eglon kept among the Israelites to reduce and overawe them.

Verse 30. *The land had rest fourscore years*] This is usually reckoned from the deliverance under Othniel; that being a term from which they dated every transaction, as in other cases they dated from the *Exodus*, from the building of Solomon's temple, &c., and as other nations did from particular events: the ROMANS, from the building of the city; the MOHAMMEDANS, from the *Hijrah*, or flight of Mohammed to Medina; the CHRISTIANS, from the birth of Christ, &c. But see the preface, and the different chronological schemes there mentioned.

Verse 31. *And after him was Shamgar the son of Anath*] Dr. Hales supposes that "Shamgar's administration in the west, included Ehud's administration of eighty years in the east; and that, as this administration might have been of some continuance, so this Philistine servitude, which is not noticed elsewhere, might have been of some duration; as may be incidentally collected from Deborah's thanksgiving," ch. v. 6.

Slew six hundred men with an ox-goad] מלמד חבאקר *malmad habakar*, the instructor of the oxen. This instrument is differently understood by the versions: the *Vulgate* has *vomere*, with the *coulter*, or *ploughshare*, a dreadful weapon in the hand of a man endued with so much strength; the *Septuagint* has ἀσπίδος ῥω βόων, with the *ploughshare of the oxen*; the *Chaldee*, *Syriac*, and *Arabic*, understand it of the *goad*; as does our translation.

1. THAT the ox-goad, still used in Palestine, is a sufficiently destructive weapon, if used by a strong and skillful hand, is evident enough from the description which Mr. Maundrell gives of this implement, having seen many of them both in Palestine and Syria. "Twas observable," says he, "that in ploughing they used goads of an extraordinary size: upon measuring of several I found them about eight feet long; and at the bigger end about six inches in circumference. They were armed at the lesser end with a sharp prickle, for driving the oxen; and at the other end, with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working." See his *Journey from Aleppo*, &c. 7th edit. page 110, 111. In the hands of a strong, skillful man, such an instrument must be more dangerous, and more fatal, than any sword.

It is worthy of remark, that the ox-goad is represented by Homer to have been used, prior to this time, in the same way. In the address of Diomed to Glaucus, *Iliad*, lib. vi. ver. 129. Lycurgus is represented as discomfiting Bacchus and the Bacchantes with this weapon. The siege of Troy, according to the best chronologers, happened within the time of the Israelitish judges.

Ὅτε οὐκ ἐγὼντος θεοῖσιν σπουραντοῖσι μαχοίμην
Οὐδὲ γὰρ οὐδὲ Δρύναος υἱὸς κρατερός Διόκοργος

Ἔστε κατ' ἡγάθειον Νέσσητον· αἱ δ' ἀρα πασαι
Θεοὶ καὶ χαμαι κατ' ἐχθρας, πρὶ ἀνδροφονοῖσι Διόκοργου
Θειόμεναι βόων ληγι.

"I fight not with the inhabitants of heaven;
That was I, Lycurgus, son of Dryas, warrior
Not long survived.—From Nyssa's sacred heights
He drove the mares of the frantic god,
Thought-drowning Bacchus: to the ground they cast,
All cast their leafy wounds; while ruidous he,
Spared not to smite them with his murderous goad."

The meaning of this fable is: Lycurgus, king of Thrace, finding his subjects addicted to drunkenness, proscribed the cultivation of the vine in his dominions, and instituted agriculture in its stead: thus, Θεοὶ καὶ χαμαι, the *Thyrsi*, were expelled, βόων ληγι, by the ox-goad. The account, however, shows that Shamgar was not the only person who used the ox-goad as an offensive weapon. If we translate the βόων ληγι a cart-whip, the parallel is lost.

2. It appears that Shamgar was merely a labouring man; that the Philistines were making an inroad on the

CHAPTER IV.

The Israelites again rebel against God, and they are delivered into the hands of Jabin, king of Canaan. 1. &c. They cry unto God, and he raises up Deborah and Barak, to deliver them. 3.—10. Some account of Habor, the Kenites, 11. Barak attacks Sisera, captain of Jabin's army, at the river Kishon, and gives him a total overthrow, 11.—16. Sisera leaves his chariot, and flies away on foot; enters the tent of Jael, the wife of Habor, by whom he is slain, while securing himself to her apartment, 17.—24.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in

g Ch. 2. 16.—h So part is called Israel. Ch. 4. 1, 3, &c. 10. 7, 17. & 11. 4, &c. 1 Sam. 4. 1.—i Ch. 2. 19.—k Ch. 2. 14.

Israelites when the latter were cultivating their fields; that Shamgar and his neighbours successfully resisted them; that they armed themselves with their more portable agricultural instruments; and that Shamgar, either with a *ploughshare* or an *ox-goad*, slew six hundred of those marauders.

3. The case of Ehud killing Eglon, is a very serious one; and how far he was justified in this action is with all a question of importance; and, with not a few, a question of difficulty.

"Is it right to slay a tyrant?" I, without any hesitation, answer, no individual has a right to slay any man, except it be in his own defence, when a person attacks him in order to take away his life. "But may not any of his oppressed subjects put an end to the life of a tyrant?" No. The state alone can judge whether a king is ruling contrary to the laws and constitution of that state; and if that state have provided laws for the punishment of a ruler who is endeavouring to destroy or subvert that constitution, then let him be dealt with according to those laws. But no individual, or number of individuals in that state, has any right to dispose of the life of the ruler but according to law. To take his life in any other way is no less than murder. It is true, God, the author of life, and the judge of all men, may commission one man to take away the life of a tyrant. But the *pretension* to such a commission must be strong, clear, and unequivocal: in short, if a man think he have such a commission; to be safe, he should require the Lord to give him as full an evidence of it as he did to Moses: and when such a person comes to the people, they should require him to give as many proofs of his divine call as the Hebrews did Moses, before they should credit his pretensions. "But had not Ehud a divine call?" I cannot tell. If he had, he did not murder Eglon; if he had not, his act, however it succeeded, was a murderous act: and if he had no message from God, and there is no proof that he had, then he was a most base and hypocritical assassin. The sacred historian says nothing of his motives nor call; he mentions simply the fact, and leaves it without either observation or comment; and every reader is left to draw his own inference.

The life of any ruler can only be at the disposal of the constitution; or that system of rules, laws, and regulations, by which the people he rules should be governed: if he rule not according to these, he is, *ipso facto*, deposed from his government. If he break the constitution, to the great injury or ruin of his subjects, then he is to be judged by those laws, according to which he must have pledged himself to govern. If a king be deposed on any other account, it is rebellion. If his life be taken away by any means but those provided by the constitution, it is murder. No pretended, or proved tyranny, can justify his being taken off in any other way, or on any other account. And what constitution in the civilized world provides for the death of the supreme magistrate? It is true, the good people, as they were called, of England and France, have each, under a pretence of law, beheaded their king; and they endeavoured to justify their conduct on the ground that those kings had broken the constitution: this being proved, they should have been deposed. But by what law, either of those nations, or the civilized world, were their lives taken away? Let it be remembered, that the infliction of the punishment of death, either against or without law, is murder.

NOTES ON CHAPTER IV.

Verse 1. *When Ehud was dead*] Why not when Shamgar was dead? Does this not intimate that Shamgar was not reckoned in the number of the judges?

Verse 2. *Jabin king of Canaan*] Probably a descendant of the Jabin mentioned *Joab*. xi. 1, &c. who had gathered together the wrecks of the army of that Jabin defeated by Joshua. *Calmet* supposes that these Canaanites had the dominion over the tribes of *Naphthali*, *Zebulun*, and *Issachar*; while Deborah judged in *Ephraim*, and Shamgar in *Judah*.

1 Hazer; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand?

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thou-

sand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand; is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite: for there was peace between Jabin the king of Hazer and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.

1. Josh. 11, 1, 10, & 19, 28.—1 Sam. 12, 9. Ps. 90, 9.—n. Ver. 13, 16.—o. Ch. 1, 13. p. Ch. 5, 8. Psa. 102, 4.—q. Gen. 26, 8.—r. Heb. 11, 32.—s. Josh. 19, 37.—t. Exod. 14, 4. u. Ch. 5, 21. 1 Kings 19, 49. Psa. 83, 9, 10.—v. Ch. 2, 14.—w. Ch. 5, 18.—x. See Exod.

11. B. 1 Kings 20, 10.—y. Ch. 1, 16.—z. Numb. 10, 29.—a. Ver. 6.—b. Heb. gathered by cry, or, proclamation.—c. Deut. 2, 3. 2 Sam. 5, 21. Psa. 64, 7. Iml. 52, 12.—d. Psa. 83, 9, 10. See Josh. 10, 10.—e. Heb. unto one.—f. Or, rug, or, blanket.

Verse 3. *Nine hundred chariots of iron*] Chariots armed with iron scythes, as is generally supposed: they could not have been made all of iron; but they might have been shod with iron, or had iron scythes projecting from the axle on each side, by which infantry might be easily cut down, or thrown into confusion. The ancient Britons are said to have had such chariots.

Verse 4. *Deborah, a prophetess*] One on whom the Spirit of God descended, and who was the instrument of conveying to the Israelites the knowledge of the divine will, in things sacred and civil.

She judged Israel] This is, I believe, the first instance of *gynatocracy*, or female government, on record. Deborah seems to have been supreme both in civil and religious affairs: and *Lapidoth*, her husband, appears to have had no hand in the government. But the original may as well be translated *a woman of Lapidoth, as the wife of Lapidoth*.

Verse 6. *She sent and called Barak*] She appointed him to be general of the armies on this occasion; which shows that she possessed the supreme power in the state.

Mount Tabor] Mount Tabor, says Maundrel, stands by itself, about two or three furlongs within the plains of Esdraelon. It has a plain area at the top, both fertile and delicious, of an oval figure, extending about one furlong in breadth, and two in length. The prospect from the top is beautiful: on the N. W. is the Mediterranean; and all around you have the spacious plains of Esdraelon and Galilee, which present you with a view of many places famous for the resort and miracles of the Son of God. At the bottom of Tabor, westward, stands *Daberah*, a small village, supposed to have taken its name from *Deborah*. Near this valley is the brook *Kishon*. During the rainy season, all the water that falls on the eastern side of the mountain, or upon the rising ground to the southward, empties itself into it, in a number of torrents; at which conjuncture it overflows its banks, acquires a wonderful rapidity, and carries all before it. It might be at such a time as this when the stars are said to fight against Sisera, chap. v. 21. by bringing an abundance of rain, whereby the *Kishon* became so high and rapid, as to sweep away the host of Sisera, in attempting to ford it. See *Maundrel and Shaw*. This mountain is very difficult of ascent; it took Mr. Maundrel nearly an hour to reach the top: this, with its grand area on the summit, made a very proper place for the rendezvous of Barak's army. *Antiochus* used it for the same purpose in his wars; and *Josephus* appears to have fortified it; and *Placidus*, one of *Vespasian's* generals, was sent to reduce it. See more in *Cabnet*.

Verse 9. *The Lord shall sell Sisera into the hand of a*

woman] Does not this mean, If I go with thee, the conquest shall be attributed to me, and thou wilt have no honour? Or, is it a prediction of the exploit of *Jael*? In both these senses the words have been understood. It seems, however, more likely that *Jael* is intended.

The *Septuagint* make a remarkable addition to the speech of Barak: "If thou wilt go with me, I will go; but if thou wilt not go with me, I will not go; *οτι ουκ οίδα ρην ησπερ αν η ενοδος Κυριος τον ανθρωπον μετ' εμεν, because I know not the day in which the Lord will send his angel to give me success.*" By which he appears to mean, that, although he was certain of a divine call to this work, yet, as he knew not the time in which it would be proper for him to make the attack, he wishes that Deborah, on whom the Divine Spirit constantly rested, would accompany him, to let him know when to strike that blow, which he knew would be decisive. This was quite natural, and quite reasonable; and is no impeachment whatever of Barak's faith. Saint *Ambrose* and Saint *Augustine* have the same reading; but it is found in no MS. nor in any other of the versions. See ver. 14.

Verse 10. *Ten thousand men at his feet*] Ten thousand footmen. He had no chariots; his army was all composed of infantry.

Verse 11. *Hobab, the father-in-law of Moses*] For a circumstantial account of this person, and the meaning of the original word *חובב* *choben*, which is translated *son-in-law*, in Gen. xix. 4. see the notes on Exod. ii. 15, 16, 18. iii. 2. iv. 20, 24. and xviii. 5.

Verse 14. *Up; for this is the day*] This is exactly the purpose for which the *Septuagint* state, ver. 8. that Barak wished Deborah to accompany him. "I know not (says he) THE DAY in which God will send his angel to give me prosperity; come thou with me that thou mayest direct me, in this respect." She went, and told him the precise time in which he was to make the attack. *Up; for this is the day in which the Lord hath delivered Sisera into thine hand.*

Went down from mount Tabor] He had probably encamped his men on and near the summit of this mount. See the note on ver. 6.

Verse 15. *The Lord discomfited Sisera*] *וה' כחם באלהם יהוה* *valyaham Jehovah*; *The Lord confounded, threw them all into confusion, drove them pell-mell*; caused chariots to break and overthrow chariots, and threw universal disorder into all their ranks. In this case Barak and his men had little to do but kill and pursue: and Sisera, in order to escape, was obliged to abandon his chariot. There is no doubt all this was done by supernatural agency; God sent his angel and confounded them.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 ¶ So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

g Ch. 5. 25.—h Ch. 6. 24.—i Heb. part.—k Psa. 18. 47.—l Heb. going west, and was heard.—m See Exod. 15. 1. Psa. 18. 47.—n 9 Chron. 17. 16. 1 Mac. 2. 42.—p Deut. 32. 1. Psa. 2. 10.—q Deut. 32. 2 Psa. 62. 7.—r 9 Sam. 22. 6.

Verse 18. *Jael went out to meet Sisera*] He preferred the woman's tent because of secrecy; for, according to the etiquette of the eastern countries, no person ever intrudes into the apartments of the women. And in every dwelling the women have a separate apartment.

Verse 19. *She opened a bottle of milk*] She gave more than he requested; and her friendship increased his confidence and security.

Verse 20. *Stand in the door of the tent*] As no man would intrude into the woman's apartment without permission, her simply saying *there is no man in my tent* would preclude all search.

Verse 21. *A nail of the tent*] One of the spikes by which they fasten to the ground the cords which are attached to the cloth or covering.

He was fast asleep and weary] As he lay on one side, and was overwhelmed with sleep through the heat and fatigues of the day, the piercing of his temples must have in a moment put him past resistance.

Verse 22. *Behold, Sisera lay dead*] What impression this made on the victorious Barak is not said; it could not give him much pleasure, especially when he learnt the circumstances of his death.

Verse 24. *The hand of the children of Israel prospered*] הָיָה יָדָם בְּיָדָם vatelech-haloch, *it went, going*: they followed up this victory; and the consequence was, they utterly destroyed Jabin and his kingdom.

It will naturally be expected that something should be said to justify the conduct of Jael: it must be owned that she slew Sisera in circumstances which cause the whole transaction to appear exceedingly questionable. They are the following:

1. There was peace between her family and the king of Canaan.

2. That peace was no doubt made, as all transactions of the kind were, with a sacrifice and an oath.

3. Sisera, knowing this, came to her tent with the utmost confidence.

4. She met him with the most friendly greetings and assurances of safety.

5. Having asked for water, to show her friendship and respect she gave him cream, and that in a vessel suitable to his dignity.

6. She put him in a secret part of her own tent; and covered him in such a way as to evidence her good faith, and to inspire him with the greater confidence.

7. She agreed to keep watch at the door, and deny his being there to any that might inquire.

8. As she gave him permission to secrete himself with her, and gave him refreshment, she was bound by the rules of Asiatic hospitality to have defended his life, even at the risk of her own.

9. Notwithstanding, she took the advantage of his weariness and deep sleep, and took away his life!

10. She exulted in her deed; met Barak, and showed him in triumph what she had done.

Now do we not find in all this, bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder? But what can be said in her justification?

CHAPTER V.

The triumphant song of Deborah and Barak, after the defeat of Sisera, captain of the armies of Jabin, king of Canaan.

THEN sang Deborah, and Barak the son of Abinoam on that day, saying,

2 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes: I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

7 The inhabitants of the villages ceased,

Psa. 68. 2. Isai. 64. 3. Hab. 3. 3, 10.—a Deut. 4. 11. Psa. 97. 5.—b Heb. *Arise*, a Exod. 18. 18.—c Ch. 5. 24.—d Ch. 4. 17.—e Lev. 26. 22. 2 Chron. 15. 8. Isai. 54. 1. Lam. 1. 4. 2. 18.—f Heb. *waters of paths*—g Crooked ways.

All that can be said, and all that has been said, is simply this: "She might have been sincere at first, but was afterward divinely directed to do what she did." If this was so, she is sufficiently vindicated by the fact; for God has a right to dispose of the lives of his creatures as he pleases; and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God? There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her *blessed above women*; and this seems to intimate that her conduct was pleasing to God. If Deborah was inspired on this occasion, her words are a presumptive proof that the act was right; unless we are to understand it as a simple declaration of the reputation she should be held in among her own sex. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Ehud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of *Eglon*, that "Sisera was a public enemy, and any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling, of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance at his own hand. While justice and law are in the world, God never will, as he never did, abandon cases of this kind to the caprice, prejudice, or party feeling of any man. The conduct of Ehud and Jael are before the tribunal of God; I will not justify, I dare not absolutely condemn: there I leave them, and entreat my readers to do the like; after referring them to the observations at the end of the preceding chapter where the subject is considered more at large.

NOTES ON CHAPTER V.

Verse 1. *Then sang Deborah and Barak*] There are many difficulties in this very sublime song; and learned men have toiled much to remove them. That there are several gross mistakes in our version will be instantly acknowledged by all who can critically examine the original. Dr. Kennicott has distributed it into parts, assigned to Deborah and Barak alternately. But his division is by far too artificial.

Dr. Hales has also given a version of it, which, perhaps, comes nearer to the simplicity of the original; but it also leaves several difficulties behind. As these are the two best versions I have met with, I shall lay them both in parallel columns before the reader, after introducing the general description of this song, given by each of these learned men. These the reader will find at the conclusion of the chapter.

Verse 2. *For the avenging of Israel*] See the notes, &c. at the end of the chapter.

Verse 4. *When thou wentest out of Seir*] Here is an allusion to the giving of the law, and the manifestation of God's power and glory at that time; and as this was the

they ceased in Israel, until that Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

12 Awake, awake, Deborah! awake, awake; utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have

dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

a Lev. 23. 33.—b Dent. 32. 16. Ch. 2. 12. 17.—c So 1 Sam. 13. 19, 20. Ch. 4. 8. d Ver. 2.—e Or, Mediana.—f Ps. 105. 2. & 106. 5.—g Ch. 20. 4. & 18. 14.—h Ps. 107. 32.—i Heb. righteousness of the Lord.—k 1 Sam. 13. 7. Ps. 144. 7. l Ps. 67. 2.

m Ps. 68. 12.—n Ps. 68. 14.—o Ch. 5. 27.—p Ch. 5. 12.—q Numb. 22. 39. 40. r Heb. draw with the pen, &c.—s Ch. 4. 14.—t Heb. Ale fast.—u Or, in the divisions, &c.—v Heb. governors.—w Numb. 22. 1.—x Or, in.—y See Josh. 12. 25. 27. z Josh. 12. 29, 31.—a Or, port.—b Or, crafts.

most signal display of his majesty and mercy, in behalf of their forefathers, Deborah very properly begins her song with a commemoration of this transaction.

Verse 6. *The highways were unoccupied*] The land was full of anarchy and confusion, being everywhere infested with banditti. No public road was safe: and in going from place to place, the people were obliged to use unfrequented paths.

Verse 7. *The villages ceased*] The people were obliged to live together in fortified places; or, in great numbers, to protect each other against the incursions of bands of spoilers.

Verse 8. *They chose new gods*] This was the cause of all their calamities: they forsook Jehovah, and served other gods; and then was war in their gates; they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless: they had no means of resisting their adversaries; for, even among forty thousand men, there was neither spear nor shield to be seen.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elagit Dominus, at portas hostium ipse subvertit*; "The Lord chose a new species of war, and himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to mount Tabor, where they are immediately besieged by a powerful and well-appointed army. On a sudden, Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them: they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the roads oblige him to desert it, and fly away on foot: in the end, the whole army is destroyed, and the leader ingloriously slain. This was a new species of war, and was most evidently the Lord's doing. Whatever may be said of the version of the Vulgate, (and the Syriac and Arabic are something like it,) the above are all facts, and show the wondrous working of the Lord.

Verse 10. *Ye that ride on white asses*] Perhaps *meru rruu atemeth isechareth*, should be rendered *steak*, or *well-fed asses*; rendered *asinos nitentes*, shining asses, by the Vulgate.

Ye that sit in judgment] *מן וכו' ששבו' at Mid-din*: some have rendered this, *ye who dwell in Mid-din*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

And walk by the way] Persons who go from place to place for the purposes of traffic.

Verse 11. *In the places of drawing water*] As wells were very scarce in every part of the East, and travellers in such hot countries must have water, robbers and banditti generally took their stations near tanks, pools, and springs, in order that they might suddenly fall upon those who came to drink; and, when the country was badly governed, annoyances of this kind were very frequent. The victory gained now by the Israelites put the whole country under their own government, and the land was cleansed from such marauders. Dr. Shaw, in his account of the seacoast of the *Mauritania Caesariensis*, p. 20. mentions a beautiful rill of water that runs into a basin of Roman workmanship, called *shrub see krub*, "drink and

be off," because of the danger of meeting with assassins in the place; instead of such danger and insecurity, Deborah intimates that they may sit down at the places of drawing water, and there rehearse the righteous acts of the Lord; the land being now every where in peace, order and good government being restored.

Go down to the gates] They may go down to the gates to receive judgment and justice as usual. It is well known that the gate was the place of judgment in the East.

Verse 12. *Lead thy captivity captive*] Make those captives who have formerly captivated us.

Verse 13. *Made him that remaineth*] This appears to be spoken of Barak, who is represented as being only a remnant of the people.

Verse 14. *Out of Ephraim—a root of them*] Deborah probably means, that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilead, produced eminent warriors; and Zebulun produced eminent statesmen, and men of literature. Probably Deborah speaks here of the past wars, and not of any thing that was done on this occasion; for we know that no persons from Gilead were present in the war between Jabin and Israel. See ver. 17. *Gilead abode beyond Jordan*.

Verse 15. *The princes of Issachar*] They were at hand; and came willingly forth, at the call of Deborah, to this important war.

Barak was sent on foot] I have no doubt that *בָּרַק*, without regarding the points, should be translated with his footmen, or infantry. Thus the Alexandrian Septuagint understood it, rendering the clause thus: *οὐκ ἔβαλεν ἄρματα ἑαυτοῦ; ἀλλ' οὕτως ἦν ἡ μάχη*, "Barak also sent forth his footmen into the valley." Luther has perfectly hit the meaning, *Barak mit seinen fues volcke*, Barak with his footmen.

For the divisions of Reuben] Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren; or they were divided in their judgment concerning the measures now to be pursued; which prevented them from joining with the other tribes, till the business was entirely settled.

The thoughts of heart, and searchings of heart, might refer to the doubts and uncertainties felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Verse 17. *Gilead abode beyond Jordan*] That is, the Gadites, who had their lot in those parts, and could not well come to the aid of their brethren at a short summons. But the words of Deborah imply a criminal neglect on the part of the Danites: they were intent upon their traffic, and trusted in their ships. Joppa was one of their seaports.

Asher continued on the seashore] The lot of Asher extended along the Mediterranean sea; and, being contiguous to Zebulun and Naphthali, they might have easily encouraged their brethren; but they had the pretence that their posts were unguarded, and they abode in their breaches, in order to defend them.

18 ^a Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field.

19 The kings came and fought, then fought the kings of Canaan in Tannach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven: the stars in their courses fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

^a Ch. 4. 10.—^b Heb. *appeared to reproach*.—(Ch. 4. 16. Ps. 44. 12. See Ver. 30. See Josh. 10. 11. Ps. 77. 17. 18.—Ch. 4. 15.—^c Heb. *paths*.—Ch. 4. 7.—(Or, *transporting*, or, *plunging*.—Ch. 21. 9. 10. Neh. 2. 5.—a Sam. 17. 47. & 18. 17. & 30. 23.

Verse 18. *Zebulun and Naphtali—jeopardized their lives*] The original is very emphatic, *לְמָוֶתָם יָצְאוּ* *chereph naphso lamuth, they desolated their lives to death*; they were determined to conquer or die, and therefore plunged into the thickest of the battle. The word *jeopardized* is a silly French term, and comes from the exclamation of a disappointed gamester; *jeu perdu!* the game is lost; or, *j'ai perdu!* I have lost.

Verse 19. *The kings came and fought*] It is conjectured that Jabin and his confederates had invaded Manasseh, as both Tannach and Megiddo were in that tribe; and that they were discomfited by the tribes of Zebulun and Naphtali, at Tannach and Megiddo; while Barak defeated Sisera at mount Tabor.

They took no gain of money.] They expected much booty in the total rout of the Israelites; but they were defeated, and got no prey; or, if applied to the Israelites, they fought for liberty, not for plunder.

Verse 20. *They fought from heaven*] The angels of God came to the assistance of Israel; and the stars in their orbits fought against Sisera. Probably some thunder-storm, or great inundation from the river Kishon, took place at that time; which, in poetic language, was attributed to the stars. So our poets sung relative to the storms which dispersed the Spanish armada, in 1588:—

"Both *whirl and sweep* at once conspire
To bid old England—frustrate Spain's desire."

Perhaps it means no more than this; the time which was measured and ruled by the heavenly bodies seemed only to exist for the destruction of the Canaanites: there may be also a reference to the sun and moon standing still in the days of Joshua.

Verse 21. *The river of Kishon swept them away*] This gives plausibility to the above conjecture, that there was a storm at this time, which produced an inundation in the river Kishon, which the routed Canaanites attempting to ford, were swept away.

Verse 22. *Then were the horsehoofs broken*] In very ancient times horses were not shod; nor are they to the present day in several parts of the East. Sisera had iron chariots when his hosts were routed; the horses that drew these, being strongly urged on by those who drove them, had their hoofs broken by the roughness of the roads; in consequence of which they became lame, and could not carry off their riders. This is marked as one cause of their disaster.

Verse 23. *Curse ye Meroz*] Where Meroz was is not known: some suppose it was the same as *Merom*, nigh to Dothan. The Syriac and Arabic have *Merod*; but where this was is equally uncertain. It was certainly some city or district, the inhabitants of which would not assist in this war.

Curse ye bitterly] *אָרַרְתֶּם אֹרְרִים* *curse with cursing*; use the most awful execrations.

Said the angel of the Lord] That is, Barak, who was Jehovah's angel, or messenger, in this war; the person sent by God to deliver his people.

To the help of the Lord] That is, to the help of the people of the Lord.

Against the mighty] *בְּגִבּוֹרֵי* *bagibborim*, "with the heroes;" that is, Barak and his men, together with Zeba-

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera; she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer to herself,

30 Have they not sped? have they not divided the prey; to every man a damsel or two: to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

31 So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

^a Ch. 4. 17.—^b Luke 1. 38.—^c Ch. 4. 18.—^d Ch. 4. 21.—^e Heb. *she answered*.—^f Heb. *Between—* a Heb. *destroyed*.—^g Heb. *her words*.—^h Exod. 15. 2.—ⁱ Heb. *to the head of a man*.—^j Ps. 32. 9, 10.—^k 2 Sam. 22. 4.—^l Ps. 18. 5.

lan and Naphtali: these were the mighty men, or heroes, with whom the inhabitants of Meroz would not join.

Verse 24. *Blessed above women shall Jael—be*] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the divine approbation toward Jael. See the observations at the end of chap. iv. The word *bless*, both in Hebrew and Greek, often signifies, to praise, to speak well of, to celebrate. This is most probably its sense here.

Verse 25. *She brought forth butter*] As the word *שמח* *chemah*, here translated *butter*, signifies *disturbed, agitated*, &c. it is probable that *buttermilk* is intended. The Arabs form their buttermilk, by agitating the milk in a leathern bag; and the buttermilk is highly esteemed, because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him cream. Sisera was not only thirsty, but was also exhausted with fatigue; and nothing could be better calculated to slake his thirst, and restore his exhausted strength, than a bowl of cream: and I am surprised that Mr. Harmer should see any difficulty in this. It is evident that Deborah wishes to convey the idea that Jael was more liberal and kind than Sisera had requested. He asked for water, and she brought him cream: and she brought it to him not in an ordinary pitcher, but in the most superb dish, or bowl, which she possessed. See at the end of chap. iv.

Verse 26. *She smote off his head*] The original does not warrant this translation; nor is it supported by fact. *She smote his head*, and transfixed him through the temples. It was his head that received the death wound, and the temples was the place, where this wound was inflicted. The manner in which Jael despatched Sisera seems to have been this: 1. Observing him to be in a profound sleep, she took a workman's hammer, probably a joiner's mallet, and with one blow on the head deprived him of all sense. 2. She then took a tent nail, and drove it through his temples, and thus pinned him to the earth; which she could not have done had she not previously stunned him with the blow on the head. Thus she first smote his head, and secondly pierced his temples.

Verse 27. *At her feet he bowed*] *בֵּין רַגְלָיָהּ* *bein raglayah*, "between her feet." After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

He bowed—he fell] He probably made some struggles after he received the blow on the head, but could not recover his feet.

Verse 28. *Cried through the lattice*] This is very natural: in the women's apartments in the East the windows are latticed, to prevent them from sending or receiving letters, &c. The latticing is the effect of the jealousy, which universally prevails in those countries.

Why is his chariot so long in coming?] Literally, Why is his chariot ashamed to come?

Dr. Lowth has very justly observed, that this is a striking image of maternal solicitude, and of a mind divided between hope and fear.

"The mother of Sisera looked out at a window:

"She cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariot?"

"Immediately, impatient of delay, she prevents the comforts of her companions; elate in mind, and bursting forth into female levity and jactation, impotent to hope for any thing, and drunk with her good fortune,

¹ Her wise ladies earnestly answered her.
Yea, she immediately returned answer to herself;
Have they not sped? have they not divided the spoil?

"We see how consonant to the person speaking is every idea, every word. She dwells not upon the slaughter of the enemies, the number of the captives, the valour and great exploits of the victor: but, (burning with the female love of spoils,) on those things rather which captivate the light mind of the vainest woman; *damsels, gold, garments*. Nor does she dwell upon them only; but she repeats, she accumulates, she augments, every thing. She seems, as it were, to handle the spoils, dwelling as she does on every particular.

² Have they not sped? have they not divided the prey?
³ A damsel, yea, two damsels to every man;
⁴ To Sisera, a prey of divers colours;
⁵ A prey of divers colours of meekwork;
⁶ Finely coloured of meekwork on both sides,
⁷ A spoil for adorning the neck.

"To enhance the beauty of this passage, there is, in the poetic conformation of the sentences, an admirable neatness in the diction, great force, splendour, accuracy; in the very redundancy of the repetitions the utmost brevity; and lastly, the most striking disappointment of the woman's hope, tacitly insinuated by that sudden and unexpected apostrophe,

⁸ So let all thine enemies perish, O Deborah!

is expressed more fully and strongly by this silence than could have been painted by any colouring of words." See Dr. Lowth's 13th Prelection, Prov. iv. 18, 19.

"We cannot do better," says Dr. Dodd, "than to conclude this chapter with the words of *Pelicanus*: 'Let a Homer, or a Virgil, go and compare his poetry, if he be able, with the song of this woman; and, if there be any one who excels in eloquence and learning, let him celebrate the praises and learning of this panegyric, more copiously than I am able.'"

For other matters relative to this song I must refer to the two translations which immediately follow; and their authors' notes on them.

Dr. Kennicott says, "This celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure, and others unintelligible in our English version. Besides particular difficulties, there is a general one that pervades the whole; arising, as I humbly apprehend, from its being considered as *entirely the song of Deborah*. It is certain, though very little attended to, that it is said to have been sung by *Deborah* and *Barak*. It is also certain, there are in it parts which *Deborah* could not sing, as well as parts which *Barak* could not sing; and therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; while those words which seem most likely to have been sung by either party, should be assigned to their proper name; either to that of *Deborah the prophetess*, or to that of *Barak the captain*.

"For example: *Deborah* could not call upon *Deborah*, exhorting herself to awake, &c. as in ver. 12. neither could *Barak* exhort himself to arise, &c. in the same verse. Again, *Barak* could not sing *Till I, Deborah, arose a mother in Israel*, ver. 7. nor could *Deborah* sing about a *damsel or two* for every soldier, ver. 30. though indeed as to this last article the words are probably misunderstood. There are other parts also which seem to require a different rendering: ver. 2. *for the avenging of Israel*, where the address is probably to those who took the lead in Israel on this great occasion; for the address in the next words is to those among the people who were volunteers; as, again, ver. 9. Verses 11, 13, 14, and 15. have many great difficulties. It seems impossible that (ver. 23.) any person should be *cursed* for not coming to the help of *Исхона*; to the help of *Исхона* against the mighty. Nor does it seem more probable that *Jael* should (in a sacred song) be styled *blessed above women*, for the death of *Sisera*. Ver. 25. mentions *butter*; of which nothing is said in the history, in chap. iv. 19. nor does the history say that *Jael smote off Sisera's head with a hammer*; or indeed, that she *smote it off* at all; as here, ver. 26. Lastly, as to ver. 30. there being no authority for rendering the words a *damsel, or two damsels*, and the words in Hebrew being very much like two other words in this same verse, which make excellent sense here, it seems highly probable that they were

originally the same. And at the end of this verse, which contains an excellent compliment paid to the *needlework* of the daughters of Israel, and which is here put with great art in the mouth of *Sisera's mother*; the true sense seems to be, the hopes she had of some very rich prize to adorn her own neck." Kennicott's Remarks, page 94.

Dr. Hales observes, "That the design of this beautiful ode, which breathes the characteristic softness and luxuriance of female composition, seems to be twofold, *religious* and *political*: first, to thank God for the recent victory and deliverance of *Israel* from *Canaanitish* bondage and oppression; and next to celebrate the zeal and alacrity with which some of the rulers volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others who staid at home, and thus betrayed the public cause: and, by this contrast and exposure, to heal those fatal divisions among the tribes, so injurious to the commonwealth. The first verse, as a title, briefly recites the design or subject of the poem, which consists of eight stanzas.

"The first opens with a devout thanksgiving, to which she calls the attention of all, friends and foes.

"The second describes, in the sublime imagery of *Moses*, the magnificent scenes at mount Sinai, *Seir*, &c. in the deserts of *Arabia*; while they were led by the divine power and presence from *Egypt* to *Canaan*.

"The third, states their offending afterward, by their apostacies in serving new gods, as foretold by *Moses*, Deut. xxxii. 16, 17. and their consequent oppression by their enemies; the insecurity of travelling, and desertion of the villages, during the twenty years that intervened from the death of *Shamgar* till *Jael's* exploit, and till *Deborah* became judge. By this time they were disarmed by the *Philistines* and *Canaanites*, and scarcely a sword or a spear to be seen in *Israel*. This policy was adopted by the *Philistines* in *Saul's* time, 1 Sam. xiii. 19. and was probably introduced before, when *Shamgar*, for want of other weapons, had recourse to an *ox-goad*, which was only left with them for the purpose of agriculture, 1 Sam. xiii. 21.

"The fourth, contrasts their present happy state of security from the incursions and depredations of their foes, especially at the watering-places, which were most exposed to attacks; owing to the divine protection which crowned the victory, the zeal, and exertions, of 'a remnant of the people,' or a part of the tribes, against the enemy, under her conduct; these were the midland tribes of *Ephraim*, *Manasseh*, and *Benjamin*; including, perhaps, *Judah* and *Simeon*, which bordered on *Amalek* southward, and *Isachar*, *Zebulun*, and *Naphtali*, northward.

"The fifth, censures the recreant tribes *Reuben* and *Gad*, beyond *Jordan* eastward; and *Dan* and *Asher*, on the Mediterranean sea westward; who deserted the common cause in consequence of their divisions, and their paltry attachment to their own concerns.

"The sixth, records the miraculous defeat of the confederate kings of *Canaan*, who were swept away by the torrents issuing from the different springs of the river *Kishon*, swollen by uncommon rains. *Meroz* was probably a place in the neighbourhood.

"The seventh, contains a panegyric on *Jael*, who is here 'blessed above women,' for attempting an exploit above her sex to perform; and a picturesque description of her giving *Sisera* *butter-milk* to drink, which is considered as a great treat at present among the *Arabs*. Then follows a minute and circumstantial description of her mode of slaying him.

"The eighth, affords an admirable representation of the impatience of the mother of *Sisera*, at his delay in returning; her sanguine anticipation of his success; in which she dwells, not upon the greatness of his exploits, or the slaughter of his enemies, but upon the circumstances most likely to engage a light female mind, such as captive damsels and embroidered garments, or the spoils of victory, which she repeats and exemplifies with much grace and elegance.

"The unexpected and abrupt apostrophe which concludes the poem, *So perish all thine enemies, O Lord!* tacitly insinuates the utter disappointment of their vain hopes of conquest and spoil more fully and forcibly than any express declaration in words; while it marks the author's piety, and sole reliance upon the divine protection of his people, and the glorious prospect of a future and greater deliverance perhaps by the *Sun of Righteousness*." New Analysis of Chronology, page 304.

Dr. Hales's Version of the Song:

1. Then sang Deborah, and Barak son of Abinoam, on (the victory of) that day, on the avenging of wrongs in Israel;
2. On the volunteering of the people; saying, Bless ye the Lord!
3. Hearken, O kings, (of Canaan,) Give ear, O princes: (of the land!) even I, will sing unto the Lord; I will shout to the Lord, the God of Israel

Dr. Kennicott's Version of the Song:

1. Then sang Deborah, and Barak the son of Abinoam, saying:
2. *Doh*. For the leaders who took the lead in Israel.
Bar. For the people who offered themselves willingly.
Both. Bless ye Jehovah!
3. *Doh*. Hear, O ye kings!
Bar. Give ear, O ye princes!
Doh. I unto Jehovah will sing.
Bar. I will answer in song to Jehovah;
Both. The God of Israel!

Dr. Kennicott.

4. *Deb.* O Jehovah, at thy going forth from Seir,
At thy marching from the land of Edom,
The earth trembled, even the heavens poured down;
The thick clouds poured down the waters.
5. *Deb.* The mountains melted at Jehovah's presence.
Bar. Sinai itself, at the presence of Jehovah,
Both. The God of Israel.

6. *Deb.* In the days of Shamgar, the son of Anath,
In the days of Jael, the highways were deserted.
Bar. For they who had gone for swift paths,
Passed by ways that were very crooked.
7. Deserted were the villages in Israel.
Deb. They were deserted till I, Deborah, arose;
Till I arose a mother in Israel.
8. They chose new gods!
Bar. Then when war was at the gates
Was there a shield seen, or a spear,
Among forty thousand in Israel?
9. *Deb.* My heart is toward the rulers of Israel;
Bar. Ye who offered yourselves willingly among the people.
Both. Bless ye Jehovah!
10. *Deb.* Ye who ride upon white asses;
Ye who sit upon the seat of judgment.

11. *Bar.* And ye who travel upon the roads,
Talk of him with the voice of praise;
Deb. Let them who meet armed at the watering-places
There show the righteous acts of Jehovah,
Bar. And the righteousness of the villages of Israel;
Then shall they go down to the gates;
Both. The people of Jehovah!
12. *Bar.* Awake, awake, Deborah!
Awake, awake, lead on thy captivity captive,
Deb. Arise, Barak; and lead thy captivity captive,
Barak, thou son of Abinoam.
13. *Bar.* Then, when the remainder descended after their chiefs,
Jehovah's people descended after me,
Against the mighty.
14. *Deb.* Out of Ephraim was their beginning at Mount Amalek;
And after that was Benjamin, against the nations.
Bar. From Machir came manasse in the art of war;
And from Zebulun, those who threw the dart.
15. *Deb.* The princes in Issachar were numbered
Together with Deborah and Barak.
Bar. And Issachar was the guard of Barak,
Into the valley sent close at his feet.
Deb. At the divisions of Reuben,
Great were the impressions of heart.
16. *Bar.* Why hasten thou among the rivulets?
What, to hear the blessings of the flocks?
Deb. For the divisions of Reuben,
Great were the searchings of heart.
17. *Bar.* God dwelt quietly beyond Jordan;
And *Deb.* why should he in ships?
Deb. Asher continued in the harbour of the seas,
And remained among his crazy places.
18. *Bar.* Zebulun were the people, and Naphtali;
Deb. Who exposed their lives unto the death.
Both. On the heights of the field.
19. *Deb.* The kings came, they fought;
Then fought the kings of Canaan:
Bar. At Tabor, above the waters of Megiddo
The plunder of riches they did not receive.
20. *Deb.* From heaven did they fight;
The stars from their lofty stations,
Fought against Sisera.
21. *Bar.* The river Kishon swept them away,
The river intercepting them; the river Kishon:
It was there my soul trod down strength.

22. *Deb.* It was then the hoofs of the cavalry were battered,
By the scampings, the scampings of its strong steeds.
23. *Bar.* Curse ye the land of Merse,
Said the messenger of Jehovah.
Deb. Curse ye heavily its inhabitants,
Because they came out for help.
Both. Jehovah was for help!
Jehovah against the Mighty!
24. *Deb.* Praised among women will be Jael,
The wife of Heber the Kenite;
Among women in the tent will she be praised.
25. *Bar.* He asked water, she gave him milk;
In a princely bowl she brought it;
26. *Deb.* Her left hand she put forth to the nail,
And her right hand to the workman's hammer.
Bar. She struck Sisera, she smote his head;
Then she struck through, and pierced his temples.
27. *Deb.* At her feet he bowed, he fell!
Bar. At her feet he bowed, he fell!
Both. Where he bowed,
There he fell dead.
28. *Deb.* Through the window she looked out and called
Even the mother of Sisera, through the lattice;
Bar. Why is his chariot so long in coming?
Why linger the steps of his steeds?
29. *Deb.* Her wise ladies answered her;
Nay, she returned answer to herself—
30. *Bar.* 'Have they not found, divided the spoil;
Embroidery, double embroidery for the captains' heads
A prize of divers colours for Sisera?'
Deb. 'A piece of divers colours of embroidery;
A colour'd piece of double embroidery for
My neck, a prize!
Chorus by Deborah and Barak.
31. Ye perish all thine enemies, O Jehovah!
Grand Chorus by the whole procession.
And let those who love him
Be as the sun going forth in his might.

Dr. Hales.

4. O Lord, on thy going forth from Seir,
On thy marching from the land of Edom,
The earth quak'd, the heavens dropt,
The clouds, I say, dropt water.
5. The mountains melted away
From the presence of the Lord;
Even Sinai himself, from the presence
Of the Lord, the God of Israel.
6. From the days of Shamgar, son of Anath,
To the days of Jael, (through fear of the enemy.)
The highways were untravell'd,
And travellers walked through by-paths.
7. The villages were deserted;
They were deserted till I, Deborah, arose;
Till I arose (to be) a mother in Israel.
8. (The Israelites) had chosen new gods,
Therefore was war in their gates;
Was there a shield or a spear to be seen
Among forty thousand in Israel?
9. My heart is attached to the senators of Israel,
Who volunteered among the people.
10. Bless ye the Lord!
Ye that ride upon white asses,
Ye that sit in (the gates of) judgment
Extol (him), ye travellers.
11. (Now freed) from the noise of arches
At the watering-places,
Here shall they rehearse the righteousness
Of the Lord; his righteousness
Toward the villages of Israel;
Now shall the people of the Lord
Go down to the gates of judgment in safety.
12. Awake, awake, Deborah!
Awake, awake, utter a song (of praise).
Arise now, Barak; lead thy captivity captive,
Thou son of Abinoam.
13. For (God) made a remnant of the people
Triumph over the nobles of the enemy;
The Lord made us triumph over the mighty.
14. From Ephraim unto Amalek was their root;
Next to thee (Ephraim) was Benjamin, among thy people;
From Machir, (Manasse) came down the senators;
And from Zebulun, they that write with the pen of the scribe.
15. The princes in Issachar (were) with Deborah;
Even Issachar, as well as Barak (Naphtali).
He was set on, foot into the valley;
For the divisions of Reuben
(I feel) great griefs of heart.
16. Why abidest thou among the sheepfolds?
To hear the blessings of the flocks?
For the divisions of Reuben
(I feel) great griefs of heart.
17. (Why) abidest (God) beyond Jordan;
And *Deb.* remain in his ships?
(Why did) Acher sit in his imports,
And continue in his crafts?
18. (While) the people of Ephraim hazzarded their lives unto death,
And of Naphtali, in the heights of the field.
19. The kings came, they fought;
The kings of Canaan fought in Tabor,
Near the waters of Megiddo;
But they gained no lucra (thereby).
20. The stars of heaven fought in their courses;
They fought against Sisera.
21. The torrents of Kishon swept them away;
The torrent of Kedemunim,
The torrent of Kishon. O my soul,
Thou hast trodden down strength!
22. Then were the horsehoofs broken by the galloppings;
The galloppings of their great men.
23. Curse ye Merse, smite the angel of the Lord;
Blatantly curse her inhabitants,
Because they came not to the aid of the Lord;
To the aid of the Lord among the mighty.
24. Blessed above women be Jael,
The wife of Heber the Kenite;
Blessed be she above women in the tent.
25. He asked water, and she gave him milk;
She brought forth butter in a lordly bowl.
26. She put her hand to the nail,
And her right hand to the workman's hammer;
And she smote Sisera;
She pierced his head, she penetrated,
And she perforated his temples.
27. Between her feet he bowed, he fell, he lay
Between her feet, he bowed, he fell down slain.
Where he bowed, there he fell down slain.
28. The mother of Sisera looked through the window,
And exclaimed through the lattice;
Why is his chariot so long in coming?
Why linger the steps of his steeds?
29. Her wise ladies answered their mistress,
Yea, she returned answer to herself,
30. Have they not found?
Have they not divided the spoil?
To such a damsel or two apiece;
To Sisera himself a spoil of divers colours,
A spoil of divers colours embroidered;
Of divers colours embroidered on both sides.
A spoil for (adorning) his neck.
31. Ye perish all thine enemies, O Lord!
But let thy friends (rejoice).
As the sun going forth in his strength.

Other attempts have been made to do justice to this very sublime song; and much yet remains to be done. The best means of ascertaining the sense and import of the various images and allusions contained in it, is, in my opinion, the following:—1. Take the Hebrew text, as it stands printed in the *Kennicott form*, in Kennicott's Hebrew Bible. 2. Collate this text with the *Septuagint*, *Chaldee*, *Syriac*, *Vulgate*, and *Arabic* versions, and the various readings in Kennicott and *De Rossi*. 3. Consult the writers in the *Critical Sacra*. And, 4. Carefully attend to the allusions made to Asiatic customs. I would gladly save my readers all this trouble, but it would extend the commentary beyond the size of the whole book, which would not comport with the brevity which I study.

From this song, as well as from that of Moses, Deut. xxxii. we see that the *Hebrews*, as also the *best poets*, of anti-

quity, were found among the *Hebrews*; and that the *art of poetry* was highly cultivated among them many hundreds of years before *Greece*, or any other country of the world, could boast of *ode*, or *epic*, or any kind of poetic composition. The idolizers of Greece and Italy should not forget this; to Hebrew models both Greeks and Romans owe much of their perfection. Why are not these more studied? Why do we not go to the "fountain head?" To all the searchers after the venerable remains of antiquity, especially to *poets*, I would address the words of the old prophet:

Jerusalem shall, you see a *strange* person
Prison built within, and men were where
Acquiesced: *antiquities* complete manner.

Fig. 25. A. B. ver. 10.

Ye valiant sons of Troy, the land that bore
Your mighty ancestors to light before
Omen men their great *ancestors* shall embrace.
Go; seek the ancient mother of your race.

Fig.

CHAPTER VI.

The Israelites again do evil, and are delivered into the hands of the Midianites; by whom they are afflicted seven years, 1-2. Different tribes spoil their harvests, and take away their cattle, 3-5. They cry unto the Lord, and he sends them a prophet to rebuke and instruct them, 6-10. An angel appears unto Gideon, and gives him commission to deliver Israel; and works several miracles, to prove that he is divinely appointed to this work, 11-25. Gideon builds an altar to the Lord, under the name of Jehovah-Shalom; and throws down the altar of Baal, 26-27. His townsmen conspire against him; he expostulates with them, and they are pacified, 28-32. The Midianites and Amalekites gather together against Israel; Gideon summons Manasseh, Asher, Zebulun, and Naphtali, who join his standard, 33-35. The miracle of the fleece of wool, 36-40.

A. M. 2752.
B. C. 1259.
An. Exod. lxx.
329.
Anno ante
l. Olymp. 476.

A. M. 2759—
2259.
B. C. 1252—
1245.
An. Exod. lxx.
330—345.
Anno ante
l. Olymp. 476—
485.

AND the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

7 ¶ And it came to pass, when the children of Israel cried unto the Lord because of the Midianites,

A. M. 2752.
B. C. 1259.
An. Exod. lxx.
330.
Anno ante
l. Olymp. 485.

8 That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and I drave them out from before you, and gave you their land;

10 And I said unto you, I am the Lord your God: fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites.

12 And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, where-with shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the Lord said unto him, Surely I

with his ox-goad he slew many Philistines, and became one of the deliverers of Israel. Cincinnatus was taken from the plough, and was made dictator and commander-in-chief of the Roman armies. There is a great similarity between his case and that of Gideon.

Threshed wheat by the wine-press] This was a place of privacy; he could not make a threshing-floor in open day, as the custom was, and bring either the wheel over the grain, or tread it out with the feet of the oxen, for fear of the Midianites, who were accustomed to come and take it away as soon as threshed. He got a few sheaves from the field, and brought them home to have them privately threshed for the support of the family. As there could be no vintage among the Israelites, in their present distressed circumstances, the wine-press would never be suspected by the Midianites to be the place of threshing corn.

Ophrah, or Ephra, was a city, or village rather, in the half-tribe of Manasseh, beyond Jordan.

Verse 12. The Lord is with thee] "The Word of the Lord is with thee, thou mighty man of valour." Targum.

It appears that Gideon had proved himself, on former occasions, to be a man of courage and personal prowess; and this would naturally excite the confidence of his countrymen. God chooses for his work those instruments which, in the course of his operations in nature and providence, he has qualified for his purpose. The instruments thus chosen are generally unlikely; but they will be ever found the best qualified for the divine employment.

Verse 13. And Gideon said unto him] This speech is remarkable for its energy and simplicity; it shows, indeed, a measure of dependency; but not more than the circumstances of the case justified.

Verse 14. Go in this thy might] What does the angel mean? He had just stated that Jehovah was with him; and he now says, Go in *truth* thy might; i. e. in the might of Jehovah, who is with thee.

Verse 15. Wherewith shall I save Israel?] I have neither men nor money.

Behold, my family is poor in Manasseh] חרל אבני חרל חרל, my thousand is impoverished. Tribes were anciently divided into tens, and fifties, and hundreds, and thousands: the thousands, therefore, marked grand divisions; and, consequently, numerous families: Gideon here intimates, that the families of which he made a part were very much diminished. But if we take אבני אלפתי, for the contracted form of the plural, which is frequently, in Hebrew nouns, joined with a verb in the singular; then

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will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then 'show me a sign that thou talkest with me.

18 'Depart not hence, I pray thee, until I come unto thee, and bring forth my 'present, and set it before thee. And he said, I will tarry until thou come again.

19 'And Gideon went in, and made ready 'a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and 'lay them upon this rock, and 'pour out the broth. And he did so.

21 Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and 'there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

22 And when Gideon perceived that he was

e Exod. 4. 1-8. Ver. 36, 37. 2 Kings 20. 8. Psal. 66. 17. Isai. 7. 11.—d Gen. 18. 3, 5. Ch. 12. 15.—e Or, most-offering.—f Isai. 18. 6, 7, 8.—g Heb. a kid of the goats.—h Ch. 13. 19. 1 Sam. 1 Kings 18. 35, 36.—i Lev. 23. 1 Kings 18. 35. 2 Chron. 7. 1.—j Ch. 13. 21.—m Gen.

the translation will be, "the thousands in Manasseh are thinned;" i. e. this tribe is greatly reduced, and can do little against their enemies.

Verse 16. *Thou shalt smite the Midianites as one man.* Thou shalt as surely conquer all their host, as if thou hadst but one man to contend with; or, thou shalt destroy them to a man.

Verse 17. *Show me a sign*] Work a miracle, that I may know that thou hast wisdom and power sufficient to authorize and qualify me for the work.

Verse 18. *And bring forth my present*] My mincha; generally an offering of bread, wine, oil, flour, and such like. It seems from this, that Gideon supposed the person to whom he spoke to be a divine person. Nevertheless, what he prepared and brought out, appears to be intended simply as an entertainment to refresh a respectable stranger.

Verse 19. *Made ready a kid—the flesh he put in a basket, and he put the broth in a pot*] The manner in which the Arabs entertain strangers will cast light on this verse. Dr. Shaw observes, "Besides a bowl of milk, and a basket of figs, raisins, or dates, which, upon our arrival, were presented to us, to stay our appetite, the master of the tent fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cucumbers: the rest was made kab-ab, i. e. cut to pieces and roasted, which we reserved for our breakfast or dinner next day." May we not suppose, says Mr. Harmer, that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial; that he immediately killed a kid, seethed part of it, and when ready brought out the stewed meat in a pot, with unleavened cakes of bread, which he had baked; and the other part, the kab-ab, in a basket, for him to carry with him, for some after repast in his journey. See Shaw's and Pococke's Travels; and Harmer's Observations.

Brought it out unto him under the oak] Probably where he had a tent, which, with the shade of the oak, sheltered them from the heat of the sun, and yet afforded the privilege of the refreshing breeze. Under a shade, in the open air, the Arabs to the present day, are accustomed to receive their guests.

Verse 20. *Take the flesh, &c.*] The angel intended to make the flesh and bread an offering to God, and the broth a libation.

Verse 21. *The angel—put forth the end of the staff*] He appeared like a traveller with a staff in his hand: this he put forth; and, having touched the flesh, fire rose out of the rock and consumed it. Here was the most evident proof of supernatural agency.

Then the angel—departed out of his sight.] Though the angel vanished out of his sight, yet God continued to converse with him, either by secret inspiration in his own heart, or by an audible voice.

Verse 22. *Alas, O Lord God! for because I have seen*] This is an elliptical sentence, a natural expression of the distressed state of Gideon's mind: as if he had said, Have mercy on me, O Lord God! else I shall die; because I have seen an angel of Jehovah face to face. We have fre-

quently seen that it was a prevalent sentiment, as well before as under the law, that if any man saw God, or his representative angel, he must surely die. On this account Gideon is alarmed, and prays for his life. This notion prevailed among the heathens; and we find an instance of it in the fable of Jupiter and Semele. She wished to see his glory; she saw it, and was struck dead by the effulgence. See the notes on Exod. xxxiii. 20. We find that a similar opinion prevailed very anciently among the Greeks: In the hymn of Callimachus, Εἰς Αἴοντος τῆς Παλλὰδος, ver. 100. are these words:

Κρονίος δ' ὡς ἐλγόντι νομοί,
Ὅς μὲ τίς θάνατον, οὐκ ἂν θεὸς αὐτὸς ἔλθῃαι
Ἀθροῖα, μισθὸν τούτων ἰδεῖν μεγαλή.

"The laws of Saturn enact, that if any man see any of the immortal gods, unless that god himself shall choose it, he shall pay dearly for that sight."

Verse 23. *Fear not: thou shalt not die*] Here the discovery is made by God himself: Gideon is not curiously prying into forbidden mysteries; therefore he shall not die.

Verse 24. *Gideon built an altar—and called it Jehovah-shalom*] The words יהוה שָׁלוֹם *Yehovah Shalom*, signify The Lord is my peace; or, The Peace of Jehovah: and this name he gave the altar, in reference to what God had said, ver. 23. *Peace be unto thee*, יְהוה שָׁלוֹם *shalom leka*: "peace to thee;" which implied not only a wish, but a prediction of the prosperous issue of the enterprise in which he was about to engage. It is likely that this is the altar which is mentioned in ver. 26. and is spoken of here merely by anticipation.

Verse 25. *Take thy father's young bullock, even the second bullock*] There is some difficulty in this verse; for, according to the Hebrew text, two bullocks are mentioned here; but there is only one mentioned in ver. 26 and 28. But what was this second bullock? Some think, that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable; as the second bullock is so particularly distinguished from another which belonged to Gideon's father. As the altar was built upon the ground of Jonah, yet appears to have been public property, (see ver. 29 and 30.) so this second or was probably reared and fattened at the expense of the men of that village; else why should they so particularly resent its being offered to Jehovah?

Verse 26. *With the wood of the grove*] It is probable that אֲשֶׁרָה *Asherah* here signifies *Astarte*; and that there was a wooden image of this goddess on the altar of Baal. Baal-peor was the same as *Priapus*, *Astarte* as *Venus*; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of wood. This is the case still with the inhabitants of the South Sea Islands, with the Indians of America, and with the inhabitants of Ceylon: many of the images of Budhoo are of wood. The Scandinavians also had wooden gods.

Verse 27. *He feared his father's household*] So it appears that his father was an idolater: but as Gideon had ten men of his own servants, whom he could trust in this matter, it is probable that he had preserved the true faith, and had not bowed his knee to the image of Baal.

16. 13. & 32. 30. Exod. 33. 20. Ch. 13. 22.—a Dan. 10. 19.—o That is, the LORD and peace: See Gen. 22. 14. Exod. 17. 15. Jer. 33. 16. Ezek. 43. 35.—p Ch. 8. 36.—q Or, and. s Exod. 34. 18. Deut. 7. 5.—t Heb. strong place.—u Or, in an orderly manner.

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in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death while it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the East, were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

* That is, Let Baal plead.—w 1 Sam. 12. 11. 2 Sam. 11. 21. Jerubbesheth; that is, Let the shame of all thing plead.—See Jer. 11. 13. Hos. 2. 18.—x Ver. 8.—y Josh. 17. 18.

Verse 28. *The second bullock was offered*] It appears that the second bullock was offered, because it was just seven years old, ver. 25. being calved about the time that the Midianites oppression began; and it was now to be slain, to indicate that their slavery should end with its life. The young bullock, ver. 25. is supposed to have been offered for a peace-offering; the bullock of seven years old, for a burnt-offering.

Verse 29. *Gideon the son of Joash hath done this thing.*] They fixed on him the more readily, because they knew he had not joined with them in their idolatrous worship.

Verse 30. *The men of the city said*] They all felt an interest in the continuance of rites, in which they had often many sensual gratifications. Baal and Ashtaroth would have more worshippers than the true God; because their rites were more adapted to the fallen nature of man.

Verse 31. *Will ye plead for Baal?*] The words are very emphatic: "Will ye plead in earnest תריבן for Baal? Will ye פקדון really save him? If he be God, אלוהים Elohim, let him contend for himself, seeing his altar is thrown down." The paragogic letters in the words *plead* and *save* greatly increase the sense. Joash could not slay his son; but he was satisfied he had insulted Baal: if Baal were the true God, he would avenge his own injured honour. This was a sentiment among the heathens. Thus Tacitus, lib. i. c. 73. A. U. C. 768. mentioning the letter of Tiberius to the consuls in behalf of Cassius and Rubrius, two Roman knights, one of whom was accused of having sold a statue of Augustus in the auction of his gardens; and the other of having sworn falsely by the name of Augustus, who had been deified by the senate: among other things he said, *Non ideo decedum patri suo cultum, ut in pernecium civium is honor verteretur. Nec contra religiones feri quod effigies ejus, ut alia nominum simulachra venditionibus hortorum, et domuum accedant. Jusjurandum perinde existimandum quam si Jovem fessisset: deorum injuriam illis curre.* "That divine honours were not decreed to his father (Augustus) to lay snares for the citizens: and if his statue, in common with the images of the gods in general, was put up to sale with the houses and gardens, it could not be considered an injury to religion. That any false oath must be considered as an attempt to deceive Jupiter himself; but the gods themselves must take cognizance of the injuries done unto them." Livy has a similar sentiment, Hist. lib. x. c. 6. where, speaking of some attempts made to increase the number of the augurs out of the commons, with which the senators were displeased: but, says he, *Simulabant ad deos id magis, quam ad se pertinere; ipso visuros, ne sacra sua polluantur.* "They pretend that these things belonged more to the gods than themselves; and that they

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

The Lord commands Gideon to make a selection of a small number of his men to go against the Midianites. Three hundred only are selected; and into the hands of these God promises to deliver the whole Midianite host, 1-8. Gideon is directed to go down into the host in the night, that he may be encouraged on hearing what they say, 9-12. He obeys, and leaves a Midianite with a remarkable dress upon his fellow, which predicted the success of his attack, 13-15. He takes encouragement, divides his men into three companies, gives a trumpet, with a lighted lamp concealed in a pitcher, with directions how to use them, 16-18. They came to the Midianite camp at night, when all suddenly blowing their trumpets, and expelling their lamps, the Midianites are thrown into confusion, fly, and are stopped by the Ephraimites at the passage of Jordan, and slain, 19-24. Orb and Zachi, two Midianite princes, are slain, 25.

THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

An. Exod. 18. 26.
Arise unto
1. Olymp. 699.

x Ch. 3. 10. 1 Chron. 12. 18. 2 Chron. 24. 20.—a Heb. clothed.—b Numb. 10. 3. Ch. 5. 27. c Heb. was called after him.—d See Exod. 4. 3, 4, 6, 7.—e Gen. 18. 22.—f Ch. 5. 22.

should take care that their sacred rites were not polluted."

Verse 32. *He called him Jerubbaal*] Let Baal contend; changed, 2 Samuel xi. 31. into Jerubbesheth, he shall contend against confusion or shame; thus changing Baal, lord, into Boethel, confusion or ignominy. Some think that Jerubbaal was the same with Jerombalus, who, according to Sanchoniatho and Porphyry, was a priest of Jaso. But the history of Sanchoniatho is probably a forgery of Porphyry himself, and worthy of no credit.

Verse 33. *Then all the Midianites*] Hearing of what Gideon had done, and apprehending that this might be a forerunner of attempts to regain their liberty; they formed a general association against Israel.

Verse 34. *The Spirit of the Lord came upon Gideon*] He was endued with preternatural courage and wisdom.

Verse 35. *If thou wilt save Israel*] Gideon was very bold; and God was very condescending. But probably the request itself was suggested by the Divine Spirit.

On the miracle of the fleece, dew, and dry ground, Origen, in his eighth homily on the Book of Judges, has many curious and interesting thoughts. I shall insert the substance of the whole.

The fleece is the Jewish nation. The fleece covered with dew, while all around is dry; the Jewish nation favoured with the law and the prophets. The fleece dry; the Jewish nation cast off for rejecting the Gospel. All around watered; the Gospel preached to the Gentiles, and they converted to God. The fleece on the threshing-floor; the Jewish people in the land of Judea, winnowed, purged, and fanned by the Gospel. The dew wrung out into the bowl; the doctrines of Christianity, extracted from the Jewish writings, shadowed forth by Christ's pouring water into a basin, and washing the disciples' feet. The pious father concludes that he has now wrung this water out of the fleece of the Book of Judges, as he hopes by and by to do out of the fleece of the Book of Kings, and out of the fleece of the Book of Isaiah or Jeremiah; and he has received it into the basin of his heart, and there conceived its true sense; and is desirous to wash the feet of his brethren, that they may be able to walk in the way of the preparation of the Gospel of peace. ORIGEN, Op. vol. ii. pag. 475. edit. Benedict.

All this, to some, will doubtless appear trifling; but it is not too much to say, that scarcely any pious mind can consider the homily of this excellent man without drinking into a measure of the same spirit; so much sincerity, deep piety, and unction, appear throughout the whole.

NOTES ON CHAPTER VII.

Verse 1. *Then Jerubbaal, who is Gideon*] It appears that Jerubbaal was now a surname of Gideon, from the

2 And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, ^hWhosoever is fearful and afraid, let him return, and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water; and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host: for I have delivered it into thine hand.

^g Deut. 17. 16. 12. 13. 1 Cor. 1. 29. 2 Cor. 4. 7. — ^h Dent. 20. 8. 1 Mac. 3. 56. 1 Sam. 14. 6. — ⁱ Gen. 46. 2. 2. — ^j Jer. 13. 14, 15. — See Gen. 24. 14. 1 Sam. 14. 9, 16.

circumstance mentioned ch. vi. ver. 32. See ch. viii. ver. 35.

The well of Harod] If this was a town or village, it is nowhere else mentioned. Probably as *חור חרוד*, signifies to shake or tremble through fear, the fountain in question may have had its name from the terror and panic with which the Midianitish host was seized at this place.

Verse 2. *The people that are with thee are too many*] Had he led up a numerous host against his enemies, the excellence of the power by which they were discomfited, might have appeared to be of man and not of God. By the manner in which this whole transaction was conducted, both the Israelites and Midianites must see that the thing was of God. This would inspire the Israelites with confidence, and the Midianites with fear.

Verse 3. *Whosoever is fearful and afraid, let him return—from mount Gilead.*] Gideon was certainly not at mount Gilead at this time; but rather near mount Gilboa. Gilead was on the other side of Jordan: Calmet thinks there must either have been two Gileads, which does not, from the Scripture, appear to be the case; or that the Hebrew text is here corrupted; and that for Gilead we should read Gilboa. This reading, though adopted by Houbigant, is not countenanced by any MS. nor by any of the versions.

Dr. Hales endeavours to reconcile the whole, by the supposition that there were in Gideon's army many of the eastern Manassites, who came from mount Gilead; and that these were more probably afraid of their neighbours, the Midianites, than the western tribes were; and therefore, proposes to read the text thus: *Whosoever from mount Gilead is fearful and afraid, let him return (home) and depart early. So there returned (home) twenty-two thousand of the people.* Perhaps this is, on the whole, the best method of solving this difficulty.

There returned of the people twenty and two thousand] Gideon's army was at this time thirty-two thousand strong; and after the above address twenty-two thousand went away. How astonishing, that in thirty-two thousand there should be found not less than twenty-two thousand poltroons; who would neither fight for God nor their oppressed country! A state of slavery debases the mind of man, and renders it incapable of being influenced by the pure principles of patriotism or religion. In behalf of the army of

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say: and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

12 And the Midianites, and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men into three companies, and he put a trumpet in every man's hand with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

19 ¶ So Gideon, and the hundred men that

in Or, ranks by Jee. Exod. 13. 18. — n Chap. 6. 5, 21. & 8. 10. — o Heb. the breaking thereof; — p Chap. 7. 7. — q Heb. trumpets in the hand of all of them. — r Or, Arisanda, or, torches.

Gideon we may say, if the best appointed armies in Europe had the same address, *bona fide*, from their generals, as the Israelites had, at least an equal proportion would return home.

Verse 5. *Every one that lappeth of the water—as a dog*] The original word *פָּרַיָּלוֹק*, is precisely the sound which a dog makes when he is drinking.

Verse 6. *The number of them that lapped*] From this account it appears, that some of the people went down on their knees; and, putting their mouths to the water, sucked up what they needed; the others stooped down; and taking up water in the hollow of their hands, applied it to their mouth.

Verse 8. *So the people took victuals*] The three hundred men that he reserved took the victuals necessary for the day's expediture, while the others were dismissed to their tents and their houses as they thought proper.

Verse 9. *I have delivered it into thine hand.*] I have determined to do it; and it is as sure as if it were done.

Verse 11. *Unto the outside of the armed men*] No doubt the vast multitudes of Midianites, &c. which came merely for plunder, were wholly unarmed; but they had a guard of armed men, as all the caravans have; and those guards were on the outside of the multitudes: it was to these that Gideon and his servant came.

Verse 13. *Told a dream*] Both the dream and the interpretation were inspired by God, for the purpose of increasing the confidence of Gideon, and appalling his enemies.

Verse 14. *Into his hand hath God delivered Midian*] This is a full proof that God had inspired both the dream and its interpretation.

Verse 16. *He divided the three hundred men*] Though the victory was to be from the Lord, yet he knew that he ought to use prudential means: and those which he employed on this occasion were the best calculated to answer the end. If he had not used these means, it is not likely that God would have delivered the Midianites into his hands. Sometimes, even in working a miracle, God will have natural means used: *Go, dip thyself seven times in Jordan;—Go, wash in the pool of Siloam.*

Verse 18. *The sword of the Lord and of Gideon.*] The word *חֶרֶב* *charib*, "sword," is not found in this verse, though it is necessarily implied, and is found in ver. 20. But it is found in this place in the Chaldee, Syriac, and

were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tab-bath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men

of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. 25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other side Jordan.

CHAPTER VIII.

The Ephraimites are angry with Gideon, because he did not call them particularly to his assistance; he pacifies them, 1-3. Gideon and his three hundred men pass over Jordan, pursuing the Midianites; and, being faint, ask victuals from the princes of Succoth, but are refused, 4-7. They make the like application to the people of Peniel, and are also refused, 8, 9. Gideon defeats Zebah and Zalmunna, the two kings of Midian, and takes their prisoners, 10-12. He chastises the men of Succoth and Peniel, 13-17. He slays Zebah and Zalmunna, who had killed his brethren, 18-21. The Israelites offer him the kingdom, which he refuses, 22, 23. He requires from them the gold rings which they had taken from the Idumeites, and makes an ephod, which he sets up at Ophrah; and it became an instrument of idolatry, 24-27. The Israelites peace forty years; Gideon dies, having seventy-one sons, 28-32. The Idumeites fall into idolatry, and forget their obligations to Gideon's family, 33-35.

AND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the

1 Ver. 13, 22.—1 Ver. 18.—a Exod. 14, 15, 14. 2 Chron. 20, 17.—v 9 Kings 7, 7, 15. 2 Josh. 8, 4, 18, 24. 3 Gen. 4, 7.—v 9 Gen. 22, 14. 4 1 Sam. 14, 21. 5 3 Chron. 20, 23.—a Or, inward.—4 Heb. sp.—4 Ch. 2, 27.

Arabic; and in eight of *Kamnicott's* and *De Rossi's* MSS. The reading appears to be genuine.

Verse 20. *Blow the trumpets, and brake the pitchers*] How astonishing must the effect be (in a dark night) of the sudden glare of three hundred torches, darting their splendour in the same instant on the half-awakened eyes of the terrified Midianites; accompanied with the clangour of three hundred trumpets, alternately mingled with the thundering shout of *cherib layhorah ulgideon*, "a sword for the Lord and for Gideon!"

Origin, in his ninth homily on this book, makes these three hundred men types of the preachers of the Gospel; their trumpets of the preaching of Christ crucified; and their lights or torches, of the holy conduct of righteous men. In some verses of an ancient author, attributed to *Tertullian*, and written against the heretic *Marcion*, Gideon's three hundred men are represented as horsemen; and in this number he finds the mystery of the cross, because the Greek letter T *tau*, which is the numeral for 300, is itself the sign of the cross. The verses, which may be found in vol. v. of the *Pleaurian* Collection of the Latin heathen and Christian poets, *Advers. Marcion*, lib. 3. ver. 18. as being very curious, and not often to be met with, I shall here subjoin:

*Be quibus ut Gideon dux agminis acer in hostem,
Non virtute sed telum acquirere genti
Firmatque fide signum pectus accia menti,
Quo sed non possent, sed possent vincere bellum,
Velut ut in noctem posuim de rore modaret,
Et tellus omnis circum siccata faceret,
Hoc tibi cruce palmam coactura munda;
Aque iterum solo remaneret collera siccæ,
Hoc cadum tellus roraret nocte liquoris,
Hoc stetit signo prædonum stravit æceros.
Corporibus populo Christi, sine ulla speo:
Tercenarii optis (numerus) Tui licti. Cruce
Armatis factibusque et cornibus ore canentem.
Velut erat populus oculum de semine sancto.
Nam illius variegata gentis fuscusque per orbem:
Verbum quod nunt, et non est mortis timor.
Tui signum cruce et cornu præconia vides,
Luctantemque facies in lictis optis ardere.*

Gideon, here in arms, was captain of the host. And acquired redemption for his people, but not by his own power. Being strengthened in faith, his heart was influenced to ask a sign. By which he might know whether or not he should be successful in battle. A fleece was so placed by night, that it might be wet with dew; and all the surrounding earth remain dry. By this he was to learn that he should gain the victory over his enemies. The sign was reversed, the fleece remaining dry while all the ground was moist; and by this sign he was to know that he should slaughter those troops of robbers. The people of Christ conquer without any military force: These hundred horsemen, (for the Greek letter T *tau*, is the emblem of the number,) armed with torches, and blowing with trumpets. The fleece of the sheep are the people sprung from the Messiah; and the earth are the various nations dispersed over the world. It is the sword which nourishes; but night is the image of death. This is the sign of the cross, and the trumpets the emblems of the heralds of life. And the burning torches in the pitchers the emblems of the Holy Spirit.

We see here what abstruse meanings a strong imagination, assisted by a little piety, may extract from what was never intended to be understood as a mystery.

Verse 21. *They stood every man in his place*] Each of the three companies kept its station, and continued to sound their trumpets. The Midianites seeing this, and believing that they were the trumpets of a numerous army which had then penetrated their camp, were thrown instantly into confusion; and supposing that their enemies

were in the midst of them, they turned their swords against every man they met; while, at the same time, they endeavoured to escape for their lives. No stratagem was ever better imagined, none better executed, and none more completely successful.

Verse 22. *Fled to Beth-shittah*] This is nowhere else mentioned in Scripture.

Zererath] This and *Tabbath* are nowhere else to be found. *Abel-meholah*] This was the birth-place of the prophet *Eliha*, 1 Kings xix. 16. It was beyond Jordan, in the tribe of Manasseh, 1 Kings iv. 12. The *Zartarah* mentioned in this last quoted verse, was probably the same as *Zererath*. Its situation corresponds well with *Abel-meholah*.

Verse 23. *The men of Israel gathered*] It is very likely that these were some persons whom Gideon had sent home the day before, who now hearing that the Midianites were routed, went immediately in pursuit.

Verse 24. *Take before them the waters unto Beth-barah*] This is probably the same place as that mentioned, John i. 28. where the Hebrews forded Jordan under the direction of Joshua. To this place the Midianites directed their flight, that they might escape into their own country; and here, being met by the Ephraimites, they appear to have been totally overthrown, and their two generals taken.

Verse 25. *They slew Oreb upon the rock Oreb*] These two generals had taken shelter, one in the cavern of a rock, the other in the vat of a wine-press; both of which places were, from this circumstance, afterwards called by their names.

Brought the heads of Oreb and Zeeb to Gideon] *Oreb* signifies a raven; and *Zeeb*, a wolf. In all ancient nations we find generals and princes taking their names from both birds and beasts: the Romans had their *Gracchi*, jackdaws; *Corvini*, crows; *Aquilini*, eagles, &c. We have the same in our *Crows*, *Wolves*, *Lions*, *Hawks*, *Bulls*, *Kids*, &c. Among barbarous nations, the head of the conquered chief was often brought to the conqueror. Pompey's head was brought to Caesar, Cicero's head to Mark Antony, the heads of Ahab's children to Jehu, &c. These barbarities are not often practised now, except among the Mohammedans, or the savages of Africa and America; and, for the credit of human nature, it is a pity that such barbaric atrocities had ever been committed.

NOTES ON CHAPTER VIII.

Verse 1. *The men of Ephraim said*] This account is no doubt displaced; for what is mentioned here could not have taken place till the return of Gideon from the pursuit of the Midianites; for he was not yet passed Jordan, ver. 4. And it was when he was beyond that river that the Ephraimites brought the heads of Oreb and Zeeb to him, chap. vii. 25.

Verse 2. *Is not the gleanings, &c.*] That is, the Ephraimites have performed more important services than Gideon and his men; for he supports the assertion, by observing that it was they who took the two Midianish generals, having discomfited their hosts at the passes of Jordan.

princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briers.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the East: for there fell a hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them

that dwelt in tents, on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun was up,

14 And caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?

16 And he took the elders of the city, and thorns of the wilderness, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether, his first-born, Up,

in Heb. spirit—*a* Prov. 15. 1.—*a* Gen. 33. 17. *Ps.* 92. 6.—*p* See 1 Kings 22. 11. *q* See 1 Sam. 25. 11.—*r* Verse 16.—*s* Heb. *thrust*.—*t* Gen. 32. 30. 1 Kings 12. 25. *u* 1 Kings 22. 27.—*v* Verse 17.—*w* Ch. 7. 12.—*x* Or, a hundred and twenty thousand, every one drawing a sword. Ch. 20. 2, 16, 17, 25. 2 Kings 3. 25.

Verse 3. *Then their anger was abated*] A soft answer turneth away wrath. He might have said, that he could place but little dependence on his brethren, when, through faint-heartedness, 22,000 left him at one time: but he passed this by, and took a more excellent way.

Verse 4. *Faint, yet pursuing*] The Vulgate paraphrases this, *et præ lassitudine, fugientes persequi non poterant*, "and through fatigue unable to pursue the fugitives."

Verse 5. *I pray you, loaves of bread*] As Gideon was engaged in the common cause of Israel, he had a right to expect succour from the people at large. His request to the men of Succoth and Penuel was both just and reasonable.

Verse 6. *Are the hands of Zebah and Zalmunna now in thine hand*] They feared to help Gideon, lest, if he should be overpowered, the Midianites would revenge it upon them; and they dared not trust God.

Verse 7. *I will tear your flesh*] What this punishment consisted in, I cannot say; it must mean a severe punishment; as if he had said, I will thrash your flesh with briers and thorns, as corn is thrashed out with thrashing instruments. Or, ye shall be trodden down under the feet of my victorious army; as the corn is trodden out with the feet of the ox.

Succoth was beyond Jordan, in the tribe of Gad. Penuel was also in the same tribe, and not far distant from Succoth.

Verse 9. *I will break down this tower*] Probably they had not only denied him, but insultingly pointed to a tower in which their chief defence lay; and intimated to him that he might do his worst, for they could amply defend themselves.

Verse 10. *Zebah and Zalmunna were in Karkor*] If this were a place, it is nowhere else mentioned in Scripture. Some contend that קרקור *karkor*, signifies *rest*; and thus the Vulgate understood it; Zebah and Zalmunna *requiescebant*, rested, with all their army. And this seems the most likely; for it is said, verse 11. that Gideon smote the host, for the host was secure.

Verse 13. *Returned from battle before the sun was up*] This does not appear to be a proper translation of מלחמתו מלמאחל העהרים. It should be rendered *from the ascent of Chares*: this is the reading of the Septuagint, the Syriac, and the Arabic.

Verse 14. *He described unto him the princes of Succoth*] The young man probably gave him the names of seventy persons, the chief men of Succoth, who were those who were most concerned in refusing him and his men the refreshment he requested.

Verse 16. *He taught the men of Succoth*] Instead of

y Num. 25. 25, 42.—*a* Chap. 15. 27. 1 Thess. 5. 8.—*b* Ps. 22. 11.—*c* Heb. *terrified*.—*d* Heb. *writ*.—*e* Verse 6.—*f* Verse 7.—*g* Heb. *made to know*.—*h* Verse 2.—*i* 1 Kings 12. 25.—*j* Chap. 4. 6. Psalm 92. 12.—*k* Heb. *according to the form*, &c.

he taught, Houbigant reads *he tore*; and this is not only agreeable to what Gideon had threatened, ver. 7. but is supported by the *Vulgate*, *Septuagint*, *Chaldee*, *Syriac* and *Arabic*. The Hebrew text might have been easily corrupted in this place by the change of *skin* into *sin*; letters very similar to each other.

Verse 18. *What manner of men were they whom ye slew at Tabor?*] We have no antecedent to this question; and are obliged to conjecture one: it seems as if Zebah and Zalmunna had massacred the family of Gideon, while he was absent on this expedition. Gideon had heard some confused account of it, and now questions them concerning the fact. They boldly acknowledge it, and describe the persons whom they slew, by which he found they were his own brethren. This determines him to avenge their death, by slaying the Midianitish kings, whom he otherwise was inclined to save. He might have heard that his brethren had been taken prisoners, and might have hoped to have exchanged them for the kings now in his hand; but when he found they had been all slain, he decrees the death of their murderers. There is something in this account similar to that in the 12th *Æneid* of Virgil—When Turnus was overthrown, and supplicates for his life, and *Æneas* was inclined to spare him; he saw the belt of his friend Pallas, whom Turnus had slain, and which he now wore as a trophy: this immediately determined the Trojan to sacrifice the life of Turnus to the manes of his friend. The story is well told:—

Æneas, volvens oculos, destrinxit æneid.
Et jam tantumq; magis cunctantibus fecere verum
Ceperat: infelix humero cum appropinquet ingens
Bellus, et nota fulserunt virgula bella
Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris insidicis insigne gerbat.
Ille oculis postpositis cæci monumenta dolores,
Eruatque hausti: furib; accensus et ira
Terribilis: Tunc hinc spoliis induta novorum
Eripere nititur—Pallas, te hic vulnere, Pallas
Immolat: et patrum sceleratus ex sanguine vultus.
Hæc dicens, ferrum adversæ sub pectore cussit
Furidus:—
Virg. *Æn.* xii. ver. 800.

"In deep suspense the Trojan seem'd to stand,
And just prepar'd to strike, restrain'd his hand.
He roll'd his eyes, and every moment felt
His manly soul with more compassion melt.
Where, casting down a casual glance, he spied
The golden belt, that glitter'd on his side:
The fatal spoils which haughty Turnus wore
From dying Pallas, and in triumph wore.
Then roars'd anew to wrath, he loudly cries,
(Flames, while he spoke, came flashing from his eyes.)
Traitor! dost thou, dost thou to grace pretend,
Clad, as thou art, in trophies of my friend?
To his sad soul a grateful offering
Thou Pallas, Pallas giv'st this deadly blow.
He roll'd his arm aloft; and, at the word,
Deep in his bosom drove the shining sword." Dryden.

The same principle impels Gideon to slay Zebah and

and slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the "ornaments that *were* on their camels' necks."

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: "the Lord shall rule over you."

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, "because they *were* Ishmaelites.")

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

1 Sam. 33. 11.—*Or*, ornaments like the moon.—1 Sam. 8. 7, & 10. 18, & 12. 12.
1 Sam. 33. 13, & 37. 23, 25.—*Or*, most jewels.

Zalmunna which induced Aeneas to kill Turnus: and perhaps the ornaments which he took from their camels' necks, verse 21. were some of the spoils of his slaughtered brethren.

Verse 20. *He said unto Jether his first-born*] By the ancient laws of war, prisoners taken in war might be either slain, sold, or kept for slaves. To put a captive enemy to death no executioner was required. Gideon slays Zebah and Zalmunna with his own hand. So Samuel is said to have hewn Agag in pieces, 1 Sam. xv. 32. Beniah slew Josh, 1 Kings ii. 25. Saul orders his guards to slay the priests who had contributed to the escape of David, 1 Sam. xxiii. 17.; and David caused one of his attendants to slay the Amalekite who pretended to have slain Saul, 2 Sam. i. 15.

Verse 21. *Then Zebah and Zalmunna said, Rise thou, and fall upon us*] It was disgraceful to fall by the hands of a child; and the death occasioned by the blows of such a person must be much more lingering and tormenting. Some have even employed children to despatch captives. *Cicilia*, a Roman knight, headed a revolt of the Gauls against Rome, in the year of the city 824. Of him Tacitus says, *Hist. lib. iv. c. 61. Ferebatur parvulo filio quondam captivorum, sagittis jaculatuque puerilibus agendos obtulisse*; "He is said to have given to his little son some prisoners, as butts to be shot at, with little darts and arrows." This was for their greater torment and dishonour; and to injure his child to blood! Could any thing like this have been the design of Gideon?

The ornaments that were on their camels' necks] The heads, necks, bodies, and legs, of camels, horses, and elephants, are highly ornamented in the eastern countries; and, indeed, this was common, from the remotest antiquity, in all countries. *Virgil* refers to it as a thing long before his time, who thus describes the horses given by king Latinus to the ambassadors of Aeneas. *Æn. lib. vii. ver. 274.*

*Hæc effatus, equos numero pater algit omni.
Stabant tercentum nitidi in præsepibus albi:
Omnibus artempto Teucria fubei ordine duci
Incrucatos ostro alipedes picturas tapetas.
Aurea pectusibus decemque novolis prudenti:
Tecti æuro fulsum, mandanti sub dentibus aurum.*

He said, and ordered steeds to mount the band:
In lofty stalls three hundred couriers stand:
Their shining sides with crimson covered o'er;
The brightly steels embroidered trappings wore,
With golden chains, resplendent to behold:
Gold were their bridles, and they clasp'd on gold." *Virg.*

Instead of ornaments, the *Septuagint* translates *rovs µηνικους, the crescents, or half-moons*; and this is followed by the *Syriac* and *Arabic*. The worship of the moon was very ancient; and, with that of the sun, constituted the earliest idolatry of mankind. We learn from ver. 24. that the Ishmaelites, or Arabs, as they are termed by the *Targum*, *Syriac*, and *Arabic*, had golden ear-rings, and probably a crescent in each; for it is well known that the Ishmaelites, and the Arabs who descended from them, were addicted very early to the worship of the moon: and so attached were they to this superstition, that, although *Mohammed* destroyed the idolatrous use of the crescent, yet it was universally borne in their ensigns, and on the tops of their mosques; as well as in various ornaments.

Verse 22. *Rule thou over us, both thou, and thy son, and thy son's son*] That is, become our king, and let the crown be hereditary in thy family. What a weak, foolish,

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26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. "And the country was in quietness forty years in the days of Gideon."

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had "threescore and ten sons" of his body begotten: for he had many wives.

31 "And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech."

q Ch. 17. 5.—r Ch. 6. 24.—s Psa. 105. 23.—t Deut. 7. 16.—u Ch. 5. 31.—v Ch. 9. 2, 5.—w Heb. going out of his thigh.—x Ch. 9. 1.—y Heb. set.

and inconstant people, were these! As yet their government was a *theocracy*; and now, dazzled with the success of a man who was only an instrument in the hands of God to deliver them from their enemies, they wished to throw off the divine yoke, and shackle themselves with an unlimited hereditary monarchy! An unlimited monarchy is a curse; a limited monarchy may be a blessing; the latter may be an appointment of God; the former never can. Those who cast off their allegiance to their Maker are guilty of folly and extravagance of every kind.

Verse 23. *The Lord shall rule over you.*] Few, with such power at their command, would have acted as Gideon. His speech calls them back to their first principles; and should have excited in them both shame and contrition.

Verse 24. *Give me every man the ear-rings of his prey*] The spoils taken from their enemies in this warfare. That is a transaction very like to that of the Israelites and Aaron; when they brought him their golden ear-rings, out of which he made the molten calf, *Exod. xxxii. 2, &c.* Whether Gideon designed this ephod for an instrument of worship, or merely as a trophy, is not very clear. It is most likely that he had intended to establish a place of worship at Ophrah; and he took this occasion to provide the proper sacerdotal vestments.

Verse 26. *The weight of the golden ear-rings was a thousand and seven hundred shekels of gold*] Taking the shekel at half an ounce weight, the sum of the gold collected in ear-rings was seventy-three pounds four ounces; and worth, as gold now rates, £3300 sterling.

This computation of the weight of the golden ear-rings, taken from the slaughtered Ishmaelites, will bring to the reader's mind the slaughter of the Roman knights by the Carthaginians, at the battle of *Canna*; from whose spoils Hannibal sent three bushels of gold rings to the city of Carthage!

Verse 27. *Gideon made an ephod thereof*] That is, he made an ephod out of this mass of gold; but he could not employ it all in making this one garment, for it is not likely that any man could wear a coat of nearly one hundred pounds weight. It is likely that he made a whole tabernacle service in miniature out of this gold.

All Israel went thither a whoring after it] This form of speech often occurs; and has been often explained. The whole Jewish nation is represented as being united to God as a wife is to her husband. Any act of idolatry is considered as a breach of their covenant with God, as an act of whoredom is the breach of the marriage agreement between man and wife. God calls himself the husband of the Jewish nation; and their idolatries, acts of whoredom, adultery, and fornication. All Israel paid idolatrous worship to the ephod, or sacerdotal establishment, made by Gideon at Ophrah; and this is called going a whoring after it; see on ver. 33. For a description of the ephod, see *Exod. xxv. 7.* and for the other garments of the priests, see *Exod. xxviii. 4, &c.*

Verse 28. *Forty years in the days of Gideon*] The Midianites were so completely humbled, that they could make head no more against Israel during the forty years in which the government of Gideon lasted.

Verse 31. *His concubine*] A lawful but secondary wife; whose children could not inherit.

Whose name he called Abimelech] That is, my father is king; or, my father hath reigned. This name was

7 ¶ And when they told it to Jotham, he went and stood in the top of ^a mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 ^a The trees went forth on a time to anoint a king over them; and they said unto the olive tree, "Reign thou over us."

9 But the olive tree said unto them, Should I leave my fatness, ^a wherewith by me they honour God and man, and ^a go to be promoted over the trees?

^a Deut. 11. 28. & 37. 12. Josh. 8. 33. John 4. 20.—1 See 2 Kings 14. 9. a Ch. 8. 22, 23.

father's side, ch. viii 30. This was a usual way of securing an ill-gotten throne; the person who had no right destroying all those that had right, that he might have no competitors.

Yet Jotham—was left] That is, all the seventy were killed except Jotham, if there were not seventy besides Jotham. All the histories of all the nations of the earth are full of cruelties similar to those of Abimelech: cousins, uncles, brothers, husbands, and fathers, have been murdered by their cousins, nephews, brothers, wives, and children, in order that they might have the undisturbed possession of an ill-gotten throne. Europe, Asia, and Africa, can witness all this. Even now, some of these horribly obtained governments exist.

Verse 6. And all the house of Millo] If Millo be the name of a place, it is nowhere else mentioned in the Sacred Writings. But it is probably the name of a person of note and influence in the city of Shechem; *The men of Shechem, and the family of Millo.*

Verse 7. Stood in the top of mount Gerizim] Gerizim and Ebal were mounts very near to each other; the former lying to the north, the latter to the south; and at the foot of them Shechem.

That God may hearken unto you.] It appears that Jotham received this message from God; and that he spoke on this occasion by divine inspiration.

Verse 8. The trees went forth on a time] This is the oldest, and, without exception, the best fable or apologue in the world. See the observations at the end of this chapter.

It is not to be supposed that a fable, if well formed, requires much illustration: every part of this, a few expressions excepted, illustrates itself, and tells its own meaning.

To anoint a king] Hence it appears, that anointing was usual in the installation of kings long before there was any king in Israel; for there is much evidence that the book of Judges was written before the days of Saul and David.

The olive tree] The olive was the most useful of all the trees in the field or forest, as the bramble was the meanest and most worthless.

Verse 9. Wherewith—they honour God and man] I believe the word *עֹלֶיִם* *elohim* here, should be translated gods; for the parable seems to be accommodated to the idolatrous state of the Shechemites. Thus it was understood by the Vulgate, Arabic, and others. It is true that olive oil was often used in the service of God: the priests were anointed with it; the lamps in the tabernacle lighted with it; almost all the offerings of fine flour, cakes prepared in the pan, &c. had oil mingled with them; therefore Jotham might say that with it they honour God; and as priests, prophets, and kings, were anointed, and their office was the most honourable, he might with propriety say, *therewith they honour man.* But I am persuaded he used the term in the first sense. See on ver. 13.

Verse 11. But the fig tree said—Should I forsake my sweetness] The fruit of the fig tree is the sweetest, or most luscious, of all fruits. A full ripe fig, in its own climate, has an indescribable sweetness; so much so, that it is almost impossible to eat them, till a considerable time after they are gathered from the trees, and have gone through an artificial preparation. This I have often noticed.

Verse 13. Which cheereth God and man] I believe *עֹלֶיִם* *Elohim* here is to be taken in the same sense proposed on verse 9. Vast libations of wine, as well as much oil, were used in heathenish sacrifices and offerings; and it was their opinion that the gods actually partook of, and were delighted both with the wine and oil. The Pagan mythology furnishes the most exquisite wines to its gods in heaven; and hence the nectar and ambrosia so much talked of, and praised by the ancients. It is not reasonable to suppose that Jotham makes any reference here to the sacrifices, oblations, and perfumes, offered to the true God. This language the idolatrous Shechemites could scarcely

10 And the trees said to the fig tree, Come thou, and reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, ^a which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ^a bramble, Come thou, and reign over us.

v Psa. 104. 13.—w Heb. go up and down for other trees.—x Psa. 104. 15. y Or, *thistle*.

understand. What could the worshippers of *Baal-berith* know of the worship of the God who gave his law to Moses? And it is not very likely that Jotham himself was well acquainted with the sacred rites of the Mosaic religion, as they had been little preached in his time.

Verse 14. Then said all the trees unto the bramble] The word *תְּמוֹל* *atad*, which we translate *bramble*, is supposed to mean the *rhamnus*, which is the largest of thorns, producing dreadful spikes, similar to darts. See *Theodoret* on Psa. lviii. 10.

There is much of the moral of this fable contained in the different kinds of trees mentioned. 1. The olive, the most profitable tree to its owner; having few equals, either for food or medicine. 2. The fig tree, one of the most fruitful of trees, and yielding one of the most delicious fruits, and superior to all others for sweetness. 3. The vine, which alone yields a liquor, which, when properly prepared, and taken in strict moderation, is friendly both to the body and mind of man; having a most direct tendency to invigorate both. 4. The bramble, or thorn, which, however useful as a hedge, is dangerous to come near; and is here the emblem of an impious, cruel, and oppressive king. As the olive, fig, and vine, are said in this fable to refuse the royalty, because, in consequence, they intimate they should lose their own privileges; we learn, that to be invested with power, for the public good, can be no privilege to the sovereign. If he discharge the office faithfully, it will plant his pillow with thorns, fill his soul with anxious cares, rob him of rest and quiet, and, in a word, will be to him a source of distress and misery. All this is represented here under the emblem of the trees losing their fatness, their sweetness, and good fruits, and their cheering influence. In short we see, from this most sensible fable, that the beneficent, benevolent, and highly illuminated mind, is ever averse from the love of power; and that those who do seek it are the thoughtless, the vain, the ambitious, and those who wish for power merely for the purpose of self-gratification; persons who have neither the disposition nor the knowledge to use power for the advantage of the community; and who, while they boast great things, and make great pretensions and promises, are the tyrants of the people; and often, through their ambition, like the bramble in the fable, kindle a flame of foreign or domestic war, in which their subjects are consumed.

The sleepless nights, and corroding cares, of sovereignty, are most forcibly described by a poet of our own, whose equal, in describing the inward workings of the human heart, in all varieties of character and circumstances, has never appeared, either in ancient or modern times. Hear what he puts in the mouth of two of his care-worn kings:

"How many thousand of my poorest subjects
Are at this hour asleep!—Sleep, gentle sleep,
Nature's soft nurse, how have I flung thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Why rather, sleep, hast thou in study cribe,
Upon my pillow, scattering thoughts,
And heav'd with senseless night-dews to thy slumber;
Than in the perfum'd chambers of the great,
Under the canopy of costly state,
And half'd with sounds of sweet melody?
O thou dull god, why liest thou with the vile
In loathsome beds; and leav'st the kingly couch
A watch-case, or a common bairn's bed!
Will thou upon the high and giddy mount
Seat up the ship-boy's eyes, and rock his brains
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who take the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deaf'ning clamours in the slippery clouds
That, with the hurly, death itself awakes?
Canst thou, O partial sleep! give thy repose
To the wet sea-boy, in an hour so rude;
And, in the instant and most silent night,
When all appliances and means to fall
Doar it to a king?—Thou happy low, lie down!
Uneasy lies the head that wears a crown."
O hard condition! twin-born with greatness,
Subjected to the breath of every fool,
Whose sense our more than common feel has every stringing!
What infinite heart's ease must kings neglect,
That private men enjoy?
And what have kings that private men have not too,
Save ceremony, save general ceremony!"

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come and put your trust in my ⁷ shadow; and if not, ¹ let fire come out of the bramble, and devour the ^a cedars of Lebanon.

16 Now, therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him ^b according to the deservings of his hands;

17 (For my father fought for you, and ^c adventured his life far, and delivered you out of the hand of Midian;

18 ^d And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* ^e rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, ^f let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to ^g Beer, and dwelt there, for fear of Abimelech his brother.

A. M. 2802.
B. C. 1202.
An. E. 404. 1a.

22 ¶ When Abimelech had reigned three years over Israel,
23 Then ^h God sent an evil spirit ⁱ between Abimelech and the men of Shechem; and the men of Shechem ^j dealt treacherously with Abimelech;

24 ^k That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which ^l aided him in the killing of his brethren.

¶ Numb. 27. 21. Josh. 9. 14. Isai. 30. 2. Deu. 4. 12. Hos. 14. 7. — Ver. 30. Numb. 31. 9. Esai. 19. 14. — 2 Kings 14. 9. Psa. 104. 16. Isa. 2. 13. & 37. 34. Esai. 31. 3. b Ch. 8. 33. — Heb. cast his life — d Ver. 6. — e Isa. 8. 6. Phil. 3. 3. — f Ver. 15. 25. 37. — g 2 Sam. 20. 14. — h 1 Sam. 16. 14. & 18. 9. 16. — i See 1 Kings 13. 15. & 22. 22. 9 Chron. 13. & 18. 15. & c Isa. 19. 3. 14.

"'Tis not the balm, the place, and the ball,
The sword, the mace, the crown imperial,
The inter-damned robes of gold and pearl,
The farced title running from the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world,
No, not all these, thrice-gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave." Shakespeare.

This is precisely the same sentiment expressed in the denial of the olive, fig tree, and vine.

Verse 15. Come and put your trust in my shadow] The vain boast of the would-be sovereign; and of the man who is seeking to be put into power by the suffrages of the people. All promises, no performance.

Let fire come out of the bramble] A strong catachresis. The bramble was too low to give shelter to any tree; and so far from being able to consume others, that the smallest fire will reduce it to ashes, and that in the shortest time. Hence the very transitory mirth of fools is said to be like the crackling of thorns under a pot. Abimelech was the bramble; and the cedars of Lebanon all the nobles and people of Israel. Could they, therefore, suppose, that such a low-born, uneducated, cruel, and murderous man, could be a proper protector, or a humane governor? He who could imbrue his hands in the blood of his brethren, in order to get into power, was not likely to stop at any means to secure that power when possessed. If, therefore, they took him for their king, they might rest assured that desolation and blood would mark the whole of his reign.

The condensed moral of the whole fable is this:—Weak, worthless, and wicked men, will ever be foremost to thrust themselves into power; and, in the end, to bring ruin upon themselves, and on the unhappy people over whom they preside.

Verse 20. Let fire come out from Abimelech] As the thorn, or bramble, may be the means of kindling other wood, because it may be easily ignited; so shall Abimelech be the cause of kindling a fire of civil discord among you, that shall consume the rulers and great men of your country. A prophetic declaration of what would take place.

Verse 21. Went to Beer] Mr. Maundrel, in his Journey from Aleppo to Jerusalem, p. 64. 5th edit. mentions a

25 And the men of Shechem set *liars* in wait for him in the top of the mountains, and they robbed all that came along that way by them; and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made ^m merry, and went into ⁿ the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, ^o Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is not he* the son of Jerubbaal? and Zebul his officer? Serve the men of ^p Hamor the father of Shechem; for why should we serve him?

29 And ^q would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ^r kindled.

31 And he sent messengers unto Abimelech ^s privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them ^t as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and

¶ 1 Sam. 31. 1. — 1 Kings 2. 32. Esai. 9. 25. Psa. 7. 16. Mat. 23. 35. 38. — Heb. *separated* and his hands to fill. — Or, *songs*: See Isa. 16. 9. 10. Jer. 32. 38. — a Ver. 4. o 1 Sam. 25. 10. 1 Kings 12. 16. — b Genesis 34. 2. & — c 2 Sam. 15. 4. — Or, *not* a Heb. *craftily*, or, to *torment*. — d Heb. *as this hand shall find*. 1 Sam. 16. 7. & 25. & Eccles. 9. 10.

place of this name, which he thinks to be that to which Jotham fled, and supposed to be the same as Michmas, 1 Sam. xiv. It is situated, he says, toward the south, on an easy declivity; and has a fountain of excellent water, at the bottom of the hill, from which it has taken its name.

Verse 23. God sent an evil spirit] He permitted jealousies to take place, which produced factions; and these factions produced insurrections, civil contentions, and slaughter.

Verse 25. The men of Shechem set liars in wait] It pleased God to punish this mad man by the very persons who had contributed to his iniquitous elevation. So God often makes the instruments of men's sins the means of their punishment. It is likely that although Abimelech had his chief residence at Shechem, yet he frequently went to Ophrah, the city of his father; his claim to which there was none to oppose, as he had slain all his brethren. It was probably in his passage between those two places that the Shechemites had posted cut-throats, in order to assassinate him: as such men had no moral principle, they robbed and plundered all who came that way.

Verse 26. Gaal the son of Ebed] Of this person we know no more than is here told. He was probably one of the descendants of the Canaanites, who hoped, from the state of the public mind, and their disaffection to Abimelech, to cause a revolution, and thus to restore the ancient government as it was under Emmor, the father of Shechem.

Verse 28. Zebul his officer] זבול *pekido*, his overseer: probably governor of Shechem in his absence.

Verse 29. Would to God this people were under my hand] The very words and conduct of a sly, hypocritical demagogue.

Increase thine army, and come out] When he found his party strong, and the public feeling warped to his side, then he appears to have sent a challenge to Abimelech, to come out and fight him.

Verse 31. They fortify the city against thee] Under pretence of repairing the walls and towers they were actually putting the place in a state of defence, intending to seize on the government as soon as they should find Abimelech

stood in the entering of the gate of the city; and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains *as if they were* men.

37 And Gaal spake again and said, See, there come people down by the *middle* of the land, and another company come along by the plain of *Meonenim*.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou *saidst*, Who *is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city: and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all the people that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and *he* took the city, and slew the people that *was* therein, and *beat* down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of

Shechem heard *that*, they entered into a hold of the house *of* the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount *of* Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that *were* with him, What ye have seen *me* do, make haste, and do as I have done.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman *cast* a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then *he* called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came *the* curse of Jotham the son of Jerubbaal.

u Heb. nash. — Or, the *regarders of the times*. Deut. 18. 14. — v. 29. — x. Ver. 26. — y. Deut. 22. 23. 1 Kings 12. 25. 2 Kings 3. 25. — z. Ch. 8. 23.

coming against them. Fortifying the city may mean, seducing the inhabitants from their loyalty to Abimelech.

Verse 36. *Stood in the entering of the gate*] Having probably got some intimation of the designs of Zebul and Abimelech.

Verse 37. *By the plain of Meonenim*] Some translate, *by the way of the oaks*, or *oaken groves*: others, *by the way of the magicians*, or *regarders of times*, as in our margin. Probably it was a place in which augurs and soothsayers dwelt.

Verse 45. *And sowed it with salt*] Intending that the destruction of this city should be a perpetual memorial of his achievements. The salt was not designed to render it barren, as some have imagined; for who would think of cultivating a city? But as salt is an emblem of *incorruption* and *perpetuity*, it was no doubt designed to *perpetuate* the memorial of this transaction; and as a token that he wished this desolation to be *eternal*. This sowing a place with salt, was a custom in different nations to express *permanent desolation* and *abhorrence*. Sigonius observes, that when the city of Milan was taken, in A. D. 1162, the walls were razed, and it was sown with salt. And Brantome informs us, that it was an ancient custom in France to *sow the house of a man with salt*, who had been declared a traitor to his king. Charles IX. king of France, the most base and perfidious of human beings, caused the house of the Admiral Coligni (whom he and the duke of Guise caused to be murdered, with thousands more of Protestants, on the eve of St. Bartholomew, 1572), to be sown with salt! How many houses have been since sown with salt in France, by the just judgments of God, in revenge for the massacre of the Protestants on the eve of St. Bartholomew! Yet for all this God's wrath is not turned away; but his hand is stretched out still.

Verse 46. *A hold of the house of the god Berith*] This must mean the precincts of the temple, as we find there were a thousand men and women together in that place.

Verse 53. *A piece of a millstone*] רבץ מלח pelach receb, a piece of a chariot-wheel: but the word is used in other places for upper millstones, and is so understood here by the Vulgate, Septuagint, Syriac, and Arabic.

a Ps. 68. 14. — b Heb. *I have done*. — c 2 Sam. 11. 21. — d So 1 Sam. 31. 4. — e Ver. 24. Job 31. 3. Ps. 94. 23. Prov. 4. 22. — f Ver. 20.

And all to break his skull.] A most nonsensical version of וְכָל־הָרִמְיָהוּ מִן־הַכִּיּוֹרִים עַל־גִּלְגָּלוֹת, which is literally, *And she brake, or fractured his skull*. Plutarch, in his Life of Pyrrhus, observes, that this king was killed at the siege of Thebes, by a piece of a tile, which a woman threw upon his head.

Verse 54. *Draw thy sword, and slay me*] It was a disgrace to be killed by a woman; on this account, Seneca, the tragedian, deprecates the death of Hercules:—

Quippe fatum! femina Hercules necis Herc. Oetron, ver. 1177.
Autor Jertius.

"O dishonourable fate! a woman is reported to have been the author of the death of Hercules.

Abimelech was also afraid, that if he fell thus mortally wounded into the hands of his enemies, they might treat him with cruelty and insult.

Verse 56. *Thus God rendered, &c.*] Both the fratricide Abimelech, and the unprincipled men of Shechem, had the iniquity visited upon them, of which they had been guilty. Man's judgment may be avoided; but there is no escape from the judgments of God.

I HAVE said that the fable of Jotham is the *oldest*, and perhaps the *best*, in the world: and have referred for other particulars to the end of the chapter.

On the general subject of fable, apologue, and parable, the reader will find a considerable dissertation at the end of Matt. ch. xiii. I shall add but a few things here; and they shall refer to the oldest collection of fables extant. These are of *Indian origin*; and are preserved in the *Sancreet*, from which they have been translated into different languages, both Asiatic and European, under various titles. The collection is called *Hitopadesa*, and the author *Veshnoo Sarma*; but they are known in Europe by *The Tales and Fables of Bidpay*, or *Pilpay*, an ancient Indian philosopher. Of this collection Sir Wm. Jones takes the following notice:—"The Fables of Veshnoo Sarma, whom we ridiculously call *Pilpay*, are the most beautiful, if not the most ancient, collection of apologues in the world. They were first translated from the Sancreet, in the sixth century, by *Buzer-chumihir*, or *brigt as the sun*, the chief physician, and afterward the vizir, of the great *Anushirwan*;

CHAPTER X.

Tola judges Israel twenty-three years, 1, 2. Jair is judge twenty-two years, 3-5. After him the Israelites rebel against God, and are delivered into the hands of the Philistines and Ammonites eighteen years, 6-9. They humble themselves, and God reproves them, 10-14. They put away their strange gods, and gather together against the Ammonites, 15-17. The chiefs of Gilead inquire concerning a captain to head them against the Ammonites, 18.

An. Exod. 18.
328.

Anno ante
1. Olymp. 628.

A. M. 2825.
B. C. 1172.

An. Exod. 18.
312.

Anno ante
1. Olymp. 603.

AND after Abimelech there arose to defend Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty

g Ch. 2. 16.—h Or, deliver.—i Heb. assae.—k Ch. 6. 10. & 12. 14.—l Deut. 3. 14.
m Or, the villages of Jair. Numb. 32. 41.

and are extant under various names, in more than twenty languages. But their original title is *Hitopadesa*, or *amiable instruction*: and as the very existence of *Æsop*, whom the Arabs believe to have been an *Abyssinian*, appears rather doubtful; I am not disinclined to suppose that the first moral fables which appeared in Europe were of *Indian* or *Ethiopian* origin.

Mr. Frazer, in his collection of Oriental MSS. at the end of his history of *Nadir Shah*, gives us the following account of this curious and instructive work.

"The ancient Brahmins of India, after a good deal of time and labour, compiled a treatise, (which they called *Kuruk Dumniki*), in which were inserted the choicest treasures of wisdom, and the most perfect rules for governing a people. This book they presented to their *rajahs*, who kept it with the greatest secrecy and care. About the time of *Mohammed's* birth, or the latter end of the sixth century, *Noishervan* the Just, who then reigned in Persia, discovered a great inclination to see that book; for which purpose *Burzuria*, a physician, who had a surprising talent in learning several languages, particularly *Sanskerritt*, was introduced to him as the most proper person to be employed to get a copy of it. He went to India, where, after some years' stay, and great trouble, he procured it. It was translated into the *Pehluri* (the ancient *Persian* language) by him and *Buzrjumeher*, the vizir. *Noishervan*, ever after, and all his successors, the Persian kings, had this book in high esteem, and took the greatest care to keep it secret. At last *Abu Jaffer Munsour zu Nikky*, who was the second caliph of the *Abassi* reign, by great search, got a copy of it in the *Pehluri* language, and ordered *Imâm Hassân Abdal Mokaffa*, who was the most learned of the age, to translate it into *Arabic*. This prince ever after made it his guide, not only in affairs relating to the government, but also in private life.

"In the year 390 of *Hegira*, sultan *Mahmud Ghazi* put it into verse; and afterward, in the year 515, by order of *Bheram Shah ben Massaud*, that which *Abdul Mokaffa* had translated was re-translated into *Persic* by *Abdul Mala Nasser Allah Mustofi*; and this is that *Kulila Duma*, which is now extant. As this latter had too many *Arabic* verses and obsolete phrases in it, *Molana Ali ben Hessein Vase*, at the request of *Emir Sohelli*, keeper of the seals to sultan *Hossein Mirza*, put it into a more modern style, and gave it the title of *Anuar Sohelli*.

"In the year 1002, the great Moghul *Jalal & Din Mohammed Akbar* ordered his own secretary and vizir, the learned *Abul Fazi*, to illustrate the obscure passages, abridge the long digression, and put it into such a style as would be most familiar to all capacities; which he accordingly did, and gave it the name of *Ayar Danish*, or the *Criterion of Wisdom*." Thus far Mr. Frazer under the word *Ayar Danish*.

"In the year 1709 (says Dr. *Wilkins*) the *Kulila Duma*, the Persian version of *Abul Mala Nasser Allah Mustofi*, made in the 515th year of the *Hegira*, was translated into *French*, with the title of *Les Conseils et les Maximes de Pilpay, Philosophe Indien, sur les divers Etats de la Vie*. This edition resembles the *Hitopadesa* more than any other then seen; and is evidently the immediate original of the English "*Instructive and entertaining Fables of Pilpay, an ancient Indian Philosopher*," which in 1775, had gone through five editions.

"The *Anuar Sohelli*, above-mentioned, about the year 1540 was rendered into the *Turkish* language; and the translator is said to have bestowed twenty years' labour upon it. In the year 1724, this edition M. *Galland* began to translate into *French*, and the four first chapters were

ass colts, and they had thirty cities, which are called = Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

7 And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed

a Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.—b Ch. 2. 13.—c Ch. 2. 12.—d 1 Kings 11. 33. Psal. 105. 38.—e Ch. 2. 14. 1 Sam. 12. 2.—f Heb. crushed.

then published; but, in the year 1778, M. *Cardonne* completed the work, in three volumes, giving it the name of *Contes et Fables Indiennes de Bidpai et de Lokman; traduites d'Ali Tcheleby ben Saleh, auteur Turc*: "*Indian Tales and Fables of Bidpai and Lockman, translated from Aly Tcheleby ben Saleh, a Turkish author*."

The *Fables of Lockman* were published in *Arabic* and *Latin*, with notes, by *Erpenius*, 4to. Amstel. 1636; and by the celebrated *Golius*, at the end of his edition of *Erpenius's Arabic Grammar*, Lugd. Bat. 1656, with additional notes; and also in the edition of the same grammar, by *Albert Schultens*, Lugd. Bat. 1748, 4to. They are only thirty-seven in number.

Of the *Hitopadesa*, or *Fables of Vishnoo Sarma*, we have two very elegant *English* translations from the original Sanscrit: one by Sir *William Jones*, printed in his Works, 4to. vol. vi. Lond. 1799; the other by the father of Sanscrit literature in Europe, Dr. *Charles Wilkins*, of the India House, 8vo. Bath, 1757, with a collection of very important notes.

The *Bahar Danush*, or *Sea of Wisdom*, abounds with maxims, apothegms, &c., similar to those in the preceding works: This was most faithfully translated from the *Persian*, by Dr. *Jonathan Scott*, late Persian secretary to his excellency *Warren Hastings*, published in three vols. 12mo. with notes. Shrewsbury, 1799. This is the most correct version of any Persian work yet offered to the public. The original is by *Einaut Ullah*. Of these works it may be said, they contain the wisdom of the Oriental world; and many of the numerous maxims interspersed through them yield in importance only to those in the Sacred Writings. The fables attributed to *Æsop* have been repeatedly published in *Greek* and *Latin*, as well as in all the languages of Europe; and are well known. Those of *Phædrus* are in general only a metrical version of the *Fables of Æsop*. The compositions of *La Fontaine*, in French; and those of Mr. *Gay*, in English, are very valuable.

NOTES ON CHAPTER X.

Verse 1. *Tola, the son of Puah*] As this Tola continued twenty-three years a judge of Israel after the troubles of Abimelech's reign, it is likely that the land had rest, and that the enemies of the Israelites had made no hostile incursions into the land during his presidency and that of Jair; which, together, continued forty-five years.

Verse 4. *He had thirty sons, &c.*] It appears that there was both peace and prosperity during the time that Jair governed Israel: he had, it seems, provided for his family, and given a village to each of his thirty son; which were, in consequence, called *Havoth Jair*, or the villages of Jair. Their riding on thirty ass colts seems to intimate that they were persons of consideration, and kept up a certain dignity in their different departments.

Verse 6. *And served Baalim*] They became universal idolaters; adopting every god of the surrounding nations. *Baalim* and *Ashtaroth* may signify gods and goddesses in general. These are enumerated—1. The gods of Syria, *Bel* and *Saturn*; or *Jupiter* and *Astarté*. 2. Gods of Zidon, *Ashtaroth*, *Astarté*, or *Venus*. 3. The gods of Moab, *Chemosh*. 4. Gods of the children of Ammon, *Milcolim*. 5. Gods of the Philistines, viz. *Dagon*. See 1 Kings xi. 33. and 1 Sam. i. 2. These are called gods, because their images and places of worship were multiplied throughout the land.

Verse 7. *The anger of the Lord was hot*] This divine displeasure was manifested in delivering them into the hands of the Philistines and the Ammonites. The former dwelt on the western side of Jordan; the latter, on the east;

the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did not I deliver you* ^a from the Egyptians, and ^b from the Amorites, ^c from the children of Ammon, ^d and from the Philistines?

12 ^e The Zidonians also, ^f and the Amalekites, and the Maonites, ^g did oppress you; and ye cried to me, and I delivered you out of their hand.

13 ^h Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and ⁱ cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned: ^j do thou unto us whatsoever ^k seemeth good unto thee; deliver us only, we pray thee, this day.

16 ^l And they put away the ^m strange gods from among them, and served the LORD: and ⁿ his soul ^o was grieved for the misery of Israel.

17 ¶ Then the children of Ammon were ^p gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in ^q Mizpeh.

18 And the people and princes of Gilead said one to another, What man ^r is *he* that will begin to fight against the children of Ammon? he shall ^s be head over all the inhabitants of Gilead.

CHAPTER XI.

The history of Jephthah, and his covenant with the Gileadites, 1-10. He is elected by the people, 11. Sends an embassy to the king of the Ammonites, to inquire why they invaded Israel; and receives an answer, to which he sends back a spirited reply, 12-27. This is disregarded by the Ammonites, and Jephthah prepares for battle, 28, 29. His vow, 30, 31. His attack and defeat them, 32, 33. On his return to Mizpeh he is met by his daughter, whom, according to his vow, he dedicates to the Lord, 34-40.

An Exod. 1r.
284.
Anno ante
1. Olymp. 361.

NOW ^a Jephthah the Gileadite was ^b a mighty man of valour, and he ^c was the son of ^d a harlot: and Gilead ^e begat Jephthah.

¹ 1 Sam. 12. 10.—^a Exod. 14. 20.—^b Num. 21. 21, 24, 25.—^c Ch. 8. 12, 13.—^d Ch. 8. 31.—^e Ch. 8. 13.—^f Ch. 6. 8.—^g Ps. 108. 42, 43.—^h Deut. 34. 12. Jer. 2. 13. 1 Sam. 28. 27, 28. 2 Kings 1. 13. Jer. 2. 28.—ⁱ 1 Sam. 3. 10. 9 Sam. 18. 26.—^j Heb. *in this way*.—^k Ch. 13. 7. 14. & 15. 8. Jer. 18. 7, 8.—^l Heb. *gods of strangers*.—^m Ps. 106. 44, 55. 1m. 63. 8.—ⁿ Heb. *was shortened*.—^o Heb. *cried together*.

and it appears that they joined their forces on this occasion to distress and ruin the Israelites, though the Ammonites were the most active.

Verse 11. *And the Lord said*] By what means these reproofs were conveyed to the Israelites, we know not: it must have been by an *angel*, a *prophet*, or some *holy man*, inspired for the occasion.

Verse 15. *We have sinned*] The reprehension of this people was kind, pointed, and solemn; and their repentance deep. And they gave proofs that their repentance was genuine, by putting away all their idols: but they were *over fickle and uncertain*.

Verse 16. *And his soul was grieved for the misery of Israel*] What a proof of the *philanthropy* of God! Here his compassions moved on a *small scale*; but it was the same principle that led him to give his Son Jesus Christ to be a sacrifice for the sins of the *whole world*. God *grieves* for the miseries to which his creatures are reduced by their own sins! Be astonished, ye heavens, at this! and about for joy, all ye inhabitants of the earth: for, through the love whence this compassion flowed, God has visited and redeemed a lost world!

Verse 17. *The children of Ammon were gathered together*] Literally, they *cried against Israel*; they sent out *criers* in different directions, to stir up all the enemies of Israel; and, when they had made a mighty collection, they encamped in Gilead.

Verse 18. *What man is he that will begin to fight*] It appears that, although the spirit of *patriotism* had excited the people at large to come forward against their enemies, yet they had no general; none to lead them forth to battle. God, however, who had accepted their sincere repentance,

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled ^a from his brethren, and dwelt in the land of Tob: and there were gathered ^b vain men to Jephthah, and went out with him.

4 ¶ And it came to pass ^c in process of time, that the children of Ammon ^d made war against Israel.

A. M. 2847.
B. C. 1157.
An. Exod. 1r. 284.
Anno ante
1. Olymp. 361.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, ^e Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 ^f And the elders of Gilead said unto Jephthah, Therefore we ^g turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be ^h our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, ⁱ The LORD ^j be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him ^k head and captain over them: and Jephthah uttered all his words ^l before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, ^m Because Israel took away my land, when they came up out of Egypt, from Arnon even unto ⁿ Jabbok, and unto Jordan: now therefore restore those ^o lands again peaceably.

¹ Ch. 11. 11, 29. Gen. 31. 49.—^a Ch. 11. 8, 11.—^b Heb. 11. 30, called *Jephthah*.—^c Ch. 8. 12. 2 Kings 5. 1.—^d Heb. *a woman a harlot*.—^e Heb. *from the fact*.—^f Ch. 9. 4. 1 Sam. 22. 3.—^g Heb. *after days*.—^h Gen. 26. 21.—ⁱ Ch. 10. 15.—^j Luke 17. 4. w. Ch. 10. 18.—^k Jer. 42. 5.—^l Heb. *be the nearer between us*.—^m Ver. 8.—ⁿ Ch. 10. 17. & 20. 1. 1 Sam. 10. 17. & 11. 15.—^o Num. 21. 24, 25, 26.—^p Gen. 32. 22.

raised them an able captain in the person of Jephthah; and in him the suffrages of the people were concentrated, as we shall see in the following chapter.

In those ancient times, much depended on the onset; a war was generally terminated in one battle: the first impression was, therefore, of great consequence, and it required a person *skilful, valorous, and strong*, to head the attack. Jephthah was a person in whom all these qualifications appear to have met. When God purposes to deliver, he, in the course of his providence, will find out, employ, and direct, the proper means.

NOTES ON CHAPTER XI.

Verse 1. *Now Jephthah was the son of a harlot*] I think the word *zonah*, which we here render *harlot*, should be translated, as is contended for on Josh. ii. 1. *vis. a hostess, keeper of an inn or tavern*, for the accommodation of travellers: and thus it is understood by the Targum of Jonathan on this place, *וְיֵפְתָּהּ בַּת זֶהוּ בַר יִתְתָּהּ פֻּנְדֵּקִיתָּהּ* *vehu bar ittetha pundekitha*, "and he was the son of a woman, a tavern-keeper." See the note referred to above. She was very probably a Canaanite, as she is called, ver. 2. *a strange woman*, *אִשָּׁה זָרָה* *ishah achereth*, *a woman of another race*; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Verse 3. *There were gathered vain men to Jephthah*] *אִנָּשִׁים רְעִיקִים* *anashim reykim*, "empty men;" persons destitute of good sense, and profligate in their manners. The word may, however, mean in this place, *poor persons*; without property, and without employment. *The versions*, in general, consider them as *plunderers*.

Verse 4. *The children of Ammon made war*] They

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon, and all his people, into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

d Deut. 2, 9, 13.—a Num. 14, 25. Deut. 1, 40. Josh. 5, 6.—f Num. 13, 26, & 29. 1. Deut. 1, 44.—g Num. 30, 14.—h Num. 20, 13, 21.—i Num. 20, 1.—k Num. 21, 4. Deut. 1, 4.—l Num. 31, 11.—m Num. 31, 13, & 22.—n Num. 31, 21. Deut. 2, 28.—o Num. 31, 20. Deut. 2, 27.—p Num. 31, 22. Deut. 2, 32.—q Num. 31, 24, 25. Deut. 2, 33, 34.—r Deut. 2, 35.—Num. 21, 29. 1 Kings 11, 7. Jer. 39, 7. t Deut. 9, 4, 5 & 13. 12. Josh. 3, 10.

had invaded the land of Israel, and were now encamped in Gilead. See chap. x. 17.

Verse 6. *Come, and be our captain*] The Israelites were assembled in Mizpeh, but were without a captain to lead them against the Ammonites. And we find, from the conclusion of the preceding chapter, that they offered the command to any that would accept it.

Verse 8. *Therefore we turn again to thee now*] We are convinced that we have dealt unjustly by thee; and we wish now to repair our fault, and give thee this sincere proof of our regret, for having acted unjustly; and of our confidence in thee.

Verse 11. *Jephthah went with the elders*] The elders had chosen him for their head; but, to be valid, this choice must be confirmed by the people; therefore, it is said, *the people made him head*. But even this did not complete the business: God must be brought in a party to this transaction, and therefore *Jephthah uttered all his words before the Lord*; the terms made with the elders and the people, on which he had accepted the command of the army; and, being sure of the divine approbation, he entered on the work with confidence.

Verse 12. *Jephthah sent messengers*] He wished the Ammonites to explain their own motives for undertaking a war against Israel; as then the justice of his cause would appear more forcibly to the people.

Verse 13. *From Arnon even unto Jabbok, and unto Jordan*] That is, all the land that had formerly belonged to the Amorites, and to the Moabites; who, it seems, were confederates on this occasion.

Verse 22. *From the wilderness even unto Jordan*] From Arabia Deserta on the east to Jordan on the west.

Verse 23. *The Lord God of Israel hath dispossessed the Amorites*] Jephthah shows that the Israelites did not take the land of the Moabites or Ammonites, but that of the Amorites, which they had conquered from Sihon their king, who had, without cause or provocation, attacked them: and although the Amorites had taken the lands in question from the Ammonites, yet the title by which Israel held them was good; because they took them not from the Ammonites, but conquered them from the Amorites.

So now the Lord—hath dispossessed the Amorites] The circumstances in which the Israelites were when they were attacked by the Amorites plainly proved that, unless Jehovah had helped them, they must have been overcome. God defeated the Amorites, and made a grant of their

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whosoever the Lord our God shall drive out from before us, them will we possess.

25 And now, art thou any thing better than Balak, the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Areror and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord & the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, I shall surely be the Lord's, and I will offer it up for a burnt-offering.

u Num. 22, 2. See Josh. 24, 2.—v Num. 21, 25.—w Deut. 2, 28.—x Gen. 13, 25. y Gen. 16, 5. & 31, 53. 1 Sam. 24, 12, 15.—z Ch. 3, 10.—a Jephthah seems to have been judge only of Northern Israel.—b Genesis 22, 13. 1 Samuel 1, 11.—c Heb. that which cometh forth, which shall come forth. See Leviticus 22, 2, 3, & 10. 1 Samuel 1, 11, 28, & 2, 15.—d Or, I will offer it, &c.—e Psalm 68, 13. See Leviticus 22, 11, 12.

lands to the Israelites; and they had in consequence possessed them for three hundred years, ver. 26.

Verse 24. *Wilt not thou possess that which Chemosh thy god giveth thee*] As if he had said, "It is a maxim with you, as it is among all nations, that the lands which they conceive to be given them by their gods they have an absolute right to, and should not relinquish them to any kind of claimant. You suppose that the land which you possess was given you by your god Chemosh; and, therefore, you will not relinquish what you believe you hold by a divine right. Now, we know that Jehovah, our God, who is the Lord of heaven and earth, has given the Israelites the land of the Amorites; and, therefore, we will not give it up." The ground of Jephthah's remonstrance was sound and good.

1. The Ammonites had lost their lands in their contests with the Amorites.

2. The Israelites conquered these lands from the Amorites, who had waged a most unprincipled war against them.

3. God, who is the Maker of heaven and earth, had given those very lands as a divine grant to the Israelites.

4. In consequence of this they had possession of them for upwards of three hundred years.

5. These lands were never reclaimed by the Ammonites, though they had repeated opportunities of doing it, while the Israelites dwelt in Heshbon, in Areror, and in the coasts of Arnon; but they did not reclaim them, because they knew that the Israelites held them legally. The pretensions of Ammon were unsupported, and unjustifiable.

Verse 27. *The Lord the Judge be judge—between the children of Israel*] If you be right, and we be wrong, then Jehovah, who is the Sovereign and incorruptible Judge, shall determine in your favour; and to him I submit the righteousness of my cause.

Verse 29. *Then the Spirit of the Lord came upon Jephthah*] The Lord qualified him for the work he had called him to do; and thus gave him the most convincing testimony that his cause was good.

Verse 31. *Shall surely be the Lord's, and I will offer it up for a burnt-offering*] The text is, וְהָיָה לַיהוָה וְהָיָה עֹלָה עֲחָיָהּ Layhovah, v'chayithu olah; the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the Lord; or, I will offer it for a burnt-offering*; that is, "If it be a thing fit for a burnt-offering, it shall be made one; if

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was* his only child; besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I

have opened my mouth unto the Lord, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me; let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

g Exod. 27. 17.—h Or, Abel.—i Ch. 18. 17. & Ver. 11.—k Exod. 15. 20. l Sam. 15. 6. Psa. 68. 25. Jer. 31. 4.—l Or, he had not of his own either son or daughter.

m Heb. of himself.—n Gen. 27. 29, 34.—o Eccles. 5. 2.—p Numb. 30. 2. Psa. 15. 4. Eccles. 5. 4, 5.—q Numb. 30. 2.—r 2 Sam. 18. 19, 31.—s Heb. go and go down.

fit for the service of God, it shall be consecrated to him." That conditions of this kind must have been implied in the vow, is evident enough; to have been made without them, it must have been the vow of a *heathen* or a *madman*. If a dog had met him, this could not have been made a burnt-offering; and if his neighbour or friend's wife, son, or daughter, &c. had been returning from a visit to his family, his vow gave him no right over them. Besides, *human sacrifices* were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, &c. because they offered their sons and daughters to Molech, in the fire, i. e. made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated what was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14 to 27. Therefore it must be granted, that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers (tell it not in Gath) have contended for. He could not commit a crime, which himself had just now been an executor of God's justice to punish in others.

It has been supposed that "the text itself might have been read differently in former times: if, instead of the words *וְאִם לֹא־יִהְיֶה לָהּ בְּעֵת הַזֶּה* I will offer it a burnt-offering, we read *וְאִם לֹא־יִהְיֶה לָהּ בְּעֵת הַזֶּה* I will offer HIM (i. e. the Lord) a burnt-offering; this will make a widely different sense, more consistent with every thing that is sacred; and it is formed by the addition of only a single letter, (an aleph), and the separation of the pronoun from the verb. Now the letter *א* is so like the letter *פ* ain, which immediately follows it in the word *וְאִם* *alah*, that the one might easily have been lost in the other, and thus the pronoun be joined to the verb, as at present, where it expresses the thing to be sacrificed, instead of the person to whom the sacrifice was to be made. With this emendation the passage will read thus: *Whosoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer HIM a burnt-offering.*" For this criticism there is no absolute need, because the pronoun *וּ* *hu*, in the above verse, may, with as much propriety, be translated *him* as *it*. The latter part of the verse is literally, *And I will offer him a burnt-offering*, *וְאִם לֹא־יִהְיֶה לָהּ בְּעֵת הַזֶּה*, for a burnt-offering, which is the common Hebrew form when *for* is intended to be expressed. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the *וְאִם*, in *וְאִם לֹא־יִהְיֶה לָהּ בְּעֵת הַזֶּה*, or I will offer it up, instead of *AND I will offer HIM a burnt-offering.*

"From ver. 39, it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to him in a state of perpetual virginity; for the text says, *She knew no man, for this was a statute in Israel*, *וְאִם לֹא־יִהְיֶה לָהּ בְּעֵת הַזֶּה* *chok beyishrael*; viz. that persons thus dedicated or consecrated to God, should live in a state of unchangeable celibacy. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God."

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but in answer to this, it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29., and that Spirit could not permit him to embroil his hands in the blood of his

own child; and especially under the pretence of offering a *pleasing* sacrifice to that God who is the Father of mankind, and the fountain of love, mercy, and compassion.

The *versions* give us but little assistance in clearing the difficulties of the text. In the Targum of Jonathan there is a remarkable gloss, which should be mentioned, and from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow, which he had vowed, upon her; and she knew no man: and it was made a statute in Israel, [that no man should offer his son or his daughter for a burnt-offering; as did Jephthah the Gileadite, who did not consult Phinehas, the priest; for, if he had consulted Phinehas the priest, he would have redeemed her with money.]"

The Targumist refers here to the law, Lev. xxvii. 4. where the Lord prescribes the price at which either males or females, who had been vowed to the Lord, might be redeemed. *When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels; and from five years old unto twenty years, the male twenty shekels, and for the female ten.* This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than thirty shekels of silver!

Dr. Hales has entered largely into the subject: his observations may be seen at the end of this chapter.

Verse 33. *Twenty cities*] That is, he either took or destroyed twenty cities of the Ammonites, and completely routed their whole army.

Verse 34. *With timbrels and with dances*] From this instance, we find that it was an ancient custom that women went out to meet returning conquerors with musical instruments, songs, and dances: and that it was continued afterward is evident, from the instance given 1 Sam. xviii. 6. where David was met (on his return from the defeat of Goliath and the Philistines) by women from all the cities of Israel, with singing and dancing, and various instruments of music.

Verse 35. *Thou hast brought me very low*] He was greatly distressed to think that his daughter, who was his only child, should be, in consequence of his vow, prevented from continuing his family in Israel; for it is evident that he had not any other child: for, besides her, says the text, *he had neither son nor daughter*, ver. 34. He might, therefore, be well grieved that thus his family was to become extinct in Israel.

Verse 36. *And she said unto him*] What a pattern of filial piety and obedience! She was at once obedient, pious, and patriotic. A woman to have no offspring, was considered to be in a state of the utmost degradation among the Hebrews; but she is regardless of all this, seeing her father is in safety, and her country delivered.

Verse 37. *I and my fellows*] Whether she meant the young women of her own acquaintance, or those who had been consecrated to God in the same way, though on different accounts, is not quite clear; but it is likely she means her own companions: and her going up and down upon the mountains may signify no more than her paying each of them a visit at their own houses, previously to her being shut up at the tabernacle; and this visiting of each, at their own home, might require the space of two months. This, I am inclined to think, is the meaning of this difficult clause.

39 And it came to pass, at the end of two months, that she returned unto her father, who did with her according to his vow which he

[Ver. 31. 1 Sam. 1. 22, 24. & 2. 18.]

Verse 39. *And she knew no man*] She continued a virgin all the days of her life.

Verse 40. *To lament the daughter of Jephthah*] I am satisfied that this is not a correct translation of the original *וַיִּלְנֶת בְּיָמֶיהָ יִפְתָּח* *lelannoth lebach yiphtach*. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virginis Israel, temporibus diversis, irent ad filium Jephthae—ut eam quotannis dies quatuor, consolarentur*; "But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her." This verse also gives evidence that the daughter of Jephthah was not sacrificed: nor does it appear that the custom, or statute referred to here, lasted after the death of Jephthah's daughter.

The following is Dr. Hales's Exposition of Jephthah's vow:

"When Jephthah went forth to battle against the Ammonites, he vowed a vow unto the Lord, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be that *whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, shall either be the Lord's, or I will offer it up (for) a burnt-offering*, Judg. xi. 29, 30. According to this rendering of the two conjunctions, *vow*, in the last clause, *either, or*, which is justified by the Hebrew idiom, thus: 'He that curseth his father and his mother,' Exod. xxi. 17. is necessarily rendered disjunctively, ('His father or his mother,') by the *Septuagint*, *Vulgate*, *Chaldee*, and *English*, confirmed by Matt. xv. 4. (the paucity of connecting particles in that language, making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. That what person soever met him should be the Lord's, or be dedicated to his service; and, 2. That what beast soever met him (if clean), should be offered up for a burnt-offering unto the Lord.

"This rendering, and this interpretation, is warranted by the *Levitical* law about vows.

"The *וְנִסְדֵּר*, or *vow*, in general, included either persons, beasts, or things, dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, xxvii. 1-8: this was a wise regulation to remedy rash vows. But if the vow was accompanied with *וְנִסְדֵּר* *cherem*, *devotement*, it was irredeemable, as in the following case, Lev. xxvii. 28.

"Notwithstanding, no devotement, which a man shall devote unto the Lord, (either) of man, or beast, or of land of his own property, shall be sold or redeemed. Every thing devoted is most holy unto the Lord.

"Here the three *vowes*, in the original, should necessarily be rendered disjunctively; or, as the last actually is in our translation; because there are three distinct subjects of devotement to be applied to distinct uses, the man to be dedicated to the service of the Lord, as Samuel, by his mother Hannah, 1 Sam. i. 11.; the cattle, if clean, such as oxen, sheep, goats, turtle-doves, or pigeons, to be sacrificed; and if unclean, as camels, horses, asses, to be employed for carrying burdens in the service of the tabernacle, or temple; and the lands to be sacred property.

"This law, therefore, expressly applied in its first branch to Jephthah's case, who had devoted his daughter to the Lord; or, opened his mouth to the Lord, and therefore could not go back; as he declared in his grief, at seeing his daughter, and only child, coming to meet him with timbrels and dances: she was, therefore, necessarily devoted, but with her own consent, to perpetual virginity in the service of the tabernacle, chap. xi. 36, 37.: and such service was customary; for, in the division of the spoils taken in the first Midianite war, of the whole number of captive virgins, the Lord's tribute was thirty-two persons, Numb. xxxi. 35-40. This instance appears to be decisive of the nature of her devotement.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months to *besail* her virginity, are both perfectly natural. Having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women every where, was peculiarly so among the Israelites; and was, therefore, no ordinary sacrifice on her part; who, though she generously gave up, could not but regret, the loss of becoming 'a mother in Israel.' And he

had vowed; and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly

[v. Or, ordinance.—v. Heb. from year to year.]

did with her according to his vow, which he had vowed; and 'she knew no man,' or remained a virgin all her life, ver. 34-39.

"There was also another case of devotement, which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

"1. It is confined to persons devoted, omitting beasts and lands. 2. It does not relate to private property, as in the foregoing. And, 3. The subject of it was to be utterly destroyed, instead of being most holy unto the Lord. This law, therefore, related to aliens, or public enemies, devoted to destruction either by God, the people, or by the magistrates. Of all these we have instances in Scripture.

"1. The Amalekites and Canaanites were devoted by God himself. Saul was, therefore, guilty of a breach of this law for sparing Agag, the king of the Amalekites, as Samuel reproached him, 1 Sam. xiv. 23. 'And Samuel hewed Agag in pieces before the Lord': not as a sacrifice, according to *Vulgate*; but as a criminal, whose sword had made many women childless. By this law, the Midianite women, who had been spared in battle, were slain, Numb. xxxi. 14, 17.

"2. In mount Hor, when the Israelites were attacked by Arad, king of the southern Canaanites, who took some of them prisoners, they vowed a vow unto the Lord that they would utterly destroy the Canaanites and their cities, if the Lord should deliver them into their hand, which the Lord ratified; whence the place was called *Hormah*, because the vow was accompanied by *cherem*, or devotement to destruction, Numb. xxi. 1-3. and the vow was accomplished, Judg. i. 17.

"3. In the Philistine war, Saul adjured the people, and cursed any one who should taste food till the evening. His own son, Jonathan, inadvertently ate a honeycomb, not knowing his father's oath, for which Saul sentenced him to die. But the people interposed, and rescued him, for his public services: thus assuming the power of dispensing, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelevant to Jephthah's vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction; but, on the contrary, was a vow of thanksgiving; and, therefore, properly came under the former case. And, that Jephthah could not possibly have sacrificed his daughter (according to the vulgar opinion,) may appear from the following considerations:—

"1. The sacrifice of children to Moloch, was an abomination to the Lord, of which, in numberless passages, he expresses his detestation; and it was prohibited by an express law, under pain of death, as a defilement of God's sanctuary, and a profanation of his holy name, Lev. xxii. 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination; and there is no precedent of any such under the law, in the Old Testament.

"2. The case of Isaac, before the law, is irrelevant, for Isaac was not sacrificed; and it was only proposed for a trial of Abraham's faith.

"3. No father, merely by his own authority, could put an offending (much less an innocent) child to death, upon any account, without the sentence of the magistrate, Deut. xxi. 18-21. and the consent of the people, as in Jonathan's case.

"4. The *Mitschna*, or traditional law of the Jews, is pointedly against it, ver. 212. 'If a Jew should devote his son or daughter, his man or maid-servant, who are Hebrews, the devotement would be void; because no man can devote what is not his own, or whose life he has not the absolute disposal of.' These arguments appear to be decisive against the sacrifice; and that Jephthah could not have devoted his daughter to celibacy against her will, is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate; which they celebrated by a regular anniversary commemoration, four days in the year." Judg. xi. 40. *New Analysis of Chronology*, vol. iii. p. 319.

The celebrated sacrifice of Iphigenia has been supposed, by many learned men, to be a fable founded on this account of Jephthah's daughter; and M. De Lamoignon, *Conférence de la Fable avec l'Histoire Sainte*, has thus traced the parallel:—

"The fable of Iphigenia, offered in sacrifice by Agamemnon, her father, sung by so many poets, related after them by so many historians, and celebrated in the *Great*

to lament the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

The Ephraimites are incensed against Jephthah, because he did not call them to the war against the Ammonites, and threaten his destruction. 1. He vindicates himself, 2, 3. And avenges the Gileadites against the men of Ephraim; they fight against them, and kill forty-two thousand Ephraimites at the passage of Jordan, 4-6. Jephthah dies, having judged Israel six years, 7. Benai judge seven years, 8. His posterity and death, 9, 10. Elon judge ten years, and dies, 11, 12. Abdon judge eight years, 13. His posterity and death, 14, 15.

AN. Kead. 1r.
1. Anno ante
1. Olymp. 282.

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight

or, to talk with. Ch. 5. 11.—a. See Ch. 3. 1.—b. Heb. were called.

and French theatres, has been acknowledged by all those who knew the Sacred Writings, and who have paid a particular attention to them, as a changed copy of the history of the daughter of Jephthah, offered in sacrifice by her father. Let us consider the several parts particularly, and begin with an exposition of the original, taken from the 9th chapter of the book of Judges.

"The sacred historian informs us, that Jephthah, the son of Gilead, was a great and valiant captain. The Israelites, against whom God was irritated, being forced to go to war with the Ammonites, (nearly about the time of the siege of Troy), assembled themselves together, to oblige Jephthah to come to their succour, and chose him for their captain against the Ammonites. He accepted the command on condition that, if God should give him the victory, they would acknowledge him for their prince. This they promised by oath; and all the people elected him in the city of Mizpeh, in the tribe of Judah. He first sent ambassadors to the king of the Ammonites, to know the reason why he had committed so many acts of injustice, and so many ravages on the coasts of Israel. The other made a pretext of some ancient damages his people had suffered by the primitive Israelites, to countenance the ravages he committed; and would not accord with the reasonable propositions made by the ambassadors of Jephthah. Having now supplicated the Lord, and being filled with his Spirit, he marched against the Ammonites; and being zealously desirous to acquit himself nobly, and to ensure the success of so important a war, he made a vow to the Lord to offer in sacrifice, or as a burnt-offering, the first thing that should come out of the house to meet him, at his return from victory.

"He then fought with, and utterly discomfited the Ammonites; and returning victorious to his house, God so permitted it, that his only daughter was the first who met him. Jephthah was struck with terror at the sight of her; and, tearing his garments, he exclaimed, *Alas! alas! my daughter, thou dost exceedingly trouble me; for I have opened my mouth against thee unto the Lord, and I cannot go back.* His daughter, full of courage and piety, understanding the purport of his vow, exhorted him to accomplish what he had vowed to the Lord, which to her would be exceedingly agreeable, seeing the Lord had avenged him of his and his country's enemies; desiring liberty only to go on the mountains with her companions, and to bewail the dishonour with which sterility was accompanied in Israel; because each hoped to see the Messiah born of his or her family. Jephthah could not deny her this request. She accordingly went; and at the end of two months returned, and put herself into the hands of her father, who did with her according to his vow.

"Several of the rabbins, and many very learned Christian expositors, believe that Jephthah's daughter was not really sacrificed; but that her virginity was consecrated to God, and she separated from all connexion with the world; which, indeed, seems to be implied in the sacred historian's account: *And she knew no man.* This was a kind of mysterious death, because it caused her to lose all hope of the glory of a posterity from which the Messiah might descend. From this originated the custom, observed afterward in Israel, that on a certain season of the year, the virgins assembled themselves on the mountains to bewail the daughter of Jephthah, for the space of four days. Let us now consider the leading characters of the fable of Iphigenia. According to good chronological reckonings, the time of the one and of the other very nearly agree. The opinion that the name of Iphigenia is taken from the daughter of Jephthah, appears well founded: yea, the conformity is palpable. By a very inconsiderable transposition Iphigenia makes Iphithyenia, which signifies, literally, the daughter of Jephthah. Agamemnon, who is described as a valiant warrior, and admirable captain, was chosen by the Greeks for their prince and general against the Trojans, by the united consent of all Greece, assembled together at Aulis, in Boeotia.

against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

a 1 Sam. 13. 5. & 23. 21. Job 13. 14. Ps. 119. 109.

"As soon as he had accepted the command, he sent ambassadors to Priam, king of Troy, to demand satisfaction for the rape of Helen, of which the Greeks complained. The Trojans refusing to grant this, Agamemnon, to gain over to his side the gods, who appeared irritated against the Greeks, and opposed to the success of their enterprise, after having sacrificed to them, went to consult their interpreter Chalcas, who declared that the gods, and particularly Diana, would not be appeased but by the sacrifice of Iphigenia, the daughter of Agamemnon.

"Cicero, in his *Offices*, says, that Agamemnon, in order to engage the protection of the gods in his war against the Trojans, vowed to sacrifice to them the most beautiful of all that should be born in his kingdom; and as it was found that his daughter Iphigenia surpassed all the rest in beauty, he believed himself bound by his vow to sacrifice her. Cicero condemns this; rightly judging, that it would have been a lesser evil to have falsified his vow, than to have committed parricide. This account of Cicero, renders the fable entirely conformable to the history.

"Agamemnon was at first struck with and troubled at this order, nevertheless consented to it; yet afterward regretted the loss of his daughter. He is represented by the poets as deliberating, and being in doubt whether the gods could require such a parricide: but, at last, a sense of his duty and honour overcame his paternal affection; and his daughter, who had warmly exhorted him to fulfil his vow to the gods, was led to the altar amidst the lamentations of her companions; as Ovid and Euripides relate, see *Mét. lib. 13.*

"Some authors have thought she really was sacrificed; but others, more humane, say, she was caught up in a cloud by the gods, who, contented with the intended sacrifice, substituted a Hind in her place, with which the sacrifice was completed. *Dictye Cræneis* says, that this animal was substituted to save Iphigenia.

"The chronology of times so remote cannot, in many respects, but be uncertain. Both the Greeks and Romans grant, that there was nothing else than fables before the first Olympiad; the beginning of which was at least four hundred and fifty years after the destruction of Troy, and two hundred and forty years after Solomon. As to the time of Solomon, nothing can be more certain than what is related in the sixth chapter of the First Book of Kings, that from the going out of Egypt, under Moses, till the time in which he began to build the temple, was four hundred and eighty years.

"According to the common opinion, the taking of Troy is placed one hundred and eighty years before the reign of Solomon; but his reign preceded Homer three centuries, according to some learned men, and always at least one century by those who related it lowest. Indeed, there is much uncertainty in fixing the express time in which Homer flourished.

"Pausanias found so much difference concerning this in authors, that he was at a loss how to judge of it. However, it is sufficient for us that it was granted, that Solomon was at least a century before Homer, who wrote more than two centuries after the taking of Troy, and who is the most ancient historian of this famous siege."

NOTES ON CHAPTER XII.

Verse 1. *The men of Ephraim gathered themselves together* [πῦρ συλλεγόντες]; they called each other to arms; summoning all their tribe and friends to arm themselves to destroy Jephthah and the Gileadites, being jealous lest they should acquire too much power.

Verse 3. *I put my life in my hands* I exposed myself to the greatest difficulties and dangers. But whence did this form of speech arise? Probably from a man's laying hold of his sword, spear, or bow. "This is the defender of my life; on this, and my proper use of it, my life depends." When a man draws his sword against his foe, his enemy will naturally aim at his life; and his sword in his hand is then his sole defence. It is now, fight and

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye ^d Gileadites are fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took * the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay,

6 Then said they unto him, Say now 'Shibboleth; and he said, Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Beth-
lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried
at Beth-lehem.

11 ¶ And after him ^b Elon, a Zebu-
lonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died,
and was buried in Aijalon, in the coun-
try of Zebulun.

13 ¶ And after him : Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty ^k nephews, that ¹ rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon, in the

d See I Sam. 23. 10. Psa. 78. 9.—e Josh. 22. 11. Ch. 3. 23. & 7. 94.—f Which signifies a stream, or. Good. Psa. 69. 2. 15. Isa. 27. 12.—g He seems to have been only

conquer, or die. Thus Jephthah took his life in his hand. This phrase occurs in some other places of Scripture, see 1 Sam. xix. 5. xxviii. 21. And the words of the conqueror, Isa. lxiii. 5. seem to confirm the above view of the subject : *I looked, and there was none to help : and I wondered there was none to uphold : therefore, mine own arm brought salvation unto me : i. e.* By mine own arm I saved my life, and brought destruction on mine enemies.

Verse 4. *And fought with Ephraim*] Some commentators suppose that there were *two* battles in which the Ephraimites were defeated; the first, mentioned in the above clause; and the second, occasioned by the taunting language mentioned in the conclusion of the verse; *Ye Gileadites are fugitives of Ephraim*. Where the *point* of this reproach lies, or what is the reason of it, cannot be easily ascertained.

Verse 6. *Say now Shibboleth; and he said Sibboleth*] The original differs only in the first letter *s samech*, instead of *w sheen*; שִׁבּוֹלֶת שִׁבּוֹלֶת *emar na Shibboleth, saytemor Sibboleth*. The difference between *w seen*, without a point, which when pointed is pronounced *sheen*, and *samech s*, is supposed by many to be imperceptible. But there can be no doubt there was, to the ears of a Hebrew, a most sensible distinction. Most Europeans, and, indeed, most who have written grammars of the language, perceive scarcely any difference between the Arabic *W seen*, and *S swad*; but as both those letters are radical, not only in Arabic, but in Hebrew, the difference of enunciation must be such as to be plainly perceivable by the ear; else it would be impossible to determine the root of a word into which either of these letters entered, except by guessing, unless by pronunciation the sounds were distinct. One to whom the Arabic is vernacular, hearing a native speak, discerns it in a moment; but the delicate enunciation of the characteristic difference between those letters, *w sheen*, and *s samech*, and *W sheen*, and *S swad*, is seldom caught by an European. Had there been no distinction between the *seen* and *samech* but what the Masoretic point gives now, then *s samech* would not have been used in the word *shibboleth*, but *w seen*, thus שִׁבּוֹלֶת: but there must have been a very remarkable difference in the pronunciation of the Ephraimites, when instead of שִׁבּוֹלֶת *shibboleth*, an ear of corn, (see Job xxiv. 24.) they said *shibboleth*, which signifies a burden: Exod. vi. 6. and a heavy burden were they obliged to bear, who could not pronounce this *test* letter. It is likely that the Ephraimites were, in reference to the pronunciation of *sh*, as different from the Gileadites as the people in some parts of the north of England are, in the pronunciation of the letter R, from all the other inhabitants of the land. The sound of *th* cannot be pronounced by the Persians in general; and yet it is a common sound among the Arabians. To this day, multitudes of the German Jews cannot pronounce *r th*, but put *ss* in the stead of it: thus, for רֵיכָה *beith*, (a house,) they say *beess*.

* Mr. Richardson, in his "Dissertation on the Languages, Literature, and Manners, of the Eastern Nations," prefixed to his Persian and Arabic Dictionary, p. ii. 4to. edition, makes some observations on the different dialects which prevailed in Arabia Felix, the chief of which were the *Hamayret* and *Koreish*; and, to illustrate the point in hand, he produces the following story from the Mohammedan writers:—"An envoy from one of the feudatory states, having been sent to the *tohiba*, (the sovereign), that

a civil judge to do justice in Northeast Israel.—h A civil judge in Northeast Israel.
 i A civil judge also in Northeast Israel.—k Heb. some' some.—l Ch. 5:12 & 13 &

prince, when he was introduced, pronounced the word *T'heb*, which in the *Hemayet* implied *Be seated*; unfortunately it signified, in the native dialect of the ambassador, *precipitate thyself*; and he, with a singular deference for the orders of his sovereign, threw himself instantly from the castle wall and perished." Though the Ephraimites had not a different *dialect*, they had, it appears, a different pronunciation, which confounded, to others, letters of the same organ; and thus produced not only a different sound, but even an opposite meaning. This was a sufficient test to find out an Ephraimite; and he who spake not as he was commanded, at the fords of Jordan, spoke against his own life.

For he could not frame to pronounce it right] This is not a bad rendering of the original, כן לידברו *ken ledebber ken*: "and they did not direct to speak it thus." But instead of *yakin*, to direct, thirteen of Kennicott's and *De Rossi's* MSS. with two ancient editions, read *yabin*, "they did not understand to speak it thus."

The versions take great latitude in this verse. The Vulgate makes a paraphrase: *Dic ergo Sibboleth, quod interpretatur epica: qui respondebat Sibboleth: eidem liliæ epica exprimere non valens.* "Say, therefore, Sibboleth, which, interpreted, is an ear of corn: but he answered Sibboleth, not being able to express an ear of corn by that letter." In my very ancient copy of the Vulgate, probably the *editio princeps*, there is *sebbolth*, in the first instance, as the test word; and *thebbolth*, as the Ephraimite pronunciation. But *cebbolth* is the reading of the Complutensian Polyglott; and is supported by one of my own MSS., yet the former reading, *thebbolth*, is found in two of my MSS. The Chaldees has *shubbaltha*, for the Gileaditish pronunciation; and *shubbaltha*, for that of Ephraim. The Syriac has *shebba*, and *shebba*, and *shebba*. The Arabic has the same word, with *sheen*, and *seen*; and adds, "He said *Sebba*, for the Ephraimites could not pronounce the letter *sheen*." These notices, however trivial at first view, will not be thought unimportant by the biblical critic.

Verse 8. *And after him Ibzan*] It appears that during the administration of *Jephthah*, six years; *Ibzan*, seven years; *Elon*, ten years; and *Abdon*, eight years; in the whole thirty-one years; the Israelites had peace in all their borders: and we shall find, by the following chapter, that, in this time of rest, they corrupted themselves, and were afterward delivered into the power of the Philistines.

1. We find that *Ibsan* had a numerous family, sixty children; and *Abdon* had forty sons and thirty grandsons: and that they lived splendidly, which is here expressed by their riding on seventy young asses;—what we could express by *they all kept their carriages*: for the riding on fine asses, in those days, was not less dignified than riding in coaches in ours.

2. It does not appear that any thing particular took place in the civil state of the Israelites during the time of these latter judges; nothing is said concerning their administration, whether it was good or bad; nor is any thing mentioned of the state of religion. It is likely that they enjoyed peace without, and their judges were capable of preventing discord and sedition within. Yet, doubtless, God was at work among them, though there were none to record the operations either of his hand or his Spirit; but the people who feared him no doubt bore testimony to the word of his grace.

land of Ephraim, "in the mount of the Amalekites.

CHAPTER XIII.

The Israelites corrupt themselves, and are delivered into the hands of the Philistines forty years. 1. An angel appears to the wife of Manoah, and foretells the birth of her son, and gives her directions how to treat both herself and her child, who was to be a deliverer of Israel, 2-5. She informs her husband of this transaction, 6, 7. Manoah prays that the angel may re-appear: he is heard, and the angel appears to him and his wife, and repeats his former directions concerning the mother and the child, 8-14. Manoah presents an offering to the Lord, and the angel ascends in the flame, 15-23. Samson is born, and begins to feel the influence of the Divine Spirit, 24, 25.

A. M. 2847.

B. C. 1157.

An. Eccl. 12.

324.

Anno ante

1. Olymp. 282.

AND the children of Israel "did "evil again in the sight of the LORD; and the LORD delivered them "into the hand of the Philistines forty years.

2 ¶ And there was a certain man of "Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the "angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and "drink not wine nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive, and bear a son: and no "razor shall come on his head; for the child shall be "a Nazarite unto God from the womb; and he shall "begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, "A man of God came unto me, and his "countenance was like the countenance of an angel of God, very terrible: but "I asked him not whence he was, neither told he me his name;

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be "a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my LORD, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the wo-

man as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass. "How shall we order the child? and how "shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, "neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, "let us detain thee until we shall have made ready a kid "for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

18 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, "Why askest thou thus after my name, seeing it is "secret?

19 So Manoah took a kid with a meat-offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and "fell on their faces to the ground.

21 But the angel of the LORD did no more appear to Manoah and to his wife. "Then Manoah knew that he was an angel of the LORD.

22 And Manoah said unto his wife, "We shall surely die, because we have seen God.

γ Matt. 22. 3. Luke 8. 28. Acts 6. 15.—ε Ver. 17, 18.—α Heb. What shall be the manner of the &c. Or, what shall he do?—ζ Heb. What shall be his work? δ Ver. 4.—ε Gen. 18. 5. Ch. 6. 18.—f Heb. before them—g Gen. 22. 28.—h Or, wonderful. Isa. 9. 6.—i Ch. 6. 19, 20.—k Lev. 2. 24. 1 Chron. 21. 16. Ezek. 1. 28. Matt. 17. 6.—l Ch. 6. 22.—m Gen. 24. 30. Exod. 24. 28. Deut. 5. 24. Ch. 6. 22.

NOTES ON CHAPTER XIII.

Verse 1. *Delivered them into the hand of the Philistines*] It does not appear that after Shamgar, to the present time, the Philistines were in a condition to oppress Israel; or God had not permitted them to do it: but now they have a commission, the Israelites having departed from the Lord. Nor is it evident that the Philistines had entirely subjected the Israelites, as there still appears to have been a sort of commerce between the two people. They had often vexed and made inroads upon them; but they had them not in entire subjection: see chap. xv. 21.

Verse 2. *A certain man of Zorah*] A town in the tribe of Judah, but afterward given to Dan.

Verse 3. *The angel of the Lord*] Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c. and no other than the Second Person of the ever blessed Trinity.

Verse 4. *Beware—drink not wine*] As Samson was designed to be a Nazarite from the womb, it was necessary that while his mother carried and nursed him, she should live the life of a Nazarite; neither drinking wine nor any intoxicating liquor; nor eating any kind of forbidden meat. See the account of the Nazarite and his vow, in the notes on Num. vi. 2, &c.

Verse 5. *He shall begin to deliver Israel*] Samson only began this deliverance; for it was not till the days of David that the Israelites were completely redeemed from the power of the Philistines.

Verse 6. *But I asked him not whence he was, neither told he me his name*] This clause is rendered very differently by the Vulgate, the negative not being omitted: *Quem cum interrogassem quis es, et unde venisset, et quo nomine vocaretur, nolui mihi dicere; sed hoc respondit*; "Whom, when I asked who he was, and whence he

came, and by what name he was called, would not tell me: but this he said," &c.

The negative is also wanting in the *Septuagint*, as it stands in the *Comptutensian Polyglott*: *Kai ηρωτων αυτον ποθεν εστιν, και το ονομα αυτου, ουκ απαντησεν ποι*: and "I asked him whence he was, and his name; but he did not tell me." This is also the reading of the *Codex Alexandrinus*; but the *Septuagint*, in the London Polyglott, together with the *Chaldee*, *Syriac*, and *Arabic*, read the negative particle with the Hebrew text, *I asked nor his name*, &c.

Verse 9. *The angel of God came again*] This second appearance of the angel was probably essential to the peace of Manoah, who might have been jealous of his wife, had he not had this proof that the thing was of the Lord.

Verse 15. *Until we shall have made ready a kid*] Not knowing his quality, Manoah wished to do this as an act of hospitality.

Verse 16. *I will not eat of thy bread*] As I am a spiritual being, I subsist not by earthly food.

And if thou wilt offer a burnt-offering] Neither shall I receive that homage which belongs to God: thou must, therefore, offer thy burnt-offering to Jehovah.

Verse 18. *Seeing it is secret*] It was because it was secret that they wished to know it. The angel does not say that it was secret, but *ως αν ηυ πελ*, it is wonderful: the very character that is given to Jesus Christ, Isa. ix. 6. *His name shall be called Wonderful*: and it is supposed by some that the angel gives this as his name, and consequently that this was our blessed Lord.

Verse 19. *The angel did wondrously*] He acted according to his name: he, being wonderful, performed wonderful things; probably causing fire to arise out of the rock, and consume the sacrifice, and then ascending in the flame.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things, nor would at this time have told us such things as these.

A. M. 2847.
B. C. 1157.
An. Exod. lxx. 235.
Anno ante
I. Olymp. 359.

24 ¶ And the woman bare a son, and called his name * Samson: and the child grew, and the Lord blessed him.

A. M. 2848.
B. C. 1144.
An. Exod. lxx. 236.
Anno ante
I. Olymp. 365.

25 ¶ And the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

CHAPTER XIV.

Samson marries a wife of the Philistines, 1-4. Slays a young lion at Timnath, in the carcase of which he afterward finds a swarm of bees, 5-8. He makes a feast; they spread him thirty companions, to whom he puts forth a riddle, which they cannot expound, 10-14. They entice his wife to get the interpretation from him; she succeeds, informs them, and they tell the explanation, 15-18. He is loosened, and slays thirty of the Philistines, 19, 20.

A. M. 2851.
B. C. 1157.
An. Exod. lxx. 254.
Anno ante
I. Olymp. 361.

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the

Heb. 11. 22-23. 1 Sam. 2. 13. Luke 1. 59. & 2. 22. Ch. 2. 10. 1 Sam. 11. 6. Matt. 2. 1-2. Heb. Michanah-dan, an Ch. 15. 12-13. Josh. 15. 32. Ch. 15. 11-12. Gen. 23. 13. Josh. 15. 10-11. Gen. 24. 2-4. Gen. 21. 21. & 24. 4-5. Gen. 22. 2, 4. & 25. 25. 1 Sam. 11. 6.

Verse 22. *We shall surely die, because we have seen God.* See the note on chap. vi. 22.

Verse 23. *If the Lord were pleased to kill us, &c.]* This is excellent reasoning, and may be of great use to every truly religious mind, in cloudy and dark dispensations of divine providence. It is not likely that God, who has preserved thee so long, borne with thee so long, and fed and supported thee all thy life long, girding thee when thou knewest him not, is less willing to save and provide for thee and thine now, than he was when probably thou trustedst less in him. He who made, and gave his Son to redeem thee, can never be indifferent to thy welfare; and if he give thee power to pray to and trust in him, is it at all likely that he is now seeking an occasion against thee, in order to destroy thee? Add to this, the very *light* that shows thee thy wretchedness, ingratitude, and disobedience, is, in itself, a proof that he is waiting to be gracious to thee; and the penitential pangs thou feellest, and thy bitter regret for thy unfaithfulness, argue that the *light* and *fire* are of God's own kindling; and are sent to direct and refine, not to drive thee out of the way, and destroy thee. *Nor would he have told thee such things* of his love, mercy, and kindness, and unwillingness to destroy sinners, as he has told thee in his Sacred Word, if he had been determined not to extend his mercy to thee.

Verse 24. *And called his name Samson.* The original word *Shimshon*, which is from the root *shamash*, to serve, (whence *shemesh*, the sun,) probably means either a *little sun*, or a *little servant*; and this latter is so likely a name to be imposed on an only son, by maternal fondness, that it leaves but little doubt of the propriety of the etymology.

And the Lord blessed him. Gave evident proofs that the child was under the peculiar protection of the Most High; causing him to increase daily in stature, and extraordinary strength.

Verse 25. *The Spirit of the Lord began to move him.* He felt the degrading bondage of his countrymen, and a strong desire to accomplish something for their deliverance. These feelings and motions he had from the Divine Spirit.

Camp of Dan. Probably the place where his parents dwelt, for they were Danites: and the place is supposed to have its name from its being the spot where the Danites stopped when they sent some men of their company to rob Micah of his teraphim, &c. See chap. xviii.

As he had these influences between Zorah and Eshtaol, it is evident that this was *while* he dwelt at home with his parents; for Zorah was the place where his father dwelt: see ver. 2. Thus God began, from his infancy, to qualify him for the work to which he had called him.

NOTES ON CHAPTER XIV.

Verse 1. *Went down to Timnath.* A frontier town of the Philistines, at the beginning of the lands belonging to

* uncircumcised Philistines? And Samson said unto his father, Get her for me, for she pleases me well.

4 But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him.

6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

24. 14. Exod. 25. 16. Deut. 7. 2-3. Heb. she is right in mine opinion. Josh. 11. 23. 1 Kings 12. 15. 2 Kings 6. 22. 2 Chron. 10. 15. & 22. 7. & 25. 22-11. Ch. 13. 1. Deut. 32. 62. Heb. in my feeling. Ch. 2. 10. & 15. 32. 1 Sam. 11. 6.

the tribe of Judah, Josh. xv. 57. but afterward given up to Dan, Josh. xix. 41. David took this place from the Philistines; but they again got possession of it in the reign of Abaz, 2 Chron. xxviii. 18.

Verse 3. *Is there never a woman.* To marry with any that did not belong to the Israelitish stock was contrary to the law, Exod. xxxiv. 16. Deut. vii. 3. But this marriage of Samson was said to be of the Lord, ver. 4. that is, God permitted it, (for in no other sense can we understand the phrase,) that it might be a means of bringing about the deliverance of Israel.

For she pleases me well. *כי היא יושבת בעיני*, "for she is right in my eyes." This is what is supposed to be a sufficient reason to justify either man or woman in their random choice of wife or husband: the maxim is the same with that of the poet—

"Thou hast no fault, or I no fault can say;
Thou art all beauty, or all blindness I."

When the will has sufficient power, its determinations are its own rule of right. That will should be pure and well directed, that says, it shall be so, because I will. It should be so. A reason of this kind is similar to that which I have seen in a motto on the brass ordinance of Lewis XIV. *ULTIMA RATIO REGUM, the sum of regal logic*; i. e. My will, backed by these instruments of destruction, shall be the rule of right and wrong. The rules and principles of this logic are now suspected; and it is not likely to be generally received, without violent demonstration.

Verse 5. *A young lion roared against him.* Came fiercely out upon him, ready to tear him in pieces.

Verse 6. *He rent him as he would have rent a kid.* Now it is not intimated that he did this by his own natural strength, but by the Spirit of the Lord coming mightily upon him; so that his strength does not appear to be his own, nor to be at his command: his might was, by the will of God, attached to his hair and to his nazareate.

Verse 7. *And talked with the woman.* That is, concerning marriage; thus forming the espousals.

Verse 8. *And after a time.* Probably about one year; as this was the time that generally elapsed between espousing and wedding.

A swarm of bees and honey in the carcase. By length of time the flesh had been entirely consumed of the bones, and a swarm of bees had formed their combs within the region of the thorax;—nor was it an improper place, nor was the thing unfrequent, if we may credit ancient writers; the carcases of slain beasts becoming a receptacle for wild bees. The beautiful episode in the fourth Georgic of Virgil, proves that the ancients believed that bees might be engendered in the body of a dead ox. See particularly Georg. iv. ver. 550.

Verse 10. *Samson made there a feast.* The marriage feast, when he went to marry his espoused wife.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me ⁴ within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments:

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day,

c 1 Kings 10. 1. Esch. 17. 2. Luke 14. 7.—d Gen. 28. 27.—e Or, shirts.—f Gen. 45. 22. g Kings 5. 22.—g Ch. 16. 5.

Verse 11. *They brought thirty companions*] These are called in Scripture *children of the bride-chamber*, and *friends of the bridegroom*. See the whole of this subject particularly illustrated in the observations at the end of John, chap. iii.

Verse 12. *I will now put forth a riddle*] Probably this was one part of the amusements at a marriage feast; each, in his turn, proposing a riddle, to be solved by any of the rest on a particular forfeit; the proposer forfeiting, if solved, the same which the company must forfeit if they could not solve it.

Thirty sheets] I have no doubt that the Arab *hayk*, or *hyke*, is here meant; a dress in which the natives of the East wrap themselves, as a Scottish highlander does in his *plaid*. In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2000 years ago. Mr. Jackson, in his account of the empire of Morocco, thus mentions the Moorish dress: "It resembles," says he, "that of the ancient patriarchs, as represented in paintings; (but the paintings are taken from Asiatic models): that of the men consists of a red cap and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee: a (*caftan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk." When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c. obliges him to wrap it round him. The hayk is either mean or elegant, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with haykes, or hykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant; or, at least, the caftan; but, most likely, both, for the Hebrew has *צוואר חלופת בגדית* *chaluph begadith*, changes, or succession, of garments. Samson, therefore, engaged to give or receive thirty *haykes*, and thirty *kumjas* and *caftans*, on the issue of the interpretation or non-interpretation of his riddle: these were complete suits.

Verse 14. *And he said unto them*] Thus he states or proposes his riddle:

Out of the eater came forth meat,
And out of the strong came forth sweetness.

Instead of *strong*, the Syriac and Arabic have *bitter*. I have no doubt that the riddle was in poetry; and perhaps the two hemistichs above preserve its order. This was scarcely a fair riddle; for, unless the fact to which it refers were known, there is no rule of interpretation by which it could be found out. We learn from the Scholiast, on Aristophanes, *Vespæ*, v. 20. that it was a custom among the ancient Greeks to propose, at their festivals, what were called griphoi, γρίφοι, riddles, enigmas, or very obscure sayings, both curious and difficult; and to give a recompense to those who found them out; which generally consisted in either a festive crown, or a goblet full of wine. Those who failed to solve them were condemned to drink a large portion of fresh water, or of wine mingled with sea water, which they were compelled to take down at one draught, without drawing their breath, their hands being tied behind their backs. Sometimes they gave the crown to the deity in honour of whom the festival was made: and if none could solve the riddle, the reward was given to him who proposed it.

Of these enigmas, proposed at entertainments, &c. we have numerous examples in *ATHENÆUS*, *Deipnosoph.* lib.

that they said unto Samson's wife, "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?"

16 And Samson's wife wept before him, and said, "Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?"

17 And she wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on

h Ch. 13. 6.—i Heb. to possess, or, to impoverish us.—k Ch. 16. 15.—l Or, the rest of the seven days, &c.

x. c. 15. p. 142. edit. Argentorat. and some of them very like this of Samson; for example—

Δίδως τις σου εἶπεν, οὐδ' ἔχων ἔχει;

Who gives and does not give?
Who has not, and yet has?

This may be spoken of an enigma and its proposer: he gives it, but he does not give the sense: the other has it, but has not the meaning.

Ἔστι φύσις θηλεία βρεφὴ σφόνδ' ἔπο κοιλίῃς
Ἀστὴς ταῦτα δ' ἀφ' ἡνίκά βουρ ἰστῆν γεγυῖται.
Καὶ διὰ παντίων οἶδρα, καὶ ἡπείρου διὰ πᾶσι,
Οἷς ἀδελφεὶ θνητῶν τοῖς δ' οὐ παρυσίαι ἀκούσι
Ἐξέστ' ἐκφῆν δ' ἀκούῃς αἰσθησὶν ἔχουσιν.

"There is a feminine nature, fostering her children in her bosom; who, although they are dumb, send forth a distinct voice over every nation of the earth, and every sea; to whomsoever they please. It is possible for those who are absent to hear; and for those who are deaf, to hear also."

The relater brings in Sappho, interpreting it thus:—

Θηλεία μιν οὖν ἐστὶ φύσις, ἐπιστάλη.
Βρεφὴ δ' ἐν αὐτῇ περιφέρει τὰ γράμματα.
Ἀφ' ἧς ὄντα πάντα τοῖς κορφοῖς λαλεῖ,
Οἷς βουλὰς ἑταροῦ δ' αὖ τυχὴ τις πλησίον
Ἐως ἀναγινώσκοντες, οὐκ ἀκούσται.

"The nature which is feminine, signifies an epistle; and her children whom she bears are alphabetical characters: and these, being dumb, speak and give counsel to any, even at a distance; though he who stands nigh to him who is silently reading, hears no voice."

Here is another attributed by the same author to *Theocritus*:—

Τῆς φύσεως οὐα γαῖα φέρει τροφὴς οὐδ' οὐα ποταμοί.
Οὐτε βροτοῖσιν ἔχει γυνὴν εὐχρηστὴν βροτοῖν.
Ἀλλ' ἐν μὲν γένει προσηγορὰ ἐστὶ μαγίστη,
Ἐν δὲ μέσσις ἀκαμὰ μικρά, γῆρα δὲ πρὸς αὐτῇ
Μορφή καὶ μεγέθει μείζων πάλιν ἐστὶν ἀπαντων.

"Neither does the nourishing earth so bear by nature; nor the sea; nor is there among mortals a like increase of parts; for, at the period of its birth it is greatest; but in its middle age it is small; and in its old age, it is again greater in form and size than all."

This is spoken of a *shadow*. At the rising of the sun in the east, the shadow of an object is projected illimitably across the earth, toward the west: at noon, if the sun be vertical to that place, the shadow of the object is entirely lost; at sunset, the shadow is projected toward the east, as it was in the morning toward the west.

Here is another from the same author:—

Ἐστὶ κασιγνήται διτταί, ὧν ἡ μία τινεὶ
Τῆν ἑταρὰ, αὐτὴ δὲ τινὸς ἐν τῇδε τινεύουσαι.

"There are two sisters, the one of whom begets the other; and she who is begotten produces her who begat her."
Day and night solve this enigma.

The following I have taken from *Theognis*:—

Ἥδη γὰρ με κελεύεις θαλαττίος οἰκέει νεκρὸς,
Τεθνηὸς ζωῷ φθεγγόμενος ἐπαρτάι.

THEOGNIS. *Gnom.* in fine.

"A dead seaman calls me to his house:
And, although he be dead, he speaks with a living mouth."

This dead seaman is a conch, or large shellfish, of which the poet was about to eat. The mouth by which it spoke signifies its being used as a *horn*; as it is well known to produce, when opened at the spiral end and blown, a very powerful sound.

Verse 17. *And she wept before him*] Not through any love to him, for it appears she had none; but to oblige her paramour: and of this he soon had ample proof.

the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion, whom he had used as his friend.

CHAPTER XV.

Samson, going to visit his wife, finds her bestowed on another, 1, 2. He is incensed, vows revenge, and burns the corn of the Philistines, 3-5. They burn Samson's wife and her father, 6. He is still incensed, makes a great slaughter among them, 7, 8. The Philistines gather together against Israel; and, to appease them, the men of Judah bind Samson, and deliver him into their hands, 9-13. The Spirit of the Lord comes upon him; he breaks his bonds, finds the jaw-bone of an ass, and therewith kills a thousand men, 14-16. He is sorely fatigued; and, being thirsty, God miraculously produces water from an opening of the ground in Lethi; and he is refreshed, 17-18. He judges Israel in the time of the Philistines twenty years, 20.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to

my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

A. M. 2868.
B. C. 1136.
An. Exod. 1st.
358.
Anno ante
I. Olymp. 358.

m Ch. 2. 10. & 13. 25.—a Or, apparel.—b Ch. 15. 2.—p John 3. 28.—q Ch. 14. 2. r Ch. 14. 16.—s Ch. 14. 20.

t Heb. let her be thine.—u Or, Now shall I be blameless from the Philistines, though, &c.—v Or, torches.—w Ch. 14. 15.

Verse 18. *If ye had not ploughed with my heifer*] If my wife had not been unfaithful to my bed, she would not have been unfaithful to my secret: and you, being her paramours, your interest was more precious to her than that of her husband. She has betrayed me through her attachment to you.

Calmet has properly remarked, in quoting the *Septuagint*, that to *plough with one's heifer*, or to *plough in another man's ground*, are delicate turns of expression, used both by the Greeks and Latins, as well as the Hebrews, to point out a wife's infidelities.

Thus Theognis, *Gnom. v. 581.*—

Εχθαίρω δὲ γυναῖκα περιδρόμον, ἀνδρὰ τε μαργον,
Ὅς τὴν ἀλλοτρίην βουλήν ἀρουραν ἀρου.

"I detest a woman who gads about: and also a libidinous man: and whosoever wishes to plough in another man's ground."

Pundum alienum arat, incolum familiarum docuit. Plautus.

"He ploughs another's farm, and leaves his own heritage uncultivated."

*Milo domi non est, peregre at Milona profecto
Arva sacant, usor non minus inde parit.* Martialis.

"Milo is not at home; and Milo, being from home, his field lies uncultivated: his wife, nevertheless, continues to breed; and brings forth children."

There is the same metaphor in the following lines of *Virgil*:—

*Hec factum nimis ne hunc elatoris usus,
His gemini arve, vulgus oblitum lene.* Georg. lib. v. 125.

In this sense Samson's words were understood by the *Septuagint*, by the *Syriac*, and by *Rabbi Levi*. See BOCHART, *Hierozioc. p. 1. lib. ii. cap. 41. col. 406.*

The metaphor was a common one; and we need seek for no other interpretation of the words of Samson.

Verse 19. *The Spirit of the Lord came upon him*] "The spirit of fortitude from before the Lord."—Targum. He was inspired with unusual courage; and he felt strength proportioned to his wishes.

He slew thirty men—and took their spoils] He took their *hykes*, their *kumfies*, and *castans*, and gave them to the thirty persons who, by unfair means, had solved his riddle: thus they had what our version calls *thirty sheets*, and *thirty changes of raiment*. See the note on ver. 12.

Verse 20. *But Samson's wife was given to his companion*] This was the same kind of person who is called the friend of the bridegroom, John iii. 29. And it is very likely that she loved this person better than she loved her husband; and went to him as soon as Samson had gone to his father's house at Zorah. She might, however, have thought herself abandoned by him; and, therefore, took another: this appears to have been the persuasion of her father, chap. xv. 2. But her betraying his secret and his interests to his enemies, was a full proof he was not very dear to her; though, to persuade him to the contrary, she shed many crocodile tears: see ver. 16. He could not keep his own secret; and he was fool enough to suppose that another would be more faithful to him than he was to himself. Multitudes complain of the treachery of friends betraying their secrets, &c. never considering that they themselves have been their first betrayers, in confiding to

others what they pretend to wish should be a secret to the whole world! If a man never let his secret out of his own bosom, it is impossible that he should ever be betrayed.

NOTES ON CHAPTER XV.

Verse 1. *Visited his wife with a kid*] On her betraying him, he had, no doubt, left her in great disgust. After some time his affection appears to have returned; and, taking a kid, or perhaps a *fawn*, as a present, he goes to make reconciliation, and finds her given to his bridegroom: probably the person to whom she betrayed his riddle.

Verse 2. *Thou hadst utterly hated her*] As he was conscious she had given him great cause so to do.

Her younger sister] The father appears to have been perfectly sincere in this offer.

Verse 4. *Went and caught three hundred foxes*] There has been much controversy concerning the meaning of the term *עֲרֵבִי* *shudlim*; some supposing it to mean *foxes*, or *jackals*; and others, *handful*, or *shaves of corn*. Much of the force of the objections against the common version will be diminished by the following considerations:

1. Foxes, or jackals, are common and gregarious in that country.

2. It is not hinted that Samson collected them *alone*; he might have employed several hands in this work.

3. It is not said he collected them all in *one day*; he might have employed several days, as well as many persons, to furnish him with those means of vengeance.

4. In other countries, where ferocious beasts were less numerous, great multitudes have been exhibited at once. *Sylla*, in a public show to the Roman citizens, exhibited *one hundred lions*; *Cæsar*, *four hundred*; and *Pompey*, nearly *six hundred*. The emperor *Probus* let loose in the theatre, at one time, *one thousand ostriches*, *one thousand stags*, *one thousand wild boars*, *one thousand does*, and a countless multitude of other wild animals: at another time he exhibited *one hundred leopards* from Libya, *one hundred* from Syria, and *three hundred bears*. See *Flavius Vopiscus*, in the life of *Probus*, cap. xix. beginning with *Dedit Romanis etiam voluplates*, &c.

That foxes, or the creature called *shual*, were plenty in Judea, is evident, from their frequent mention in Scripture, and from several places bearing their name. 1. It appears they were so numerous, that even their cubs ruined the vineyards, see Cant. ii. 15. *Take us the foxes, the little foxes, that spoil our vines*. Jeremiah complains that the foxes had occupied the mountains of Judea, Lam. v. 18. They are mentioned as making incursions into enclosures, &c. Neh. iv. 3. Ezekiel compares the numerous false prophets to these animals, chap. xiii. 4. In Josh. xv. 28. we find a place called *Hazer Shual*, the court of the foxes: and in chap. xix. 42. a place called *Shaalabim*, "the foxes;" no doubt from the number of those animals in that district. And mention is made of the land of *Shual*, or of the fox, 1 Sam. xiii. 17.

The creature called *shual* is represented by travellers and naturalists who have been in Judea, as an animal between a wolf and a fox. *Hasselquist*, who was on the spot, and saw many of them, calls it the *little eastern fox*.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves ^a in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah ^b went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are ^c rulers over us? what ^d is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but

we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philistines shouted against him: and ^e the Spirit of the Lord came mightily upon him; and the cords that ^f were upon his arms became as flax that was burnt with fire, and his bands ^g loosed from off his hands.

15 And he found a ^h new jaw-bone of an ass, and put forth his hand and took it, and ⁱ slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, ^j heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ^k Ramath-lehi.

18 And he was sore athirst, and called on the Lord, and said, ^l Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

x Ver. 19.—y Heb. went down.—z Ch. 14. 4.—a Ch. 3. 10. & 14. 6.—b Heb. were met.—c Heb. met.—d Ch. 3. 31. Lev. 24. 8. Josh. 23. 10.

e Heb. a heap, two heaps.—f That is, the lifting up of the jaw-bone, or casting away of the jaw-bone.—g Ps. 3. 7.

They are frequent in the East; and often destroy infirm persons and children.

Dr. Kennicott, however, objects to the common interpretation; and gives reasons, some of which are far from being destitute of weight. "The three hundred foxes," says he, "caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider whether the words may not admit a more rational interpretation: for, besides the improbability arising here from the number of these foxes, the use made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still; whereas a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked, that the word עֲרֵב עֲרֵבִים, here translated foxes, signifies also handful, Ezek. xiii. 19. handful of barley, if we leave out that one letter ^v vau, which has been inserted or omitted elsewhere, almost at pleasure. No less than seven Hebrew MSS. want that letter here, and read עֲרֵבִים ^w shoalim. Admitting this version, we see that Samson took three hundred handful, or sheaves of corn, and one hundred and fifty firebrands; that he turned the sheaves end to end, and put a firebrand between the two ends, in the midst; and then, setting the brands on fire, sent the fire into the standing corn of the Philistines. The same word is now used twice in one chapter, (Ezek. xiii. 4. and 19.) in the former verse signifying foxes, in the latter, handful: and in 1 Kings xx. 10. where we render it handful, it is always, foxes, in the Greek version."—Remarks on Select Passages.

The reasoning of Dr. Kennicott, in the first part of this criticism has already been answered; other parts shall be considered below. Though there are seven MSS. which agree in the reading contended for by Dr. Kennicott, yet all the versions are on the other side. I see no improbability in the common version.

Turned tail to tail] Had he put a firebrand to each, which Dr. Kennicott thinks more reasonable, the creature, naturally terrified at fire, would have instantly taken to cover; and thus the design of Samson would have been frustrated; but tying two of them together by their tails, they would frequently thwart each other in running, pull hither and thither, and thus make the greater devastation. Had he tied them all together, the confusion would have been so great that no execution could have been done.

Verse 6. Burnt her and her father] This was probably done to appease Samson: as they saw he had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in the following verse: And Samson said—Though ye have done this, yet will I be avenged of you; that is, I am not yet satisfied; ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Verse 8. He smote them hip and thigh] This also is variously understood; but the general meaning seems plain; he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them; and, according to the custom of wrestlers, trip up their feet,

and then bruise them to death. Some translate heaps upon heaps; others, he smote horsemen and footmen; others, he wounded them from their legs to their thighs, &c. &c. See the different versions. Some think, in their running away from him, he kicked them down, and then trod them to death; thus his leg or thigh, was against their hip: hence the expression.

The top of the rock Etam.] It is very likely that this is the same place as that mentioned 1 Chron. iv. 32.; it was in the tribe of Simeon, and on the borders of Dan; and probably a fortified place.

Verse 10. To bind Samson are we come up] It seems they did not wish to come to an open rupture with the Israelites; provided they would deliver up him who was the cause of their disasters.

Verse 11. Three thousand men of Judah went] It appears evidently from this that Samson was strongly posted; and they thought that no less than three thousand men were necessary to reduce him.

Verse 12. That ye will not fall upon me yourselves.] He could not bear the thought of contending with, and slaying his own countrymen; for there is no doubt that he could have as easily rescued himself from their hands, as from those of the Philistines.

Verse 13. They bound him with two new cords] Probably his hands with one, and his legs with the other.

Verse 14. When he came unto Lehi] This was the name of the place to which they brought him, either to put him to death, or keep him in perpetual confinement.

Shouted against him] His capture was a matter of public rejoicing.

Verse 15. He found a new jaw-bone of an ass] I rather think that the word נֶחֱלִי, which we translate new, and the margin moist, should be understood as signifying the tabid, or putrid state of the ass from which this jaw-bone was taken. He found there a dead ass, in a state of putrefaction; on which account he could the more easily separate the jaw from its integuments: this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But, were we to understand it of a fresh jaw-bone, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

With the jaw-bone of an ass, heaps upon heaps] I cannot see the propriety of this rendering of the Hebrew words בִּלְחֵי חֲמֹר חֲמֹרֹתַיִם ^{belechi huchamor, chamor, chamoratayim}: I believe it should be translated thus:—

"With the jaw-bone of this ass, an ass (the foal) of two asses;

"With the jaw-bone of this ass I have slain a thousand men."

This appears to have been a triumphal song on the occasion; and the words are variously rendered both by the versions and by expositors.

Verse 17. Ramath-lehi.] The lifting up, or casting away, of the jaw-bone. Lehi was the name of the place before; Ramath was now added to it here: he lifted up the jaw-bone against his enemies, and slew them.

Verse 18. I die for thirst] The natural consequence of the excessive fatigue he had gone through in this encounter.

19 But God clave a hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof *En-hakkore*, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

Samson comes to Gaza; they lay wait for him; he rises by night, and carries away the city gates, 1-3. Falls in love with Delilah, 4. The lords of the Philistines promise her money if she will obtain from Samson the secret in which his strength lay, 5. By various artifices, she at last obtains this; and communicates it to the Philistines, who seize him, bind, put out his eyes, and cause him to grind in the prison house, 6-21. At a public festival to Dagon, he is brought out to make sport; when, being weary, he requests to be placed between the two pillars which supported the roof of the house, on which three thousand men and women were stationed to see him make sport, 22-27. He prays to God to strengthen him, and pulls down the pillars; by which (the house falling) both himself, the lords of the Philistines, and a vast multitude of the people, are slain, 28-30. His relatives come and take away his body, and bury it, 31.

A. M. 2864.
B. C. 1129.
An. Exod. lxx.
371.
Anno ante
I. Olymp. 344.

THEN went Samson to Gaza, and saw there a harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they com-

h. Or, *Lehi*.—1. Gen. 45. 27. 1. 40. 28.—2. That is, the well of him that called, or, *cried*. Psa. 31. 6.—3. He seems to have judged southwest Israel during twenty years of their servitude of the Philistines.—m. Ch. 13.

Verse 19. *God clave a hollow place that was in the jaw* [לִפְתָּח אֶשֶׁר בַּלֶּחֶי, "that was in Lehi"] that is, there was a hollow place in this Lehi, and God caused a fountain to spring up in it. Because the place was hollow, it was capable of containing the water that rose up in it, and thus of becoming a well.

En-hakkore] *The well of the implorer*: this name he gave to the spot where the water rose, in order to perpetuate the bounty of God in affording him this miraculous supply.

Which is in Lehi unto this day.] Consequently not in the jaw-bone of the ass; a most unfortunate rendering.

Verse 20. *He judged Israel—twenty years.*] In the margin it is said, *He seems to have judged southwest Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of שְׁנֵים עָשָׂר *shanim shanah*, "twenty years," the Jerusalem Talmud has ארבעים שנה *arba'im shanah*, "forty years;" but this reading is not acknowledged by any MS. or version. According to Calmet, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the high priest Eli.

The burning of the Philistines' corn by the means of foxes and firebrands, is a very remarkable circumstance; and there is a story told by Ovid, in the 4th book of his *Fæsti*, that bears a striking similitude to this; and is supposed by some learned men to allude to Samson and his foxes. The poet is at a loss to account for this custom; but brings in an old man of Carseolum, with what must have appeared to himself a very unsatisfactory solution. The passage begins as follows:—

*Tertius post Hyndas cum luserit ortu remotas
Carceris partitor Circus habebit quos.
Cor igitur misse vinculis ardentem talem
Terga ferant vulpes, causa decedens mihî?*
Vid. Ovid. *Fæsti*. lib. iv. ver. 578.

The substance of the whole account, which is too long to be transcribed, is this: it was a custom in Rome, celebrated in the month of April, to let loose a number of foxes in the circus, with lighted flambeaux on their backs; and the Roman people took pleasure in seeing these animals run about till roasted to death by the flames with which they were enveloped. The poet wishes to know what the origin of this custom was; and is thus informed by an old man of the city of Carseolum: "A frolicsome young lad, about ten years of age, found a fox near a thicket, who had stolen away many fowls from the neighbouring roosts. Having enveloped his body with hay and straw, he set it on fire, and let the fox loose. The animal, in order to avoid the flames, took to the standing corn which was then ready for the sickle; and the wind driving the flames with double violence, the crops were every where consumed. Though this transaction is long since gone by, the commemoration of it still remains; for, by a law of this city, every fox that is taken is burnt to death. Thus the nation awards to the foxes the punishment of being burnt alive, for the destruction of the ripe corn formerly occasioned by one of these animals."

Both *Serrarius* and *Bochart* reject this origin of the custom given by Ovid; and insist that the custom took its rise from the burning of the Philistines' corn by Samson's foxes. The origin ascribed to the custom by the Carseolian, they consider as too frivolous and unimportant to be commemorated by a national festival. The time of the

passed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee, every one of us, eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I pray

n. Heb. a woman a harlot.—1. Sam. 23. 26. Psa. 115. 10, 11, 12. Amos 5. 24. p. Heb. silent.—q. Heb. with the bar.—r. Or, by the brook.—s. Ch. 14. 15. See Prov. 2. 16-18. & 5. 3-11. & 6. 24, 25, 26. & 7. 21, 22, 23.—t. Or, humble.

observation does not accord with the time of harvest about Rome, and in Italy; but it perfectly accords with the time of harvest in Palestine, which was at least as early as April. Nor does the circumstance of the fox wrapped in hay, which being set on fire, and he let loose, bear any proper resemblance to the foxes let loose in the circus, with burning brands on their backs.

These learned men, therefore, conclude, that it is much more natural to suppose that the Romans derived the custom from Judæa; where, probably, the burning of the Philistines' corn might, for some time, have been annually commemorated.

The whole account is certainly very singular; and has not a very satisfactory solution in the old man's tale, as related by the Roman poet.

All public institutions have had their origin in facts; and if, through the lapse of time, or loss of records, the original facts be lost; we may legitimately look for them in cases where there is so near a resemblance as in that above.

NOTES ON CHAPTER XVI.

Verse 1. *Then went Samson to Gaza, and saw there a harlot*] The Chaldee, as in the former case, render the clause thus: *Samson saw there a woman, an inn-keeper*: perhaps the word *ruv zonah* is to be taken here in its double sense; one who keeps a house for the entertainment of travellers, and who also prostitutes her person.

Gaza was situated near the Mediterranean sea, and was one of the most southern cities of Palestine. It has been supposed by some to have derived its name from the treasures deposited there by Cambysea, king of the Persians; because, they say, *Gaza*, in *Persian*, signifies *treasures*: so Pomponius Mela, and others. But it is more likely to be a Hebrew word, and this city to have derived its name, *ruv azatha*, from *ruv azah*, strength; it being a strong or well-fortified place.

The Hebrew *y ain*, in this word, is, by the *Septuagint*, the *Arabic*, and the *Vulgate*, rendered *G*; hence, instead of *azatha*, with a strong guttural breathing, we have *Gaza*, a name by which this town could not be recognized by an ancient Hebrew.

Verse 2. *They compassed him in*] They shut up all the avenues, secured the gates, and set persons in ambush near them, that they might attack him on his leaving the city early the next morning.

Verse 3. *Took the doors of the gate*] Though Samson was a very strong man, yet we do not find that he was a giant; consequently, we may conjecture that the gates of the city were not very large, as he took at once the doors, the two posts, and the bar with him. The cities of those days would appear to disadvantage among modern villages.

A hill—before Hebron] Possibly there were two Hebrons: it could not be the city generally understood by the word Hebron, as that was about twenty miles distant from Gaza; unless we suppose that *ruv azah* by *al pency* *Chabron*, is to be understood of the road leading to Hebron. He carried all to the top of that hill which was on the road leading to Hebron.

Verse 4. *He loved a woman in the valley of Sorek*] Some think Samson took this woman for his wife; others, that he had her as a concubine. It appears she was a Philistine; and, however strong his love was for her, she seems to have had none for him. He always matched impro-

thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven ^agreen ^awithes that were never dried, then shall I be weak, and be as ^aanother man.

8 Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withes, as a thread of tow is broken when it ^atoucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If thou bind me fast with new ropes ^athat never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liars in wait abiding in the chamber. And he brake them off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he

said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, ^aHow canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was ^avexed unto death,

17 That he ^btold her all his heart, and said unto her, ^cThere hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 ^dAnd she made him sleep upon her knees: and she called for a man, and caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon

^a Or, new cords.—^b Heb. mortal.—^c Heb. one.—^d Heb. smother.—^e Heb. wherewith thou hast not been done.

^a Chap. 14. 16.—^b Heb. shortened.—^c Mish. 7. 5.—^d Numbers 6. 5. Ch. 13. 5.—^e Prov. 7. 27.

perly; and he was cursed in all his matches. Where the valley, or brook, of Sorek was, is not easy to be ascertained. Eusebius and Jerom say, it lay southward of Eleutheropolis—but where was Eleutheropolis? Ancient writers take all their measurements from this city; but, as it is nowhere mentioned in the Scriptures, it is impossible to fix its station, for we know not its ancient name.

Verse 5. See wherein his great strength lieth] They saw that his stature was not remarkable, and that, nevertheless, he had most extraordinary strength; therefore they supposed that it was the effect of some charm, or amulet. The lords of the Philistines were the five following: Gaza, Gath, Askelon, Ekron, and Ashdod. All these considered Samson as a public enemy; and they promise this bad woman a large sum of money if she will obtain from him the important secret wherein his strength lay, that, depriving him of this supernatural power, they might be able to reduce him to bondage.

Verse 7. Seven green withes] That is, any kind of pliant, tough wood, twisted in the form of a cord, or rope. Such are used in many countries, formed out of osiers, hazel, &c. And in Ireland, very long and strong ropes are made of the fibres of bog wood, or the larger roots of the fir, which is often digged up in the bogs, or mosses, of that country. But the Septuagint, by translating the Hebrew *וְשֵׁשׁ יָרֵחַ* *yetherim lachim* by *νευραὶ ὑπαῖς*, and the Vulgate by *nerveicis funibus*, understand these bonds to be cords made of the nerves of cattle; or perhaps rather out of raw hides: this also makes an exceeding strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad; and, after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry this latter species of cord is called the *tug*; and is chiefly used for agricultural purposes; particularly for drawing the plough and the harrow, instead of the iron chains used in other countries.

Verse 9. Men lying in wait] They probably did not appear, as Samson immediately broke his bonds when this bad woman said, *The Philistines be upon thee*.

Verse 11. If they bind me fast with new ropes] Samson wishes to keep up the opinion which the Philistines held: viz. that his mighty strength was the effect of some charm; and therefore he says, *Seven green withes which had not been dried; new ropes that were never occupied; weave the seven locks of my hair with the web, &c.* the green withes, the new ropes, and the number seven, are such matters as would naturally be expected in a charm or spell.

Verse 13. The seven locks of my head] Probably Samson had his long hair plaited into seven divisions; and, as his vow of a Nazarite obliged him to wear his hair, so

seven being a number of perfection among the Hebrews, his hair being divided into seven locks, might more particularly point out the perfection designed by his Nazarite state.

Every person must see that this verse ends abruptly, and does not contain a full sense. Houbigant has particularly noticed this, and corrected the text from the Septuagint, the reading of which I shall here subjoin: *Εὰν ὅταν τις τὰς ἑπτὰ σείρας τῆς κεφαλῆς μου σὺν τῷ διαμαρτί, καὶ ἐγκροσῇ τὴν πασσάλω εἰς τὸν τοῖχον, καὶ ἰσχυρῶς ὡς εἰς τὸν ἀνδρῶων ἀσθενῆς. Καὶ ἐγύμνησεν ἐν τῷ κοιμηθῆναι αὐτοῦ, καὶ ἔλαβεν Δαλὶδα τὰς ἑπτὰ σείρας τῆς κεφαλῆς αὐτοῦ, καὶ ὤρῳεν ἐν τῷ διαμαρτί, καὶ ἐπηῖεν τῷ πασσάλω εἰς τὸν τοῖχον*—If thou shalt weave the seven locks of my head with the web, and shall fasten them with the pin in the wall, I shall become weak, like other men: and so it was, that, when he slept, Dalida took the seven locks of his head, and wove them with the web, and fastened it with the pin to the wall, and said unto him, &c. All the words printed here in *italic*, are wanting in the present Hebrew copies; but are preserved in the Septuagint, and are most obviously necessary to complete the sense: else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.

Verse 16. His soul was vexed unto death] What a consummate fool was this strong man! Might he not have seen, from what already took place, that Delilah intended his ruin? After trifling with her, and lying thrice, he at last commits to her his fatal secret; and thus became a traitor to himself, and to his God. Well may we adopt the sensible observation of Calmet on this passage:—*La faiblesse du cœur de Samson, dans toute cette histoire, est encore plus étonnante que la force de son corps*. "The weakness of Samson's heart, in the whole of this history, is yet more astonishing than the strength of his body."

Verse 17. If I be shaven, then my strength will go from me] The miraculous strength of Samson must not be supposed to reside either in his hair, or in his muscles; but in that relation in which he stood to God, as a Nazarite; such a person being bound, by a solemn vow, to walk in a strict conformity to the laws of his Maker. It was a part of the Nazarite's vow to permit no razor to pass on his head; and his long hair was the mark of his Nazarite, and of his vow to God. When Samson permitted his hair to be shorn off, he renounced and broke his Nazarite vow; in consequence of which God abandoned him; and, therefore, we are told, in ver. 20. that the Lord was departed from him.

Verse 19. She began to afflict him] She had probably tied his hands, slily, while he was asleep; and after having cut off his hair, she began to insult him, before she called the Philistines, to try whether he were really reduced to a state of weakness. Finding he could not disengage himself, she called the Philistines; and he, being

thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD * was departed from him.

21 ¶ But the Philistines took him, and ' put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again, * after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they ' praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, ' which slew many of us.

25 And it came to pass, when their hearts were ' merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he ' made them sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the

pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there: and *there were* upon the * roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O LORD God, * remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and * on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let * me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and * buried him between Zorah and Eshtaol, in the burying-place of Manoah his father. And he judged Israel twenty years.

* Numh. 14. 9. 42. 43. Josh. 7. 12. 1 Sam. 18. 14. & 18. 15. & 28. 15. 16. 2 Chron. 13. 3. 1 Heb. bored out.—g Or, as when he was shaven.—h Dan. 5. 4.

1 Heb. and who multiplied our slain.—h Ch. 9. 37.—1 Heb. before them.—g Dan. 12. 8.—a Jer. 15. 15.—c Or, he leaned on them.—p Heb. my soul.—q Ch. 13. 25.

alarmed, rose up, thinking he could exert himself as before, and shake himself; i. e. disengage himself from his bonds and his enemies:—but he wist not that the Lord was departed from him; for, as Delilah had cut off his locks while he was asleep, he had not yet perceived that they were gone.

Verse 21. Put out his eyes] Thus was the lust of the eye, in looking after, and gazing on strange women, punished. As the Philistines did not know that his strength might not return, they put out his eyes, that he might never be able to plan any enterprise against them.

He did grind in the prison-house.] Before the invention of wind and water-mills, the grain was at first bruised between two stones; afterward ground in hand-mills. This is practised in China, and in different parts of the East, still; and women and slaves are the persons who are obliged to turn these mills.

Such instruments were anciently used in this country, and called *querns*, from the Anglo-Saxon *Irpeorn*, and *Irþyn*, *Cweorn*, and *Cwyrn*, which has the signification of a mill; hence *Irpeorn* *ŕcan*, *Cweorn* *stan*, a millstone: and as *quern* conveys the notion of grinding, hence *Irpeorn* *ŕcdeð*, *Cweorn* *ŕcdeð*, the *dentes molares*, or *grinders*, in the jaws of animals. This clause of the verse is thus translated in the Saxon Octateuch:—And 8a *Phyllræl* *geþenon hine ŕona*—*J* *geþeodon hine aþeꝝ*—*to heopa blizꝝ*. *J* on *creapŕeþne* *beþuon-heton hine ẏþban* *æt hine handþeþne*. "And the Philistines laid their fangs, (seized) him soon, and led him away to their burgh, (city), and shut him up in prison, and made him grind at their hand-querns." So late as half a century ago, I have seen these *querns* or hand-mills in these kingdoms.

Verse 22. The hair of his head began to grow again] And may we not suppose that, sensible of his sin and folly, he renewed his *Nazar vow* to the Lord; in consequence of which his supernatural strength was again restored?

Verse 23. Unto Dagon their god] Diodorus Siculus describes their god thus: *Το μὲν ἀνδρῶπων ἔχει γυναικὸς, το δ' ἄλλο σῶμα καὶ ἰχθύος*. "It had the head of a woman, but all the rest of the body resembled a fish." Dagon was called *Derceto* among the heathens.

Horace, in the following piece, especially in the *third* and *fourth* lines, seems to have in view the image of Dagon.

Humano capiti cervicem pectoris apulum
Figuræ atq; vultus; at variis induræ plumas
Unguine collatæ membris; ut turpius altum
Ducant in plectrum mulier formosæ æperne;
Spectatum admittet, risum tenetis amici.—*De Art. Poet. v.*
Supposes a palmer to a human head
Should join a horse's neck; and wildly spread
The various plumage of the feathered kind
O'er limbs of different beasts, absurdly join'd;
Or if he gave to view a beauteous maid
Above the waist, with every charm array'd,
Should a foul fish her lower parts infect,
Would you not smile such pictures to behold?—*Francis.*

Verse 25. Call for Samson, that he may make us sport.] What the sport was we cannot tell; probably it was an exhibition of his prodigious strength. This seems to be intimated by what is said, ver. 22. of the restoration of his hair; and the exertions which he was obliged to

make will account for the weariness which gave him the pretence to ask for leave to lean against the pillars. Some think he was brought out to be a laughing-stock; and that he was variously insulted by the Philistines: hence the version of the Septuagint, καὶ ὑπεβόων αὐτὸν, and they buffeted him. Josephus, Antiq. Jud. lib. v. c. 8. s. 12. says, *He was brought out, brow erect, pectoris æperæ* *capæ* *rev* *æperæ*, that they might insult him in their cups.

Verse 27. Now the house was full of men] It was either the prison-house, house of assembly, or a temple of Dagon, raised on pillars, open on all sides, and flat-roofed, so that it could accommodate a multitude of people on the top.

Verse 28. Samson called unto the Lord] It was in consequence of his faith in God, that he should be strengthened to overthrow his enemies, and the enemies of his country, that he is mentioned, Heb. xi. among those who were remarkable for their faith.

Verse 29. The two middle pillars upon which the house stood] Much learned labour has been lost on the attempt to prove, that a building like this might stand on two pillars. But what need of this? There might have been as many pillars here, as were in the temple of Diana, at Ephesus; and yet the two centre pillars be the *key of the building*: these being once pulled down, the whole house would necessarily fall.

Verse 30. So the dead which he slew] We are informed that the house was full of men and women; and about three thousand of both sexes on the top: now, as the whole house was pulled down; consequently, the principal part of all these was slain; and among them we find there were the lords of the Philistines. The death of these, with so many of the inferior chiefs of the people, was such a crush to the Philistine ascendancy, that they troubled Israel no more for several years; and did not even attempt to hinder Samson's relatives from taking away and burying his dead body.

Verse 31. He judged Israel twenty years.] It is difficult to ascertain the time of Samson's magistracy, and the extent of country over which he presided. His jurisdiction seems to have been very limited; and to have extended no farther than over those parts of the *tribe of Dan* contiguous to the land of the Philistines. This is what our *margin* intimates on ver. 20. of chap. xv. Many suppose that both he and Eli were contemporaries; Samson being rather an *executor of the divine justice* upon the enemies of his people, than an *administrator of the civil and religious laws* of the Hebrews. Allowing Eli and Samson to have been contemporaries, this latter part might have been entirely committed to the care of Eli.

1. SAMSON does not appear to have left any posterity. His amours with the different women mentioned in the history were unproductive as to issue; had he married, according to the laws of his country, he would have been both a more useful, and a more happy man; and not have come to a violent death.

2. We seldom find much *mental energy* dwelling in a body that in size and bulk greatly surpasses the ordinary

pitch of man: and wherever there are great *physical powers*, we seldom find proportionate *moral faculties*. Samson was a man of a *little mind*, a slave to his passions, and the wretched dupe of his mistresses. He was not a *great*, though he was a *strong* man; and even his muscular force would have been lost or spent in beating the air, had he not been frequently under the impulse of the *Divine Spirit*. He often got himself into broils and difficulties, from which nothing but supernatural interposition could have saved him. His attacks upon the Philistines were never *well planned*, as he does not appear to have asked counsel from God: indeed, he seems to have consulted nothing but his own passions; particularly those of *inordinate love and revenge*; and the last effort of his extraordinary strength was not to avenge his people for the oppressions which they had suffered under the Philistinian yoke, or to avenge the quarrel of God's covenant against the enemies of his truth; but to be *avenged of the Philistines for the loss of his two eyes*.

3. Samson is a solemn proof how little corporeal *powers* avail, where *judgment and prudence* are wanting; and how dangerous all such gifts are in the hands of any man, who has not his passions under proper discipline, and the fear of God continually before his eyes.

4. A parallel has been often drawn between Samson and our blessed Lord, of whom he has been supposed to be a *most illustrious type*. By a fruitful imagination, and the torture of words and facts, we may force resemblances every where; but that not one will *naturally* result from a cool comparison between Jesus Christ and Samson, is most demonstrable. A more exceptionable character is not to be found in the Sacred Oracles. It is no small dishonour to Christ to be thus compared. There is no resemblance in the *qualities* of Samson's mind, there is none in his moral conduct, that can entitle him even to the most distant comparison with the chaste, holy, benevolent, and immaculate Jesus. That man dishonours the law of unchangeable righteousness, who endeavours to make Samson a type of any thing or person that can be called holy, just, and pure.

5. Those who compare him to *Hercules*, have been more successful. Indeed, the heathen god of strength appears to have been borrowed from the Israelitish judge: but if we regard what is called the *Choice of Hercules*, his preference of *virtue to pleasure*; we shall find that the heathen is, morally speaking, vastly superior to the Jew. *M. De La Vauv*, in his *Conférences de la Fable avec l'Histoire Sainte*, has traced the parallel between Hercules and Samson in the following manner, of which what follows is an abridged, but literal translation. It is taken from vol. ii. page 1, &c. of the above curious work.

"Hercules was figured by the poets as supernatural, both in his birth and actions; and was, therefore, received by the people as a god of the first order. They attributed to him the miracles wrought by several illustrious chiefs among the people of God, which they found described in the Sacred Oracles, more ancient than their most ancient accounts; or which they had learned by tradition, and their commerce with the Egyptians and Phœnicians, who were spread through various countries, but particularly in Greece. It is also to the time of these chiefs, and to the government of the Israelites by their judges, that the heroes and grand events of fable owe their origin; to which time, indeed, they are referred by the common consent of authors, sacred and profane.

"Every ancient nation, which had writers who left monuments of their country's glory, had a Hercules of its own, forged on the same plan. Varro reckons more than forty, and Cicero reckons six. (Book iii. *De Naturâ Deorum*.)

"Herodotus (book ii. entitled *Euterpe*) only speaks of the Egyptian and Greek Hercules. Although a Greek himself, this father of history, as Cicero calls him, who lived the nearest of any of these writers to the period he describes, informs us, that Greece had borrowed its Hercules from Egypt; and that Amphitryon, his father, and Alcmena, his mother, were both Egyptians; so that, notwithstanding the desire the Greeks had to make Hercules a native of their country, they could not conceal his origin, which was either Egyptian or Hebrew; for the Greeks and Phœnicians looked upon the Israelites, who were settled in Canaan, or Phœnicia, as Egyptians, whose ancestors, after residing in Egypt some centuries, had certainly come from that country;

"M. Jaquelot, in his '*Treatise on the existence of God*,' believes that the Tyrian Hercules, who was the most ancient, was no other than Joshua. But St. Augustin (*City of God*, book xviii. c. 19.) has made it appear that it was *after Samson* (because of his prodigious and incomparable strength) that they forged their Hercules: first in Egypt, afterward in Phœnicia, and, lastly, in Greece; each of whose writers has united in him all the miraculous actions of the others. In fact, it appears that Samson, judge of

the Israelites, from about A. M. 2867 to 2887, celebrated in the Book of Judges, and mentioned by Josephus, in his history, is the original and essential Hercules of fable; and although the poets have united these several particulars, drawn from Moses and Joshua, and have added their own inventions; yet the most capital and considerable belong to Samson, and are distinguished by characters so peculiar to him, as to render him easily discerned throughout the whole.

"In Hebrew, the name of Samson *שמסון* signifies the *sun*, and in Syriac (*servitium vel ministerium ejus*) *subjection to some one; servitude*. Macrobius says, that the name of Hercules signifies only the *sun*; for he adds, in Greek, Hercules means, *it is the glory of the air*; or, *the light of the sun*. The Greeks and Egyptians have exactly followed the Syriac signification, by imposing on their Hercules, during the whole of his life, a subjection to Eurytheus in all his exploits, and who appointed him his famous enterprises. This necessity they attribute to fate, and the law of his birth. Having spoken of his name, we will now examine the circumstances of his birth, as mentioned in the Sacred Writings, Judges ch. xiii. and in the History of the Jews, ch. x.

"Manoah, of the tribe of Dan, had married a woman who was barren, which led them to pray earnestly that the Lord would bless them with an offspring. One day, this woman being alone, an angel appeared to her, and told her he was sent by God to inform her she should have a son, of the most extraordinary strength, who was to raise the glory of their nation, and to humble their enemies. Upon the arrival of her husband, she imparted to him the message and discourse of the angel. Some time after, this heavenly messenger showed himself to them both, as they were in the house together; and ascended up to heaven in their sight, after having confirmed the promises made before to the woman, who soon after became pregnant, and was, in due time, delivered of Samson.

"The singular birth of Hercules, in fable, is similar to the above account, with the trifling alteration, taken from the ideas the poets entertained of their gods. Amphitryon, the most considerable person, and the chief of the Thebans, had married Alcmena, whom he loved to distraction, but had not any children by her. Jupiter, desirous of making her the mother of Hercules, repaired to Alcmena one night, in the absence, and under the figure of her husband. On Amphitryon's return, his wife said she had seen him before, on such a night, mentioning the visit she had received. Amphitryon, transported with jealousy, and enraged with his wife, whatever good opinion he might entertain of her virtue, would neither be appeased nor consoled, till Jupiter appeared to vindicate her conduct: and, in order to convince Amphitryon of his being a god, visibly ascended up to heaven, after informing him, that he alone had visited Alcmena; assuring him of her virtue, and promising him a son, who was to be distinguished for his strength; whose glory was to confer honour on his race and family; who was to humble their enemies; and who, finally, was to be immortal.

"The Spirit of God, with which Samson was from the very first endowed, caused him, even in his youth, to effect prodigies of strength. He once met with a furious lion, which attacked him: Samson, then unarmed, immediately rent the lion in pieces, as if it had been a lamb; and resolving to revenge himself upon the Philistines, who had grievously afflicted the children of Israel, he slew vast numbers of them at different times; weakened them excessively; and thus began to deliver Israel out of the hands of their enemies, as the angel had predicted.

"Fable, likewise, causes Hercules to perform exploits requiring prodigious strength; but, as its exaggerations are beyond all bounds, it attributes to him, while still an infant, the strangling enormous serpents, which fell upon him in his cradle; and the first and most illustrious exploit of his youth was, the defeat of a terrible lion in the Nemean forest, which he slew, without the help of any weapon of defence: the skin of this lion he afterward wore as a garment. He likewise formed and executed the design of delivering his country from the tyrannic oppression of the Myrmidons. We ought not to be surprised that fable, which disfigures so many events, by transforming them to its fancy, has altered the other adventures of Samson; that it attributes to him the actions of other chiefs and heroes; and ascribes some of the performances of Samson to other persons than Hercules; for this reason we find the account of the foxes Samson caught and tied by the tail preserved indeed, but transferred to another country.

"Fable then borrows, in favour of our hero, Hercules, the miracle which God wrought for Joshua, when he assisted the Gibeonites against the five kings of the Amorites; when

CHAPTER XVII.

Micah, an Ephraimite, restores to his mother eleven hundred shekels of silver, which he had taken from her, 1, 2. She dedicates this to God; and out of a part of it makes a graven image and a molten image, and sets them up in the house of Micah, 3, 4. Who consecrates one of his sons to be his priest, 5. He afterward finds a Levite, whom he consecrates for a priest, and gives him annually ten shekels of silver, with his food and clothing, 6—13.

A. M. 2598.
B. C. 1405.
An. Exod. lxx.
86.

Anno ante
I. Olymp. 630.

And there was a man of mount Ephraim, whose name was Micah. 2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son.

3 And when he had restored the eleven hun-

v Gen. 14. 19. Ruth 3. 10.—See Exod. 30. 4, 23. Lev. 19. 4.—1 Sam. 95. 6.—u Ch. 8. 27.

the Lord cast down great stones upon them from heaven, so that more of those who fled from the Israelites perished by the hail, than did by the sword. In imitation of this miracle, fable says (Pliny, book iii. c. 4. Pomponius Mela, De Situ Orbis, lib. ii. c. 5.) that when Hercules was engaged in a combat with the Ligurians, Jupiter assisted him by sending him a shower of stones. The quantity of stones which are still to be seen on the plains of Crau, (called by the ancients Campi Lapidei) in Provence, has occasioned the poets to consider this place as the theatre of the above miracle.

"The jaw-bone of the ass, rendered so famous, from Samson having slain one thousand Philistines with it, has been changed for the celebrated club of Hercules, with which he defeated giants, and slew the many enemies which opposed him. The similarity of the Greek words *χαρπη*, and *χαρπην*, may have given rise to this alteration: *corrê*, signifying jaw, and *cornutê*, a mace, or club. The change of one of these words for the other is not difficult; especially as it seemed more suitable to arm Hercules with a club, than with the jaw-bone of an ass. But fable has, however, more clearly preserved the miracle of the spring of water that God produced in this bone, to preserve Samson from perishing with thirst, after the defeat of the Philistines; for it relates, that when Hercules had slain the dragon that guarded the golden apples in the garden of the Hesperides, and he was in danger of perishing with thirst in the scorching deserts of Libya, the gods caused a fountain to issue from a rock he struck with his foot, Apol. book xxxvi. of Argonauts, ver. 1446.

"The extraordinary strength of Samson was accompanied with a constant and surprising weakness; viz. his love for women. These two characteristics compose his history, and are equally conspicuous throughout the whole of his life: the latter, however, predominated; and, after having frequently exposed him to danger, at length completed his ruin. Fable has not omitted this characteristic weakness in its Hercules: in him this passion was excited by every woman that presented herself to his view; it led him to the performance of many base actions; and, after precipitating him into several dangers, at length put an end to his miserable existence. Samson, who well knew that his strength depended upon the preservation of his hair, was so imprudent as to impart this secret to Delilah, his mistress. This woman, whose sole design in importuning him, was to betray him, cut his hair off while asleep, and delivered him, thus deprived of all his strength, into the hands of the Philistines, who took from him both his liberty and eyesight, and treated him as the vilest and most wretched of slaves. Tradition, which spoils and disfigures the ancient histories, and those of distant countries, has transferred this adventure to Nisus, king of Megara, and his daughter Scylla. Megara was also the name of one of Hercules' wives, the daughter of Creon, king of Thebes. The name of Scylla is taken from the crime and impiety of the daughter of Nisus, from the Greek verb *σύνωω*, *syloô*, which signifies to rob, or strip with impiety. The destiny or welfare of Nisus depended on the preservation of a lock of purple hair, which grew on his head. Scylla, having conceived an affection for Nisus, who was at that time besieging the capital of her father's kingdom, betrayed her parent; cut off this lock of purple hair while he was asleep; and delivered him into the hands of his enemy. Nisus lost both his senses and his life; and, according to fable, was changed into a bird.—Ovid. Met. b. 8.

"But the most remarkable and striking event in the history of Samson, is that by which he lost his life. The Philistines, when offering solemn sacrifices to their god, by way of thanksgiving for his having delivered into their hands their formidable enemy, caused Samson to be brought out of prison, in order to make a laughing-stock of him. Samson, as though wishing to rest himself, requested his conductors to let him lean against the pillars which supported the temple,

dred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand, for my son, to make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image; and they were in the house of Micah.

5 ¶ And the man Micah had a house of gods, and made an ephod, and a teraphim, and consecrated one of his sons, who became his priest.

v Gen. 31. 19, 30. Hos. 2. 4.—w Heb. All-d the hand. Exod. 29. 9. 1 Kings 12. 28.

which was at that time filled with a great multitude of persons, among whom were many princes of the Philistines. Samson then, invoking the Lord, and exerting all his strength, which was returning with the growth of his hair, laid hold of the pillars with both his hands, and shook them so violently as to pull the building down upon the whole multitude therein assembled. By this fatal catastrophe Samson killed a greater number of Philistines than he had done during his life.

"Fable and tradition could not efface this event in the copy of Samson, which is Hercules. Herodotus relates it as a fabulous tradition, invented by the Greeks; and rejects it, as having no foundation either in the history itself, or in the manners and customs of the Egyptians; among whom, the Greeks say, this event had happened. They relate, (says this historian, Book 2. entitled *Euterpe*, p. 47.) that Hercules, having fallen into the hands of the Egyptians, was condemned to be sacrificed by Jupiter. He was adorned like a victim, and led with much pomp to the foot of the altar: after permitting himself to be conducted thus far, and stopping a moment to collect his strength, he fell upon and massacred all those who were assembled to be either actors in, or spectators of, this pompous sacrifice, to the number of many thousands.

"The conformity between these adventures of Samson and Hercules is self-evident; and proves, beyond a doubt, that the fable of the one was composed from the history of the other. The remark of Herodotus, respecting the impossibility of this last adventure, according to the Greek tradition, and the folly of attributing it to the Egyptians, serves to confirm the truth of its having been borrowed, and of its being but a disguised copy, whose original must be sought for elsewhere.

"In fact, it appears that Samson, judge of the Israelites, particularly mentioned in the Book of Judges, and by Josephus, Antiq. lib. v. c. 10. is the original and essential Hercules of fable; and, although the poets have united some particulars drawn from Moses and Joshua, and have added their own inventions, yet the most capital and considerable belong to Samson; and are distinguished by characters so peculiar to him, as render him easily discernible throughout the whole."

The above is the substance of what M. De Laveaur has written on the subject; and contains, as some think, a very clear case; and is an additional proof how much the *Hebrews* have been indebted to the *Bible*.

NOTES ON CHAPTER XVII.

Verse 1. *And there was a man of mount Ephraim*] It is extremely difficult to fix the *chronology* of this and the following transactions. Some think them to be here in their natural order: others, that they happened in the time of Joshua, or immediately after the ancients, who outlived Joshua. All that can be said with certainty is this, that they happened when there was no king in Israel; i. e. about the time of the *Judges*, or in some time of the anarchy, ver. 6.

Verse 2. *About which thou cursedst*] Houbigant and others understand this of putting the young man to his oath. It is likely that when the mother of Micah missed the money, that she poured imprecations on the thief: that Micah, who had secreted it, hearing this, was alarmed, and restored the money, lest the curses should fall on him.

Verse 3. *I had wholly dedicated*] From this it appears that Micah's mother, though she made a superstitious use of the money, had no idolatrous design; for she expressly says, she had dedicated it *לַיהוָה* *Layehowâh*, to Jehovah; and this appears to have been the reason why she poured imprecations on him who had taken it.

Verse 4. *A graven image and a molten image*] What these images were we cannot positively say; they were, most probably, some resemblances of matters belonging to the tabernacle. See below.

Verse 5. *The man Micah had a house of gods*] *Beith*

6 * In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

7 † And there was a young man out of * Beth-lehem-judah, of the family of Judah, who was a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, * as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, * and be unto me a * father and a priest, and I will give thee ten *shekels* of silver by the year, and * a * suit of apparel, and thy vituals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah * consecrated the Levite; and the young man * became his priest, and was in the house of Micah.

x Ch. 12. 1. & 19. 1. & 21. 25. Deut. 32. 5.—y Deut. 12. 8.—z See Josh. 18. 15. Ch. 1. 1. Ruth 1. 1. 1. Micah 5. 2. Matt. 2. 1, 5, 6.—a Heb. in making his way. b Ch. 12. 12.

Elohim, אֱלֹהִים, which should, I think, be translated a house, or temple, of God; for it is very likely that both the mother and the son intended no more than a private or domestic chapel, in which they proposed to set up the worship of the true God.

Made an ephod] Perhaps the whole of this case may be stated thus: Micah made a house of God, a chapel, in imitation of the sanctuary; a graven image, representing the ark; a molten image, to represent the mercy-seat; teraphim, to represent the cherubim, above the mercy-seat; and an ephod, in imitation of the sacerdotal garments; and he consecrated one of his sons to be priest. Thus gross idolatry was not the crime of Micah; he only set up in his own house an epitome of the divine worship, as performed at Shiloh. What the teraphim were, see the note on Gen. xxxi. 19. For the ephod, see the note on Exod. xxv. 7; and for the sacerdotal vestments, in general, see the note on Exod. xxviii. 4, &c.

Who became his priest? Cohen, כֹּהֵן, which the Targum translates cumara. The word כֹּהֵן, cōhen, is the common name in Hebrew for a priest of the true God; but sometimes it is applied to idolatrous priests. When it is to be understood in the former sense, the Targum renders it cahan; when in the latter, it uses the word כִּסְמָרָא cumara, by which it always understands an idolatrous priest. But that this was not a case of idolatry, and that the true God was worshipped here, is evident from the word Jehovah being used, ver. 4. and that oracular answers were given at this house, as we see from chap. xviii.

Verse 6. There was no king in Israel] The word מֶלֶךְ, melek, which generally means king, is sometimes taken for a supreme governor, judge, magistrate, or ruler, of any kind: see Gen. xxxvi. 31. and Deut. xxxiii. 5. : and it is likely it should be so understood here.

Every man did that which was right in his own eyes] He was his own governor, and what he did he said was right; and, by his cunning and strength, defended his conduct. When a man's own will, passions, and caprice, are to be made the rule of law, society is in a most perilous and ruinous state. Civil government is of God; and without it the earth must soon be desolated. There was a time when there was no king in England; and that was, in general, a time of scandal to religion, and oppression to men.

Verse 7. Of the family of Judah] The word family may be taken here for tribe:—or the young man might have been of the tribe of Judah, by his mother; and of the tribe of Levi by his father; for he is called here a Levite: and it is probable that he might have officiated at Shiloh, in the Levitical office. A Levite might marry into any other tribe, provided the woman was not an heiress.

Verse 8. To sojourn where he could find] He went about the country, seeking for some employment, for the Levites had no inheritance; besides, no secure residence could be found where there was no civil government.

Verse 10. Be unto me a father and a priest] Thou shalt be master of my house, as if thou wert my father; and, as priest, thou shalt appear in the presence of God for me. The term father is often used to express honour and reverence.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

CHAPTER XVIII.

Some Danites, seeking an inheritance, send five men to search the land, who arrive at the house of Micah, 1. 2. They employ the Levite, who served in his house as priest, to seek counsel for them of God, 3-5. He inquires, and promises them success, 6. They depart, and go to Laish, and find the inhabitants secure, 7. They return to their brethren, and encourage them to attempt the conquest of the place, 8-10. They send six hundred men, who, coming to the place where Micah dwelt, enter the house, and carry off the priest and his consecrated things, 11-21. Micah and his friends pursue them; but, being threatened, are obliged to return, 22-23. The Danites come to Laish, and smite it, and build a city there, which they call Dan, 24-28. They make the Levite their priest, and set up the images at this new city, 29, 31.

IN those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, * men of valour, from * Zorah, and from Eshtaol, = to spy out the land, and to search it; and they said unto them, Go, search the land; who when they came to mount Ephraim, to the * house of Micah, they lodged there.

3 When they were by the house of Micah,

a Gen. 45. 8. Job 25. 16.—d Or, a double suit, &c.—e Heb. an order of garments, 17. 6. & 21. 2.—f Josh. 18. 47.—g Heb. come. i Ch. 12. 25.—m Numb. 13. 17. Josh. 2. 1.—n Ch. 17. 1.

Ten shekels of silver] About thirty shillings per annum, with board, lodging, and clothes. Very good wages in those early times.

Verse 11. The Levite was content] He thought the place a good one, and the wages respectable.

Verse 12. Micah consecrated the Levite] יָצַמְתָּ אֶת יָדָיו, yayimale et yad, he filled his hands; that is, he gave him an offering to present before the Lord, that he might be accepted by him. He appointed him to be priest; God was to accept and consecrate him; and for this purpose he filled his hand; i. e. furnished him with the proper offering which he was to present on his inauguration.

Verse 13. Now know I that the Lord will do me good] As he had already provided an epitome of the tabernacle, a model of the ark, mercy-seat, and cherubim; and had got proper sacerdotal vestments, and a Levite to officiate; he took for granted that all was right, and that he should now have the benediction of God. Some think that he expected great gain from the concourse of the people to his temple; but of this there is no evidence in the text. Micah appears to have been perfectly sincere in all that he did.

I have already remarked that there is no positive evidence that Micah or his mother intended to establish any idolatrous worship. Though they acted without any divine command in what they did, yet they appear not only to have been perfectly sincere, but also perfectly disinterested. They put themselves to considerable expense to erect this place of worship; and to maintain, at their own proper charges, a priest to officiate there; and without this the place, in all probability, would have been destitute of the worship and knowledge of the true God. His sincerity, disinterestedness, and attachment to the worship of the God of his fathers, are farther seen in the joy which he expressed on finding a Levite, who might legally officiate in his house. It is true, he had not a divine warrant for what he did; but the state of the land, the profligacy of his countrymen, his distance from Shiloh, &c. considered, he appears to deserve more praise than blame; though of the latter he has received a most liberal share from every quarter. This proceeds from that often noticed propensity in man, to take every thing which concerns the character of another by the worst handle. It cannot be considered any particular crime, should these notes be found at any time leaning to the other side.

NOTES ON CHAPTER XVIII.

Verse 1. There was no king in Israel] See chap. xvii. 6. The circumstances related here show that this must have happened about the time of the preceding transactions.

The tribe of the Danites] That is, a part of this tribe; some families of it.

All their inheritance] That is, they had not got an extent of country sufficient for them. Some families were still unprovided for, or had not sufficient territory; for we find from Josh. chap. xix. 40, &c. that although the tribe of Dan did receive their inheritance with the rest of the tribes of Israel; yet their coast went out too little for them, and they went and fought against LESHAN, called here Laish, and took it, &c. This circumstance is marked here more particularly than in the book of Joshua. See the note on Josh. xix. 47.

they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the Lord is your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.

8 And they came unto their brethren to Zorah and Eshtaol; and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahanah-dan unto this day: behold, it is behind Kirjath-jearim.

Ch. 17. 16.—p 1 Kings 22. 5. Is. 38. 1. Hos. 4. 12.—q See Ch. 17. 5. & ver. 14. r 1 Kings 22. 6.—s Josh. 15. 47, called Leshem.—t Ver. 27. 28.—u Heb. possession, or heir of restraint.—v Ver. 2.—w Numb. 13. 20. Josh. 2. 23, 24.—x 1 Kings 22. 2. y Ver. 7, 27.—z Deut. 8. 8.

Verse 2. *Five men—men of valour*] The Hebrew word *ḥayil*, has been applied to *personal prowess*, to *mental energy*, and to *earthly possessions*. They sent those in whose courage, judgment, and prudence, they could safely confide.

Verse 3. *They knew the voice of the young man*] They knew by his dialect, or mode of pronunciation, that he was not an Ephraimite. We have already seen, chap. xii. 6. that the Ephraimites could not pronounce certain letters. See the note there.

Verse 5. *Ask counsel—of God*] As the Danites use the word *Elolhim* here for God, we are necessarily led to believe that they meant the true God; especially as the Levite answers, ver. 6. *Before the Lord* (*ḥay Yehovah*) is your way. Though the former word may be sometimes applied to *idols*, whom their votaries clothe with the attributes of God, yet the latter is never applied but to the true God alone. As the Danites succeeded according to the oracle delivered by the Levite, it is a strong presumption that the worship established by Micah was not of an idolatrous kind. It is really begging the question to assert, as many commentators have done, that the answer was either a *trick of the Levite*, or *suggested by the devil*; and that the success of the Danites was merely *accidental*. This is taking the thing by the worst handle, to support an hypothesis, and to serve a system. See the end of the preceding chapter.

Verse 7. *After the manner of the Zidonians*] Probably the people of Laish, or Leshem, were originally a colony of the Sidonians, who, it appears, were an opulent people; and, being in possession of a strong city, lived in a state of security, not being afraid of their neighbours. In this the Leishemites imitated them, though the sequel proves they had not the same reason for their confidence.

They were far from the Zidonians] Being, as above supposed, a Sidonian colony, they might naturally expect help from their countrymen; but as they dwelt a considerable distance from Sidon, the Danites saw that they could strike the blow before the news of invasion could reach Sidon; and, consequently, before the people of Laish could receive any succours from that city.

And had no business with any men] In the most cor-

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do you know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man, the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, and ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

a Heb. guided.—b Josh. 15. 63.—c Chap. 13. 25.—d Verse 2.—e 1 Sam. 14. 24. f Ch. 17. 4.—g Heb. asked him of peace. Genesis 42. 27. 1 Sam. 17. 32.—h Verse 11. i Verse 2. 14.—k Chap. 17. 4, 5.—l Job 21. 5. & 28. 2. & 40. 4. Prov. 20. 28. Mic. 7. 16.—m Ch. 17. 10.

rect copies of the Septuagint this clause is thus translated: *Kai laeys oux ην αυτους μερα Συρίας, and they had no transactions with SYRIA.* Now it is most evident that, instead of *ἄνθρωποι ἀνὰ μέν, ἀνὰ γὰρ ἀνὰ μέν* *aram, SYRIA*; words which are so nearly similar, that the difference which exists is only between the *resh* and *daleth*, and which, both in MSS. and printed books, is often indiscernible. This reading is found in the *Codex Alexandrinus*, in the *Complutensian Polyglot*, in the *Spanish Polyglot*, and in the edition of the Septuagint published by *Aldus*. It may be proper to observe, that *Laish* was on the frontiers of Syria; but as they had no intercourse with the Syrians, from whom they might have received the prompt assistance, this was an additional reason why the Danites might expect success.

Verse 9. *Arise, &c.*] This is a very plain and nervous address; full of good sense, and well adapted to the purpose. It seems to have produced an instantaneous effect.

Verse 11. *Six hundred men*] The Danites were not the whole; for we find they had children, &c. ver. 21.: but these appear to have been six hundred armed men.

Verse 12. *Mahanah-dan*] "The camp of Dan;" so called from the circumstance of this armament encamping there. See chap. xiii. 25. which affords some proof that this transaction was previous to the days of Samson.

Verse 14. *Consider what ye have to do*] They probably had formed the design to carry off the priest and his sacred utensils.

Verse 18. *These went into Micah's house*] The five men went in, while the six hundred armed men stood at the gate.

Verse 19. *Lay thine hand upon thy mouth*] This was the token of silence. The god of silence, *Harpocrates*, is represented, on ancient statues, with his finger pressed on his lip.

Verse 20. *Went in the midst of the people*] He was glad to be employed by the Danites; and went into the crowd, that he might not be discovered by Micah or his family.

Verse 21. *The little ones and the cattle, &c.*] These men were so confident of success, that they removed their whole families, household goods, cattle, and all.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods, which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 ¶ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet, and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city "Dan,

a Heb. that thou art gathered together.—b Heb. later of soul. 2 Sam. 17. 8.—p Ver. 7, 10. Dan. 26.—q Job. 19. 21.—r Ver. 7.—s Num. 13. 21. 2 Sam. 10. 6.—t Job. 10. 6.—u Gen. 14. 14. Ch. 20. 1. 1 Kings 12. 29, 30, & 15. 20.

And the carriage] כְּבֹדָה *kebudah*, their substance, precious things, or valuables; *omne quod erat pretiosum*, *Vulgate*: or rather the luggage, or baggage; what Caesar calls, in his Commentaries, *impedimenta*; and what the *Septuagint* here translate *baggage*, weight, or baggage. We are not to suppose that any wheel carriage is meant.

Verse 24. *Ye have taken away my gods*] As Micah was a worshipper of the true God, as we have seen, he cannot mean any kind of idols, by the word *עֲלֹהֵי* *elohey*, here used. He undoubtedly means those representations, of divine things, and symbols of the divine presence; such as the teraphim, ephod, &c.; for they are all evidently included under the word *elohey*, which we translate gods.

Verse 25. *And thou lose thy life*] This was *argumentum ad hominem*; he must put up with the loss of his substance, or else lose his life! It was the mere language of a modern highwayman: *Your life, or your money!*

Verse 27. *Unto a people—at quiet, and secure*] They found the report given by the spies to be correct. The people were apprehensive of no danger, and were unprepared for resistance; hence they were all put to the sword, and their city burnt up.

Verse 28. *There was no deliverer*] They had no succour; because the Sidonians, from whom they might have expected it, were at too great a distance.

Verse 29. *Called the name of the city Dan*] This city was afterward very remarkable, as one of the *extremities* of the promised land. The extent of the Jewish territories was generally expressed by the phrase, *from Dan to Beer-sheva*; that is, from the most northern to the southern extremity.

Verse 30. *The children of Dan set up the graven image*] They erected a chapel, or temple, among themselves, as Micah had done before, having the same implements and the same priest.

And Jonathan, the son of Gershom] Either this was the name of the young Levite; or they had turned him off, and got this Jonathan in his place.

The son of Manasseh] Who this Manasseh was, none can tell; nor does the reading appear to be genuine. He could not be Manasseh the son of Joseph, for he had no son called Gershom; nor could it be Manasseh king of Israel, for he lived eight hundred years afterward.

Instead of מְנַשֶּׁה *Manasseh*, the word should be read מְנַשֶּׁה *Menasseh*, Moyses, as it is found in some MSS. in the *Vulgate*, and in the *concessions* of the most intelligent Jews. The Jews, as *R. D. Kimchi* acknowledges, have suspended the letter *נ*, over the word מְנַשֶּׁה *Menasseh*; thus

מְנַשֶּׁה—which, by the addition of the *pointe*, they have changed into MANASSEH, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That Gershom, the son of Moyses, is here intended, is very probable; see the arguments urged by *Dr. Kennicott*, *Disert.* i. p. 55, &c.; and see the *Var. Lect. of De Rossi* on this place.

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after the name of Dan their father, who was born unto Israel; howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAPTER XIX.

A Levite and his concubine disagree; and she leaves him, and goes to her father's house, 1, 2. He follows to bring her back, and is kindly entertained by her father five days, 3-5. He returns; and lodges the first night at Gibeah, in the tribe of Benjamin, 6-7. The men of Gibeah attack the house, and insist on abusing the body of the Levite, who, to save himself, delivers to them his concubine, whom she falls a victim to their brutality, 8-27. The Levite divides her dead body into twelve pieces, and sends one to each of the twelve tribes; they are struck with horror, and call a council on the subject, 28-30.

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

v Ch. 13. 1. 1 Sam. 4. 2, 3, 10, 11. Ps. 73. 60, 61.—w Job. 15. 1. Ch. 13. 15. & 21. 12.—x Ch. 17. 6. & 13. 1. & 21. 25.—y Heb. a woman a concubine, or, a wife a concubine.—z Ch. 17. 7.—3 Or, a year and four months.—4 Heb. days four months.

Until the day of the captivity of the land.] Calmet observes, "The posterity of this Jonathan executed the office of priest in the city of Dan, all the time that the idol of Micah, (the teraphim, ephod, &c.) was there. But this was only while the house of the Lord was at Shiloh; and, consequently, the sons of Jonathan were priests at Dan only till the time in which the ark was taken by the Philistines, which was the last year of Eli, the high priest: for after that, the ark no more returned to Shiloh." This is evident; and on this very ground, *Houbigant* contends that, instead of מְנַשֶּׁה *menasseh*, the LAND, we should read מְנַשֶּׁה *haaron*, the ARK; for nothing is easier than the *עוּל* and *final nun* to be mistaken for the *final t* *teaddi*, which is the only difference between the *captivity of the LAND*, and the *captivity of the ARK*. And this conjecture is the more likely, because the next verse tells us that Micah's graven image, &c. continued at Dan all the time that the house of God was at Shiloh; which was till the ark was taken by the Philistines. Those who wish to see more on this subject, may consult *Calmet*, and the writers in *Pool's Synopse*. This chapter is an important supplement to the conclusion of the 19th chapter of Joshua: on which it casts considerable light.

THE Danites were properly the first *dissenters* from the public established worship of the Jews; but they seem to have departed as little as possible from the Jewish forms, their worship being conducted in the same way, but not in the same place. Surely it was better to have had this, allowing it to be unconstitutional worship, than to have been wholly destitute of the ordinances of God.

I think we have not sufficient ground from the text to call these persons idolaters; I believe they worshipped the true God according to their light and circumstances, from a conviction that they could not prosper without his approbation; and that they could not expect that approbation if they did not offer to him a religious worship. They endeavoured to please him, though the means they adopted were not the most proper.

NOTES ON CHAPTER XIX.

Verse 1. *There was no king in Israel*] All sorts of disorders are attributed to the want of civil government; justice, right, truth, and humanity, had fallen in the streets.

Took to him a concubine] We have already seen that the concubine was a sort of secondary wife; and that such connexions were not disreputable, being according to the general custom of those times. The word מְנַשֶּׁה *menasseh*, concubine, is supposed by Mr. Parkhurst, to be compounded of מְנַשֶּׁה *palag*, to "divide," or "share," and מְנַשֶּׁה *nagash*, "to approach;" because the husband shared or divided his attention and affections between her and the real wife, from whom she differed in nothing material, but in her posterity not inheriting.

Verse 2. *Played the whore*] Neither the *Vulgate*, *Septuagint*, *Targum*, nor *Josephus*, understand this word as implying any act of conjugal infidelity on the woman's part. They merely state that the parties disagreed, and the woman returned to her father's house. Indeed, all the

3 And her husband arose, and went after her, to speak ¹friendly unto her, ^{and} to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, ⁶Comfort ⁷thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried ¹until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day ²draweth toward evening, I pray you to tarry all night: behold, ³the day groweth to an end; lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go ⁴home.

10 But the man would not tarry that night, but he rose up and departed, and came ⁵over against ⁶Jebus, which ^{is} Jerusalem; and ^{there} were with him two asses saddled, his concubine also ^{was} with him.

11 And when they ^{were} by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city ⁷of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger that is not of the children of Israel; we will pass over ⁸to Gibeah.

13 And he said unto his servant, Come, and

let us draw near to one of these places to lodge all night, in Gibeah, or in ⁹Ramah.

14 And they passed on, and went their way; and the sun went down upon them ^{when they were} by Gibeah, which ^{belongeth} to Benjamin.

15 And they turned aside thither, to go in ^{and} to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for ^{there was} no man that ¹⁰took them into his house to lodge in.

16 ¶ And, behold, there came an old man from ¹¹his work out of the field at even, which ^{was} also of mount Ephraim; and he sojourned in Gibeah: but the men of the place ^{were} Ben-jamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We ^{are} passing from Beth-lehem-judah toward the side of mount Ephraim; from thence ^{am} I: and I went to Beth-lehem-judah, but I ^{am now} going to ¹²the house of the Lord; and there ^{is} no man that ¹³receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man ^{which is} with thy servants: ^{there is} no want of any thing.

20 And the old man said, ¹⁴Peace be with thee; howsoever, ^{let} all thy wants ^{lie} upon me; ¹⁵only lodge not in the street.

21 ¹⁶So he brought him into his house, and gave provender unto the asses: ¹⁷and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, ¹⁸the men of the city, certain ¹⁹sons of Belial, beset the house round about, ^{and} beat at the door, and spake to the master of the house, the old man, saying, ²⁰Bring forth the man that came into thine house, that we may know him.

23 And ²¹the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, ²²nay, I pray you, do not ^{so}wick- edly; seeing that this man is come into mine house, ²³do not this folly.

24 ²⁴Behold, ^{here is} my daughter, a maiden,

[¹ Heb. to her heart. Gen. 34. 2.—² Heb. strengthen.—³ Gen. 18. 5.—⁴ Heb. till the day declined.—⁵ Heb. is week.—⁶ Heb. it is the pitching time of the day.—⁷ on Heb. to my tent.—⁸ Heb. to over against.—⁹ Josh. 18. 25.—¹⁰ Josh. 18. 3. 68. Ch. 1. 31. 2 Sam. 5. 6.—¹¹ Josh. 18. 25.—¹² Josh. 18. 25.—¹³ Matt. 25. 43. Heb. 13. 2.—¹⁴ Ps.

104. 23.—¹⁵ Josh. 18. 1. Ch. 18. 31. & 20. 18. 1 Sam. 1. 3. 7.—¹⁶ Heb. pathos.—¹⁷ Ver. 15.—¹⁸ Gen. 48. 21. Ch. 4. 2.—¹⁹ Gen. 18. 2. & 24. 12. & 27. 24.—²⁰ Gen. 18. 4. Josh. 12. 5.—²¹ Gen. 18. 4. Ch. 18. 5. Hos. 2. 8. & 12. 9.—²² Deut. 12. 13.—²³ Gen. 18. 5. Rom. 1. 29. 27.—²⁴ Gen. 18. 6. 7.—²⁵ 2 Sam. 13. 12.—²⁶ Gen. 18. 8.

circumstances of the case vindicate this view of the subject. If she had been a *whore*, or *adulteress*, it is not very likely that her husband would have gone after her, to *speak friendly*; literally, *to speak to her heart*, and entreat her to return. The *Vulgate* simply states, *quæ reliquit eum*, that she left him; the *Septuagint*, *ἀποστρέψας αὐτὸν* that she was angry with him; the *Targum*, *וְהָיָה וְכָזַב וּבְעֵצָה אֱלֹהִים*, that she despised him; *Josephus*, *ἀλλοτριῶς εἶχε*, that she was alienated, or separated herself from him. *Houbigant* translates the clause, *quæ cum ab eo alienata esset, vel irata in eum esset eum reliquit*; who, when she was alienated from him, or angry with him, left him: and he defends this version in his note. I think the true meaning to be among the above interpretations. They had *conversations*; she *ceased to love him*; her *affections were alienated* from him; and she *left his house, and went home to her father*.

Verse 3. *He rejoiced to meet him.* He hoped to be able completely to reconcile his daughter and her husband.

Verse 8. *And they tarried until afternoon.* Merely that they might avoid the heat of the day, which would have been very inconvenient in travelling.

Verse 9. *The day groweth to an end* חַוְוָה מִן הַיּוֹם *chavvoh min hayyom*, "the day is about to pitch its tent;" that is, it was near the time in which travellers ordinarily pitched their tents, to take up their lodging for the night.

Verse 11. *When they were by Jebus* This was Jerusalem, which though, after the death of Joshua, it appears to have been partly conquered by the tribe of Judah, yet the Jebusites kept the strong-hold of Zion till the days of David, by whom they were finally expelled. See the note on chap. i. 8.

Verse 15. *No man—took them into his house to lodging.* There was probably no inn, or house of public entertainment, in this place; and, therefore, they could not have a lodging, unless furnished by mere hospitality. To say that there were no inns in those primitive times, is not true; there were such places, though not very frequent. Joseph's brethren found their money in their sacks when they loosed them at an inn, Gen. xlii. 27. The house of Rahab was an inn, Josh. ii. 1. And the woman whose house Samson frequented at Geza was a *hostess*, or one who kept a place of public entertainment.

Verse 19. *There is both straw and provender for our asses.* In the countries principally devoted to pasturage there was no hay; but as they raised some corn, they took great care of their straw, chopped it very small; and having mixed it with barley, beans, or the pounded husks of dates, they made it into balls, and fed their cattle with it. *Straw*, cut into what is called *chaff*, is not unfrequently used in England for the same purpose.

Verse 20. *All thy wants lie upon me.* Here was genuine hospitality;—"Keep your bread and wine for yourselves, and your straw and provender for your asses; you may need them before you finish your journey; I will supply all your wants for this night: therefore, do not lodge in the street."

Verse 22. *Sons of Belial.* Profligate fellows. See the notes on Deut. xiii. 13.

That we may know him. See Gen. xix. These were genuine Sodomites, as to their practice. Sons of Belial, rascals and miscreants of the deepest dye; worse than brutes, being a compound of beast and devil inseparably blended.

and his concubine; them I will bring out now, and I humble ye them, and do with them what seemeth good unto you; but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

b Gen. 34. 2. Dent. 21. 14-15. Hab. the matter of this folly. c Gen. 4. 1-11. Ch. 11. 8-10. Ch. 20. 1. Gen. 11. 7-9. Ch. 20. 7. Prov. 15. 10. d Dent. 16. 13. Joshua 22. 12. Ch. 21. 8. 1 Sam. 11. 7.

Verse 24. Here is *my daughter, a maiden*] Such a proposal was made by Lot to the men of Sodom, Gen. xix. but nothing can excuse either. That the rights of hospitality were sacred in the east, and most highly regarded, we know; and that a man would defend, at the expense of his life, the stranger whom he had admitted under his roof, is true: but how a father could make such a proposal relative to his *virgin daughter*, must remain among those things which are incomprehensible.

Verse 25. *So the man took his concubine*] The word *pru yachazek*, which we here translate simply *took*, signifies rather to *take or seize by violence*. The woman would not go out to them; but her graceless husband forced her to go, in order that he might save his own body. He could have but little love for her; and this was the cause of their separation before.

The men of Gibeah who wished to abuse the body of the Levite; the Levite, who wished to save his body at the expense of the modesty, reputation, and life, of his wife; and the old man, who wished to save his guest at the expense of the violation of his daughter; are all characters that humanity and modesty wish to be buried in everlasting oblivion.

When the day began to spring] Their turpitude could not bear the full light of the day: and they dismissed the poor woman when the day began to break.

Verse 26. *Fell down at the door*] She had strength to reach the door, but not to knock for admittance: when she reached the door she fell down dead! The reason of this abominable and horrid catastrophe is strongly signified by the original words, ver. 26. וַיִּפֹּל עַל הַדֶּלֶת וַיָּמָוֶת וַיִּשְׁלַח אֹתָהּ וַיִּשְׁלַח אֹתָהּ בַּח כֹּל הָאֲרָצָה, which we modestly translate, and they know her, and they abused her all the night. More literally, but still not fully: *Illi cum ea rem habuerunt, et alternatim in eam, tota nocte accenderunt*. The *hithpael* used here in the verb *לָלַץ* greatly increases the sense. *Conjugatio hithpael frequentiam actus, et immanem libidinem designat*. The Arabic is not too strong: *Exercuerunt in ea cupiditates suas, et machati sunt in ea ad matutinam usque*.

Verse 29. *Divided her—into twelve pieces*] There is no doubt that with the pieces he sent to each tribe a circumstantial account of the barbarity of the men of Gibeah; and it is very likely that they considered each of the pieces as expressing an *accusation*, "If ye will not come and avenge my wrongs, may ye be hewn in pieces like this abused and murdered woman!"

It was a custom among the ancient Highlanders, in Scotland, when one clan wished to call all the rest to avenge its wrongs, to take a wooden cross, dip it in blood, and send it by a special messenger through all the clans. This was called the *fire cross*, because, at sight of it, each clan lighted a fire or beacon, which gave notice to all the

CHAPTER XX.

The heads of the eleven tribes come before the Lord in Mizpeh; and examine the Levite relative to the murder of his wife, who gives a simple narrative of the whole affair, 1-7. They unanimously resolve to avenge the wrong; and make provision for a campaign against the Benjamites, 8-11. They desire the Benjamites to deliver up the offenders; they refuse, and prepare for battle, having assembled an army of twenty-five thousand seven hundred men, 12-16. The rest of the Israelites amount to four hundred thousand, who, taking counsel of God, agree to send the tribe of Judah against the Benjamites, 17, 18. They attack the Benjamites, and are routed with the loss of twenty-two thousand men, 19-21. They reserve the battle next day; and are discomfited with the loss of eighteen thousand men, 22-25. They weep, fast, and pray, and offer sacrifices; and again inquire of the Lord, who promises to deliver Benjamin into their hands, 26-28. They concert plans, attack the Benjamites, and rout them, killing twenty-five thousand men, 29-31. They destroy the city of Gibeah, 32-37. A recapitulation of the different actions in which these were killed, 38-46. Six hundred men escape to the rock Rimmon, 47. The Israelites destroy all the cities of the Benjamites, 48.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge:

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and

p Ch. 18. 20. 1 Sam. 8. 20. 2 Sam. 3. 10. & 24. 2. q Judg. 10. 17. & 11. 11. 1 Sam. 7. 8. & 10. 17. r Ch. 8. 10. s Heb. the man the Levite. Ch. 18. 16. v Ch. 18. 20. v Chap. 19. 25. 26.

adjoining clans that a general rising was immediately to take place.

Verse 30. *There was no such deed done nor seen*] They were all struck with the enormity of the crime; and considered it a sovereign disgrace to all the tribes of Israel.

Consider of it] Literally, *put it to yourselves*:—*Take counsel upon it;—and speak*. This was the prelude to the council held, and the subsequent operations, which are mentioned in the following chapter.

I have passed over the abominable transactions of this chapter as lightly as I could; and shall make no apology to the learned or unlearned reader, for leaving some things untranslated.

What a blessing are wholesome laws and a vigorous and attentive magistracy! These wretched people had no form of government, and every one did what was right in his own eyes: their own eye (corrupt inclination) was the measure and rule of their conduct; and how bad a rule, the abuse and murder of the Levite's wife testify. Reader, bless God for civil government.

NOTES ON CHAPTER XX.

Verse 1. *Unto the Lord in Mizpeh*] This city was situated on the confines of Judah and Benjamin; and is sometimes attributed to the one, sometimes to the other. It seems that there was a place here, in which the Lord was consulted, as well as at Shiloh: in 1 Maccab. iii. 46. we read, *In Maspha was the place where they prayed aforetime in Israel*. These two passages cast light on each other.

Some think that *Shiloh* is meant, because the ark was there: but the phrase *before the Lord* may signify no more than meeting in the name of God, to consult him, and make prayer and supplication. Wherever God's people are, there is God himself: and it ever was true, that wherever two or three were assembled in his name, he was in the midst of them.

Verse 2. *The chief of all the people*] The *corners* *ruba pinoth*: for as the corner-stones are the strength of the walls, so are the chiefs the strength of the people. Hence Christ is called the *chief corner-stone*.

In the assembly of the people of God] The Septuagint translate, *And all the tribes of Israel stood up before the face of the Lord, as εκκλησια του λαου του θεου, in the church of the people of God*. Here was a church, though there was no priest; for, as Tertullian says, *Ubi tres, ecclesia est, licet laici*. "Wheresoever three are gathered together in the name of the Lord, there is a church, although there be none but the laity."

Verse 3. *Tell us, how was this wickedness?*] They had heard before, by the messengers he sent with the fragments of his wife's body; but they wish to hear it, in full council, from himself.

my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel; for they have committed lewdness and folly in Israel.

7 Behold, ye are all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house:

9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it.

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

w Heb. humbled.—x Ch. 19. 28.—y Josh. 7. 15.—z Ch. 15. 20.—a Heb. fellows.
b Dent. 13. 14. Josh. 22. 13, 14.—c Dent. 13. 13. Ch. 13. 22.

Verse 8. *We will not any of us go to his tent*] We will have satisfaction for this wickedness before we return home.

Verse 10. *Ten men of a hundred*] Expecting that they might have a long contest, they provide sutlers for the camp; and it is probable that they chose these tenths by lot.

Verse 13. *Deliver us the men*] Nothing could be fairer than this. They wish only to make the murderers answerable for their guilt.

Benjamin would not hearken] Thus making their whole tribe partakers of the guilt of the men of Gibeah. By not delivering up those bad men, they in effect said, "We will stand by them in what they have done; and would have acted the same part had we been present." This proves that the whole tribe was excessively depraved.

Verse 15. *Twenty and six thousand*] Some copies of the Septuagint have twenty-three thousand, others twenty-five thousand. The Vulgate has this latter number; the Complutensian Polyglott, and Josephus, have the same.

Verse 16. *Left-handed*] They were ambidexters; could use the right-hand and the left with equal ease and effect. See the note on chap. iii. ver. 15.

Could sling stones at a hair—and not miss] *תפלו כח פלג יחיד, and not sin*: καὶ οὐκ ἐξῆλθεν αὐτοῖς, Sept. Here we have the true import of the term *sin*: it signifies simply to miss the mark; and is well translated in the New Testament by *αμαρτία*, from a negative, and *παρρησία*, to hit the mark. Men miss the mark of true happiness in aiming at sensual gratifications; which happiness is to be found only in the possession and enjoyment of the favour of God, from whom their passions continually lead them. He alone hits the mark, and ceases from sin, who attains to God through Christ Jesus.

It is worthy of remark that the Persian *کشتا کردن*, which literally signifies to sin, or mistake, is used by the Mohammedans to express to hit the mark.

The sling was a very ancient warlike instrument; and, in the hands of those who were skilled in the use of it, it produced astonishing effects. The inhabitants of the isles called *Baleares*, now *Majorca* and *Minorca*, were the most celebrated slingers of antiquity. They did not permit their children to break their fast till they had struck down the bread they were to eat from the top of a pole, or some

16 Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair-breadth, and not miss.

17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin: and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 (And the children of Israel went up and went before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men: all these drew the sword.

d Dent. 17. 12.—e Ch. 3. 15. 1 Chron. 12. 2.—f Ver. 25, 26.—g Num. 31. 8. Ch. 1. 1. h Gen. 22. 37.—i Ver. 25, 27.—k Ver. 21.

distant eminence. They had their name *Baleares* from the Greek word *βαλλειν*, to dart, cast, or throw.

Concerning the velocity of the ball out of the sling there are strange and almost incredible things told by the ancients. The leaden ball, when thus projected, is said to have melted in its course. So OVID. Met. lib. ii. ver. 726.

*Obsequii forma Jove natas: at æthere pandens
Non seras exaruit, quam cum balatione phœbum
Funda jacit: volat illud, et incensibilis ære
Et quæ non habuit, sub nubibus ignem ignem.*

Barnes was fired as in the clouds he hung;
So the cold bullet shot, with fury along,
From Balaicæ engines, mounts on high,
Glowed in the whirl, and burns along the sky. Dryden.

This is not a poetic fiction: SENECA, the philosopher, in lib. iii. *Quest. Natural.* c. 57, says the same thing:—*Sic liquecunt exarsæ glans funda, et adtritæ aeris velut ignis distillat.* "Thus the ball projected from the sling, melts; and is liquefied by the friction of the air, as if it were exposed to the action of fire." I have often, by the sudden and violent compression of the air, produced fire; and by this alone inflamed tinder, and lighted a match.

Vegetius de Re Militari, lib. ii. cap. 23, tells us that slingers could, in general, hit the mark at six hundred feet distance. *Funditores scopas pro signo ponebant; ita ut sexcentos pedes removerentur a signo, signum scapius tangerent.* These things render credible what is spoken here of the Benjamite slingers.

Verse 18. *Went up to the house of God*] Some think that a deputation were sent to Shiloh, where Phinehas, the high priest, was; to inquire, not concerning the expediency of the war, nor of its success, but which of the tribes should begin the attack. Having so much right on their side, they had no doubt of the justice of their cause. Having such a superiority of numbers, they had no doubt of success. See the note on ver. 1.

And the Lord said, Judah] But he did not say that they should conquer.

Verse 21. *Destroyed down to the ground—twenty-two thousand men*] That is, so many were left dead on the field of battle.

Verse 23. *Go up against him*] It appears most evident that the Israelites did not seek the protection of God. They trusted in the goodness of their cause, and in the multitude of their army. God humbled them, and destr-

26 ¶ Then all the children of Israel, and all the people, ¹ went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt-offerings and peace-offerings before the Lord.

27 And the children of Israel inquired of the Lord, (for ² the ark of the covenant of God was there in those days,

28 ³ And Phinehas, the son of Eleazar, the son of Aaron, ⁴ stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel ⁵ set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began ⁶ to smite of the people, and kill, as at other times, in the highways, of which one goeth up to ⁷ the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: ⁸ but they knew not that evil was near them.

35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: ⁹ for the men of Israel gave place to the Benjamites, because they trusted unto

the liers in wait which they had set beside Gibeah.

37 ¹⁰ And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait ¹¹ drew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed ¹² sign between the men of Israel ¹³ and the liers in wait, that they should make a great ¹⁴ flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began ¹⁵ to smite and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites ¹⁶ looked behind them, and, behold, ¹⁷ the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil ¹⁸ was come upon them.

42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 Thus they enclosed the Benjamites round about, and chased them, and trode them down ¹⁹ with ease ²⁰ over against Gibeah toward the sunrise.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned, and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these were men of valour.

47 ²¹ But six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that ²² came to hand: also they set on fire all the cities that they came to.

¹ Verse 15.—a Josh. 18. 1. 1 Sam. 4. 3, 4.—a Josh. 24. 28.—e Deut. 10. 8. & 16. 5.—p Ro Josh. 8. 4.—q Heb. to smite of the people wounded as at.—r Or, Beth d. s Josh. 8. 14. 1 Sam. 4. 11.—t Josh. 8. 15.—u Josh. 8. 19.—v Or, made a long sound with the trumpet, Josh. 6. 5.

v Or, time.—x Heb. with.—y Heb. elevation.—z Heb. to smite the wounded. a Josh. 8. 20.—b Heb. the whole consumption.—c Heb. touched them.—d Or, from Idumea, &c.—e Heb. unto over against.—f Josh. 15. 28.—g Ch. 21. 15.—h Heb. was found.—i Heb. were found.

ered them into the hands of their enemies; and showed them that the race was not to the swift, nor the battle to the strong.

Verse 26. *And wept*] Had they humbled themselves, fasted, and prayed, and offered sacrifices at first, they had not been discomfited.

And fasted that day until even] This is the first place where fasting is mentioned, as a religious ceremony; or as a means of obtaining help from God. And in this case, and many since, it has been powerfully effectual. At present it is but little used; a strong proof that self-denial is wearing out of fashion.

Verse 28. *Phinehas, the son of Eleazar*] This was the same Phinehas who is mentioned Numb. xxv.; and consequently these transactions must have taken place shortly after the death of Joshua.

Verse 29. *Israel set liers in wait*] Though God had promised them success, they knew they could expect it only in the use of the proper means. They used all prudent precaution; and employed all their military skill.

Verse 32. *Let us—draw them from the city*] They had two reasons for this:—1. They had placed an ambuscade behind Gibeah, which was to enter and burn the city as soon as the Benjamites had left it. 2. It would seem, that the slingers, by being within the city and its fortifications, had great advantage against the Israelites by their slings, whom they could not annoy with their swords, unless they got them to the plain country.

Verse 33. *Put themselves in array at Baal-tamar*] The Israelites seem to have divided their army into three

divisions: one was at Baal-tamar; a second behind the city in ambush; and the third skirmished with the Benjamites before Gibeah.

Verse 35. *Twenty and five thousand and a hundred*] As the Benjamites consisted only of twenty-six thousand and seven hundred slingers: or, as the Vulgate, Septuagint, and others read, twenty-five thousand, which is most probably the true reading: then the whole of the Benjamites were cut to pieces, except six hundred men; who were informed fled to the rock Rimmon, where they fortified themselves.

Verse 38. *Now there was an appointed sign*] From this verse to the end of the chapter we have the details of the same operations which are mentioned in a general way, in the preceding part of the chapter.

Verse 45. *Unto the rock of Rimmon*] This was some strong place; but where situated is not known. Here they maintained themselves four months; and it was by these alone that the tribe of Benjamin was preserved from utter extermination. See the following chapter.

It is scarcely possible to imagine any thing more horrid than the indiscriminate and relentless slaughter of both innocent and guilty, mentioned in this chapter. The crime of the men of Gibeah was great; but there was no adequate cause for this relentless extermination of a whole tribe. There was neither justice nor judgment in this case: they were on all sides brutal, cruel, and ferocious; and no wonder; there was no king in Israel; no effective civil government; and every man did what was right in his own eyes.

CHAPTER XXI.

The Israelites mourn because of the desolation of Benjamin, and consult the Lord, 1-4. They inquire who of Israel had not come to this war, as they had vowed that those who would not make this a common cause, should be put to death, 5, 6. They consult how they shall procure wives for the six hundred men who had fled to the rock Rimmon, 7. Finding that the men of Jabesh-gilead had not come to the war, they send twelve thousand men against them, smite them, and bring off four hundred virgins, which they give for wives to those who had taken refuge in Rimmon, 8-14. To provide for the two hundred which remained, they propose to carry off two hundred virgins of the daughters of Shiloh, who might come to the annual feast of the Lord, held at that place, 15-22. They take this counsel, and each carries away a virgin from the feast, 23-26.

An Exod. 1st.
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NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came * to the house of God, and abode there till even before God, and lifted up their voices, and wept sore:

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the Lord? * for they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the Lord that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the Lord? And, behold, there came none to the camp from * Jabesh-gilead to the assembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, * Go and smite the inhabitants of

Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, * Ye shall utterly destroy every male, and every woman that hath * lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred * young virgins, that had known no man by lying with any male; and they brought them unto the camp to * Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* * to speak to the children of Benjamin * that *were* in the rock Rimmon, and to * call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people * repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin.

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: * for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the Lord in Shiloh * yearly, in a place which *is* on the north side of Beth-el, * on the east side * of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and behold, if the daughters of Shiloh come out * to dance in dances, then come ye out of the vineyards, and catch ye every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

1 Ch. 20. 1-4. Ch. 20. 18, 26-1. 2 Sam. 24. 25.-n Judges 6. 23.-n 1 Sam. 11. 1 & 31. 11.-v Ver. 5 & Ch. 5. 23. 1 Sam. 11. 7.-p Numb. 31. 17.-q Heb. *knoweth the lying with man*.-r Heb. *young women virgins*.-s Josh. 15. 1.

* Heb. *and spake and called*.-a Ch. 20. 47.-v Or, *proclaim peace*. Dant. 90. 16. w Ver. 6.-x Ver. 1. Judg. 11. 35.-y Heb. *from year to year*.-z Or, *toward the sunrising*.-a Or, *on*.-b See Exod. 15. 20. Ch. 11. 34. 1 Sam. 18. 6. Jer. 31. 13.

NOTES ON CHAPTER XXI.

Verse 1. *Now the men of Israel had sworn*] Of this oath we had not heard before: but it appears they had commenced this war with a determination to destroy the Benjamites utterly; and that if any of them escaped the sword, no man should be permitted to give him his daughter to wife. By these means the remnant of the tribe must soon have been annihilated.

Verse 2. *The people came to the house of God*] Literally the people came *בית-אל* to Beth-el: this is considered as the name of a place by the Chaldee, Syriac, Arabic, and Septuagint.

And wept sore] Their revenge was satisfied; and now reflection brings them to contrition for what they had done.

Verse 3. *Why is this come to pass*] This was a very impertinent question. They knew well enough *how* it came to pass. It was right that the men of Gibeon should be punished; and it was right that they who vindicated them should share in that punishment: but they carried their revenge too far; they endeavoured to exterminate both man and beast, ch. xx. 48.

Verse 4. *Built there an altar*] This affords some evidence that this was not a regular place of worship, else an altar would have been found in the place: and their act was not according to the law, as may be seen in several places of the Pentateuch. But there was neither king nor law among them, and they did whatever appeared right in their own eyes.

Verse 7. *How shall we do for wives for them*] From this it appears that they had destroyed all the Benjamitish women and children! They had set out with the purpose of exterminating the whole tribe; and, therefore, they massacred the women, that if any of the men escaped, they might neither find wife nor daughter; and they bound themselves under an oath not to give any of their females to any of the remnant of this tribe; that thus the whole tribe might utterly perish.

Verse 8. *There came none to the camp from Jabesh-*

gilead] As they had sworn to destroy those who would not assist in this war, ver. 5. they determined to destroy the men of Jabesh, and to leave none alive except the virgins; and to give these to the six hundred Benjamites that had escaped to the rock Rimmon. So twelve thousand men went, smote the city, and killed all the males, and all the married women. The whole account is dreadful; and none could have been guilty of all these enormities, but those who were abandoned of God. The crime of the men of Gibeon was of the deepest die; the punishment, involving both the guilty and innocent, was extended to the most criminal excess; and their mode of redressing the evil which they had occasioned, was equally abominable.

Verse 13. *And to call peaceably unto them*] To *proclaim peace* to them; to assure them that the enmity was all over; and that they might, with safety, leave their strong-hold.

Verse 14. *Yet so they sufficed them not*] There were six hundred men in Rimmon, and all the young women they saved from Jabesh were only four hundred; therefore there were two hundred still wanting.

Verse 19. *There is a feast of the Lord*] What this feast was, is not known: it might be either the passover, pentecost, or the feast of tabernacles; or indeed some other, peculiar to this place. All the above feasts were celebrated at that time in the year when the vines were in full leaf: therefore, the Benjamites might easily conceal themselves in the vineyards; and the circumstances will answer to any of those feasts.

On the east side of the highway, &c.] I can see no reason for this minute description; unless it intimates that this feast was to be held this year in rather a different place to that which was usual; and, as the Benjamites had been shut up in their strong-hold in Rimmon, they might not have heard of this alteration; and it was necessary, in such a case, to give them the most circumstantial information, that they might succeed in their enterprise without being discovered.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, "Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty."

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they

went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 "In those days *there was* no king in Israel: every man did *that which was* right in his own eyes."

c Or, gratify us in time.—d See Chap. 20. 48.

e Ch. 17. 6. & 18. 1. & 19. 1.—f Dent. 12. 8. Ch. 17. 6.

Verse 21. *And catch you every man his wife*] That is, let each man of the two hundred Benjamites seize and carry off a woman, whom he is, from that hour, to consider as his wife.

Verse 22. *Be favourable unto them*] They promise to use their influence with the men of Shiloh, to induce them to consent to a connexion, thus fraudulently obtained; and which the necessity of the case appeared to them to justify.

We reserved not to each man his wife in the war] The reading of the Vulgate is very remarkable:—*Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent, non dedistis, et à vestrà parte peccatum est*; "Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them, you did not; therefore the fault is your own." Here it is intimated that application had been made to the people of Shiloh to furnish these two hundred Benjamites with wives, and that they had refused: and it was this refusal that induced the Benjamites to seize and carry them off. Does not St. Jerome, the translator, refer to the history of the rape of the *Sabine virgins*? See below. Houbigant translates the Hebrew thus: *Veniam quæso illis date; non enim ad bellum dederant suam quisque uxorem; et niti eas illis nunc concedetis, delicti rei eritis*; "Pardon them, I beseech you, for they have not each taken his wife to the war; and, unless you now give these to them, you will sin." This intimates that, as the Benjamites had not taken their wives with them to the war, where some, if not all of them, might have escaped, and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those two hundred young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give, as a reason to the men of Shiloh why they should pardon this rape, that, as they had not permitted the women to live, in their war with Benjamin, therefore these men are now destitute: and the concession which they wish them to make, may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the reader, if not pleased with what is laid down, may endeavour to satisfy himself with others, which he may find in different *versions* and *commentators*. The *Vulgate* gives a good sense to the passage; but probably Houbigant comes nearest to the meaning.

Verse 23. *They went and returned unto their inheritance*] It appears that the Benjamites acted in the most honourable way by the women whom they had thus violently carried off; and we may rest assured they took them to an inheritance at least equal to their own; for it does not appear that any part of the lands of the Benjamites were alienated from them: and the six hundred men in question shared, for the present, the inheritance of many thousands.

Verse 24. *Every man to his tribe*] Though this must have been four months after the war with Benjamin, chap. xx. 47. yet it appears the armies did not disband till they had got the remnant of Benjamin settled, as is here related.

Verse 25. *In those days there was no king in Israel*]

Let no man suppose that the sacred writer, by relating the atrocities in this and the preceding chapters, justifies the actions themselves: by no means. Indeed they cannot be justified; and the writer, by relating them, gives the strongest proof of the authenticity of the whole, by such an impartial relation of facts as was highly to the discredit of his country.

I HAVE already referred to the rape of the Sabine virgins. The story is told by *Livy*, Hist. lib. i. cap. 9. the substance of which is as follows:—Romulus, having opened an *asylum* at his new-built city of Rome for all kinds of persons, the number of men who flocked to his standard was soon very considerable; but, as they had few women, or, as *Livy* says, *penuria mulierum*, a dearth of women, he sent to all the neighbouring states to invite them to make intermarriages with his people. Not one of the tribes around him received the proposal; and some of them insulted his ambassadors, and said, *Ecquod feminis quoque asylum aperuissent? Id enim demum compar connubium fore*: "Why have you not also opened an asylum for women, which would have afforded you suitable matches?" This exasperated Romulus, but he concealed his resentment; and, having published that he intended a great feast to *Neptune Equestris*, invited all the neighbouring tribes to come to it; they did so, and were received by the Romans with the greatest cordiality and friendship. The *Sabines*, with their wives and children, came in great numbers; and each Roman citizen entertained a stranger. When the games began, and each was intent on the spectacles before them, at a signal given, the young Romans rushed in among the Sabine women, and each carried off one; whom, however, they used in the kindest manner, marrying them according to their own rites, with due solemnity; and admitting them to all the rights and privileges of the new commonwealth. The number carried off on this occasion amounted to near seven hundred: but this act of violence produced disastrous wars between the Romans and the Sabines, which were at last happily terminated by the mediation of the very women whose rape had been the cause of their commencement. The story may be seen at large in *Livy*, *Plutarch*, and others.

Thus ends the Book of *Judges*; a work which, while it introduces the history of *Samuel*, and that of the *kings* of Judah and Israel, forms, in some sort, a supplement to the Book of *Joshua*; and furnishes the only account we have of those times of anarchy and confusion, which extended nearly from the times of the elders, who survived Joshua, to the establishment of the Jewish monarchy, under Saul, David, and their successors. For other uses of this book, see the *preface*.

Masoretic Notes on the Book of Judges.

The number of verses in this book is six hundred and eighteen.

Its Masoretic chapters are fourteen.

And its middle verse is ver. 8. of chap. x. And that year they vexed and oppressed the children of Israel, &c.

MILLBROOK, December 1, 1817.

PREFACE

TO THE

BOOK OF RUTH.

WHEN and by *whom* the *Book of Ruth* was written, are points not agreed on among critics and commentators. As to the transactions recorded in it, they are variously placed. In the book itself there is no other notation of time than merely this, that the things *came to pass in the days when the Judges ruled*: therefore, some have placed these transactions under *Ehud*, others under *Gideon*, others under *Barak*, others under *Abimelech*, and others under *Samgar*. This last is the opinion of Archbishop Ussher; and most chronologers adopt it. The book is evidently an *appendix* to the Book of Judges, and contains a perfect history in itself; and, therefore, should not be inserted in any part of that book. It also seems as an *introduction* to the books of Samuel, in which the history of David is contained, as it gives the genealogy of this prince. It is also not without its use in matters which respect the *Gospel*, as it ascertains the line by which Jesus Christ came.

As to the *author*, he is as uncertain as the *time*. It has been attributed to *Hezekiah*, to *Ezra*, and to *Samuel*; and it is most likely that the author of the two books of Samuel was also the writer of this little book, as it seems necessary to complete his plan of the history of David. See the *Preface* to the First Book of Samuel.

The sum of the history contained in this book is the following:—A man of Beth-lehem, named Elimelech, with his wife Naomi, and his two sons, Mahlon and Chilion, left his own country in the time of a famine, and went to sojourn in the land of Moab. There he died; and Naomi married her two sons to two Moabitish women: Mahlon married Ruth, who is the chief subject of this book: and Chilion married one named Orpah. In about ten years both these brethren died: and Naomi, accompanied by her two daughters-in-law, set out to return to the land of Judah, she having heard that plenty was again restored to her country. On the way, she besought her daughters to return to their own country and kindred. Orpah took her advice; and, after an affectionate parting, returned; but Ruth insisted on accompanying her mother-in-law. They arrived in Beth-lehem, about the time of *harvest*; and Ruth went into the fields to glean for their support. The ground on which she was accidentally employed belonged to Boaz, one of the relatives of Elimelech, her father-in-law: who, finding who she was, ordered her to be kindly treated, and appointed her both meat and drink with his own servants. Finding that she was by marriage his *kinswoman*, he purposed to take her to wife, if a nearer kinsman, who was then living, should refuse. He was accordingly applied to, refused to take Ruth, and surrendered his right to her, according to the custom of those times, at the gate of Beth-lehem, before the elders of the city. Boaz then took her to wife, by whom she had Obed, who was father to Jesse, the father of David.

To the questions, *Who was Boaz?* and *who was Ruth?* no satisfactory answer can be given. All we know, for certain, is that *Boaz* was an *Ephraimite*, of Beth-lehem; and *Ruth* a *Moabitess*, and consequently educated a heathen. But what we want in certainty, several have attempted to supply by conjecture: with them Boaz was the same as *Ibozan*, Judges xii. 8—10. and Ruth was the daughter of *Eglon*, king of Moab. This is the opinion maintained by the Chaldee *Targum*, on this book; to which I shall, in the course of the notes, have farther occasion to refer. The rabbins say that Elimelech was brother to Salmon, who married Rahab; and that Naomi was his niece.

The genealogy of David, as stated in this book, is as follows:

A. M. 2236. Judah,
Pharez,
Ezron, called also *Hazron*,
Aram, called also *Ram*,
Aminadab,

Nahshon,
Salmon, who married Rahab;
Boaz, who married Ruth;
Obed, who begat Jesse,
A. M. 2919. David born.

This chronology is according to Archbishop Ussher: and includes, from Judah to David, *six hundred and seventy years*.

THE BOOK OF RUTH.

Year before the common Year of Christ, 1186.—Year from the Flood, 1182.—Year before the first Olympiad, 410.—Creation from Tiri, or September, 3218.—This chronology is upon the supposition that Obed was forty years of age at the birth of Jesse; and Jesse fifty at the birth of David.

CHAPTER I.

Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion, see from a famine in the land of Israel, and go to sojourn in Moab, 1, 2. Here his two sons married; and, in the space of ten years, both their father and they died, 3-6. Naomi sets out on her return to her own country, accompanied by her daughters-in-law, Orpah and Ruth; whom she endeavours to persuade to return to their own people, 7-13. Orpah returns, but Ruth accompanies her mother-in-law, 14-18. They arrive at Beth-lehem in the time of the barley-harvest, 19-22.

**A. M. 3218.
B. C. 1186.
An. Exod. 1st.
305.
Anno ante
1. Olymp. 410.**
NOW it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech, Naomi's husband, died, and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

**A. M. 3223.
B. C. 1178.
An. Exod. 1st.
315.
Anno ante
1. Olymp. 400.**
6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

a Judg. 2. 18.—b Heb. judged.—c See Gen. 12. 10. & 26. 1. 2 Kings 8. 1.—d Judg. 17. 8.—e See Gen. 23. 13.—f Judg. 5. 30.—g Heb. were.—h Exod. 4. 31. Luke 1. 68. i Ps. 135. 15. Matt. 6. 11.—k See Josh. 24. 15.—l 2 Tim. 1. 16, 17, 18.

NOTES ON CHAPTER I.

Verse 1. *When the judges ruled*] We know not under what judge this happened; some say under Ehud, others under Shamgar. See the *preface*.

There was a famine] Probably occasioned by the depredations of the Philistines, Ammonites, &c. carrying off the corn as soon as it was ripe; or destroying it on the field.

The Targum says, "God has decreed ten grievous famines to take place in the world, to punish the inhabitants of the earth, before the coming of Messiah the King. The first, in the days of Adam; the second, in the days of Lamech; the third, in the days of Abraham; the fourth, in the days of Isaac; the fifth, in the days of Jacob; the sixth, in the days of Boaz, who is called Abisan, (Ibzan,) the Just, of Beth-lehem-judah; the seventh, in the days of David, king of Israel; the eighth, in the days of Elijah the prophet; the ninth, in the days of Elisehah, in Samaria; the tenth is yet to come; and it is not a famine of bread or of water, but of hearing the word of prophecy from the mouth of the Lord; and even now this famine is grievous in the land of Israel."

Verse 2. *Elimelech*] That is, *God is my king*.

Naomi] Beautiful, or amiable.

Mahlon] Infirmity.

Chilion] Finished, completed.

Verse 3. *Elimelech—died*] Probably a short time after his arrival in Moab.

Verse 4. *And they took them wives*] The Targum very properly observes; that they transgressed the decree of the word of the Lord, and took to themselves strange women.

Verse 5. *And Mahlon and Chilion died*] The Targum adds, *And because they transgressed the decree of the*

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7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with me the dead, and with me.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters; go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also to-night, and should also bear sons,

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes, that the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15 And she said, Behold, thy sister-in-law is

m Ver. 5. Ch. 2. 20.—n Ch. 3. 1.—o Gen. 28. 11. Deut. 26. 5.—p Or, if I were with a husband.—q Heb. hope.—r Heb. I have much bitterness.—t Judg. 2. 15. Job 19. 21. Ps. 22. 4. & 35. 2. & 35. 9, 10.—u Eccles. 12. 5.—v Prov. 17. 17. & 18. 24.

word of the Lord, and joined affinity with strange people, therefore their days were cut off. It is very likely that there is more here than conjecture.

Verse 6. *She had heard*] By the mouth of an angel, says the Targum.

The Lord had visited his people] "Because of the righteousness of Ibzan the judge, and because of the supplications of pious Boaz." Targum.

It is imagined, and not without probability, that Mahlon and Chilion are the same with Joash and Seraph, mentioned 1 Chron. iv. 22. where the Hebrew should be thus translated, *And Joash and Seraph, who married in Moab, and dwelt in Lehem*. See the *Hebrew*.

Verse 11. *Are there yet any more sons*] This was spoken in allusion to the custom that when a married brother died, without leaving posterity, his brother should take his widow; and the children of such a marriage were accounted the children of the deceased brother. There is something very persuasive and affecting in the address of Naomi to her daughters-in-law:—let us observe the particulars.

1. She intimates that she had no other sons to give them.

2. That she was not with child; so there could be no expectation.

3. That she was too old to have a husband.

4. That though she should marry that night, and have children, yet they could not wait till such sons were marriageable: she, therefore, begs them to return to their own country, where they might be comfortably settled among their own kindred.

Verse 14. *And Orpah kissed her mother-in-law*] The Septuagint add, *Kai strepsaleis eis ton laon autης*, And

gone back unto her people, and unto her gods: return thou after thy sister-in-law.

16 And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

w Judg. 11. 34.—x See Josh. 24. 15, 18. 2 Kings 2. 2. Luke 21. 33.—y Or, Be not against me.—z 2 Kings 2. 2, 4. 5.—a Ch. 2. 11, 12.—b 1 Sam. 2. 17. & 25. 32. & Sam. 12. 13. 2 Kings 6. 24.—c Acts 21. 14.—d Heb. strengthened herself.

returned to her own people. The Vulgate, Syriac, and Arabic, are to the same purpose.

Verse 15. *Gone back—unto her gods*] They were probably both idolaters: their having been proselytes is an unfounded conjecture. Chemosh was the grand idol of the Moabites. The conversion of Ruth probably commenced at this time.

Verse 16. *And Ruth said*] A more perfect surrender was never made of friendly feelings to a friend: *I will not leave thee*; I will follow thee: *I will lodge where thou lodgest*; take the same fare with which thou meetest:—*thy people shall be my people*; I most cheerfully abandon my own country, and determine to end my days in thine. *I will also, henceforth, have no god but thy God*; and be joined with thee in worship as I am in affection and consanguinity. *I will cleave unto thee even unto death, die where thou diest, and be buried, if possible, in the same grave.* This was a most extraordinary attachment, and evidently without any secular motive.

The Targum adds several things to this conversation between Naomi and Ruth: I shall subjoin them. "And Ruth said, Entreat me not to leave thee, for I desire to become a proselyte." And Naomi said, *We are commanded to keep the sabbath, and other holy days; and on it not to travel more than two thousand cubits.* And Ruth said, "Whither thou goest, I will go." And Naomi said, *We are commanded not to lodge with the Gentiles.* Ruth answered, "Where thou lodgest, I will lodge." And Naomi said, *We are commanded to observe the one hundred and thirteen precepts.* Ruth answered, *What thy people observe, that will I observe; as if they had been my people of old.* And Naomi said, *We are commanded not to worship with any strange worship.* Ruth answered, "Thy God shall be my God." Naomi said, *We have four kinds of capital punishments for criminals; stoning, burning, beheading, and hanging.* Ruth answered, "In whatsoever manner thou diest, I will die." Naomi said, *We have a house of burial.* Ruth answered, "And there will I be buried."

It is very likely that some such conversation as this took place between the elders and those who were becoming proselytes. This verse is famous among those who strive to divine by the Bible. I should relate the particulars, but am afraid they might lead to a continuance of the practice.

Verse 17. *The Lord do so to me, and more*] May he inflict any of those punishments on me, and any worse punishment, if I part from thee till death. And it appears that she was true to her engagement; for Naomi was nourished in the house of Boaz in her old age, and became the fosterer and nurse of their son Obed, chap. iv. 15, 16.

Verse 19. *All the city was moved about them*] It appears that Naomi was not only well known, but highly respected also, at Beth-lehem; a proof that Elimelech was of high consideration in that place.

Verse 20. *Call me Mara*] That is, bitter; one whose life is grievous to her.

The Almighty] שדי Shaddy, he who is self-sufficient has taken away the props and supports of my life.

Verse 21. *I went out full*] Having a husband, and two sons:—

The Lord hath brought me home again empty] Having lost all three by death. It is also likely that Elimelech took considerable property with him into the land of Moab;

21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

CHAPTER II.

Ruth goes to glean in the field of Boaz, 1.—3. Boaz finds her, and inquires who she is, 4.—7. He speaks kindly to her, gives her permission to follow his reapers, and orders them to use her well, 8.—16. She returns in the evening to Naomi, and tells her of her fare; from whom she receives encouragement and advice, 17.—23.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

a Matt. 21. 10.—f See Isaiah 5. 7. Lam. 2. 15.—g That is, pleasant.—h That is, bitter.—i Job 1. 21.—k Exod. 3. 31. 32. Ch. 2. 23. 9 Sam. 21. 8.—l Ch. 1. 2, 12. m Ch. 4. 21.—n Called Booz. Matt. 1. 5.—o Lev. 19. 13. Deut. 24. 19.

for, as he fled from the face of the famine, he would naturally take his property with him; and on this Naomi subsisted till her return to Beth-lehem, which she might not have thought of till all was spent.

Verse 22. *In the beginning of barley-harvest*] This was in the beginning of spring, for the barley-harvest began immediately after the passover; and that feast was held the 15th of the month Nisan, which corresponds nearly with our March.

The Targum says, "They came to Beth-lehem on that day in which the children of Israel began to mow the sheaf of barley which was to be waved before the Lord." This circumstance is the more distinctly marked, because of Ruth's *gleaning*, mentioned in the succeeding chapter.

1. The native, the amiable simplicity in which the story of the preceding chapter is told, is a proof of its genuineness. There are several sympathetic circumstances recorded here which no forger could have invented. There is too much of nature to admit any thing of art.

2. On the marriage of Orpah and Ruth, and the wish of Naomi that they might find rest in the house of their husbands, there are some pious and sensible observations in Mr. Ness' *History and Mystery of the Book of Ruth*; from which I shall lay the following extract before my readers:

"A married estate is a state of rest: so it is called here, and in chap. iii. 1. Hence marriage is called *portus juvenutis*, the port or haven of young people; whose affections, while unmarried, are continually floating, or tossed to and fro, like a ship upon the waters, till they come into this happy harbour. There is a natural propension in most persons toward nuptial communion; as all created beings have a natural tendency toward their proper centre, (*leve sursum, et grave deorsum*), and are restless out of it: so the rabbins say, *Requirit vir costam suam, et requirit femina sedem suam*, 'The man is restless while he misses his rib that was taken out of his side, and the woman is restless till she get under the man's arm, from whence she was taken.' Oh! look up to God then, ye unmarried ones, and cry with good Naomi, *The Lord grant me rest*, (for my roving affections,) in the house of some good consort, that I may live in peace and plenty, with content and comfort, all my days. Know that your marriage is, (of all your civil affairs,) of the greatest importance, having an influence upon your whole life. It is either your making or marring in this world; 'tis like a stratagem in war, wherein a miscarriage cannot be recalled when we will; for we marry for life. I am thine, and thou art mine, *brevi quidem cantumcula est*, is a short song; *sed longum habet epiphonema*, but it hath a long under-song. So an error here is irrecoverable; you have need of Argus' hundred eyes, to look withal before you leap." This is good advice:—but who, among the persons concerned, will have grace enough to take it?

NOTES ON CHAPTER II.

Verse 1. *A mighty man of wealth*] We have already seen that some suppose Boaz to have been one of the judges of Israel: he was, no doubt, a man of considerable property.

Verse 2. *Glean ears of corn*] The word *glean* comes from the French *glaner*, to gather ears, or grains of corn. This was formerly a general custom in England and Ireland: the poor went into the fields and collected the straggling ears of corn after the reapers; and it was long supposed that this was their right, and that the law recog-

3 And she went, and came, and gleaned in the field after the reapers: and her ^{hap} was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem and said unto the reapers, ^a The Lord *be* with you. And they answered him, The Lord bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naami out of the country of Moab.

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Heardest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels,

and drink of *that* which the young men have drawn.

10 Then she ^a fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been showed me, ^a all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 ^a The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, ^a under whose wings thou art come to trust.

13 Then she said, ^a Let ^a me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken ^a friendly unto thine handmaid, ^a though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and ^a was sufficed, and left.

p Heb. *has happened*.—q Ps. 120. 7, 8. Luke 1. 23. 2 Thess. 3. 18.—r Ch. 1. 22. s 1 Sam. 25. 28.—t Ch. 1. 14, 16, 17.—u 1 Sam. 24. 19.—v Ch. 1. 16. Ps. 17. 8. &

35. 7. & 57. 1. & 63. 7.—w Or, *I find favour*.—x Gen. 28. 15. 1 Sam. 1. 18. y Heb. *to the heart*. Gen. 34. 3. Judg. 15. 3.—z 1 Sam. 25. 41.—a Ver. 18.

nized it. But although it has been an old custom, I find that it is now settled by a solemn judgment of the court of Common Pleas, that a right to glean in the harvest-field cannot be claimed by any person at common law: see *Law Dictionary*, article *gleaning*. Any person may *permit* or *prevent* it in his own grounds. By the Irish acts, 25 Hen. VIII. c. 1. and 28 Hen. VIII. c. 24. *gleaning* and *leasing* are so restricted as to be, in fact, prohibited in that part of the United Kingdom. See the note on Lev. xix. 10.

After him in whose sight I shall find grace] She did not mean Boaz: but she purposed to go out where they were now reaping, and glean after any person who might permit her, or use her in a friendly manner. The words seem to intimate that, notwithstanding the law of Moses, the gleaners might be prevented by the owner of the field.

Verse 3. *And her hap was*] So she was *accidentally*, or *providentially*, led to that part of the cultivated country which belonged to Boaz.

Verse 4. *Boaz came from Beth-lehem*] This salutation between Boaz and his reapers is worthy of particular regard; *he said*, יהוה עמך *Yehovah immakem*, "Jehovah be with you!" *They said*, יהוה עמך *Yehrekeha Yehovah*, "May Jehovah bless thee!" Can a pious mind read these godly salutations without wishing for a return of those simple primitive times? The words may be thus paraphrased: "May God be with you to preserve you from accidents, and strengthen you to accomplish your work!" "May God bless thee with the increase of the field, and grace to use his bounty to the glory of the giver!"

Verse 5. *His servant that was set over the reapers*] This was a kind of steward, or hind, who had the under management of the estate. Some think that an *officer* of this kind is intended in the description given by Homer of the labourers of a harvest-field, as represented by Vulcan on one compartment of the shield which he made for Achilles:—

Εν δ' ἐστὶν τεμένος βαθυλήϊον· ἐνθα δ' ἐρίβοι
ἥρων, οἷστας ὀρεκτας ἐν χερσὶν ἐχόντες·
δραγματὰ δ' ἄλλα μετ' ὀγκον ἐκπύμα πικτον τραῖς
ἄλλα δ' ἀμειλιότερες ἐν ἐλλεδαίονσι δούρο.
Τρεῖς δ' ἀρ ἀμειλιότερες ἐφ' ἑσσαν· ἀνὰρ οἰσθε
παῖδες δραγμαυόντες, ἐν γαλαίῳσσι φερόντες,
Ἀσπέρης παρχον· βασιλεὺς δ' ἐν τοῖσι σίωπῃ
Σακτρων εἶων ἐσκει ἐν ὀγκον γυθόνους κρη.
Κρηones δ' ἀπανθεὶν ἔπο δροῖ δαίτα περύντο.
Βονν δ' ἱερσαντες μεγαν, ἀρπικον· ἀν δὲ γυναῖκες
δαίττων ἐρίβοισιν, λευκ' ἄλφιτα πολλὰ ταῦνον.
Iliad xviii. v. 550.

There too he formed the likeness of a field
Crowded with corn, in which the reapers toted,
Each with a sharp-pointed sickle in his hand.
Along the furrow here, the harvest fell
In frequent handfuls; there, they bound the sheaves.
These bladders of the sheaves their sickly task
All piled industrious; and behind them boys
Attended, filling with the corn their arms,
And offering still their bundles to be bound.
And there, *stiff* in hand, the master stood,
Receiving, *meek*, the order of the field;
While shaded by an oak apart, his train
Prepared the banquet; a well thriven ox
Four steers, and the stoutest maddening-horn'd
Large supper for the birds, of whitest flour.

Cooper.

This scene is well described; and the person who acts as *overseer* is here called *Basileus*, king, and his staff is called *σακτρον*, a sceptre; and he stands in *mute dignity*, merely to see that the work is well done, and that each performs his task: and there appear to me to be *gleaners* in the description—viz. the boys who gather the handfuls after the three binders. See the Greek.

Verse 7. *That she tarried a little in the house*] It seems as if the reapers were now resting in their tent; and that Ruth had just gone in with them, to take her rest also.

Verse 8. *Abide here fast by my maidens*] These were probably employed in making *bands*, and laying on them enough to form a *sheaf*, which the binders would tie and form into *shocks* or *thraves*. When the maidens had gathered up the scattered handfuls thrown down by the reapers, Ruth picked up any straggling heads or ears which they had left.

Verse 9. *The young men that they shall not touch thee*] This was peculiarly necessary, as she was a stranger, and unprotected.

Verse 10. *Then she fell on her face*] Prostrated herself, as was the custom in the East when inferiors approached those of superior rank. The Targum adds to the conversation between Ruth and Boaz: "How, says she, have I obtained grace in thy sight, that thou shouldest acknowledge me who am a stranger, and one of the daughters of Moab, of whom it is said the unclean shall not enter into the congregation of the Lord? And Boaz answered, It has been certainly told me by the word of the wise, that what the Lord hath decreed he has not decreed concerning the women, but the men. And it has been surely said to me by prophecy, that kings and prophets shall proceed from thee because of the good which thou hast done," &c.

Verse 12. *The Lord recompenses thy work*] The dutiful respect which thou hast paid to thy husband, and thy tender and affectionate attachment to thy aged mother-in-law.

And a full reward be given thee] This is spoken with great modesty and piety: the kindness I show thee is little in comparison of thy desert; God alone can give thee a *full reward* for thy kindness to thy husband and mother-in-law; and he will do it, because *thou art come to trust under his wings*; to become a *proselete* to his religion. The metaphor is taken from the young of fowls; who, seeing a bird of prey, run to their mother to be covered by her wings from danger; and also take shelter from storms, tempests, cold, &c. It is evident from this, that Ruth had already attached herself to the Jewish religion.

Verse 13. *Not like unto one of thine handmaidens*] I am as unworthy of thy regards as any of thy own maid-servants; and yet thou showest me distinguished kindness.

Verse 14. *Dip thy morsel in the vinegar*] The *porchomets*, which we here translate *vinegar*, seems to have been some refreshing kind of acid sauce used by the reapers to dip their bread in, which both cooled and refreshed them. *Vinegar*, *robb* of fruits, &c. are used for this purpose in the East to the present day. And the custom of the Arabs, according to Dr. Shaw, is to *dip the bread* and hand-together into these cooling and refreshing articles.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ^breproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her ^cthat she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did ^dtake knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi said unto her daughter-in-law, Blessed be he of the Lord, who ^ehath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, ^fone ^gof our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is good*, my daughter, that thou go out with his maidens, that they ^hmeet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

CHAPTER III.

Naomi's advice to Ruth, how to procure herself a marriage with Boaz, 1-5. She acts according to her mother-in-law's direction, and is kindly received by Boaz, who promises to marry her, should her nearer kinsman refuse, 6-13. He gives her six measures of barley, and sends her away privately to her mother-in-law, who augurs favourably of the issue of the plan she had laid, 14-15.

THEN Naomi, her mother-in-law, ^{An Exod. ix. 215. Also also I. Olym. 489.} said unto her, My daughter, ⁱshall I not seek ^jrest for thee, that it may be well with thee?

2 And now is not Boaz of our kindred, ^kwith whose maidens thou wast? Behold, he winnoweth barley to-night in the thrashing-floor.

3 Wash thyself, therefore, ^land anoint thee, and put thy raiment upon thee, and get thee down to the floor: ^mbut make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and ⁿuncover his feet, and lay thee down: and he will tell thee what thou shalt do.

^b Heb. shame her not.—^c Ver. 14.—^d Ver. 10. Ps. 41. 1.—^e Ch. 3. 10. 2 Sam. 2. 5. Job 28. 13.—^f Prov. 17. 17.—^g Ch. 3. 9. & 4. 6.—^h Or, one that hath right to redeem:

Parched corn] This was a frequent repast among the ancients in almost all countries; see the notes on Lev. ii. 1-14.

Verse 15. *Let her glean even among the sheaves*] This was a privilege: for no person should glean till the sheaves were all bound, and the shocks set up.

Verse 17. *An ephah of barley*] Not less than seven gallons and a half; a good day's work. On Hebrew measures of capacity see the note on Exod. xvi. 16.

Verse 18. *And gave to her that she had reserved*] As Ruth had received a distinct portion at dinner-time, of which she had more than she could eat, ver. 14. it appears she brought the rest home to her mother-in-law, as is here related.

Verse 20. *To the living and to the dead.*] Naomi and Ruth were the living; and they were also the representatives of *Elimelech* and *Chilion*, who were dead. Naomi was of the family; and Ruth, though not of the family, was a representative of one of its deceased branches, being the widow of Chilion.

One of our next kinsmen.] מְגוֹאֲלֵינוּ *Megoolaynu*, of our redeemers; one who has the right to redeem the forfeited inheritance of the family. The word גֹּאֵל *goel*, signifies a near kinsman; one who, by the Mosaic law, had a right to redeem an inheritance, and also was permitted to vindicate or avenge the death of his relation by killing the slayer, if he found him out of the cities of refuge.

In order to prevent families from running to decay, if a brother died childless, the next unmarried brother took his widow; and the children from that marriage were reputed the children of the deceased brother. The office of the next akin was *threefold*:—1. It belonged to him to buy back the forfeited inheritance, or the liberty of him who had been obliged to sell himself for a servant. 2. It was his right to avenge the blood of any of the family who had been killed, by killing the murderer. 3. It belonged to him to take the widow of a deceased brother, or relative, if he died childless. If the nearest akin in any case refused, he was treated with indignity, lost his right to the inheritance, and the next of kin to him might come forward and take the widow, &c. as in the case of Boaz. See chap. iv.

Verse 21. *Keep fast by my young men*] The word חַנָּאָדְרִים *hanadrin*, should be translated *servants*, both the male and female being included in it; the latter especially, as we see in ver. 22, 23.

Verse 23. *And of wheat harvest*] That is, she was to continue gleaning in the farm of Boaz, to the end of the barley-harvest; and then, when the wheat-harvest began, to continue to its conclusion in the same way. In the interim, as well as each night, she lodged with her mother-in-law.

1. Ruth seems to have been a woman of a very amiable

See Lev. 25. 25.—ⁱ Or, fall upon thee.—^k 1 Cor. 7. 36. 1 Tim. 5. 8.—^l Chap. 1. 8. m Chap. 2. 8.—n 2 Samuel 14. 2.—^o Or, R/ up the clothes that are on his feet.

mind: she was *modest*, and she was *industrious*, and most probably a *comely* woman; and all these things served to attract the *attention* of Boaz, and to engage his *affection*. Her attachment also to her mother-in-law could not fail to secure his *esteem*. All these things worked together, in the course of providence, to bring about a matrimonial connexion; which, in its issue, was intimately connected with the salvation of a lost world; for, from this very line, Jesus Christ, according to the flesh, sprang; and Ruth showed herself as worthy to be one of his progenitors as the Virgin Mary was to be his mother. See the notes on Matt. chap. i.

2. We should carefully attend to the *leadings* and to the *workings* of God's providence; it is our *duty* and our *interest* to do both, for the path of duty is ever the way of *safety*. Had not Ruth acted thus, how dreary and uncomfortable must her life have been; but she followed God fully, and in a path apparently *dangerous*, and yet not only sustained no injury, but succeeded well in all things: from this, as well as from innumerable other circumstances, we see the truth of that word, *Acknowledge him in all thy ways, and he will direct thy steps*. And with this we may ever connect, *Trust in the Lord with thy whole heart, and lean not to thy own understanding*. Whosoever follows God in simplicity of heart will most assuredly be guided into all truth.

NOTES ON CHAPTER III.

Verse 1. *Shall I not seek rest for thee*] That is, shall I not endeavour to procure thee a *proper husband*? See chap. i. 9. and the observations at the end of that chapter.

Verse 2. *He winnoweth barley to-night*] It is very likely that the winnowing of grain was effected by taking up in a broad thin vessel, or sieve, a portion of the corn, and letting it down slowly in the wind: thus the grain would, by its own weight, fall in one place, while the chaff, &c. would be carried to a distance by the wind. It is said here that this was done *at night*; probably what was thrashed out in the day was winnowed in the evening, when the sea-breeze set in, which was common in Palestine; and as this took place in the *evening* only, that was the time in which they would naturally winnow their corn.

Verse 3. *Wash thyself therefore*] She made Ruth put on her best dress, that Boaz might, in the course of the day, be the more attracted by her person; and be the better disposed to receive her as Naomi wished.

Verse 4. *Uncover his feet, and lay thee down*] It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of *subjection*, go to the bed's foot, and, gently raising the clothes, creep under them up to their proper place. See *Calmel*.

On the whole, we must say, had not Boaz, been a person of extraordinary piety, prudence, and continence, this

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

10 And he said, Blessed be thou of the Lord, my daughter; for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's

part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAPTER IV.

Boaz gathers a council of the elders at the city gate, states the case, and proposes to the nearest kinsman to redeem the inheritance of Elimelech, and take Ruth to wife. 1-6. The kinsman refuses, and relinquishes his right to Boaz. 6. The manner of redemption in such cases, 7, 8. Boaz redeems the inheritance in the presence of the elders, and of the people; who witness the contract, and pray for God's blessing upon the marriage, 9-12. Boaz takes Ruth for wife, and she bears a son, 13. The people's observations on the birth of the child, 14, 15. It is given to Naomi to nurse, 16. The neighbouring women name the child, and the book concludes with the genealogy of David, 17-22.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz

An Exod. ix. 816.
Amos ante
I. Olym. 408.

p. Judg. 19. 6, 9, 22. 2 Sam. 13. 23. Esch. 1. 10. -q Or, took hold on. -r Esch. 18. 8. s Or, one that hath right to redeem. -t Ch. 2. 20. & Ver. 12. -u Ch. 2. 20. -v Ch. 1. 3. w Heb. gate. -x Prov. 12. 4. -y Ver. 10.

s Ch. 4. 1. -a Deut. 25. 6. Ch. 4. 6. Matt. 22. 26. -b Judg. 8. 18. Jer. 4. 2. -c Rom. 13. 17. & 14. 15. 1 Cor. 10. 32. 2 Cor. 1. 12. 1 Thess. 5. 22. -d Or, show, or, apron. -e Ps. 37. 3, 5. -f Isa. 22. 16. -g Ch. 3. 12.

experiment might have been fatal to Ruth. We cannot easily account for this transaction; probably Naomi knew more than she revealed to her daughter-in-law. The experiment, however, was dangerous, and should in no sense be imitated.

He will tell thee what thou shalt do.] The Targum reads the clause thus: "Thou shalt ask counsel from him, and he shall tell thee what thou shouldst do."

Verse 7. When Boaz had eaten and drunk] The Targum adds, "He blessed the name of the Lord, who had heard his prayer, and removed famine from the land of Israel."

Went to lie down] As the thrashing-floors of the Eastern nations are, in general, in the open air, it is very likely that the owner, or some confidential person, continued in the fields till the grain was secured, having a tent in the place where the corn was thrashed and winnowed. Boaz seems to have acted thus.

Verse 8. The man was afraid, and turned himself] The verb *nyb*, *yillapeth*, which we render he turned himself, has puzzled even the Targumist, who translates the clause thus: "The man trembled, and his flesh became like a (boiled) turnip through fear." It is fully evident Boaz had no intimation of the present proceedings. To this verse the Targumist adds much: he says, "Boaz subdued his concupiscence, and acted toward her as Joseph did to the Egyptian wife of his master, and as Pelatiel, the son of Laish the pious, did to Michal, the daughter of Saul, the wife of David, who put a sword between Michal and himself, because he would not approach to her."

Verse 9. Spread therefore thy skirt over thine handmaid] Hebrew, spread thy wing. The wing is the emblem of protection; and is a metaphor taken from the young of fowls, which run under the wings of their mothers, that they may be saved from birds of prey. The meaning here is, take me to thee for wife; and so the Targum has translated it, Let thy name be called on thy handmaid to take me for wife, because thou art the redeemer: i. e. Thou art the *goel*, the kinsman to whom the right of redemption belongs. See on chap. ii. 20. Even to the present day, when a Jew marries a woman, he throws the skirt, or end of his talith, over her, to signify that he has taken her under his protection.

Verse 10. In the latter end than at the beginning] It is not easy to find out what Boaz means. Perhaps *yon chased*, which we translate kindness, means piety; as if he had said, Thou hast given great proof of thy piety in this latter instance, when thou hast avoided the young and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the divine injunction fulfilled; viz. that the brother, or next akin, might take the wife of the deceased, and raise a family to him

who had died childless, that his name might not become extinct in Israel: this latter act is a greater proof of thy piety and sincerity, than any thing that could be inferred from thy becoming a proselyte.

Whether poor or rich] So it appears from this that it was not to mend her condition in life that Ruth endeavoured to get Boaz for her husband, for she might have had a rich young man; but she preferred the building up the house of her deceased husband. See above.

Verse 12. There is a kinsman nearer than I.] It is very likely that Naomi was not acquainted with this circumstance. Some have supposed that there was a brother of Elimelech remaining, who was nearer than Boaz, who is supposed to have been only a nephew: the former, therefore, must have a prior right.

Verse 13. As the Lord liveth] Thus he bound himself by an oath to take her to wife, if the other should refuse.

Verse 15. Bring the veil] *hamitpachath*: this seems to have been a cloak, plaid, or what the Arabs call *hyke*, which has been largely explained elsewhere. See Judges xiv. 12.

Six measures of barley] We supply the word *measures*, for the Hebrew mentions no quantity. The Targum renders *six seahs*, *שש רוא שיהי סין*. A seah was about two gallons and a half, which must have been a very large load for a woman; and so the Targumist thought, for he adds, And she received strength from the Lord to carry it. If the *omer* be meant, which is about six pints, the load would not be so great, as this would amount to but about four gallons and a half: a very goodly present, and much more than she could have got by gleaning. The Targum says, that on receiving these six measures, "it was said, in the spirit of prophecy, that from her should proceed the six righteous persons of the world: viz. David, Daniel, Shadrach, Meshach, Abednego, and the King Messiah; each of whom should be blessed with six benedictions." It is, however, remarkable, that the Targum makes the Messiah to spring from her through the line of David, and goes down to Daniel and his companions; which Daniel prophesied so clearly, not only of the advent of Messiah the Prince; but also of the very time in which he was to come, and the sacrificial death he was to die.

Verse 18. Until thou know how the matter will fall] That is, whether he who is nearer of kin than Boaz will take thee to wife: do not return again till this thing is determined. Boaz lost no time to bring this to an issue, as we shall see in the following chapter.

NOTES ON CHAPTER IV.

Verse 1. Then went Boaz up to the gate] We have often had occasion to remark, that the gate or entrance to any city or town was the place where the court of justice

apake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it besides thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

h 1 Kings 21. 3. Prov. 31. 23.—I said I will reveal in thine ear.—h Jeremiah 22. 7, 9.—a Gen. 23. 12.—m Lev. 25. 25.—a Gen. 36. 8. Dent. 25. 5, 6. Chap. 3. 13. Matt. 22. 24.

was ordinarily kept. For an account of the officers in such places, see the note on Deut. xvi. 18.

Ho, such a one!—sit down here. This familiar mode of compellation is first used here. The original is שֶׁבַח אֱלֹהֵי אֱלֹנֵי שֶׁבַח אֱלֹנֵי Shebah poh, Peloni Almoni! Hark ye! Mr. Such-a-one, of such a place; come and sit down here. This is used when the person of the individual is known, and his name and residence unknown: אֱלֹנֵי almoni comes from אָלַם alam, he was hidden; hence the Septuagint render it by κρυπτός, thou unknown person. אֱלֹנֵי Peloni, comes from אָלַם palah, to sever, or distinguish. You, of such a particular place. Modes of compellation of this kind are common in all languages.

Verse 2. *He took ten men* Probably it required this number to constitute a court. How simple, and how rational was this proceeding! 1. The man who had a suit, went to the city gates. 2. Here he stopped, till the person with whom he had the suit came to the gate, on his way to his work. 3. He called him by name, and he stopped and sat down. 4. Then ten elders were called, and they came and sat down. 5. When all this was done, the appellant preferred his suit. 6. Then the appellee returned his answer. 7. When the elders heard the case, and the response of the appellee, they pronounced judgment; which judgment was always according to the custom of the place. 8. When this was done, the people, who happened to be present, witnessed the issue. And thus the business was settled, without lawyers, or legal casuistry. A question of this kind, in one of our courts of justice, in these enlightened times, would require many days previous preparation of the attorney, and several hours' arguing between counsellor *Botherum* and counsellor *Borum*, till even an enlightened and conscientious judge would find it extremely difficult to decide whether *Naomi* might sell her own land; and whether *Boaz* or *Peloni* might buy it! O! glorious uncertainty of modern law!

Verse 3. *Naomi—selleth a parcel of land* She was reduced to want, the immediate inheritors were extinct, and it was now open for the next heir to purchase the land, and thus preserve the inheritance in the family according to the custom of Israel.

Verse 4. *I thought to advertise thee* Both Dr. Kennicott and Father Houbigant have noticed several corruptions in the pronouns of this and the following verses; and their criticisms have been confirmed by a great number of MSS. since collated. The text corrected, reads thus: "And I said I will reveal this to thy ear, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, tell me, that I may know; for there is none to redeem it but thou, and I, who am next to thee. And he said, I will redeem it. And Boaz said, In the day that thou redeemest the land from the hand of Naomi, thou wilt also acquire Ruth, the wife of the dead, that thou mayest raise up the name of the dead upon his inheritance." ver. 4 and 5. See Kennicott's *Dissertations*, vol. i. page 449. Houbigant in loco, and the *Varia Lectiones* of Kennicott and De Rossi. This is Boaz's statement of the

7 ¶ Now this was the manner in former time in Israel concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make this woman that is come into thine house like Rachel, and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

12 And let thine house be like the house of

a Ch. 3. 12, 13.—p Dent. 27. 7, 9.—q Dent. 25. 6.—r Ps. 127. 3. & 128. 3.—s Dent. 25. 9.—t Or, get thee riches, or, power.—a Gen. 35. 16, 18.—u Heb. preclude thy name.

case before the kinsman, and before the people and the elders.

I will redeem it I will pay down the money which it is worth. He knew not of the following condition.

Verse 5. *Thou must buy it also of Ruth* More properly, *Thou wilt also acquire Ruth*. Thou canst not get the land without taking the wife of the deceased; and then the children which thou mayest have shall be reputed the children of Chilion, thy deceased kinsman.

Verse 6. *I cannot redeem it for myself* The Targum gives the proper sense of this passage: "And the kinsman said, On this ground I cannot redeem it, because I have a wife already; and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance. Do thou redeem it, for thou hast no wife; for I cannot redeem it." This needs no comment.

Verse 7. *A man plucked off his shoe* The law of such a case is given at large in Deut. xxv. 5—9. It was simply this:—If a brother, who had married a wife, died without children, the eldest unmarried brother was to take the widow, and raise up a family to the brother deceased; and he had the right to redeem the inheritance, if it had been alienated. But if the person who had the right of redemption would not take the woman, she was to pull off his shoe, and spit in his face; and he was ever after considered as a disgraced man. In the present case, the shoe only is taken off; probably because the circumstances of the man were such as to render it improper for him to redeem the ground, and take Ruth to his wife: and because of this reasonable excuse, the contemptuous part of the ceremony is omitted. See the note on Deut. xxv. 9.

Verse 11. *We are witnesses* It is not very likely that any writing was drawn up. There was an appeal made to the people then present, whether they had seen and understood the transaction; who answered, *We have witnessed it*. If any minutes of court were kept, then the transaction was entered probably in some such words as these:—"On — day of —, Boaz bought the land of Elimelech from Naomi, his widow, and took Ruth, her daughter-in-law, to wife: —, who had the nearest right, refusing to buy the land on the conditions then proposed."

The Lord make this woman—like Rachel and like Leah May thy family be increased by her means, as the tribes were formed by means of *Rachel* and *Leah*, wives of the patriarch Jacob.

Which two did build the house of Israel We have already seen that בֶּן ben, a son, comes from the root בָּנָה banah, he built, and hence אֶבֶן aben, a stone; because as a house is built up of stones, so is a family of children. There is a similar figure in PLAUTUS, *Mosell. Act. I. sc. 2. ver. 36.*

nunc etiam vobis
Dicere ut homines alium esse similem arbitrandum,
Primum dum parentes filii verum erant,
Et fundamentum liberorum substruunt.

"I would also observe, that ye men are similar to houses: ye parents are the fabricators of the children, and they are the foundation of the building."

Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these are the generations of Pharez; Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon.

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

^w Gen. 22. 28. 1 Chron. 2. 4. Matt. 1. 3.—^a 1 Sam. 2. 28.—^r Ch. 2. 11.—^s Gen. 28. 21. & 33. 6.—^t Luke 1. 32. Rom. 12. 15.—^u Heb. caused to cease unto thee or, redeemer.

^d Heb. to nourish. Gen. 45. 11. Ps. 55. 22.—^e Heb. thy gray hairs.—^f 1 Sam. 1. 8.—^g Luke 1. 32. 33.—^h 1 Chron. 2. 4. &c. Matt. 1. 3.—ⁱ Nush. 1. 7.—^k Matt. 1. 4. &c.—^l Or, Salmon.—^m 1 Chron. 2. 15. Matt. 1. 6.

Verse 12. *Like the house of Pharez*] This was very appropriate; for from Pharez, the son of Judah, by Tamar, came the family of the Bethlehemites, and that of Elimelech.

Verse 13. *So Boaz took Ruth*] The law of Moses had prohibited the Moabites, even to the tenth generation, from entering into the congregation of the Lord: but this law, the Jews think, did not extend to women; and even if it had, Ruth's might be considered an exempt case, as she had been already incorporated into the family by marriage; and left her own country, people, and gods, to become a proselyte to the true God in the land of Israel.

Verse 15. *Better to thee than seven sons*] If Naomi had had even a numerous family of sons, it is most likely that they would have been scattered to different quarters from her, and settled in life; whereas Ruth cleaved to her, and it was by her affectionate services that Naomi was preserved alive.

Verse 16. *Naomi took the child*] This might do for Naomi; but it was bad for the child. A child, unless remarkably healthy and robust, will suffer considerably by being nursed by an old woman; especially if the child sleep with her. The aged gain refreshment and energy by sleeping with the young; and from the same means, the young derive premature decrepitude. The vigour which is absorbed by the former, is lost by the latter. It is a foolish and destructive custom to permit young children (which is a common case) to sleep with aged aunts, and old grandmothers. Bacon's grand secret of the cure of old age, couched in so many obscure and enigmatical terms, is simply this:—*Let young persons sleep constantly with those who are aged and infirm.* And it was on this principle, that the physicians of David recommended a young healthy girl to sleep with David in his old age. They well knew that the aged infirm body of the king would absorb a considerable portion of healthy energy from the young woman.

Verse 17. *The neighbours gave it a name*] That is, they recommended a name suitable to the circumstances of the case; and the parents and grandmother adopted it.

They called his name Obed] עֲבֵד *obed, serving*, from עָבַד *abad*, he served. Why was this name given? Because he was to be the nourisher of her old age, ver. 15. And so he must be by lying in her bosom, even if services in future life were wholly left out of the question. These neighbours of Naomi were skilful people. See on ver. 16. Other meanings, of which I am not ignorant, have been derived from these words; those who prefer them have my consent.

He is the father of Jesse, the father of David] And for the sake of this conclusion, to ascertain the line of David, and in the counsel of God, to fix and ascertain the line of the Messiah, was this instructive little book written.

Verse 18. *Now these are the generations*] The Targum gives a copious paraphrase on this and the following verses: I shall insert the principal parts in their proper places.

Verse 19. *Hezron begat Ram*] He is called *Aram* here by the Septuagint, and also by St. Matthew. ch. i. 3.

Verse 20. *Amminadab begat Nahshon*] The Targum adds, "And Nahshon was chief of the house of his father in the tribe of Judah."

Nahshon begat Salmon] In the Hebrew it is נַחֲשֹׁן

Salmah, which *Houbigant* thinks was an error of an ancient scribe, before any final letters were acknowledged in the Hebrew alphabet: for then the word would be written סַלְמוֹן *Salmon*, which a scribe, after final letters were admitted, might mistake for סַלְמוֹן *Salmah*, and so write it, instead of סַלְמוֹן *Salmon*, to which the *tau* and final *nun*, in conjunction *n* bear some resemblance.

The Targum calls him "Salmah, the Just; he was the Salmah of Beth-lehem and Netopha, whose sons abolished the watches which Jeroboam set over the highways; and their works and the works of their father were good in Netopha."

Verse 21. *And Salmon begat Boaz*] The Targum goes on, "And Salmon begat Absan the judge; he is Boaz the Just, on account of whose righteousness the people of the house of Israel were redeemed from the hands of their enemies; and at whose supplication the famine departed from the land of Israel."

And Boaz begat Obed—"Who served the Lord in this world with a perfect heart."

Verse 22. *And Obed begat Jesse*] "Who," says the Targum, "also is called Nachash נָחָשׁ because neither iniquity nor corruption was found in him, that he should be delivered into the hands of the angel of death, that he might take away his soul from him. And he lived many days until the counsel was remembered before the Lord, that the serpent gave to Eve, the wife of Adam, that she should eat of the tree; by eating of the fruit of which they became wise, to distinguish between good and evil; and by that counsel, all the inhabitants of the earth became guilty of death: and by this iniquity, Jesse the Just died." Here is no mean or indistinct reference to the doctrine of original sin: and it shows us, at least, what the very ancient rabbins thought on this subject. I should observe that these additions are taken from the *London Polyglott*: they are not found in that of *Antwerp*; but they are the same that appears in the Targum of the great Bible printed by *Bomberg*, at Venice, in 1547-49.

And Jesse begat David.] To this no comment is added by the Targumist, as the history of this king is found in the following book.

The ten persons whose genealogy is recorded in the five last verses, may be found, with a trifling change of name, in the genealogical list, in Matt. ch. i. ver. 3, 4, 5, 6, as forming important links in the line of the Messiah. To introduce this, appears to have been the principal object of the writer, as introductory to the following books, where the history of David, the regal progenitor and type of the Messiah, is so particularly detailed.

For the account of the birth of Pharez and his brother Zara, the reader is requested to refer to Gen. ch. xxxviii. ver. 12-30, and to the notes there; and for several particulars in the genealogy itself, to the notes on Matt. i. and Luke iii. where the wisdom, goodness, and providence of God, in the preservation of this line, are particularly noticed.

Masoretic notes on Ruth.

Number of verses in Ruth is 85.

Middle verse is the 21st of ch. ii.

We have already seen that Archbishop Ussher places the event mentioned here, in A. M. 2696, about one hundred years after the conquest of Canaan.

PREFACE

TO THE

FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THIS and the three following books were all formerly termed the *First, Second, Third, and Fourth Books of Kings*; and the two books of *Samuel* made in ancient times but one; and the separation which has taken place, seems to have been done without reason or necessity. These books are, properly speaking, a continuation of the *Book of Judges*; as they give us an account of the remaining judges of Israel, down to the election of Saul; and of all the kings of Israel and Judah, to the Babylonish captivity.

Of this book, called the *First Book of Samuel*, the following are the contents:—The birth and education of Samuel; the high priesthood of Eli; the Philistines attack the Israelites, overthrow them with a terrible slaughter, take the ark of the Lord, and set it up in the temple of their god Dagon; they are visited with divine judgments, and are obliged to send back the ark with offerings and presents; Samuel, long acknowledged as a prophet of the Lord, takes the government of the people. Under his wise and pious administration, the affairs of Israel become re-established, and the Philistines are subdued. The sons of Samuel, who principally administered the secular concerns of the kingdom, acting unworthily, the people desire to have a king, who should be supreme, both in civil and military affairs. Samuel, after expostulations, yields to their entreaties; and, under the direction of God, Saul, the son of Kish, while seeking the lost asses of his father, is met by the prophet, and anointed king over Israel. This man, not conducting himself in the government according to the direction of God, is rejected; and David, the son of Jesse, anointed king in his place, though Saul continues still in the government. This person soon becomes advantageously known to Israel by his single combat with a gigantic Philistine chief, called *Goliath*, whom he slays; on which the Israelites attack the Philistines, and give them a total overthrow. Saul, envious of David's popularity, seeks his destruction; he is, in consequence, obliged to escape for his life, and take refuge, sometimes among the Moabites, sometimes among the Philistines, and sometimes in the caves of the mountains of Judah; every where pursued by Saul, and every where visibly protected by the Lord. At last, Saul being pressed by the Philistines, and finding that the Lord had forsaken him, had recourse to a witch that dwelt at En-dor, whom he consulted relative to the issue of the present war with the Philistines; he loses the battle, and being sorely wounded, and his three sons slain, he falls on his own sword, and expires on mount Gilboa. The Philistines find his body, and the bodies of his three sons, among the slain; they cut off Saul's head, and affix the bodies to the walls of Beth-shan. The men of Jabesh Gilead, hearing this, go by night, and take the bodies from the walls of Beth-shan, bring them to Jabesh, burn them there, bury the bones, and mourn over their fallen king, fasting seven days. Thus concludes the *First Book of Samuel*.

Concerning the *author* of these books, there have been various conjectures. Because, in most of the Hebrew copies, they bear the name of *Samuel*, as a running title, it has been generally supposed that *he* was the author. But his name does not appear to have been anciently prefixed to these books, at least in those copies used by the Greek interpreters, commonly called the *Septuagint*, as they simply term each *Basileus*, The *History* or *Book of Kingdoms*. The *Chaldee* has no inscription. The *Syriac* and *Arabic* call each, *The Book of Samuel the Prophet*; and the *Vulgate*, *The Book of Samuel*, simply. The *Jews*, in general, believe that *Samuel* is the author of the twenty-seven first chapters of this book, which contain the history of his own life and government, and what respects Saul and David during that time. The remaining four chapters they suppose were added by the prophets Gad and Nathan. This opinion is founded on what is said 1 Chron. xxix. 29. *Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer; and in the book of Nathan the prophet; and in the book of Gad the seer.* Others suppose the books to be more recent than the persons already named; but that they were composed out of their *memoirs*.

But who was this compiler? Some of the most learned among the Jews suppose it to have been *Jeremiah* the prophet; and that the style bears a near resemblance to his prophecies. That they were the work of a more recent author than Samuel, &c. Grotius thinks evident, from this circumstance, that the names of the *months* are comparatively modern, and were not known among the ancient Jews. Others have attributed them to David; others to Hezekiah; and others to Ezra the scribe, on his return from the Babylonian captivity.

Calmét's opinion is as probable as any, viz. "That these books were written by the same hand, though composed out of the memoirs left by persons of that time; and that the compiler has generally used the same terms he found in those memoirs; adding here and there something of his own, by way of illustration." The equality of the style, the frequent eulogiums on the character and conduct of Samuel, the connexion of the materials, particular quotations and remarks on certain events, are, he thinks, proofs sufficiently clear of what he assumes. These books contain remarks or expressions which could only proceed from a contemporary author, and others which are evidences of a much later age.

1. For instance, we read, chap. iii. 1. *The word of the Lord was precious in those days; there was no open vision; i. e. in the days of Eli, the high priest: hence it is evident that the author lived in times in which prophecy was more common; which, in fact, it was after Samuel, under David, and the succeeding kings of Israel and Judah.*

2. Again, in the time of the author of this book, *Beth-el* was called *Beth-aven*, chap. xiii. 5.; which name was given to it in derision, after Jeroboam had placed there his golden calves.

3. Again, it is said, chap. vi. 18. that the ark of the Lord was set down in the field of *Joshua the Beth-shemite*, where it remained to the time of this author; and yet, in chap. vii. 15. he speaks of Samuel as being already dead—*And Samuel judged Israel all the days of his life.*

4. It is not natural to suppose that Samuel would have spoken of himself as is done chap. ii. 26: *And the child Samuel grew, and was in favour both with the Lord and with men:* but if he were dead when this book was written, any author might have added this with the strictest propriety.

5. In chap. xxvii. 6. it is said that Achish gave Ziklag to David: *Wherefore Ziklag pertaineth to the kings of Judah unto this day.* This is a proof that when this book was written, the kingdoms of Judah and Israel were separated; and that, although the tribe of Simeon belonged to the kings of Israel, yet Ziklag, which was in that tribe, remained in the hands of the kings of Judah.

Here, therefore, are proofs that this book contains matters which must have been written by a contemporary author; and others, which could not have been inserted but in times much posterior. These seeming contradictions are reconciled by the hypothesis, that the books were compiled by a comparatively recent author, out of materials of a much prior date; the author not changing many of the expressions which he found in those ancient documents.

Several other proofs might be here adduced to support this opinion; but as the reader will find them noticed in the places where they occur, it is not necessary to repeat them here. Those who wish to see this subject farther discussed, may consult *Calmét*. We may rest satisfied with these three things: 1. That the Books of Samuel were constructed out of original and authentic documents. 2. That the compiler was not contemporary with the facts he narrates. And, 3. That both the author and time in which he compiled his history, though comparatively more recent than the facts themselves, are nevertheless both uncertain.

THE FIRST BOOK OF SAMUEL.

Year from the Creation, 2238.—Year before the Incarnation, 1171.—Year before the first Olympiad, 905.—Year before the building of Rome, 418.—Year of the Julian Period, 5543.—Year of the Dionysian Period, 501.—Cycle of the Sun, 15.—Cycle of the Moon, 8.

CHAPTER I.

Some account of Elkanah and his two wives, Peninnah and Hannah, 1, 2. His annual worship at Shiloh, and the portions he gave at such times to his wives, 3-5. Hannah being barren is reproached by Peninnah; especially in their going up to Shiloh, at which she is sorely grieved, 6, 7. Elkanah comforts her, 8. Her prayer and vow in the temple, that if God would give her a son, she would consecrate him to his service, 9-11. Eli, the high priest, indistinctly hearing her pray, charges her with being drunk, 12-14. Her defence of her conduct, 15, 16. Eli, unconverted, blesses her; on which she takes courage, 17, 18. Hannah and Elkanah return home; she conceives, bears a son, and calls him Samuel, 19, 20. Elkanah and his family go again to Shiloh to worship; but Hannah stays at home to nurse her child, purposing, as soon as he is weaned, to go and offer him to the Lord, according to her vow, 21-23. When weaned, she takes him to Shiloh, presents her child to Eli to be consecrated to the Lord, and offers three bullocks, an ephah of flour, and a bottle of wine, for his consecration, 24-25.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite:

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

a 1 Chron. 6. 27, 34.—b Ruth 1. 2.—c Exod. 23. 14. Deut. 16. 16. Luke 2. 41. d Heb. from year to year.—e Deut. 12. 5. f 1 John 12. 1.—g Deut. 12. 17, 18. h 16. 11.—i Or, a double portion.—j Genesis 20. 2.—k Heb. angered her. l Job 24. 21.

NOTES ON CHAPTER I.

Verse 1. Ramathaim-zophim.] Literally, the two high places of the watchmen: these were, no doubt, two contiguous hills, on which watchtowers were built, and in which watchmen kept continual guard for the safety of the country; and which afterward gave name to the place.

Verse 2. He had two wives.] The custom of those times permitted polygamy; but, wherever there was more than one wife, we find the peace of the family was greatly disturbed by it.

The name of the one was Hannah.] חַנָּה Channah, which signifies fixed, or settled; and the other Peninnah, פְּנִינָה Peninnah, which signifies a jewel, or pearl.

Verse 3. Went up out of his city yearly to worship.] As the ark was at Shiloh, there was the temple of God, and thither all the males were bound by the law to go once a year on each of the great national festivals; viz. the passover, pentecost, and the feast of tabernacles.

The Lord of hosts.] יְהוָה צְבָאוֹת Jehovah tsebaoth, Jehovah of armies. As all the heavenly bodies were called the hosts of heaven, צְבָאוֹת tseba hashshamayim, Jehovah being called Lord of this host, showed that he was their Maker and Governor; and consequently he, not they, was the proper object of religious worship. The sun, moon, planets, and stars, were the highest objects of religious worship to the heathens in general. The Jewish religion, teaching the knowledge of a being who was the Lord of all these, showed at once its superiority to all that heathenism could boast. This is the first place where Lord of hosts is mentioned in the Bible; and this is so much in the style of the prophets, Isaiah, Jeremiah, &c. that it gives some weight to the supposition that this book was written by a person who lived in or after the times of these prophets. See the preface.

Verse 4. He gave portions.] The sacrifices which were made were probably peace-offerings, of which the blood was poured out at the foot of the altar; the fat was burnt on the fire; the breast and right shoulder were the portion of the priest, and the rest belonged to him who made the offering; on it he and his family feasted, each receiving

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

7 And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou; and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and

m Or, from the time that she, &c.—a Heb. from her going up.—a Ruth 4. 15. b Ch. 2. 3.—c Job 7. 11. & 30. 1.—d Heb. bitter of soul. e Sam. 17. 5.—f Gen. 28. 28. Numb. 30. 6.—g Judg. 11. 30.—a Gen. 28. 22. Exod. 4. 21. 2 Sam. 16. 12. Ps. 35. 12. v Gen. 8. 1. & 20. 32.

his portion: and to these feasts God commands them to invite the Levite, the poor, the widow, and the orphan, Deut. xvi. 11.

Verse 5. Unto Hannah he gave a worthy portion.] The Hebrew here is very obscure, יָתֵן מַנְהָא אַחַת אַפְּיָיִם yitten manah achath appayim; he gave her one portion of two faces: which the Syriac renders, he gave her one double part; and the Chaldee, he gave her one chosen part; the Arabic, is nearly the same; the Vulgate, Annæ autem dedit unam partem tristis, but to Anna, he being sorrowful, gave one part. As the show-bread that was presented to the Lord was called לֶחֶם פָּנִים lechem panim, the bread of faces, because it was placed before the face or appearances of the Lord; probably this was called מַנְהָא אַפְּיָיִם manah appayim, because it was the portion that belonged to, or was placed before, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah his own portion, or a part of that which was placed before himself. Whatever it was, it was intended as a proof of his especial love to her; for, it is added, he loved Hannah.

Verse 6. And her adversary.] i. e. Peninnah. Provoked her sore.] Was constantly striving to irritate and vex her; to make her fret, to make her discontented with her lot, because the Lord had denied her children.

Verse 7. And as he did so year by year.] As the whole family went up to Shiloh to the annual festivals, Peninnah had both sons and daughters to accompany her, ver. 4. but Hannah had none; and Peninnah took this opportunity particularly to twit Hannah with her barrenness, by making an ostentatious exhibition of her children.

Therefore she wept.] She was greatly distressed, because it was a great reproach to a woman among the Jews to be barren; because, say some, every one hoped that the Messiah should spring from her line.

Verse 8. Am not I better to thee than ten sons.] TAN, a certain for an uncertain number. Is not my especial affection to thee better than all the comfort thou couldst gain, even from a numerous family?

Verse 9. Eli—eat upon a seat] אל הכיסא al hakisea, 673

not forget thine handmaid, but wilt give unto thine handmaid a man-child, then will I give him unto the Lord all the days of his life, and there shall no razor come upon his head.

12 ¶ And it came to pass, as she continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

19 ¶ And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had con-

ceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good: tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought them unto the house of the Lord in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him.

28 Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

w Heb. and of men.—a Numb. 6. 5. Judges 13. 6.—y Heb. multiplied to pray. z Heb. hard of spirit.—a Ps. 62. 8. & 162. 2.—b Deut. 12. 13.—c Or, meditation. d Judges 18. 6. Mark 5. 34. Luke 7. 30. & 8. 48.—e Ps. 92. 4, 5.—f Gen. 31. 15. Ruth 2. 13.—g Eccles. 2. 7.—h Gen. 4. 1.—i Gen. 22. 23.—k Heb. in resolution of days.—l That is, asked of God.

m Verse 9.—a Luke 2. 22.—b Verse 11. 22. & Ch. 2. 11, 18. & 2. 1.—c Exod. 21. 6. r Numb. 30. 7.—s 2 Sam. 7. 28.—t Deut. 12. 5, 6, 11.—u Josh. 18. 1.—v Luke 2. 22. w Gen. 48. 15. & Kings 2. 4, 5.—x Matt. 7. 9.—y Gen. 11. 28.—z Or, returned him, whom I have obtained by petition, to the LORD.—a Or, he whom I have obtained by petition shall be returned.—b Gen. 21. 25, 26.

upon the throne; i. e. of judgment, for he was then judge of Israel.

By a post of the temple of the Lord. I think this is the first place where מִקְדָּשׁ יְהוָה Yehovah, "Temple of Jehovah," is mentioned. This gives room for a strong suspicion that the Books of Samuel were not compiled till the first temple was built, or after the days of Solomon. After this the word temple is frequent in the Books of Kings, Chronicles, and in the Prophets. Perhaps those Psalms, in which this word occurs, were like many others in the Psalter, not of David's composition: some of them were evidently made long after his time.

Verse 11. I will give him unto the Lord] Samuel, as a descendant of the house of Levi, was the Lord's property, from twenty-five years of age till fifty; but the vow here implies that he should be consecrated to the Lord from his infancy to his death, and that he should not only act as a Levite, but as a Nazarite, on whose head no razor should pass.

Verse 13. Spake in her heart; only her lips moved] She prayed: her whole heart was engaged; and, though she spake not with an audible voice, yet her lips formed themselves according to the pronunciation of the words which her heart uttered.

Verse 15. I have drunk neither wine nor strong drink] Neither wine nor inebriating drink has been poured out unto me; but I have poured out my soul unto the Lord. There is a great deal of delicacy and point in this vindication.

Verse 16. Count not thine handmaid for a daughter of Belial] אל תחשביני כבת זנון al tithen eh amateca lipney bath Belial, "Put not thy handmaid before the faces of a daughter of Belial." "If I am a drunkard, and strive by the most execrable hypocrisy, (praying in the house of God,) to cover my iniquity, then I am the chief of the daughters of Belial." Or, "Give not thy handmaid (to reproach) before the faces of the daughters of Belial." Several of these probably attended there for the purposes of prostitution and gain; for it is written, chap. ii. 22. Eli's sons lay with the women at the door of the tabernacle: though this may refer to the women who kept the door.

Verse 17. Grant thee thy petition] He was satisfied he had formed a wrong judgment; and, by it, had added to the distress of one already sufficiently distressed.

The fact that Eli supposed her to be drunken, and the other of the conduct of Eli's sons, already mentioned, prove that religion was at this time at a very low ebb in

Shiloh; for it seems drunken women did come to the place, and lewd women were to be found there.

Verse 19. Let thine handmaid find grace] Continue to think favourably of me, and to pray for me.

Verse 20. Called his name Samuel] As she gave this name to her son because she had asked him of the Lord, the word שְׁמוּאֵל Shemuel must be here considerably contracted, if it express this sentiment; the component parts of it are the following, שָׁמַיִל שְׁמוֹל שְׁמוֹל me Eli, "Asked of God." This name would put both the mother and the son in continual remembrance of the divine interposition at his birth. See on ver. 28.

Verse 21. The man Elkanah, and all his house] He and the whole of his family, Hannah and her child excepted; who purposed not to go up to Shiloh till her son was old enough to be employed in the divine service.

And his vow.] Probably he had also made some vow to the Lord on the occasion of his wife's prayer and vow; in which, from his love to her, he could not be less interested than herself.

Verse 23. Until thou have weaned him] On the nature of this weaning, and the time in which it was usually done, the reader will be pleased to refer to the note on Gen. xxi. 8.

The Lord establish his word] Or, may the Lord establish his word; preserve the child, cause him to grow up, and make him a blessing to Israel.

Verse 24. With three bullocks] The Septuagint, the Syriac, and the Arabic, read a bullock of three years old: and this is probably correct, because we read, ver. 25. that they slew אֶחָד מֵאֵלֶּה ha par, *one bullock*. We hear of no more, and we know that a bullock or heifer, of three years old, was ordinarily used: see Gen. xv. 9.

One ephah of flour] Seven gallons and a half. A bottle of wine] נֶבֶל נֶבֶל nebel yayin, a skin full of wine. Their bottles for wine, and fluids in general, were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted, sewed up, as also the lower part; and the top tied. See the notes on Gen. xxi. 14. and Matt. ix. 17. These three things, the ox, the flour, and the wine, probably constituted the consecration-offering.

Verse 26. As thy soul liveth] As sure as thou art a living soul, so surely am I the person who stood by thee here praying.

Verse 28. Therefore also I have lent him to the Lord] There is here a continual reference to her vow, and to the words which she used in making that vow.

CHAPTER II.

Hannah's prophetic hymn, 1-10. Samuel ministers to the Lord, 11. The abominable conduct of Eli's sons, 13-17. Further account of Samuel; and of the divine blessing on Hannah and Hannah, 18-21. Eli's reprehensible remission toward his sons, is not restraining them in their great profligacy, 22-26. The message of God to Eli; and the prophecy of the downfall of his family, and daughter of his wicked sons Hophai and Phinehas, 27-28.

An. Exod. 1er.

228.

Anno ante

I. Olym. 239.

AND Hannah ^cprayed, and said, ^cMy heart rejoiceth in the LORD, ^cmine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I ^crejoice in thy salvation.

^c Phil. 4. 6.—^d See Luke 1. 46, &c.—^e Psa. 22. 10. & 119. 9.—^f Psa. 9. 14. & 13. 5. & 30. 5. & 35. 9.—^g Exod. 15. 11. Deut. 2. 34. & 32. 4. Psa. 39. 8. & 59. 6, 8.—^h Deut.

The word *Samuel*, as we have already seen, is a contraction of the words *שמעון שמואל* *Shaul me El*, that is, *asked or lent of God*; for his mother said, ver. 27. The Lord hath given me my petition, which *שמעון שמואל* *I ASKED* of him. In ver. 28. she says, *שמעון שמואל* *hu shaul laihovah*, he shall be *lent unto the Lord*: here we find the verb is the same; and it is remarked by grammarians, that *שמעון שמואל*, he asked, making in the participle *shaul* *שמעון שמואל* *ASKED*, in the conjugation *hiphil* signifies to *lend*; therefore, says his mother, ver. 28. *שמעון שמואל* *laiahovah*, I have *lent him to the Lord*. This twofold meaning of the Hebrew root is not only followed by our translators, but also by the *Vulgate*, *Septuagint*, and *Syriac*.

And he worshipped the LORD there.] Instead of *שמעון שמואל* *vayishlachu*, he worshipped, *שמעון שמואל* *vayishlachu*, and *שמעון שמואל* *he worshipped*, is the reading of six of Kennicot's and *De Rossi's* MSS., of some copies of the *Septuagint*, of the *Vulgate*, *Syriac*, and *Arabic*.

This and the following chapter are connected in most copies of the *Septuagint* and *Vulgate* thus: And Anna worshipped, and said, My soul is strengthened in the LORD, &c. It is very likely that the whole passage, from the beginning of ver. 26. to the end of ver. 10. of the ensuing chapter, contains the words of Hannah alone; and that even the clause, *He worshipped the Lord there*, should be, *And she worshipped the Lord there*, and prayed and said, &c. Indeed this latter clause is wanting in the *Polyglott Septuagint*, as I have stated above.

NOTES ON CHAPTER II.

Verse 1. And Hannah prayed, and said.] The *Chaldee* very properly says, *And Hannah prayed in the spirit of prophecy*; for, indeed, the whole of this prayer, or, as it may be properly called, *oracular declaration*, is a piece of regular prophecy, every part of which having respect to the future, and perhaps not a little of it declaratory of the *Messiah's* kingdom.

Dr. Hales has some very good observations on this prophetic song:—

"This admirable hymn excels in simplicity of composition, closeness of connexion, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his providential government of the world in general; exalting the poor in spirit, or the humble-minded, and abasing the rich and the arrogant; rewarding the righteous, and punishing the wicked. Hannah was also a prophetess of the first class: besides predicting her own fruitfulness, ver. 7. (for she bore six children in all, chap. ii. 21.) she foretold not only the more immediate judgments of God upon the *Philistines*, during her son's administration, chap. ii. 10. but his remoter judgments 'upon the ends of the earth,' ver. 10. in the true spirit of the prophecies of *Jacob*, *Balaam*, and *Moses*. Like them, she describes the promised Saviour of the world, as a *King*, before there was any king in Israel: and she first applied to him the remarkable epithet, *Messiah* in Hebrew, *Christ* in Greek, and *Anointed* in English, which were adopted by *David*, *Nathan*, *Ethan*, *Isaiah*, *Daniel*, and the succeeding prophets of the Old Testament; and by the apostles and inspired writers of the New. And the allusion thereto by *Zacharias*, the father of the Baptist, in his hymn, Luke i. 69. where he calls Christ a '*horn of salvation*,' and the beautiful imitation of it by the *blessed Virgin* throughout, in her hymn, Luke i. 46-55. furnishing the finest commentary thereon, clearly prove that *Hannah*, in her rejoicing, had respect to something higher than *Peninnah* her rival, or to the triumphs of *Samuel*, or even of *David* himself: the expressions are too magnificent and sublime to be confined to such objects. Indeed, the learned rabbi, *David Kimchi*, was so struck with them, that he ingenuously confessed that 'the king of whom *Hannah* speaks is the *Messiah*;' of whom she speaks either by *prophecy* or *tradition*: for, continues he, 'there was a tradition among the *Israelites*, that a great king should arise in Israel; and she seals up her song with

2 ^c There is none holy as the LORD: for there is ^c none besides thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; ^c let not ^c arrogance come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

4 ^c The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 ^c They that were full have hired out them-

4. 25. 2 Sam. 32. 31.—Psa. 94. 4. Mal. 3. 13. Jude 15.—k Heb. Aard.—l Psa. 27. 15, 17. & 76. 2.—m Psa. 34. 10. Luke 1. 63.

celebrating this king, who was to deliver them from all their enemies.' The tradition, as we have seen, was founded principally on *Balaam's* second and third prophecies, Numb. xxiv. 7-17. and we cannot but admire that *gracious* dispensation of spiritual gifts to *Hannah*, (whose name signifies *grace*), in ranking her among the prophets who should first unfold a leading title of the *blessed Seed of the woman*."

In the best MSS. the whole of this hymn is written in hemistich, or poetic, lines. I shall here produce it in this order, following the plan as exhibited in *Kennicot's* Bible, with some trifling alterations of our present version:

- Verse 1.—My heart exulteth in Jehovah;
My horn is exalted in Jehovah;
My mouth is incited over mine enemies,
For I have rejoiced in thy salvation.
- Verse 2.—There is none holy like Jehovah,
For there is none besides thee;
There is no rock like our God.
- Verse 3.—Do not magnify yourselves, speak not proudly, proudly
Let not provocation come out of your mouth;
For the God of knowledge is Jehovah,
And by him actions are directed.
- Verse 4.—The bows of the heroes are broken,
And the tottering are girded with strength.
- Verse 5.—The full have hired out themselves for bread,
And the famished cease for ever.
The barren hath borne seven,
And she who had many children is greatly enfeebled.
- Verse 6.—Jehovah killeth, and maketh alive;
He bringeth down to the grave, and bringeth up;
- Verse 7.—Jehovah maketh poor, and maketh rich;
He bringeth down, and he even exalteth.
- Verse 8.—He lifteth up the poor from the dust;
From the dungheap he exalteth the tagger,
To make him sit with the nobles,
And inherit the throne of glory.
For to Jehovah belong the pillars of the earth,
And upon them he hath placed the globe.
- Verse 9.—The foot of his saints he shall keep,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.
- Verse 10.—Jehovah shall break them who contend with him;
Upon them shall he thunder in the heavens.
Jehovah shall judge the ends of the earth;
And he shall give strength to his king,
And shall exalt the horn of his Messiah.

It is not particularly stated here when *Hannah* composed or delivered this hymn: it appears from the connexion to have been at the very time in which she dedicated her son to God at the tabernacle; though some think that she composed it immediately on the birth of *Samuel*. The former sentiment is probably the most correct.

Mine horn is exalted in the LORD.] We have often seen that *horn* signifies power, might, and dominion. It is thus constantly used in the Bible, and was so used among the heathens. The following words of *Horace* to his jar, are well known; and speak a sentiment very similar to that above:—

*Tu spera reducere mentibus antris
Viresque, at addere cernis et impasce
Fides.* (Oar. lib. III. Od. 21. v. 13.)

Then bringest back hope to depending minds;
And thou add'st strength and fenns to the poor man.

Paraphrastically expressed by Mr. Francis:

"Hope, by thee, fair fugitive,
Bids the wretched strive to live.
To the beggar thou dispense
Heart and brow of confidence."

My mouth is enlarged.] My faculty of speech is incited, stirred up to express God's disapprobation against my adversaries.

Verse 2. None holy.] HOLINESS is peculiar to the God of Israel: no false God ever pretended to holiness: it was no attribute of heathenism, nor of any religion ever professed in the world before or since the true revelation of the true God.

There is none besides thee.] There can be but one unoriginated, infinite, and eternal being; that being is *Jehovah*.

Any rock like our God.] Rabbi *Maimon* has observed, that the word *צור* *tsur*, which we translate *rock*, signifies, when applied to *Jehovah*, *fountain*, *source*, *spring*. There is no source whence continual help and salvation can arise, but our God.

Verse 3. A God of knowledge.] He is the most wise, teaching all good, and knowing all things.

Actions are weighed.] *צורו נשקלנו*, they are directed; it is by his counsel alone that we can successfully begin, continue, or end, any work.

selves for-bread; and *they that were hungry* ceased: so that *the barren hath borne seven*; and *she that hath many children is waxed feeble*.

6 *The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

7 *The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.*

8 *He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them.*

9 *He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.*

10 *The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the*

ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 *And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.*

12 *Now the sons of Eli were sons of Belial; they knew not the Lord.*

13 *And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;*

14 *And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.*

15 *Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sotten flesh of thee, but raw.*

Ps. 113. 9.—o Isai. 54. 1. Jer. 15. 2.—p Dent. 32. 39. Job 5. 13. Hos. 6. 1. Tob. 12. 2. Wisd. 16. 13.—q Job 1. 21.—r Ps. 75. 7.—s Ps. 113. 7, 8. Dan. 4. 17. Luke 1. 52.—t Job 35. 7.—u Job 33. 4, 5, 6. Ps. 26. 2. & 102. 25. & 104. 5. Heb. 1. 3.

v Ps. 91. 11. & 121. 3.—w Ps. 2. 9.—x Ch. 7. 10. Ps. 18. 12.—y Ps. 92. 12. & 98. 9.—z Ps. 89. 24.—a Ver. 18. Ch. 3. 1.—b Dent. 12. 13.—c Judg. 2. 10. Jer. 22. 16. Rom. 1. 23.—d See 1 Esd. 1. 12.—e Lev. 2. 5, 4, 14.

Verse 4. *The bows of the mighty*] The Targum considers the first verse as including a prophecy against the *Philistines*; the second verse, against *Sennacherib* and his army; the third, against *Nebuchadnezzar* and the *Chaldeans*; the fourth, against the *Greeks*; the fifth, against *Haman* and his posterity; and the tenth, against *Magog*, and the enemies of the Messiah.

Verse 5. *They that were full*] All the things mentioned in these verses frequently happen in the course of the divine providence; and indeed it is the particular providence of God that Hannah seems more especially to celebrate through the whole of this simple, yet sublime, ode.

Verse 6. *The Lord killeth*] God is the arbiter of life and death; he only can give life, and he only has a right to take it away.

He bringeth down to the grave] The Hebrew word *hew shel*, which we translate *grave*, seems to have the same meaning in the Old Testament with *hades*, in the New; which is the word generally used by the *Septuagint* for the other. It means the *grave*, the *state of the dead*, and the *invisible place*, or place of *separate spirits*. Sometimes we translate it *hell*, which now means the *state of perdition*, or place of *eternal torments*: but, as this comes from the *Saxon* *helan*, to *cover*, or *conceal*, it means only the *covered place*. In some parts of England the word *helling* is used for the *covers* of a book, the *slating* of a house, &c. The Targum seems to understand it of death and the resurrection: "He kills, and commands to give life; he causes to descend into *sheol*, that, in the time to come, he may bring them into the lives of eternity;" i. e. the *life of shame* and everlasting contempt; and the *life of glory*.

Verse 7. *The Lord maketh poor*] For many cannot bear affluence; and if God should continue to trust them with riches, they would be their ruin.

Maketh rich] Some he can trust; and, therefore, makes them stewards of his secular bounty.

Verse 8. *To set them among princes*] There have been many cases where, in the course of God's providence, a person has been raised from the lowest and most abject estate to the highest: from the *plough* to the *imperial dignity*: from the *dungeon* to the *throne*: from the *dunghill* to *nobility*. The story of *Cincinnatus* is well known; so is that of the patriarch *Joseph*; but there is one not less in point, that of *Roushen Achter*, who was brought out of a dungeon, and exalted to the throne of Hindostan. On this circumstance the following elegant couplet was made;

روشن اختر برد اکنون ماه شد
یوسف از زندان بر آمد شاه شد

"He was a bright star, but now is become a moon.
Joseph is taken from prison, and is become a king."

There is a play here on *Roushen Achter*, which signifies a *bright star*: and there is an allusion to the history of the patriarch *Joseph*, because of the similarity of fortune between him and the Mohammedan prince.

For the pillars of the earth are the Lord's] He is almighty, and upholds all things by the word of his power.

Verse 9. *He will keep the feet of his saints*] He will order and direct all their goings, and keep them from every evil way.

The wicked shall be silent in darkness] The Targum

understands this of their being sent to the *darkness of hell*; they shall be slain.

By strength shall no man prevail] Because God is omnipotent, and no power can be successfully exerted against him.

Verse 10. *The adversaries of the Lord shall be broken*] Those who contend with him, *meribato*, by sinning against his laws, opposing the progress of his word, or persecuting his people.

Shall judge the ends of the earth] His empire shall be extended over all mankind, by the preaching of the everlasting Gospel; for to this the afterpart of the verse seems to apply; *he shall give strength unto his king, and shall exalt the horn of his Christ*; or, as the Targum says, *וַיַּעֲרֵב מַלְכוּת מֶשִׁיחֵיכָהּ* *vaiyerbey malcuth Meshicheyeh*, "He shall multiply the kingdom of the Messiah." Here the horn means spiritual as well as secular dominion.

After the clause *the adversaries of the Lord shall be broken in pieces*, the *Septuagint* add the following words, *Μη καυχῶσθαι ἐν σοφίᾳ καὶ ἐν ἰσχυρί, κ. τ. λ.* *Let not the wise man glory in his wisdom; and let not the rich man glory in his riches; but let him who glorieth rather glory in this, that he understandeth and knoweth the Lord; and that he executeth judgment and righteousness in the midst of the earth.* This is a very long addition, and appears to be taken from Jer. ix. 23; but, on collating the two places, the reader will find the words to be materially different. This clause is wanting in the *Complutensian Polyglott*; but it is in the edition of *Aldus*, in that of cardinal *Carrafa*, and in the *Codex Alexandrinus*.

Verse 11. *And Elkanah went to Ramah*] Immediately after the 10th verse, the *Septuagint* add, *Καὶ κατέβηεν σαρὰν ἐκὶ τῶν οὐνών Κυρίου· καὶ ἀπῆλθεν εἰς Ἀμαθαιμ.* *And she left him there before the Lord, and went unto Amathaea.* Thus the *Septuagint* suppose that the song of Hannah was composed when she brought Samuel to present him to the Lord; and, as soon as she had concluded this fine ode, she delivered him into the hands of Eli, the high priest; and the child entered immediately on his ministration, under the direction and instructions of Eli.

Verse 12. *The sons of Eli were sons of Belial*] They were perverse, wicked, profligate men; devil's children;—*they knew not the Lord.*

"They know! nor would an angel show him;
They would not know, nor choose to know him."

These men were the principal cause of all the ungodliness of Israel. Their most execrable conduct, described from ver. 13 to 17., caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation; witness France, Germany, &c. from 1792 to 1814.

Verse 13. *When any man offered sacrifice*] That is, when a *peace-offering* was brought, the right shoulder and the breast belonged to the priest; the fat was burnt upon the altar, and the blood was poured at the bottom of the altar; the rest of the flesh belonged to the offeror. Under pretence of taking only their own part, they took the best of all they chose, and as much as they chose.

Verse 14. *Kettle—caldron, or pot*] We know not what these were, nor of what capacity; nor is it of any consequence.

Verse 15. *Before they burnt the fat*] They would serve themselves before God was served! This was iniquity and arrogance of the first magnitude.

16 And if any man said unto him, Let them not fail to burn the fat ¹ presently, and then take as much as thy soul desireth; then he would answer him, *Nay*; but thou shalt give it me now: and if not, I will take it by force.

17 Wherefore the sin of the young men was very great ² before the LORD: for men ³ abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, being a child, ⁴ girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli ⁵ blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ⁶ loan which is ⁷ lent to the LORD. And they went unto their home.

21 And the LORD ⁸ visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ⁹ grew before the LORD.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ¹⁰ the women that ¹¹ assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for ¹² I hear of your evil dealings by all this people.

24 Nay, my sons; for it is no good report that I hear: ye make the LORD's people ¹³ to transgress.

[Heb. as on the day—g Gen. 6. 11.—h Mal. 2. 8.—i Verse 11.—k Exod. 28. 4. 2 Sam. 6. 14.—l Ch. 1. 3.—m Gen. 14. 19.—n Or, position which she asked, &c. o Ch. 1. 38.—p Gen. 31. 1.—q Ver. 28. Ch. 3. 13. Judg. 13. 24. Luke 1. 35. & 2. 40. r See Exod. 28. 2.—s Heb. assembled by troops.—t Or, I have not words of you. u Or, to cry out.—v Numb. 15. 30.—w Job. 11. 20. Prov. 15. 10.—x Verse 21.]

[He will not have sudden flesh] He chooses roast meat, not boiled; and if they had it in the pot before the servant came, he took it out, that it might be roasted.

Verse 17. Wherefore the sin of the young men was very great] That is, Hophni and Phinehas, the sons of Eli.

Men abhorred the offering] As the people saw that the priests had no piety, and that they acted as if there was no God; they despised God's service, and became infidels.

A national priesthood, when the foundation is right, may be a great blessing; but, if the priesthood becomes corrupt, though the foundation itself stand sure, the corruption of the national manners will be the unavoidable consequence.

Verse 18. Girded with a linen ephod] This the Targum translates *asir cardut debute*, "Girded with a cardut of byssus," or *fine linen*. The word *cardut* they seem to have borrowed from the Greek *χιτώνες*, a *stunic*, having *χιτώνες*, i. e. sleeves that came down to, or covered the hands. This was esteemed an effeminate garment among the Romans. See Buxtorf's *Talmudic Lexicon*.

Verse 19. Made him a little coat] *קטן כפול meil katon*, "a little cloak," or *surtout*; an upper garment; probably intended to keep him from the cold, and to save his other clothes from being abused in his meaner services. It is probable that she furnished him with a new one each year, when she came up to one of the annual sacrifices.

Verse 20. Eli blessed Elkanah] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused, by the wrong position of the verses.

Verse 22. They lay with the women that assembled] It is probable that these were persons who had some employment about the tabernacle. See the note on Exod. xxxviii. 8. where the Hebrew text is similar to that in this place.

Verse 23. Why do ye such things?] Eli appears to have been a fondly affectionate, easy father, who wished his sons to do well, but did not bring them under proper discipline; and did not use his authority to restrain them. As judge, he had power to cast them immediately out of the vineyard, as wicked and unprofitable servants: this he did not; and his and their ruin was the consequence.

Verse 25. If one man sin against another] All differences between man and man may be settled by the proper judge; but, if a man sin against the Supreme Judge, God himself, who shall reconcile him to his Maker? Your sin is immediately against God himself; and is the highest insult that can be offered, because it is in the matter of his own worship; therefore, ye may expect his heaviest judgments.

25 If one man sin against another, the judge shall judge him; but if a man ¹⁴ sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, ¹⁵ because the LORD would slay them.

26 And the child Samuel ¹⁶ grew on, and was ¹⁷ in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, ¹⁸ Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I ¹⁹ choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and ²⁰ did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore ²¹ kick ye at my sacrifice, and at mine offering, which I have commanded in my ²² habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, ²³ I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, ²⁴ Be it far from me; for them that honour me ²⁵ I will honour, and they that despise me shall be lightly esteemed.

31 Behold, ²⁶ the days come, that I will cut off

[y Prov. 3. 4. Luke 2. 52. Acts 2. 47. Rom. 14. 18.—1 Kings 12. 1.—2 Exod. 4. 14. 27.—b Exod. 28. 1. 4. Numb. 18. 5. & 18. 1. 7.—c Lev. 2. 8. 10. & 6. 16. & 7. 7. 8. 35. & 10. 14. 15. Numb. 8. 14. & 18. 8. 14.—d Deut. 32. 15.—e Deut. 12. 6. & 1 Exod. 28. 2.—f Jer. 18. 2. 10.—g Jer. 18. 20. & 21.—h Mal. 2. 2.—i 1 Kings 2. 27. Ezek. 44. 10.—j See Ch. 4. 11, 19, 30. & 14. 3. & 22. 18, &c.]

[But if a man sin against the LORD, who shall entreat for him?] Was a question of the most solemn importance under the old covenant; especially after the death of Moses, the mediator. The law had determined what sins should be punished with death; and it was not supposed that there was any appeal from the decision there pronounced. 1 John ii. 1. is an answer to this question: but it is an answer which the Gospel alone can give: *My little children, these things write I unto you, that ye sin not; but if any man sin, we have an advocate with the Father, Jesus Christ the Righteous.*

Because the LORD would slay them.] The particle *כי*, which we translate *because*, and thus make their continuance in sin the effect of God's determination to destroy them; should be translated *therefore*, as it means in many parts of the Sacred Writings. See Noldius' Particles, where the very text in question is introduced. *Sed non auscullarunt, &c.* *Imo voluit Jehovah eos interficere*; but they would not hearken, &c. THEREFORE God purposed to destroy them. It was their not hearkening that induced the Lord to will their destruction.

Verse 27. There came a man of God] Who this was we know not; but the Chaldee terms him *נביא nebiya daya*, "a prophet of Jehovah." [Unto the house of thy father] That is, to Aaron; he was the first high priest; the priesthood descended from him to his eldest son Eleazar, then to Phinehas. It became afterward established in the younger branch of the family of Aaron; for Eli was a descendant of Ithamar, Aaron's youngest son. From Eli it was transferred back again to the family of Eleazar, because of the profligacy of Eli's sons.

Verse 28. And did I choose him] The high priesthood was a place of the greatest honour that could be conferred on man; and a place of considerable emolument: for, from their part of the sacrifices, they derived a most comfortable livelihood.

Verse 29. Wherefore kick ye at my sacrifice] They disdained to take the part allowed by the law; and would take for themselves what part they pleased, and as much as they pleased, ver. 13—16. Thus they kicked at the sacrifices.

Honourest thy sons above me] Permitting them to deal, as above, with the offerings and sacrifices; and taking their part before the fat, &c. was burnt unto the Lord; thus they were first served. At this Eli connived, and thus honoured his sons above God.

Verse 30. Should walk before me for ever] See Exod. xxix. 9. xl. 15. Numb. xxv. 10—13, where it is positively promised that the priesthood should be continued in the family of Aaron for ever. But although this promise

thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see 'an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be "an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart; and all the increase of thine house shall die "in the flower of their age.

34 And this shall be "a sign unto thee, that shall come upon thy two sons, on Hophni and

Phinehas; "in one day they shall die both of them.

35 And "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and "I will build him a sure house; and he shall walk before "mine anointed for ever.

36 "And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, "Put me, I pray thee, into "one of the priest's offices, that I may eat a piece of bread.

1 Or, the affliction of the tabernacle, for all the wealth which God would have given Israel.—*See* Zech. 8. 4.—*Heb. man.*—1 Kings 13. 2.—*Ch. 4. 11.*—1 Kings

appears to be absolute, yet we plainly see that, like all other apparently absolute promises of God, it is conditional; i. e. a condition is implied, though not expressed.

But now—be it far from me! You have walked unworthily; I shall annul my promise, and reverse my ordinance. See Jer. xviii. 7.

For they that honour me] This is a plan from which God will never depart; this can have no alteration; every promise is made in reference to it: "they who honour God shall be honoured; they who despise him shall be lightly esteemed."

Verse 31. I will cut off thine arm] I will destroy the strength, power, and influence, of thy family.

Verse 32. Thou shalt see an enemy in my habitation] Every version, and almost every commentator, understands this clause differently. The word *is* *is*, which we translate an enemy, and the Vulgate *enimulus*, a rival, signifies calamity; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he saw, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth which God shall give Israel] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods: but the Israelites shall first be sorely pressed with calamity. See the margin.

There shall not be an old man] This is repeated from the preceding verse; all the family shall die in the flower of their years, as is said in the following verse.

Verse 33. And the man of thine] On this passage Calmet observes, The posterity of Eli possessed the high priesthood to the time of Solomon; and even, when that dynasty was transferred to another family, God preserved that of Eli, not to render it more happy, but to punish it, by seeing the prosperity of its enemies; to the end that it might see itself destitute and despised. This shows the depth of the judgments of God, and the grandeur of his justice, which extends even to distant generations; and manifests itself to sinners both in life and death; both in their own disgrace, and in the prosperity of their enemies.

Verse 34. They shall die both of them.] Hophni and Phinehas were both killed very shortly after, in that great battle with the Philistines, in which the Israelites were completely routed, and the ark taken. See chap. iv.

Verse 35. A faithful priest] This seems to have been spoken of Zadok, who was anointed high priest, in the room of Abiathar, the last descendant of the house of Eli. See 1 Kings ii. 26, 27. Abiathar was removed, because he had joined with Adonijah, who had got himself proclaimed king. See 1 Kings ch. i. 7.

I will build him a sure house] I will continue the priesthood in his family.

He shall walk before mine anointed] He shall minister before Solomon, and the kings which shall reign in the land. The Targum says, "He shall walk *קודם* *kodam* *Mesih*, before my MESSIAH," or, as the Septuagint expresses it, *ἔμπροσθεν* *emprosthen*, before my Christ: for, in their proper and more extended sense, these things are supposed to belong to our great high priest, and the Christian system: but the word may refer to the Israelitish people. See the note on Heb. ix. 26.

Verse 36. Shall come and crouch to him] Shall prostrate himself before him in the most abject manner, begging to be employed even in the meanest offices about the tabernacle, in order to get even the most scanty means of support.

A piece of silver] *אגורא* *agorath* *koseph*, translated

235. 1 Chron. 29. 22. Ezek. 44. 15.—2 Sam. 7. 11, 27. 1 Kings 11. 35.—1 Par. 2. 2. & 18. 50.—1 Kings 2. 37.—*Heb. join.*—*Or*, somewhat about the priesthood.

by the Septuagint *ὀβολος ἀργυρίου*, an obolus of silver. The Targum translates it *מנא מנא*; which is the same as the Hebrew *gera*, and weighed about sixteen grains of barley.

A morsel of bread] A mouthful; what might be sufficient to keep body and soul together. See the sin, and its punishment. They formerly pampered themselves, and fed to the full on the Lord's sacrifices; and now they are reduced to a morsel of bread. They fed themselves without fear; and now they have cleanness of teeth in all their dwellings. They wasted the Lord's heritage, and now they beg their bread!

In religious establishments, vile persons, who have no higher motive, may, and do, get into the priest's office, that they may clothe themselves with the wool, and feed themselves with the fat, while they starve the flock. But where there is no law to back the claims of the worthless and the wicked, men of piety and solid merit only can find support; for they must live on the free-will offerings of the people. Where religion is established by law, the strictest ecclesiastical discipline should be kept up, and all hireling priests, and ecclesiastical drones, should be expelled from the Lord's vineyard. An established religion, where the foundation is good, (as in ours,) I consider a great blessing; but it is liable to this continual abuse, which nothing but careful and rigid ecclesiastical discipline can either cure or prevent. If our high priests, our archbishops and bishops, do not their duty, the whole body of the clergy may become corrupt, or inefficient. If they be faithful, the establishment will be an honour to the kingdom, and a praise in the earth.

The words *pillars of the earth* *מסדות הארץ* *masdot ha'aretz*, Mr. Parkhurst translates and defends thus:—"The compressors of the earth; i. e. the columns of the celestial fluid which compress or keep its parts together." This is all imaginary; we do not know this compressing celestial fluid: but there is one that answers the same end, which we do know, i. e. the AIR, the columns of which press upon the earth in all directions; above, below, around, with a weight of fifteen pounds to every square inch; so that a column of air of the height of the atmosphere, which on the surface of the globe measures one square inch, is known, by the most accurate and indubitable experiments to weigh fifteen pounds. Now, as a square foot contains one hundred and forty-four square inches, each foot must be compressed with a weight of incumbent atmospheric air equal to two thousand one hundred and sixty pounds. And as the earth is known to contain a surface of five thousand five hundred and seventy-five billions of square feet; hence, allowing two thousand one hundred and sixty pounds to each square foot, the whole surface of the globe must sustain a pressure of atmospheric air equal to twelve trillions and forty-one thousand millions of pounds; or six thousand and twenty-one billions of tons. This pressure, independently of what is called gravity, is sufficient to keep all the parts of the earth together, and perhaps to counteract all the influence of centrifugal force. But adding to this all the influence of gravity or attraction, by which every particle of matter tends to the centre, these compressors of the earth are sufficient to poise, balance, and preserve, the whole terraqueous globe. These pillars, or compressors, are an astonishing provision made by the wisdom of God for the necessities of the globe. Without this, water could not rise in fountains, nor the sap in vegetables. Without this there could be no respiration for man or beast, and no circulation of the blood in any animal. In short, both vegetable and animal life depend, under God, on these pillars, or compressors, of the earth; and, were it not for this compressing power, the air contained in the vessels of all plants and animals would, by its elasticity, expand, and instantly rupture all those vessels, and cause the destruction of all animal and

CHAPTER III.

Samuel ministers to the Lord before Eli. 1. He is thrice called by the Lord; who informs him of the evils which shall be brought on the house of Eli, 2-13. Eli inquires of Samuel what the Lord had said, 15, 17. He gives a faithful relation of the whole, which Eli receives with great submission, 18. Samuel prospers; is established as a prophet in Israel: and the Lord reveals himself to him in Shiloh, 19-41.

As. Prod. lxx.
285.
Anno Ant.
1. Olymp. 339.

AND ^a the child Samuel ministered ^b unto the Lord before Eli. And ^c the word of the Lord was precious ^d in those days; ^e there was no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, ^f and his eyes began to wax dim, ^g that he could not see;

3 And ere ^h the lamp of God went out ⁱ in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

4 That the Lord called Samuel: and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he arose, and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou

^a Chap. 2, 11.—^b Psalm 74, 4. Amos 8, 11. See ver. 21.—^c Gen. 27, 1. & 48, 10. ^d Chap. 2, 32. & 4, 15.—^e Exod. 27, 21. Lev. 24, 3. Chron. 12, 11.—^f Ch. 1, 9.—^g Or: Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him.—^h See Acts 19, 2.—ⁱ 2 Kings 21, 12. Jer. 13, 3.—^j Chap. 2, 20-25.—^k Heb. beginning and ending.

vegetable life: but God, in his wisdom, has so balanced these two forces, that, while they appear to counteract and balance each other, they serve, by mutual dilations and compressions, to promote the circulation of the sap in vegetables, and the blood in animals.

NOTES ON CHAPTER III.

Verse 1. *Samuel ministered unto the Lord*] He performed minor services in the tabernacle, under the direction of Eli; such as opening the doors, &c. See ver. 5.

The word of the Lord was precious] There were but few revelations from God; and, because the word was scarce, therefore it was valuable. The author of this book probably lived at a time when prophecy was frequent. See the preface.

There was no open vision] There was no public accredited prophet; one with whom the secret of the Lord was known to dwell, and to whom all might have recourse in cases of doubt or public emergency.

Verse 2. *Eli was laid down in his place*] It is very likely that, as the ark was a long time at Shiloh, they had built near to it certain apartments for the high priest, and others more immediately employed about the tabernacle. In one of these, near to that of Eli, perhaps under the same roof, Samuel lay when he was called by the Lord.

Verse 3. *Ere the lamp of God went out*] Before sunrise; for it is likely that the lamps were extinguished before the rising of the sun. See Exod. xxvii. 21. Lev. xxiv. 3.

Verse 4. *The Lord called Samuel*] The voice probably came from the holy place near to which Eli and Samuel were both lying.

Verse 7. *Samuel did not yet know the Lord*] He had not been accustomed to receive any revelation from him. He knew and worshipped the God of Israel; but he did not know him as communicating especial revelations of his will.

Verse 9. *Speak, Lord; for thy servant heareth*] This was the usual way in which the prophets spoke, when they had intimations that the Lord was about to make some especial revelation.

Verse 10. *The Lord came and stood*] He heard the voice as if it was approaching nearer and nearer; till, at last, from the sameness of the tone, he could imagine that it ceased to approach; and this is what appears to be represented under the notion of God standing and calling.

Verse 11. *The Lord said to Samuel*] He probably saw nothing, and only heard the voice; for it was not likely that any extraordinary representation could have been

shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the Lord said to Samuel, Behold, I will do a thing in Israel, ^a at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli ^b all things which I have spoken concerning his house: ^c when I begin, I will also make an end.

13 For ^d I have told him that I will ^e judge his house for ever for the iniquity which he knoweth; because ^f his sons made themselves ^g vile, and he ^h restrained ⁱ them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ^j shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17 And he said, What ^k is the thing that the Lord hath said unto thee? I pray thee hide ^l it not from me: ^m God do so to thee, and ⁿ more also, if thou hide ^o any ^p thing from me of all the things that he said unto thee.

18 And Samuel told him ^q every whit, and hid nothing from him. And he said, ^r It is the Lord; let him do what seemeth him good.

19 ¶ And Samuel ^s grew, and ^t the Lord was with him, ^u and did let none of his words fall to the ground.

¹ Or, And I will tell him, &c.—² Ch. 2, 29, 30, 31, &c.—³ Exod. 7, 2. & 12, 20. ⁴ Chap. 2, 12, 17, 22.—⁵ Or, occurred.—⁶ Heb. sworn not upon thee.—⁷ Chap. 2, 29, 30.—⁸ Numbers 15, 20, 31. Isaiah 54, 14.—⁹ Ruth 1, 17.—¹⁰ Heb. so add. ¹¹ Or, words.—¹² Heb. all the things, or, words.—¹³ Job 1, 21. & 2, 10. Ps. 33, 9. ¹⁴ Job 1, 21.—¹⁵ Ch. 2, 21.—¹⁶ Gen. 28, 2, 21, 22.—¹⁷ Ch. 2, 6.

made to the eyes of a person so young. He heard a voice, but saw no similitude.

The ears—shall tingle] It shall be a piercing word to all Israel; that shall astound them all: and, after having heard it, it will still continue to resound in their ears.

Verse 12. *I will perform—all things which I have spoken*] That is, what he had declared by the prophet, whose message is related, chap. ii. 27, &c.

When I begin, I will also make an end] I will not delay the execution of my purpose; when I begin, nothing shall deter me from bringing all my judgments to a conclusion.

Verse 13. *I will judge his house for ever*] I will continue to execute judgments upon it till it is destroyed.

His sons made themselves vile] See chap. ii. 12-17. 22-25.

He restrained them not] He did not use his parental and juridical authority to curb them, and prevent the disorders which they committed. See at the conclusion of the chapter.

Verse 14. *Shall not be purged with sacrifice nor offering*] That is, God was determined that they should be removed by a violent death. They had committed the sin unto death; and no offering or sacrifice could prevent this. What is spoken here relates to their temporal death only.

Verse 15. *Samuel feared to show Eli*] He revered him as a father, and he feared to distress him by showing what the Lord had purposed to do. It does not appear that God had commanded Samuel to deliver this message; he, therefore, did not attempt it till adjured by Eli, ver. 17.

Verse 17. *God do so to thee, and more also*] This was a very solemn adjuration: he suspected that God had threatened severe judgments, for he knew that his house was very criminal; and he wished to know what God had spoken. The words imply thus much: If thou do not tell me fully what God has threatened, may the same, and greater curses, fall on thyself.

Verse 18. *Samuel told him every whit*] Our word *whit*, or *vid*, comes from the Anglo-Saxon *whit*, which signifies *person, thing, &c.*; every *whit* is every thing. The Hebrew is *כל הדברים* *et col ha-debarim*, "all these words."

It is the Lord] He is sovereign, and will do what he pleases; he is righteous, and will do nothing but what is just.

Let him do what seemeth him good] There is much of a godly submission, as well as a deep sense of his own unworthiness, found in these words. He also had sinned, so as to be punished with temporal death: but surely

20 And all Israel, * from Dan even to Beer-sheba, knew that Samuel *was* ⁴ established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by * the word of the LORD.

CHAPTER IV.

A battle between Israel and the Philistines: in which the former are defeated, with the loss of *four thousand men*, 1, 2. They resolve to give the Philistines battle once more, and bring the ark of the Lord, with Hophni and Phinehas the priests, into the camp, 3, 4. They do so, and become vainly confident, 5. At this the Philistines are dismayed, 6-8. The battle commences, the Israelites are again defeated, with the loss of *thirty thousand men*: Hophni and Phinehas are among the slain; and the ark of the Lord is taken, 10, 11. A Benjamite runs with the news to Eli; who, hearing of the capture of the ark, falls from his seat, and breaks his neck, 12-15. The wife of Phinehas, hearing of the death of her husband and father-in-law, and of the capture of the ark, is taken in unseemly travail, brings forth a son, calls him I-hobab, and expires, 19-22.

A. M. 2862.
B. C. 1141.
An. Exod. 18.
329.
Anno ante
1 Olymp. 365.

AND the word of Samuel ¹ came ² to all Israel. Now Israel went out against the Philistines to battle, and pitched beside ³ Eben-ezer: and the Philistines pitched in Aphek.

o Judg. 20. 1.-d Or, faithful.—e Ver. 1, 4.—f Or, came to pass.—g Heb. was. h Ch. 5. 1. & 7. 12.—i Heb. the battle was spread.

there is no evidence that the displeasure of the Lord against him was extended to a future state.

Verse 19. [Samuel grew] Increased to manhood.

The LORD was with him] Teaching him, and filling him with grace and holiness.

None of his words fail] Whatever prediction he uttered, God fulfilled it; and his counsels were received as coming from the Lord.

Verse 20. All Israel, from Dan even to Beer-sheba] Through the whole extent of Palestine: Dan being at the northern, Beer-sheba at the southern extremity.

Was established to be a prophet] The word נביא *nebi'im*, which we translate *established*, signifies *faithful*: The faithful Samuel was a prophet of the Lord.

Verse 21. The LORD appeared again] יִרְאוּ אֶת יְהוָה *yir'au et Jehovah*, "And Jehovah added to appear:" that is, he continued to reveal himself to Samuel at Shiloh.

By the word of the LORD.] By the spirit and word of prophecy.

In this chapter we read again of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord: but he neither taught his children, nor restrained them by his parental authority. I have had already occasion to remark, that were a proper line of conduct pursued in the education of children, how few profligate sons and daughters, and how few broken-hearted parents, should we find? The neglect of early religious education, connected with a wholesome and affectionate restraint, is the ruin of millions. Many parents, to excuse their indolence, and most criminal neglect, say, "We cannot give our children grace." What do they mean by this? That God, not themselves, is the author of the irregularities and viciousness of their children. They may shudder at this imputation; but, when they reflect that they have not given them right precepts, have not brought them under firm and affectionate restraint; have not showed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretences, to absent themselves from it; when all these things are considered, they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "We cannot give grace to our children," lay their hand on their conscience, and say whether they ever knew an instance where God withheld his grace, while they were in humble subserviency to him, performing their duty? The real state of the case is this: parents cannot do God's work, and God will not do theirs; but if they use the means, and train up the child in the way he should go, God will never withhold his blessing.

It is not parental fondness, nor parental authority, taken separately, that can produce this beneficial effect. A father may be as fond of his offspring as Eli, and his children be sons of Belial: he may be as authoritative as the grand Turk, and his children despise and plot rebellion against him. But let parental authority be tempered with fatherly affection; and let the rein of discipline be steadily held by this powerful but affectionate hand; and there shall the pleasure of God prosper; there will he give his blessing, even life for evermore. Many fine families have been spoiled, and many ruined, by the separate

2 And the Philistines put themselves in array against Israel: and when ¹ they joined battle, Israel was smitten before the Philistines: and they slew ² the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us ¹ fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ² which dwelleth between ³ the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the

1 Heb. the array.—2 Heb. take unto us.—3 Sam. 6. 2. Ps. 80. 1. & 82. 1. n Exod. 25. 18, 22. Numb. 7. 59.

exercise of these two principles. Parental affection, when alone, infallibly degenerates into foolish fondness; and parental authority frequently degenerates into brutal tyranny, when standing by itself. The first sort of parents will be loved, without being respected; the second sort will be dreaded, without either respect or esteem. In the first case obedience is not exacted, and is therefore felt to be unnecessary, as offences of great magnitude pass without punishment or reprehension: in the second case, rigid exaction renders obedience almost impossible; and the smallest delinquency is often punished with the extreme of torture; which, hardening the mind, renders duty a matter of perfect indifference.

Parents, lay these things to heart: remember Eli and his sons; remember the dismal end of both! Teach your children to fear God—use wholesome discipline—be determined—begin in time—mingle severity and mercy together in all your conduct—and earnestly pray to God to second your godly discipline with the power and grace of his Spirit!

Education is generally defined, that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed, and brought forth, between early infancy and the period when a young person is considered as qualified to take a part in active life. Whole nations have been corrupted, enfeebled, and destroyed, through the want of proper education: through this, multitudes of families have degenerated; and a countless number of individuals have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.

NOTES ON CHAPTER IV.

Verse 1. The word of Samuel came to all Israel.] This clause certainly belongs to the preceding chapter: and is so placed by the Vulgate, Septuagint, Syriac, and Arabic.

Pitched beside Eben-ezer] This name was not given to this place till more than twenty years after this battle, see chap. vii. 12; for the monument called *אֶבֶן עֶזֶר* *Eben ha Ezer*, the "Stone of help," was erected by Samuel in the place afterward, from this circumstance, called *Eben-ezer*, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mispeh* and *Shen*, and not far from the *Aphek* here mentioned. This is another proof that this book was compiled after the times and transactions which it records; and probably from *memoranda*, which had been made by a contemporary writer.

Verse 2. Put themselves in array] There is no doubt that both the Philistines and Israelites had what might be called *the art of war*; according to which, they marshalled their troops in the field, constructed their camps, and conducted their retreats, sieges, &c.: but we know not the principles on which they acted.

They slew of the army in the field about four thousand men.] This must have been a severe conflict, as four thousand were left dead on the field of battle. The contest also must have lasted some considerable time, as these were all slain hand to hand; swords and spears being, in all probability, the only weapons then used.

Verse 3. Let us fetch the ark] They vainly supposed that the ark could save them, when the God of it had departed from them, because of their wickedness! They knew that, in former times, their fathers had been *beaten* by their enemies when they took not the ark with them to battle; as in the case of their wars with the Canaanites,

Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

8 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing heretofore.

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the

two sons of Eli, Hophni and Phinehas were slain.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

^a Heb. yesterday, on the third day. — ^p 1 Cor. 16. 12. — ^q Judges 18. 1. — ^r Heb. he men. — ^s Ver. 2. Lev. 26. 17. Deut. 28. 25. Ps. 79. 9, 62. — ^t Ch. 2. 25. Ps. 78. 61. — ^u Ch. 2. 26. Ps. 78. 64.

Numb. xiv. 44, 45.; and that they had conquered when they took this with them, as in the case of the destruction of Jericho, Josh. vi. 4. From the latter case they took confidence: but the cause of their miscarriage in the former they laid not to heart. It was customary with all the nations of the earth, to take their gods and sacred ensigns with them to war. The Persians, Indians, Greeks, Romans, Germans, Philistines, &c. did so. Consecrated crosses, blessing and hallowing of colours and standards, are the modern remains of those ancient superstitions.

Verse 4. The Lord of hosts] See on chap. i. 3.

Dwelleth between the cherubim] Of what shape the cherubim were we know not: but there was one of these representative figures placed at each end of the ark of the covenant; and between them, on the lid or cover of that ark, which was called the propitiatory, or mercy-seat, the *shekinah*, or symbol of the divine presence, was said to dwell. They thought, therefore, if they had the ark, they must, necessarily, have the presence and influence of Jehovah.

Verse 5. All Israel shouted] Had they humbled themselves, and prayed devoutly and fervently for success, they would have been heard and saved. Their shouting proved both their vanity and irreligion.

Verse 7. God is come into the camp] They took for granted, as did the Israelites, that his presence was inseparable from his ark or shrine.

Verse 8. These mighty Gods] עֲלֵימֵי הָאֱלֹהִים מִיָּאֵד הָאֱלֹהִים הָאֲדִירִים, "from the hand of these illustrious gods." Probably this should be translated in the singular, and not in the plural: "Who shall deliver us from the hand of this illustrious God?"

Verse 9. Be strong, &c.] This was the address to the whole army; and very forcible it was. "If ye do not fight, and quit yourselves like men, ye will be servants to the Hebrews, as they have been to you; and you may expect that they will avenge themselves of you for all the cruelty you have exercised toward them."

Verse 11. Hophni and Phinehas were slain.] They probably attempted to defend the ark, and lost their lives in the attempt.

Verse 12. Came to Shiloh the same day] The field of battle could not have been at any great distance; for this young man reached Shiloh the same evening after the defeat.

With his clothes rent, and with earth upon his head] These were signs of sorrow and distress among all nations. The clothes rent signified the rending, dividing, and scattering, of the people; the earth, or ashes on the head, signified their humiliation: "We are brought down to the dust of the earth; we are near to our graves." When the Trojan fleet was burnt, Aeneas is represented as tearing his robe from his shoulders, and invoking the aid of his gods:

Turn plus Aeneas humis abscindens vestem,
Austriacus vocat Deus, et tendens palmas.

Verg. *Æn.* v. vv. 698.

"The prince then tore his robes in deep despair,
Rais'd high his hands, and thus address'd his prayer." *Pitt.*

We have a remarkable example in the same poet, where he represents the queen of King Latinus, resolving on her

own death, when she found that the Trojans had taken the city by storm.

Purpureos mortura manus discindit anctos.
Æn. lib. xii. vv. 698.

She tears, with both her hands, her purple vest.

But the image is complete in King Latinus himself, when he heard of the death of his queen, and saw his city in flames:

Conspicis attentius fatis, urbesque ruinas,
Castibus immundo perfusam pulvere turpans.
Æn. ver. 698.

Latinus tears his garments as he goes,
Both for his public and his private woes,
With filth his venerable head besows,
And scordid dust deforms his silver hairs.

Dryden.

We find the same custom expressed in one line by Callistus:

Castidus terra, atque infuso pulvere tegens.
Æn. *Paid at Thetidee, v. 284.*
Disheavelling her hoary locks with earth and sprinkled dust.

The ancient Greeks, in their mourning, often shaved off their hair:

Τοῦτο νῦν καὶ γὰρ οἶον οἰζυροῖσι βροτοῖσι,
Κεῖρα σβαλεῖ τὴν κομῆν, βάλεσιν ἑ ἀπὸ δακρυ παρειῶν.
Hom. Odys. iv. v. 189

"Let each deplore his dead: the rites of woe
Are all, also! the living can bestow
O'er the corse's dust, enjoin'd to shear
The graceful curl, and drop the tender tear."

Pope.

And again:

Κατθεμεν ἐν λεχεσσι, καθραντες χροα καλον
Υἱοὺ τε λιάρῳ καὶ αἰσιφατὶ: πολλὰ δὲ σ' αἰεὶς
Δακρυα θερμὰ χροὺν δαύσαι, κείροντο τὴ χαιρὰς.
Æn. lib. xii. v. 64.

"Then unguments sweet, and tepid streams, we shed;
Tears flow'd from every eye; and o'er the dead
Each clipp'd the curling honours of his head."

Pope.

The whole case is strongly expressed in the case of Achilles, when he heard of the death of his friend Patroclus:

Ὡς φάτο· τὸν δ' ἄχος νεφέλη ἐκαύσθη μελαίνῃ
Ἀμφοτέρωσι δὲ χερσὶν ἔλῳν κοινὴν αἰθαλοῦσαν,
Χεῖρατο κακ' κεφαλῇ, χερσὶν δ' ἵππῳ περὶ
Νεκταρεῶ δὲ χιτῶνι μελαίνῃ ἀμφίχεν πέφρον.
Æn. lib. xviii. v. 22.

"A sudden horror shot thro' all the chief,
And wrapp'd his senses in the cloud of grief.
Cast on the ground, with furious hands he spread
The scattering ashes o'er his graceful head:
His purple garments, and his golden hairs,
Those he deforms with dust; and these, with tears."

Pope.

It is not unusual, even in Europe, and in the most civilized parts of it, to see grief expressed by tearing the hair, beating the breasts, and rending the garments; all these are natural signs, or expressions of deep and excessive grief; and are common to all the nations of the world.

Verse 13. His heart trembled for the ark of God] He was a most mild and affectionate father; and yet the safety of the ark lay nearer to his heart than the safety of his two sons. Who can help feeling for this aged, venerable man?

Verse 17. And the messenger answered] Never was a more afflictive message, containing such a variety of woes, each rising above the preceding, delivered in so few words.

1. Israel is fled before the Philistines:] This was a sore evil: that Israel should turn their backs upon their enemies was bad; and that they should turn their backs on such enemies as the Philistines, was

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. ⁴ And he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* ⁵ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains ⁶ came upon her.

20 And about the time of her death, ⁷ the women that stood by her said unto her, Fear not: for thou hast borne a son. But she answered not, ⁸ neither did she regard it.

^d He seems to have been a judge to do justice only, and that in southwest Israel.
^e Or, to cry out.—^f Heb. were turned.—^g Gen. 35. 17.

yet worse; for now they might expect the chains of their slavery to be strengthened, and rivetted more closely.

2. *There hath also been a great slaughter among the people:*

A rout might have taken place without any great previous slaughter: but in this case the field was warmly contested; thirty thousand were laid dead on the spot. This was a deeper cause of distress than the preceding: as if he had said, the flower of our armies is destroyed; scarcely a veteran now to take the field.

3. *Thy two sons also, Hophni and Phinehas, are dead:* This was still more afflictive to him as a father, to lose both his sons, the only hope of the family; and to have them taken away by a violent death, when there was so little prospect of their having died in the peace of God, was most grievous of all.

4. *The ark of God is taken:* This was the most dreadful of the whole: now Israel is dishonoured in the sight of the heathen, and the name of the Lord will be blasphemed by them. Besides, the capture of the ark shows that God is departed from Israel; and now there is no farther hope of restoration for the people, but every prospect of the destruction of the nation, and the final ruin of all religion! How high does each wo rise on the back of the preceding! And with what apparent art is this very laconic message constructed? And yet, probably, no art at all was used; and the messenger delivered the tidings just as the facts rose up in his mind.

How rapid, diffused, and alliterated, is the report of the messenger in the Persæ of Æschylus, who comes to the queen with the tremendous account of the destruction of the whole naval power of the Persians, at the battle of Salamis? I shall give his first speech, and leave the reader to compare the two accounts.

Ω γης ἀπασης Αἰείδος πολιματᾶ,
Ω Περσεία αἶα, καὶ πόλεις πλοῦτον λιμνῇ,
‘Ὡς ἐν αἰα πληγῇ κατεφθάρται πόλεις
Ὀλβος, τὸ Περσῶν δ’ ἀνδρὸς οἰχεται πᾶσον.
Ὀμοί, κακὸν μὲν πρῶτον ἀγγελῆσαι κακὰ
‘Ὀμῶς δ’ ἀναγγεῖν ἀνὰ πανταῖς κακὸς
Περσῶν, στρατὸς γὰρ πᾶς ὅλως διαβάρηται.

Of which I subjoin the following translation by Dr. Potter:

Wo to the towns through Ash's peopled realms!
Wo to the land of Persia, once the port
Of boundless wealth! how is thy glorious state
Vanish'd at once, and all thy spreading harbours
Fall'n, lost! Ah, me, unhappy is his task
That bears unhappy tidings; but constraint
Compels me to relate this tale of wo:
Perseus! the whole barbaric host is fall'n.

This is the sum of his account, which he afterward details in about a dozen of speeches.

Heroes and conquerors, ancient and modern, have been celebrated for comprising a vast deal of information in a few words. I will give three examples, and have no doubt that the Benjamite in the text, will be found to have greatly the advantage.

1. *Julius Caesar*, having totally defeated *Pharnaces*, king of *Pontus*, wrote a letter to the Roman senate, which contained only three words:

Veni, Vidi, Vici;
I came, I saw, I conquered.

This war was begun and ended in *one day!*
2. *Admiral Hawke*, having totally defeated the French fleet in 1759, off the coast of Britany, wrote as follows to King George II.:

"Sire, *I have taken, sunk, burnt, and destroyed, all the French fleet, as per margin.* HAWKE."

3. *NAPOLEON BONAPARTE*, then general-in-chief of the French armies in Italy, wrote to *Josephine* his wife, the

21 And she named the child *I-chabod*, ¹ saying, ² The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law, and her husband.

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

The Philistines set up the ark in the temple of Dagon, at Ashdod; where images are found next morning prostrate before it broken in pieces, 1-5. The Philistines are also smitten with a sore disease, 6. The people of Ashdod refuse to let the ark stay with them; and the lords of the Philistines, with whom they consulted, order it to be carried to Gath, 7, 8. They do so; and God smites the inhabitants of that city, young and old, with the same disease, 9. They send the ark to Ekron, and a heavy destruction falls upon that city, and they resolve to send it back to Shiloh, 10-12.

AND the Philistines took the ark of God, and brought it ^a from Eben-ezer unto Ashdod.

An Exod. lev. 260.
Anno ante
1. Olymp. 289.

2 When the Philistines took the ark of God,

^b Heb. set not her heart.—1 That is, where is the glory? or, there is no glory.
^c Psa. 14. 2.—1 Ch. 26. 8. & 78. 61.—an Ch. 4. 1. & 7. 12.

evening before he attacked Field Marshal *Alvinzi*, the imperial general:

"*Demain j'attaquerai l'ennemi; je le battrai, et j'en finirai.*" To-morrow I shall attack the enemy; I shall defeat them, and terminate the business." He did so: the imperialists were totally defeated, Mantua surrendered, and the campaign for that year, (1796,) was concluded.

In the above examples, excellent as they are in their kind, we find little more than *one idea*; whereas the report of the Benjamite includes several: for, in the most forcible manner, he points out the general and particular disasters of the day, the rout of the army, the great slaughter, the death of the priests, who were in effect the whole generals of the army, and the capture of the ark; all that, on such an occasion, could affect and distress the heart of an Israelite. And all this he does in four simple assertions.

Verse 18. *When he made mention of the ark of God* Eli bore all the relation till the messenger came to this solemn word: he had trembled before for the ark; and now, hearing that it was captured, he was transfixed with grief, fell down from his seat, and dislocated his neck! Behold the judgments of God! But shall we say that this man, however remiss in the education of his children, and criminal in his indulgence toward his profligate sons which arose more from the easiness of his disposition, than from a desire to encourage vice, is gone to perdition? God forbid! No man ever died with such benevolent and religious feelings, and yet perished.

He had judged Israel forty years Instead of forty years, the Septuagint, has here *εξονοι ετα, twenty years*. All the other versions, as well as the Hebrew text, have forty years.

Verse 19. *And his daughter-in-law* This is another very affecting story: the defeat of Israel, the capture of the ark, the death of her father-in-law, and the slaughter of her husband, were more than a woman in her circumstances, near the time of her delivery, could bear. She bowed, travailed, was delivered of a son, gave the child a name indicative of the ruined state of Israel, and expired!

Verse 20. *But she answered not* She paid no attention to what the women had said concerning her having borne a son: that information she regarded not.

Verse 21. *She named the child I-chabod* The versions are various on the original words יָכָבֹד *ai-cabod*: the Septuagint *ουαιβάρχαβωθ, ouaibarchaboth*; the Syriac *ܝܚܒܐܝܝܝܐ yocobor*; the Arabic, *يُوحَابَد yochabed*. But none of these give us much light on the subject. It is pretty evident they did not know well what signification to give the name; and we are left to collect its meaning from what she says afterward, *The glory is departed from Israel*: the words literally mean *Where is the glory?* And indeed where was it, when the armies of Israel were defeated by the Philistines, the priests slain, the supreme magistrate dead, and the ark of the Lord taken?

This is a very eventful, interesting, and affecting chapter; and prepares the reader for those signal manifestations of God's power and providence, by which the ark was restored, the priesthood re-established, an immaculate judge given to Israel, the Philistine yoke broken, and the people of the Most High caused once more to triumph. God humbled them that he might exalt them: he suffered his glory for a time to become eclipsed, that he might afterward cause it to break out with the greater effulgence.

NOTES ON CHAPTER V.

Verse 1. *Brought it from Eben-ezer unto Ashdod.* Ashdod, or Azotus, was one of the five satrapies, or lordships, of the Philistines.

they brought it into the house of ^a Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was ^a fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ^b set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and ^c the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only ^d the stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, ^e tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But ^f the hand of the LORD was heavy upon them of Ashdod, and he ^g destroyed them, and smote them with ^h emerods, even Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel

shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 ¶ They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

9 And it was so, that, after they had carried it about, ⁱ the hand of the LORD was against the city ^j with a very great destruction: and ^k he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to ^l us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to

^a Judg. 16. 23.—^b 1 Sam. 19. 1. & 46. 1.—^c 2 Sam. 46. 7.—^d Jer. 50. 2. Ezek. 6. 4, 5. Mic. 1. 1.—^e Or, the Ashy part.—^f See Zeph. 1. 3.—^g Ver. 7. 11. Ezek. 3. 3. Ps. 32.

Verse 2. *The house of Dagon*] On this idol, which was supposed to be partly in a human form, and partly in that of a fish, see the note on Judges xvi. 23. Some think that this idol was the same with *Dircto*, *Attergatis*, the *Venus* of Askalon, and the *Moon*. See Calmet's *Dissertation on the gods of the Philistines*.

The motive which induced the Philistines to set up the ark in the temple of Dagon may be easily ascertained. It was customary in all nations to dedicate the spoils taken from an enemy to their gods:—1st, As a *gratitude-offering*, for the help which they supposed them to have furnished; and, 2dly, As a *proof* that their gods, i. e. the gods of the conquerors, were more powerful than those of the conquered. It was, no doubt, to insult the God of Israel, and to insult and terrify his people, that they placed his ark in the temple of Dagon. When the Philistines had conquered Saul, they hung up his armour in the temple of Ashtaroth, chap. xxxi. 10. And when David slew Goliath, he laid up his sword in the tabernacle of the Lord, chap. xxi. 8, 9. We have the remains of this custom in the depositing of colours, standards, &c. taken from an enemy, in our churches; but whether this may be called superstition, or a religious act, is hard to say. If the battle were the Lord's, which few battles are, the dedication might be right.

Verse 3. *They of Ashdod arose early on the morrow*] Probably to perform some act of their superstition in the temple of their idol.

Dagon was fallen upon his face] This was one proof, which they little expected, of the superiority of the God of Israel.

Set him in his place again.] Supposing his fall might have been merely accidental.

Verse 4. *Only the stump of Dagon was left*] Literally, only part of Dagon (i. e. the little fish,) was left." It has already been remarked, that Dagon had the head, arms, and hands, of a man or woman; and that the rest of the idol was in the form of a fish, to which Horace is supposed to allude:

*Dorsum in placem, nullius formosae supernae.
"The upper part resembling a beautiful woman, the lower a fish."*

All that was human in his form was broken off from what resembled a fish. Here was a proof that the affair was not accidental; and these proofs of God's power and authority prepared the way for his judgments.

Verse 5. *Tread on the threshold*] Because the arms, &c. of Dagon were broken off by his fall on the threshold, the threshold became sacred, and neither his priests nor his worshippers ever tread on the threshold; thus it was ordered, in the divine providence, that, by a religious custom of their own, they should perpetuate their disgrace, the insufficiency of their worship, and the superiority of the God of Israel.

It is supposed that the idolatrous Israelites, in the time of Zephaniah, had adopted the worship of Dagon: and that, in this sense, chap. i. 9. is to be understood, *In the same day will I punish all those who leap upon the threshold*. In order to go into such temples, and not tread on the threshold, the people must *step or leap over them*; and in this way the above passage may be understood. Indeed, the thresholds of the temples, in various places, were deemed so sacred that the people were accustomed to fall down, and kiss them. When Christianity became cor-

rupted, this adoration of the thresholds of the churches took place.

Verse 6. *Smote them with emerods*] The word *אֲפִלִּים* *apalim*, from *אָפָה*, to be elevated, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus.

The Vulgate says, *Et percussit in secretiori parte natum*: "And he smote them in the more secret parts of their posteriors." To this the Psalmist is supposed to refer, Ps. lxxviii. 66.: *He smote all his enemies in the hidden parts; he put them to a perpetual reproach*. Some copies of the Septuagint have *ἐξέσταν αὐτοὺς αἱ τὰς νῆες*, "he inflamed them in their ships;" other copies have *αἱ τὰς ὀπίστας*, "in their posteriors." The Syriac is the same. The Arabic enlarges: "He smote them in their posteriors, so that they were affected with a dysentery." I suppose them to have been affected with enlargements of the hemorrhoidal veins, from which there came frequent discharges of blood.

The Septuagint and Vulgate make a very material addition to this verse; *Καὶ μετὰ τῆς χάρας αὐτῆς ἀνεβόησαν οἱ μὲν καὶ ἐγένετο σὺνχορὸς θανάτου μεγάλη ἐν τῇ πόλει*:—*Et bullierunt villa & agri in medio regionis illius; et nati sunt mures, & facta est confusio mortis magna in civitate*. "And the cities and the fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city." This addition, *Houbigant* contends, was originally in the Hebrew text; and this gives us the reason why golden mice were sent, as well as the images of the emerods, chap. vi. 4. when the ark was restored.

Verse 7. *His hand is sore upon us, and upon Dagon our god.*] Here the end was completely answered: they now saw that they had not prevailed against Israel, because their god was more powerful than *Jehovah*; and they now feel how easily this God can confound and destroy their whole nation.

Verse 8. *The lords of the Philistines*] The word *אֲרָצֵי* *sarney*, which we translate *lords*, is rendered by the Chaldee *אֲרָצֵי* *turoney*, tyrants. The Syriac is the same. By the Vulgate and Septuagint, *satrapas*, satraps. Palestine was divided into those five satrapies; Ashdod, Ekron, Askalon, Gath, and Gaza. See Josh. xiii. 8. But these were all federates; and acted under one general government, for which they assembled in council.

Let the ark—be carried about] They probably thought that their affliction rose from some natural cause; and, therefore, they wished the ark to be carried about from place to place, to see what the effects might be. If they found the same evil produced wherever it came, then they must conclude that it was a judgment from the God of Israel.

Verse 9. *The hand of the LORD was against the city*] As it was at Ashdod, so it was at Gath. The Vulgate says, *Et computrescebant prominenter estales eorum*; which conveys the idea of a bloody flux, dysentery, and ulcerated anus: and it adds, what is not to be found in the Hebrew text, nor many of the versions, except some traces in the Septuagint, *Et fecerunt sibi sedes pellicaeas*, "And they made unto themselves seats of skins;" for the purpose of sitting more easy, on account of the malady already mentioned.

his own place, that it slay ^a us not, and our people: for there was a deadly destruction throughout all the city; ^b the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAPTER VI.

After the ark had been seven months in the land of the Philistines, they consult their priests and diviners about sending it to Shiloh, 1, 2. They advise that it be sent back with a trespass-offering, of five golden emerods, and five golden mice, 3-6. They advise also that it be sent back on a new cart, drawn by two milch kine, from whom their calves shall be tied up; and then conclude that if these cows shall take the way of Beth-shemesh, as going to the Israelitish border, then the Lord had afflicted them; if not, then their evils were accidental, 7, 8. They do as directed, and the kine take the way of Beth-shemesh, 10-13. They stop in the field of Jothab; and the men of Beth-shemesh take them and offer them to the Lord for a burnt-offering, and cleave the wood of the cart to burn them; and make sundry other offerings, 14, 15. The offerings of the five lords of the Philistines, 16-18. For too curiously looking into the ark, the men of Beth-shemesh are smitten, 19, 20. They send to the inhabitants of Kirjath-jearim, that they may take away the ark, 21.

A. M. 2864.
B. C. 1140.
An. Exod. lxx. 30.
Anno mris
1. Olym. 364.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines ^a called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not ^a empty; but in any wise return him ^a a trespass-offering: then ye shall be healed, and it shall ^b be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, ^c according to the number of the lords of the Philistines: for one plague was on ^b you all, and on your lords.

5 Wherefore ye shall make images of your

emerods, and images of your mice that ^a mar the land; and ye shall ^b give glory unto the God of Israel: peradventure he will ^c lighten his hand from off you, and from off ^a your gods, and from off your land.

6 Wherefore then do ye harden your hearts, ^a as the Egyptians and Pharaoh hardened their hearts? When he had wrought ^b wonderfully among them, ^c did they not let ^a the people go, and they departed?

7 Now therefore make ^a a new cart, and take two milch kine, ^b on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put ^a the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof: and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to ^a Beth-shemesh, then ^b he hath done us this great evil: but if not, then ^c we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

a Heb. we not, and say.—b Ver. 6, 8.—c Gen. 41. 8. Exod. 7. 11. Dan. 2. 2. & 7. 1. Matt. 2. 4.—d Exod. 25. 16. Deut. 15. 16.—e Lev. 5. 15, 16.—f Ver. 8.—g See ver. 17. 18. Josh. 12. 3. Judges 3. 2.—h Heb. them.—i Ch. 6. 6.—k Josh. 7. 18. 1st. 4. 12.

Verse 11. *Send away the ark*] It appears that it had been received at Ekron, for there was a deadly destruction through the whole city. They, therefore, concluded that the ark should be sent back to Shiloh.

Verse 12. *The men that died not*] Some, it seems, were smitten with instant death; others with the hemorrhoids; and there was a universal consternation; and the cry of the city went up to heaven: it was an exceeding great cry.

It does not appear that the Philistines had any correct knowledge of the nature of Jehovah, though they seemed to acknowledge his supremacy. They imagined that every country, district, mountain, and valley, had its peculiar deity; who, in its place, was supreme over all others. They thought, therefore, to appease Jehovah by sending him back his ark, or shrine; and, in order to be redeemed from their plagues, they send golden mice and emerods as *tokens*, probably made under some particular configurations of the planets. See at the end of ch. vi.

NOTES ON CHAPTER VI.

Verse 2. *The diviners*] כֹּסְמִים *kosmim*, from כָּסַם *kasam*, to prease, or prognosticate. See Deut. xviii. 10. In what their pretended art consisted we know not.

Verse 3. *Send it not empty*] As it appears ye have trespassed against him, send him an offering for this trespass.

Why his hand is not removed] The sense is, if you send him a trespass-offering, and ye be cured, then ye shall know why his judgments have not been taken away from you, previously to this offering.

It is a common opinion, says Calmet, among all people, that although the Supreme Being needs nothing of his creatures, yet he requires that they should consecrate to him all that they have: for the same argument that proves his independence, infinitude, and self-sufficiency, proves our dependence, and the obligation we are under to acknowledge him by offering him due marks of our gratitude and submission. Such sentiments were common among all people; and God himself commands his people not to appear before him without an offering, Exod. xxiii. 15. *None shall appear before me empty.*

Verse 4. *Five golden emerods, and five golden mice*] The emerods had afflicted their bodies; the mice had marred their land. Both, they considered, as sent by God; and, by making an image of each, and sending them as a trespass-offering, they acknowledged this. See at the end.

Verse 5. *He will lighten his hand from off you*] The whole land was afflicted; the ground was marred by the mice, the common people and the lords afflicted by the hemorrhoids, and their gods broken in pieces.

Mal. 2. 2. John 9. 34.—l See ch. 5. 6. 11. Ps. 10. 10.—m Ch. 5. 3. 4. 7.—n Exod. 7. 13. & 15. & 14. 17.—o Or, reproachfully.—p Exod. 12. 31.—q Heb. 4.—r 1st. 4. 12.—s Numbers 19. 2.—t Verse 4, 6.—u Josh. 15. 10.—v Or, 4.—w Verse 5.

Verse 6. *Wherefore then do ye harden your hearts*] They had heard how God punished the Egyptians; and they are afraid of similar plagues. It appears that they had kept the ark long enough.

Did they not let the people go] And has he not wrought wonderfully among us; and should we not send back his ark?

Verse 7. *Make a new cart*] It was indecent and improper to employ, in any part of the worship of God, any thing that had before served for a common purpose. Every thing in the worship of God is said to be sanctified; now the general meaning of that word is, to separate a thing from all earthly and common uses, and devote it solely to the service of God.

When David removed the ark from the house of Abinadab, he put it on a new cart, 2 Sam. vi. 3.

Bring their calves home from them] So it appears that their calves had been with them in the fields. This was a complete trial; unless they were supernaturally influenced, they would not leave their calves; unless supernaturally directed, they would not leave their home, and take a way, unguided, which they had never gone before.

Verse 9. *The jewels of gold*] The word כֶּלֶי, which our translators so often render *jewels*, signifies vessels, implements, ornaments, &c. A jewel of gold has an odd sound to those who always attach the idea of a precious stone to the term.

Verse 9. *A chance that happened to us*] The word מִקְרָה, from קָרָה *karah*, to meet, or coalesce, signifies an event that naturally arises from such concurring causes as, in the order and nature of things, must produce it.

Thus, a bad state of the atmosphere, putrid exhalations, bad diet, occasioned by any general scarcity, might have produced the disease in question; and to something of this kind they would attribute it, if the other evidences did not concur. This gives us the proper notion of chance; and shows us that it is a matter as dependent upon the divine providence, as any thing can be: in short, that these occurrences are parts of the divine government.

The word chance, though often improperly used to signify such an occurrence as is not under the divine government, is, of itself, not only simple, but expressive: it comes from the French *cheoir*, or *echecoir*, to fall out, to occur, to fall to. Hence our law-term *escheat*; any lands that fall to the lord of the manor by forfeiture, or for want of heirs: i. e. these are the occurrences which naturally throw the lands into the hands of the lord.

13 And *they of Beth-shemesh were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when ² the five lords of the Philistines had seen it, they returned to Ekron the same day.

x Josh. 13. 2.—y Verse 4.—z Or, grant stone.

Verse 12. *Lowring as they went* Calling for their calves. **To the right hand or to the left** Some think they were placed where two roads met, one going to *Ekron*, the other to *Beth-shemesh*. It is possible that they were put in such circumstances as these, for the greater certainty of the affair: to have turned from their own home, from their calves, and known pasture, and to have taken the road to a strange country, must argue supernatural influence.

The lords of the Philistines went after] They were so jealous in this business, that they would trust no eyes but their own. All this was wisely ordered, that there might be the fullest conviction of the *being and interposition of God.*

Verse 14. *They clave the wood of the cart*] Both the *cart* and the *cattle*, having been thus employed, could no longer be devoted to any secular services: therefore, the *cattle* were *sacrificed*, and the *cart* was *broken up* for fuel to consume the sacrifice.

Verse 15. *The Levites took down*] It appears there were some of the tribe of Levi among the people of Bethshemesh: to them appertained the service of the tabernacle.

Verse 17. *These are the golden emerods*] Each of these cities, in what may be called its corporate capacity, sent a golden emerod.

Verse 18. *And the golden mice*] The desolation that had been made through the land by these animals, had excited a general concern; and, it appears from the text, that *all* the cities of the Philistines, as well *fenced* as without *walls*, sent a golden mouse as a trespass-offering.

Remaineth unto this day] Some think that the *ark* is intended, which continued on the stone of Abel for some considerable time after it was placed there; and that the memoranda, from which this book was afterward compiled, were made before it was removed: but it is not likely that it remained any time exposed in the open field. Therefore, it is most natural to suppose that it is the *stone of Abel*, which is here intended; and so our translators have understood the place, and have used supplementary words to express this sentiment. *Which stone remaineth unto this day.*

Verse 19. *He smote of the people fifty thousand and threescore and ten men*] The present Hebrew text of this most extraordinary reading stands thus: יָד בְּאֵשׁ כִּיתָם-יָדָם יַחַד וְאַתָּה אֶתְּכַלֵּם אֹתָם אֱלֹהִים אֲנִי ה' יָד בְּאֵשׁ כִּיתָם-יָדָם יַחַד וְאַתָּה אֶתְּכַלֵּם אֹתָם אֱלֹהִים אֲנִי ה'. Beith-shemesh = yāzakh bādām shēbī'im ieh, chamishim deph ieh: "And he smote among the men of Beth-she-mesh, (because they had looked into the ark of Jehovah, and he smote among the people SEVENTY MEN, FIFTY THOUSAND MEN."

From the manner in which the text stands, and from the great improbability of the thing, it is most likely that there is a corruption in this text, or that some explanatory word is lost, or that the number *fifty thousand* has been added by ignorance or design; it being very improbable that such a small village as Beth-shemesh should contain, or be capable of employing *fifty thousand* and *seventy* men in the fields at wheat harvest; much less that they could all peep into the ark on the stone of Abel, in the cornfield of Joshua.

That the words are not naturally connected in the Hebrew text is evident; and they do not stand better in the *versions*.

1. THE VULGATE renders it thus:—*Et percussit de populo SEPTUAGINTA viros; et QUIQUAGINTA MILLIA plebis*; "And he smote of the (chief) people SEVENTY men; and FIFTY THOUSAND of the (common) people." This distinction, I suppose, St. Jerom intended, between *plebs* and *populus*; which he might think was warranted by the *עַם אֲנָשִׁים*, and *עַם יִשְׂרָאֵל* of the Hebrew text.

17 And these are the golden emerods which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the 'great stone of Abel, whereon they set down the ark of the Lord: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.*

19 ¶ And ^a he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

a See Exod. 19. 21. Numb. 4. 5, 15, 20. 2 Sam. 6, 7.

2. The TARGUM of Jonathan is something similar to the Vulgate:—"And he smote בסבאי *besabey ama*, of the elders of the people SEVENTY men; וּבְקַהֲלָא *usakahala*, and of the congregation FIFTY THOUSAND men."

3. The SEPTUAGINT follows the Hebrew text:—*Καὶ ἐπάταξεν ἐν αὐτοῖς, ἐβδόμηκοντα ἀνδράς, καὶ πεντήκοντα χιλιάδας ἀνδρῶν*; "And he smote of them **SEVENTY** men; and **FIFTY THOUSAND** men." *Εκ τῶν λαῶν, of the people*; is added by some copies.

4. The SYRIAC has forty-five thousand less! It is as follows:

ܡܠܚܐ ܕܢܝܢܐ ܕܥܡܐ ܕܩܪܬܝܢ ܕܫܡܝܐ ܕܡܪܝܢܐ ܕܥܡܐ ܕܩܪܬܝܢ ܕܫܡܝܐ ܕܡܪܝܢܐ

**wamacho Morio bēmo chamesho alopin weahabēt gabrin; "And the Lord smote among the people FIVE THOUSAND AND SEVENTY men."*

5. The ARABIC is nearly similar :—“*And the LORD smote among the people; and there died of them خمسة آلاف و سبعةون* FIVE thousand and SEVENTY men.

We have no other *versions* from which we can receive any farther light.

6. JOSEPHUS is different from all the rest, and has *ἄνθρωποι πεντήκοντα καὶ ὀκτώ χιλιάδες* less: for he renders the place thus, *Ἀντίοχ. Jud.* lib. vi. cap. i. sect. 4. *Ὀρὴν δὲ καὶ χόλος τοῦ θεοῦ μετέπεισε, ὥστε ἐβόηθησαν τῶν ἐκ τῆς Βηθ-σημὲν κωμῆς—βαλόντες ἀπεκρίναντο.* But the displeasure and wrath of God pursued them so, that *seventy men* of the village of Beth-shemesh, approaching the ark, which they were not worthy to touch, (not being priests), were struck with lightning." Here we find the whole *fifty thousand* is omitted.

7. Rabbi Solomon JARCHI, giving the opinion of other rabbins as well as his own, says, "Our rabbins say seventy men, and each of them was worth fifty thousand men; or fifty thousand, every one of whom was worth the seventy of the Sanhedrim." This only shows embarrassment, but gives very little light.

All these discordances, together with the utter improbability of the thing, lead us to suppose there must be a corruption in this place, either by *adding* or *omitting*.

Dr. Kennicott has found three very reputable MSS. in which the words אם אתם חששתי *chamesthim eleph ish*, fifty thousand men, are wanting. The 1st, No. 84, a MS. from Holland; the 2d, No. 210, one of the *Parisien* MSS.; the 3d, No. 418, a MS. belonging to *Milan*: all three written about the beginning of the *twelfth* century; and numbered as above in Dr. K.'s Bible.

Perhaps the omission in these MSS. was occasioned by a mistake of the transcriber; which might have easily happened, because of the word *שתי* *shetih*, which occurs both after *עצמם* *shibaim*, and after *עוף* *eleph*; for, having written the *first*, and taking his eye off when he recommenced, he might have supposed he had written the latter, and so proceed, leaving the words in question out of his copy. Two, three, or more persons might have been thus deceived, and so produce the above MSS.; or the mistake, once made, all the MSS. copied from that, would show the same omission. The common reading may be defended, if we only suppose the omission of a single letter, the particle of comparison *כ* *ke*, like, as, or equal to, before the word *שמהם* *chamashim*: thus *כשמהם* *kechamashim*; the passage would then read—"And he smote of the people seventy men, equal to fifty thousand men: that is, they were the elders or governors of the people."

Some solve the difficulty by translating, "He slew **SEVENTY** men out of **fifty thousand** men." There are various other methods invented by learned men to remove this difficulty, which I shall not stop to examine: all, however, issue in this point, that only **SEVENTY** men were slain; and this is, without doubt, the most probable. The **FIFTY THOUSAND**, therefore, must be an *interpolation*, or be understood in some such way as that mentioned above.

20 And the men of Beth-shemesh said, ^bWho is able to stand before this holy Lord God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, the Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

CHAPTER VII.

The men of Kirjath-jearim bring the ark from Beth-shemesh, and consecrate Eleazar, the son of Abinadab, to keep it; and there it continued twenty years, 1. Samuel reproves and exhorts the people; and gathers them together at Mizpah, where they fast and pray, and confess their sins, 3-6. The Philistines go up against them; the Israelites cry unto the Lord for help; Samuel offers sacrifices; and the Lord confounds the Philistines with thunder; Israel discomfited, and pursue them to Beth-car, 7-11. Samuel erects a stone for a memorial, and calls it Ebenezer, 12. The Philistines are totally subdued, and Israel recovers all its lost cities, 13, 14. Samuel acts as an itinerant judge in Israel, 15-17.

AND the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house

of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, ^{then} I put away the strange gods and Ashtaroth from among you, and I prepare your hearts unto the Lord, and I serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only.

^b 2 Sam. 6. 2. Mal. 3. 2.-c Josh. 18. 12. 1 Chron. 13. 6. 6.-d Ch. 6. 12. 1 Sam. 15. 22. 6.-e 2 Sam. 6. 4.-f Deut. 28. 10. 1 Kings 8. 43. Isaiah 65. 7. Hos. 6. 1.

Joel 2. 12.-g Gen. 35. 2. Josh. 24. 14. 23.-h Judg. 2. 12.-i 2 Chron. 30. 19. Job 11. 13, 14.-k Deut. 6. 13. & 10. 30. & 12. 4. Matt. 4. 10. Luke 4. 8.-l Judg. 2. 11.

But the omission of the particle of *similitude* solves every difficulty; and this would account for the reading in Josephus, as, in his recital, he would naturally leave out such an explanation of the worth of the seventy men, as his Roman readers could not easily comprehend such comparisons.

With a great slaughter.] Seventy men slain, out of an inconsiderable village, in a harvest day, was certainly a great slaughter.

Verse 20. Who is able to stand? Why this exclamation? They knew that God had forbidden any to touch his ark but the priests and Levites; but they now endeavour to throw that blame on God, as a being hard to be pleased, which belonged solely to themselves.

Verse 21. To the inhabitants of Kirjath-jearim] They wished the ark away out of their village: but why they sent to this city instead of sending to Shiloh, does not appear: probably, Shiloh had been destroyed by the Philistines, after the late defeat of Israel. This is most likely, as the ark was never more taken back to that place.

It was a very ancient usage when a plague, or other calamity, infested a country, city, &c. for the magicians to form an image of the destroyer, or of the things on which the plague particularly rested, in gold, silver, ivory, wax, clay, &c. under certain configurations of the heavens; and to set this up in some proper place, that the evils thus represented might be driven away. These consecrated images were the same that are called *talismans*, or rather *telesms*, among the Asiatics. Mr. Locke calls the diviners *talismans*! but this is a pitiful mistake: the image, not the fabricator, was called by this name.

I have seen several of these *talismans*, of different countries; and such images were probably the origin of all the forms of gods, which, in after times, were the objects of religious worship. It is well known that Ireland is not infested with any venomous creature; no serpent of any kind is found in it:

"No poison there infects, no scaly snake
Lurks in the grass, nor toad annoys the lake."

This has been attributed to a *telesm*, formed with certain rites, under the sign *Scorpio*. Such opinions have been drawn from very ancient Pagan sources: e. g. A stone engraved with the figure of a scorpion, while the moon is in the sign *Scorpio*, is said to cure those who are stung by this animal. Appollonius Tyaneus is said to have prevented flies from infesting Antioch; and storms from appearing in Byzantium, by figures of those animals formed under certain constellations. A brazen scorpion, placed on a pillar in the city of Antioch, is said to have expelled all such animals from that country. And a crocodile of lead is also said to have preserved Cairo from the depredations of those monsters. See Calmed.

Virgil refers to this custom, *Æclogue* viii. v. 80. where he represents a person making two images, or *telesms*, one of wax, another of clay: which were to represent an absent person, who was to be alternately softened or hardened as the wax or clay image was exposed to the fire.

*Limeus ut hic durare, et hic ut cera liqueat
Uno et eodem igni: sic nostro Daphnis amore.*

"As this clay hardens, and this wax softens, by one and the same fire; so may Daphnia by my love."

A beautiful marble figure of Osiris, about four inches and a quarter high, now stands before me, and all covered over with hieroglyphics: he is standing, and holds in each hand a scorpion and a snake by the tails, and with each foot he stands on the neck of a crocodile. This, I have no doubt, was a *telesm*, formed under some peculiar configuration of the heavens, intended to drive away

both scorpions and crocodiles. This image is of the highest antiquity, and was formed probably long before the Christian era.

Tavernier observes, that something like what is mentioned in the text is practised among the Indians: for when a pilgrim goes to one of the idol temples for a cure, he brings the figure of the member affected, made either of gold, silver, or copper, according to his circumstances, which he offers to his god. This custom was common among the heathens; and they consecrated to their gods the monuments of their deliverance. From heathenism it was adopted by corrupt Christianity; and Theodord informs us that, in his time, there might be seen about the tombs of the martyrs figures of eyes, hands, feet, and other parts of the body, which represented those of the sufferers which they supposed had been healed by the intercession of those holy persons! This degrading superstition is continued among the Papists to the present day: I have seen at St. Winifrid's well, in Holywell, Flintshire, several staves, crutches, and handbarrows, hung up in different places, which were reported to be the votive offerings of the maimed, the halt, the withered, &c. who had received their cure by the virtue of the saint! It is true the crutches are such as no man or woman could ever walk with; and the barrows are such as most evidently never carried any human being. But they serve the purposes of superstition, and keep up an idolatrous reverence for the well, and the legendary virgin.

After all, I need not say that the system of judicial astrology is vain, unfounded, absurd, and wicked. It, in effect, presumes to take the government of the world out of the hands of an all-wise God, and to abandon it to the most fortuitous and unconnected occurrences of life: for, the stars have their influences according to this pretended science, conformably to the occurrences here below; e. g. if a child be born but one hour sooner or later than a particular configuration of the heavens, his destiny will be widely different from what it otherwise would have been; and as an almost infinite number of casualties may accelerate or retard a birth, consequently the whole destiny of the man is influenced and ruled by these casualities: to say nothing of the absurdity, that those omnipotent stars never can affect the infant while invested with a thin covering of flesh in the womb of its parent. But the whole science is a tissue of absurdities.

NOTES ON CHAPTER VII.

Verse 1. Fetched up the ark] When these people received the message of the Beth-shemites, they probably consulted Samuel, with whom was the counsel of the Lord; and he had encouraged them to go and bring it up, else they might have expected such destruction as happened to the Beth-shemites.

Sanctified Eleazar] Perhaps this sanctifying signifies no more than setting this man apart, simply to take care of the ark.

Verse 2. It was twenty years] This chapter contains the transactions of at least twenty years; but we know not the date of each event.

Verse 3. And Samuel spake] We have heard nothing of this judge since he served in the tabernacle. He was now grown up, and established for a prophet in the land of Israel.

If ye do return] From your backsliding and idolatry. With all your hearts] For outward services and professions will avail nothing.

Put away the strange gods] Destroy their images, altars, and groves; they are strange; you do not know them as helpers, saviours, or defenders.

5 And Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, "We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, "Cease not to cry unto the LORD our God for us, that he will save us out of the hands of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day, upon the Philistines, and discomfited them; and they were smitten before Israel.

m Judges 20. 1. 2 Kings 16. 28.—n 2 Sam. 14. 14.—o Neh. 8. 1, 2. Dan. 8. 3, 4, 5. Job. 2. 12.—p Judges 10. 10. 1 Kings 8. 47. Ps. 108. 6.—q Eccles. 46. 14.—r 1 Sam. 17. 16. Not silent from us from crying.—s Job. 37. 4.—t Eccles. 46. 14.—u Ps. 50. 8. Job. 15. 1.—v Or, answered.

Prepare your hearts] Let your hearts be straight and steady.

And serve him only] Have no other religious service but his; and obey his laws.

He will deliver you] Vain are your own exertions: he will deliver you in such a way as to show that the excellence of the power is of himself alone.

Verse 4. *Put away Baalim and Ashtaroth*] These were not two particular deities, but two genera of idols; the one masculine, BAALIM: the other feminine, ASHTAROTH: both the words are in the plural number, and signify all their gods and goddesses.

Verse 5. *Gather all Israel to Mizpeh*] This appears to have been an armed assembly: though, probably, collected principally for religious and political purposes: but Samuel knew that an unarmed multitude could not safely be convened in the vicinity of the Philistines.

Verse 6. *Drew water, and poured it out*] It is not easy to know what is meant by this: it is true that pouring out water, in the way of libation, was a religious ordinance among the Hebrews, Isa. xii. 3; and among most other nations, particularly the Greeks and Romans, who used not only water, but wine, milk, honey, and blood; as we find by Homer, Virgil, Euripides, Sophocles, Porphyry, and Lucian. Our Lord seems to allude to this ceremony, John vii. 37, 38; where see the note.

The Chaldee Paraphrast understands the place differently; for he translates: "And they poured out their hearts in penitence, as waters, before the Lord." That deep penitential sorrow was represented under the notion of pouring out water we have a direct proof in the case of David, who says, Ps. xxii. 14. *I am poured out like water, my heart is like wax; it is melted in the midst of my bowels.* And to repentance, under this very similitude, the prophet exhorts fallen Jerusalem. *Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord.* Lam. ii. 9. David uses the same image, Ps. lxi. 8. *Trust in him at all times, ye people; pour out your hearts before him.* The same figure is used by Hannah, in chap. i. 16. of this book, *I am a woman of a sorrowful spirit; I have poured out my soul before the Lord.* Perhaps the drawing and pouring out of water, mentioned in the text, was done emblematically, to represent the contrition of their hearts.

And Samuel judged] He gave them ordinances, heard and redressed grievances, and taught them how to get reconciled to God. The assembly, therefore, was held for religio-political-military purposes.

Verse 7. *The Philistines went up against Israel*] They went to give them battle, before that, by continual accessions of numbers, they should become too powerful.

Verse 8. *Cease not to cry unto the LORD*] They had strong confidence in the intercession of Samuel, because they knew he was a holy man of God.

Verse 9. *Samuel took a sucking lamb*] This sucking lamb must have been eight days under its mother before it could be offered, as the law says, Lev. xxii. 27.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

m See Josh. 10. 10. Judges. 4. 15. & 5. 20. Ch. 2. 10. 2 Sam. 22. 14, 15. Eccles. 46. 17.—n 2 Sam. 22. 15. & 31. & 26. 14. Josh. 4. 8. & 24. 28.—o Thus in the stones of Beth-car. Ch. 4. 1.—p Judges. 15. 1.—q Ch. 13. 8. Ch. 12. 11. Judges. 2. 14. & Heb. and he circulated.—r Ch. 8. 4.—s Judges. 21. 4.

Though Samuel was not a priest, yet he offered this sacrifice; or, he might have ordered Eleazar to offer it, and still be said to have done it himself—*Qui facit per alterum, facit per se*: "He who procures a thing to be done, may be said to do it himself."

His not sacrificing at the tabernacle was justified by the necessity of the case: neither tabernacle nor ark was at hand.

Verse 10. *The LORD thundered with a great thunder*] Literally, *The Lord thundered with a great voice*; he confounded them with a mighty tempest of thunder and lightning; and, no doubt, slew many by the lightning.

Verse 11. *Under Beth-car.*] We know not where this place was: the Septuagint have *Beth-chor*; the Targum, *Beth-saron*; and the Syriac and Arabic, *Beth-jasan*.

Verse 12. *Called the name of it Eben-ezer*] עֵבֶן עֶזֶר *Eben ha-ezer*, "The Stone of Help;" perhaps a pillar is meant by the word stone.

Verse 13. *They came no more into the coast of Israel*] Perhaps a more signal victory was never gained by Israel: the Lord had brought them low, almost to extermination; and now, by his miraculous interference, he lifts them completely up, and humbles to the dust their proud oppressors. God often suffers nations and individuals to be brought to the lowest extremity, that he may show his mercy and goodness, by suddenly rescuing them from destruction, when all human help has most evidently failed.

Verse 14. *The cities which the Philistines had taken*] We are not informed of the particulars of these reprisals; but we may rest assured all this was not done in one day: perhaps, the retaking of the cities was, by slow degrees, through the space of several years.

There was peace between Israel and the Amorites.] That is, all the remaining Canaanites kept quiet, and did not attempt to molest the Israelites, when they found the Philistines, the most powerful of the ancient inhabitants of the land, broken and subdued before them.

Verse 15. *Samuel judged Israel all the days of his life.*] Samuel is supposed to have lived one hundred years: he did not begin to judge Israel till he was about forty years of age; and, if he was a hundred years of age when he died, he must have been a judge sixty years, and consequently been in that office during the whole of Saul's reign! But that he had been dead before Saul's last battle is evident, from the transactions of that king with the witch of En-dor; and probably not long before. Samuel was the prophet of that time; declared the will of the Lord, and frequently directed both the civil and military transactions of the kingdom. Samuel seems, in many respects, to have been considered the governor of the people, while Saul was only looked on as the general of the armies.

Verse 16. *He went from year to year in circuit*] When he was at BETH-EL, the tribe of Ephraim, and all the northern parts of the country, could attend him; when at GILGAL, the tribe of Benjamin, and those beyond Jordan, might have easy access to him; and when at MIZPEH, he was within reach of Judah, Simeon, and Gad; but Ramah

vineyards, and your olive yards *even* the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said unto Samuel, "Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

Saul's lineage and description; he is sent by his father to seek some lost asses, 1-5. Not finding them, he purposes to go and consult Samuel concerning the proper method of proceeding, 6-14. The Lord informs Samuel that he should anoint Saul king, 15, 16. Samuel invites Saul to dine with him, and informs him that the asses are found; and gives him an intimation that he is to be king, 17-21. Saul dines with Samuel; and afterward he is taken to the house-top, where both commune together, 22-27.

As. Kish, 1r. 22. **N**OW there was a man of Benjamin, whose name was ^b Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ^a a Benjamite, a mighty man of ^a power.

^w Heb. somewhat. Gen. 37. 32.—^x Prov. 1. 25-26. Isai. 1. 15. Mic. 2. 4.—^y Jer. 44. 18.—^a Verse 5.—^b Verse 7. Hos. 11. 11.—^c Ch. 14. 51. 1 Chron. 8. 28. & 9. 35. ^d Or, the cov. of a man. ^e *For*—^f Or, substance.—^g Chap. 10. 22.—^h 1 Kings 4. 6.—ⁱ 2 Kings 21. 1. 1 Kings 31. 1.

state. This was the manner of Saul; but Saul was not a king of God's choosing—"He gave him in his wrath, and took him away in his displeasure;" and the manner of such a king should not be arrogated by any potentate who affects to rule *jure divino*, or by divine right. The manner of the king of God's choice is distinctly detailed, Deut. xvii. 15-20, to which the reader will do well to refer, that he may have an impartial statement of the subject.

Verse 19. *The people refused to obey*] They would have the king, his manner and all; notwithstanding the solemn warning which they here receive!

Verse 20. *May judge us*] This appears to be a rejection of Samuel.

Go out before us] Be in every respect our head and governor.

And fight our battles] Be the general of our armies.

Verse 21. *Rehearsed them in the ears of the Lord*] He went to the altar; and, in his secret devotion, laid the whole business before God.

Verse 22. *Hearken unto their voice*] Let them have what they desire, and let them abide by the consequences.

Go ye every man unto his city] It seems the elders of the people had tarried all this time with Samuel; and, when he had received his ultimate answer from God, he told them of it, and dismissed them.

On this account we may observe—1. That God did not change the government of Israel; it was the people themselves who changed.—2. That, though God permitted them to have a king, yet he did not approve of him.—3. That, notwithstanding he did not suffer them to choose the man, he ordered his servant Samuel to choose him by lot, he disposing of that lot.—4. That God never gave up the supreme government; he still was King in Israel; and the king, so called, was only the viceregent, or deputy, of the Lord.—5. That no king of Judah attempted to be supreme; therefore, they never made *new laws*, nor altered the old: which was a positive confession that God was the supreme legislator.—6. That an absolute monarchy is always an evil; and is contrary to all the rights, civil and religious, of mankind; a mode of government that all people should avoid, as pregnant with evils to mankind.—7. That, although it was a sin in the Israelites to desire a king; that is, to change a constitution of which God was the author; yet, *kingly government*, properly understood, is a good of the first magnitude to the civil happiness of mankind.—8. That, by kingly government, properly under-

2 And he had a son whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: ^a from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of ^b Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.

6 And he said unto him, Behold now, there is in this city ^c a man of God, and he is an honourable man: ^d all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, ^e what shall we bring the man? for the bread ^f is spent in our vessels, and there is not a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, ^g I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man ^h went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet, was beforetime called ⁱ a Seer.)

^h Chap. 9. 19.—ⁱ See Judges 6. 18. & 12. 17. 1 Kings 14. 2. 2 Kings 4. 42. & 2. 2. ^a Heb. is gone out of, &c.—^b Heb. is with us.—^c Heb. there is found in my hand. ^d Gen. 28. 22.—^e 2 Sam. 24. 11. 2 Kings 17. 12. 1 Chron. 28. 24. & 29. 28. 2 Chron. 16. 7. 19. Isai. 21. 10. Amos 7. 12.

stood, I mean such a monarchical government as that of Great Britain; where the king, the nobles, and the people, are duly mixed, each having his proper part in the government; and each preventing the other from running to excess.—9. That the three grand forms of government which have obtained among mankind; viz. monarchy, aristocracy, and democracy, have each certain advantages, without which no state can be well preserved: but they have evils, by which any state may be injured.—10. That from a proper mixture of these, the advantages of the whole may be reaped without any of their attendant evils; and that this is the British constitution; which, not merely the wisdom of our ancestors, but the providence of God, has given unto us, and of which no other state has had common sense enough to avail themselves; though they see that, because of this, the British empire is the most powerful, and the most happy, in the universe; and likely, at last, to give laws to the whole world. The manner of our king is constitutional, widely different from that of Saul, and from that of any other potentate in the four quarters of the globe. He is the father of his people; and the people feel and love him as such. He has all the power necessary to do good; they have all the liberty necessary to their political happiness.

NOTES ON CHAPTER IX.

Verse 1. *A mighty man of power*] Literally, a strong man: this appears to be the only power he possessed; and the physical strength of the father may account for the extraordinary size of the son. See ver. 2.

Verse 2. *From his shoulders and upward*] It was probably from this very circumstance that he was chosen for king; for, where kings were elective, in all ancient times, great respect was paid to personal appearance.

Verse 3. *The asses of Kish—were lost*] What a wonderful train of occurrences were connected in order to bring Saul to the throne of Israel! Every thing seems to go on according to the common course of events; and yet all conspired to favour the election of a man to the kingdom, who certainly did not come there by the approbation of God.

Asses grow to great perfection in the East: and at this time, as there were no horses in Judea, they were very useful; and on them kings and princes rode.

Verse 5. *Were come to the land of Zuph*] Calmet supposes that Saul and his servant went from Gibeath to Shalisha, in the tribe of Dan; from thence to Shalim, near

10 Then said Saul to his servant, ' Well said ; come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up ^a the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for ^a there is a sacrifice of the people to-day, ^a in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice: and afterward they eat that be bidden. Now therefore get you up; for about ^a this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them for to go up to the high place.

15 ¶ Now the Lord had ^a told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, ^a and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the

hand of the Philistines: for I have ^a looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord said unto him, ^a Behold the man whom I spake to thee of! this same shall ^b reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for ^a these asses that were lost ^a three days ago, set not thy mind on them; for they are found. And on whom ^a is all the desire of Israel? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, ^a Am not I a Benjamite, of the ^a smallest of the tribes of Israel? and ^a my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou ^a so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

^a Heb. Thy word is good—^a Heb. in the ascent of the city.—^a Gen. 21. 11. ^a Gen. 31. 54. Ch. 16. 2.—^a Or, *fast*—^a 1 Kings 3. 2.—^a Heb. to-day.—^a Ch. 16. 1. Acts 12. 2.—^a Heb. revealed the ear of Samuel. Ch. 20. 2.—^a Ch. 16. 1.

^a Exod. 2. 25. & 3. 7.—^a Ch. 16. 12. Hos. 11. 11.—^a Heb. restrain.—^a Ver. 2. ^a Heb. to-day three days.—^a Ch. 5. 5. 19. & 12. 13.—^a Ch. 15. 17.—^a Judg. 22. 47, 48. Ps. 68. 27.—^a Heb. Judg. 6. 15.—^a Heb. according to his word.

to Jerusalem; and thence, traversing the tribe of Benjamin, they purposed to return to Gibeah; but passing through the land of Zuph, in which Ramatha, the country of Samuel, was situated, they determined to call on this prophet to gain some directions from him: the whole of this circuit, he supposes, to have amounted to no more than about twenty-five leagues, or three days' journey. We do not know where the places were situated which are here mentioned: the Targum translates thus—"And he passed through the mount of the house of Ephraim, and went into the southern land, but did not meet with them. And he passed through the land of *Mathbera*, but they were not there; and he passed through the land of the tribe of Benjamin, but did not find them; then they came into the land where the prophet of the Lord dwelt, and Saul said to his servant,"

Verse 7. There is not a present to bring to the man of God] We are not to suppose from this that the prophets took money to predict future events: Saul only refers to an invariable custom, that so man approached a *superior* without a present of some kind or other. We have often seen this before: even God, who needs nothing, would not that his people should approach him with empty hands.

Verse 8. The fourth part of a shekel of silver] We find, from the preceding verse, that the bread or provisions which they had brought with them for their journey was expended; else a part of that would have been thought a suitable present: and here the fourth part of a shekel of silver, about ninepence of our money, was deemed sufficient; therefore, the present was intended more as a token of respect than as an emolument.

Verse 9. Beforetime in Israel] This passage could not have been a part of this book originally: but we have already conjectured that Samuel, or some contemporary author, wrote the memoranda, out of which a later author compiled this book. This hypothesis, sufficiently reasonable in itself, solves all difficulties of this kind.

Was beforetime called a Seer] The word seer, *רוֹאֵה* roah, occurs, for the first time, in this place: it literally signifies a person who sees; particularly preternatural sights. A seer and a prophet were the same in most cases; only with this difference, the seer was always a prophet, but the prophet was not always a seer. A seer seems to imply one who frequently met with, and saw, some symbolical representation of God. The term prophet was used a long time before this; Abraham is called a prophet, Gen. xx. 7. and the term frequently occurs in the law. Besides, the word seer does not occur before this time; but often occurs afterward down through the prophets, for more than three hundred years. See Amos vii. 12. Mic. iii. 7.

All prophets, false and true, profess to see God: see the case of Balaam, Numb. xxiv. 4, 16. and Jerem. xiv. 14. All diviners, in their enthusiastic flights, boasted that they had those things exhibited to their sight which should come to pass. There is a remarkable account in Virgil, which may serve as a specimen of the whole: the Sibyl professes to be a seer:

*Bellis, horrida bellis,
Et Tyberin multo opulentius sanguine cernit.*

Ann. lib. vi. vers. 28.

Wars, horrid wars I see; a field of blood;
And Tyberis mixing with a purple flood.

I think the 9th verse comes more naturally in after the 11th.

Verse 11. Young maidens going out to draw water] So far is it from being true, that young women were always kept closely shut up at home, that we find them often in the field, drawing and carrying water, as here.

Verse 12. He came to-day to the city] Though Samuel lived chiefly in Ramah, yet he had a dwelling in the country, at a place called Naioth, where it is probable there was a school of the prophets. See chap. xix. 18—24.

A sacrifice of the people] A great feast. The animals used were first sacrificed to the Lord; that is, their blood was poured out before him; and then all the people fed on the flesh. By high place, probably Samuel's altar is alone meant; which, no doubt, was raised on an eminence.

Verse 13. He doth bless the sacrifice] He alone can perform the religious rites, which are used on this occasion.

Afterward they eat that be bidden] Among the Arabs, often a large feast is made of sacrificed camels, &c. and then the people of the vicinity are invited to come and partake of the sacrifice. This is the custom to which the allusion is made here.

Verse 14. Came out against them] Met them.

Verse 15. Now the Lord had told Samuel] How this communication was made we cannot tell.

Verse 16. Thou shalt anoint him to be captain] Not to be king, but to be *רוֹאֵה* roah, or captain of the Lord's host. But in ancient times no king was esteemed who was not an able warrior. Plutarch informs us, that Alexander the Great esteemed the following verse the most correct, as to its sentiment, of any in the whole Iliad of Homer:—

*Οὐρε γ' Ἀρπιδος ευροκρατων Ἀγαμεμνων
Ἀμφότερον βασιλευς γαυαθος, κρατερος
τ' ἀχιμνης.*

"The king of kings, Atreides, you survey;
Great in the war, and great in acts of sway."

Pope.

Verse 17. Behold the man whom I spake to thee of] What an intimate communion must Samuel have held with his God! A constant familiarity seems to have existed between them.

Verse 19. I am the seer] This declaration would prepare Saul for the communications afterward made.

Verse 20. As for thine asses] Thus he shows him that he knew what was in his heart; God having previously revealed these things to Samuel.

And on whom is all the desire of Israel] Saul understood this as implying that he was chosen to be king.

Verse 21. Am not I a Benjamite] This speech of Saul is exceedingly modest: he was now becomingly humble; but who can bear elevation and prosperity? The tribe of Benjamin had not yet recovered its strength, after the ruinous war it had with the other tribes, Judg. xx.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up ^a the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon ^a the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ^a a while, that I may show thee the word of God.

CHAPTER X.

Samuel anoints Saul captain of the Lord's inheritance, 1. Instructs him concerning his return home, whom he should meet, and what he should do, 3-5. Saul meets a company of prophets; the Spirit of the Lord comes upon him, and he prophesies among them, 6-12. He meets his uncle, and converses with him, 14-16. Samuel calls the people together to Mizpeh, and upbraideth them for having rejected the Lord as their king, 17-19. Lots are cast to find out the proper person to be appointed king; Saul is chosen, 20-24. Samuel shows the manner of the king, and writes it in a book, 25. Saul goes to Geshur; and certain persons refuse to acknowledge him as king, 26, 27.

Am. Exod. 1. 206.
Anno ante
1. Olym. 318.

THEN ^a Samuel took a vial of oil, and poured it upon his head, ^b and

^a Lev. 7. 31, 32. ^b Exod. 24. 4.—1 Or, reversed.—m Dent. 22. 5. 2 Sam. 11. 2. ^c Aco 16. 4.—n Josh. 13. 21.—o Gen. 2. 16. 3. 2 Kings 2. 3. 4.—p Psalm 2. 12. 3. Aco 13. 21.—q Dent. 22. 5. 2 Sam. 11. 2.—r Gen. 2. 16. 3. 2 Kings 2. 3. 4.—s Josh. 13. 21.—t Heb. the business.—u Gen. 22. 32. 2 Sam. 1. 8, 7.

Verse 22. *Brought them into the parlour*] It might as well be called *kitchen*; it was the place where they sat down to feast.

Verse 23. *Said unto the cook*] *תבא תבא* *tabach*, here rendered *cook*; the singular of *תבא תבא* *tabachith*, female cooks, chap. viii. 13. from the root *תבא*, to slay, or butcher. Probably, the butcher is here meant.

Verse 24. *The shoulder, and that which was upon it*] Probably the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it, *the shoulder and its thigh*; not only the shoulder merely, but the fore-leg done, to the knee: perhaps, the whole fore-quarter. Why was the shoulder set before Saul? Not because it was the best part, but because it was an emblem of the government to which he was now called. See *Isaiah*, ch. ix. 6. *And the government shall be upon his shoulder*.

Verse 25. *Upon the top of the house*] All the houses in the East were flat-roofed; on these people walked, talked, and frequently slept, for the sake of fresh and cooling air.

Verse 26. *Called Saul to the top of the house*] Saul had no doubt slept there all night; and now, being the break of day, "Samuel called to Saul on the top of the house, saying, Up, that I may send thee away." There was no calling him to the house-top a second time; he was sleeping there, and Samuel called him up.

Verse 27. *As they were going down*] So it appears that Saul arose immediately; and Samuel accompanied him out of the town, and sent the servant on, that he might show Saul the word, the counsel or design, of the Lord. What this was, we shall see in the following chapter.

NOTES ON CHAPTER X.

Verse 1. *Took a vial of oil*] The reasons of this rite the reader will find largely stated in the note on Exod. xix. 7. The anointing mentioned here took place in the open field. See the preceding chapter, ver. 26, 27. How simple was the ancient ceremony of consecrating a king! A prophet, or priest, poured oil upon his head, and kissed him; and said, Thus the Lord hath anointed thee to be captain over his inheritance. This was the whole of the ceremony. Even in this anointing, Saul is not acknowledged as king; but simply *נשיא* *nagid*, a captain, one who goes before, and leads the people.

Verse 2. *Rachel's sepulchre*] This was nigh to Beth-lehem. See Gen. xxv. 16.

At Zelzah] If this be the name of a place, nothing is known of it.

The Hebrew *נצח* *bitsachach*, is translated by the Septuagint, *αλλοτρεως μυαλα*, dancing greatly: now this may refer to the joy they felt and expressed on finding the asses; or, it may refer to those religious exultations, or

kissed him, and said, Is it not because ^a the Lord hath anointed thee, to be captain over ^a his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by ^a Rachel's sepulchre, in the border of Benjamin, ^a at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left ^a the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ^a to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ^a salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to ^a the hill of God, ^a where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down ^a from the high place, with a psaltery, and a tabret, and a pipe, and a harp, before them; ^a and they shall prophesy:

6 And ^b the Spirit of the Lord will come upon thee, and ^c thou shalt prophesy with them, and shalt be turned into another man.

7 And ^d let it be, when these ^e signs are come

^a Heb. ask thee of peace: as Judges 12. 15.—^b Verse 10.—^c Chap. 12. 2.—^d Chap. 12. 2.—^e Exod. 15. 24. 2 Kings 2. 15. 1 Cor. 14. 1.—^f Num. 11. 25. Ch. 12. 2. Verse 10. Chap. 12. 24.—^g Heb. it shall come to pass, that when these signs, &c.—^h Exod. 4. 3. Luke 2. 12.

playing on instruments of music, mentioned in the succeeding verses.

Verse 3. *Three men going up to God to Beth-el*] Jacob's altar was probably there still, Gen. xxviii. 19. However this might be, it was still considered, as its name implies, the house of God; and to it they were now going to offer sacrifice.

The three kids were for sacrifice; the three loaves of bread to be offered probably as a thank-offering; and the bottle, or skin full of wine, for a libation. When the blood was poured out before the Lord, then they feasted on the flesh, and on the bread; and probably had a sufficiency of the wine left for their own drinking.

Verse 4. *And they will salute thee*] *וְהָיוּ לְךָ שְׁלוֹמִים* *shaalmu leca leshalom*, "And they will inquire of thee concerning peace," i. e. welfare. In the East, if this salutation be given, then the person or persons giving it may be reckoned friends; if the others return it, then there is friendship on both sides. *Salaam alaicum*, Peace to you! is the mode of compellation: *Alicum esalaam*, To you be peace; is the return. If you give the former, and receive not the latter, you may expect hostility. The meaning of the prophet is, when you come to the plain of Tabor, ye shall meet three men; you need not be afraid of them, for they are friends; and they will show this friendship, not only by bidding you good speed, but by giving you two loaves of bread, a provision which you will need for the remaining part of your journey.

Verse 5. *The hill of God*] The Targum says, "The hill on which the ark of the Lord was." Calmet supposes it to be a height near Gibeath.

The garrison of the Philistines] Probably they kept a watch on the top of this hill; with a company of soldiers to keep the country in check.

A company of prophets] A company of scribes, says the Targum. Probably, the scholars of the prophets; for the prophets seem to have been the only accredited teachers, at particular times, in Israel: and, at this time, there does not appear to have been any other prophet besides Samuel in this quarter. Probably, the teacher of this school was not an inspired man, but one acting under the direction of Samuel. Mr. Harmer thinks that the following custom among the Mohammedans greatly illustrates this obscure place: "When the children have gone through the Koran, their relations borrow a fine horse, and furniture, and carry them about the town in procession, with the book in their hand, the rest of their companions following, and all sorts of music of the country going before. Dr. Shaw, in page 196, mentions the same custom; adding, the acclamations of their school-fellows, but taking no notice of the music. We have no reason, however, to doubt the fact on

unto thee, ¹ that thou do as occasion serve thee: for ² God is with thee.

8 And thou shalt go down before me ³ to Gilgal; and, behold, I will come down unto thee,

[Heb. do for thee as thine hand shall find, Judg. 9. 28.]

account of the doctor's silence; especially, as it relates to another part of Barbary, and is given us by those who resided some years in that country. The doctor makes no use of this circumstance relating to the education of youth in Barbary; but the account of the procession, above given, seems to be a lively comment on that ancient Jewish custom mentioned in these verses. That the word *prophet* often signifies *sons*, or *scholars*, of the prophets; and that *prophesying* often implies *singing*, has been already remarked: but no author, that I know of, has given any account of the nature of this procession, or its design. We are sometimes told that *high places* were used for sacrifices; and, in one case, *music*, it is certain, played before them when they went up to worship, Isa. xxx. 29. But did they not also return from sacrifice with it? We are told that music was used by the prophets, to calm and compose them, and to invite the divine influences; which is indeed very true: but is it to the purpose? Did they go forth in this manner *from their college*, into the *noise and interruptions* of the world, to call down the prophetic impulse? But if we consider them as a company of the *sons of the prophets*, going in procession with *songs of praise*, and *music* playing before them, and recollect that it is usual in this day for young scholars to go in procession with acclamations and music, the whole mystery seems to be unravelled. To which may be added, that Saul was to *meet them*, and find himself *turned into another man*; into a man, perhaps, who is instantaneously made as knowing in the law of God, as the youth to whom the above honours were doing, or any of his convoy; which acquaintance with the law of God was very necessary for one who was to judge among his brethren as their king. For this reason the Jewish kings were to write out a copy of the law of God, and read it continually, that they might be perfect masters of it, Deut. xvii. 18, 20. which accomplishment some youth had gained whom Saul met with, and who was honoured with the solemnity the sacred historian speaks of, if the custom of South Barbary may be supposed to be explanatory of those of Judea.

On the word *prophet*, and the general account given here, I shall introduce the following illustrations from another work:

"The word *prophet* generally conveys the idea of a person so far acquainted with *futurity* as to discern some purpose of the Divine Being, relative to his government of the natural and moral world; but which is not sufficiently matured by the economy of providence to make, as yet, its public appearance among men: and, to *prophesy*, is usually understood to imply the *foretelling* such an event, the *time* of its appearance, and the *place* of its operation; with some preceding and subsequent circumstances. But that this was the *original and only meaning* of the word *prophet*, or *prophesy*, is very far from being clear. The first place the word occurs is in Gen. xx. 7. where the Lord says of Abraham to Abimelech, He is a prophet, (אֵלֶּיךָ נָבִיא הוּא, *and will pray* (יִתְפַּלֵּל *yithpallel*, will make earnest intercession) *for thee*. In the common acceptance of the word, it is certain Abraham was *no prophet*; but here it seems to signify a man well acquainted with the Supreme Being, capable of teaching others in divine things, and especially a *man of prayer*; one who had great influence with the God he worshipped, and whose intercessions were available in the behalf of others. And in this sense the original word נָבִיא *nabi*, is used in several places in the Old Testament.

"It was through inattention to this meaning of the word, which appears to me to be the true, original, and ideal one, that all the commentators and critics, that I have met with, have been so sadly puzzled with that part of the history of Saul, which is related 1 Sam. x. 9—13. and xix. 20—24. In these passages the sacred historian represents Saul, who was neither a prophet nor the son of one, associating with the prophets, and *prophesying among them*; to which he was led by the *Spirit of the Lord which came upon him*.

"That this can mean no more here than prayer and supplication to God, accompanied probably with edifying hymns of praise and thanksgiving, (for they had instruments of music, ch. x. 5.) needs, in my opinion, little proof. If Saul had prophesied in the common acceptance of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject and design of his predictions; of which, by the way, not one syllable is spoken in the oracles of God. The simple fact seems to have been this: God, who had chosen this man to govern

to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: ⁴ seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

[Judg. 6. 12—Ch. 11. 14, 15. & 13. 4.—Ch. 12. 8.]

Israel, designed to teach him that the Most High alone is the fountain of power; and that, by him only, kings could reign so as to execute justice properly, and be his ministers for good to the people. To accomplish this gracious purpose, *he gave him another heart*, (ver. 9.) a disposition totally different from what he had ever before possessed; and taught him to pray.

"Coming among the sons of the prophets, on whom the Spirit of the Lord rested, and who were under the instruction of Samuel, (chap. xix. 20.) while they worshipped God with music and supplication, Saul also was made a partaker of the same divine influence, and *prophesied*; i. e. made prayer and supplication among them. To see one who did not belong to the prophetic school *thus incorporated* with the prophets, pouring out his soul in prayer and supplication, was an unusual sight, which could not pass unnoticed, especially by those of Saul's acquaintance who probably knew him, in times past, to have been as careless and as ungodly as themselves; (for it was only now he got that other good spirit from God, a sufficient proof that he had it not before.) These companions of his, being unacquainted with that grace which can, in a moment, influence and change the heart, would, according to an inviolable custom, express their astonishment with a sneer: *Is Saul also among the prophets?* That is, in modern language, 'Can this man pray, or preach? He whose education has been the same as our own; employed in the same secular offices; and formerly companion with us in what he now affects to call folly and sin! Can such a person be among the prophets?'—Yes, for God may have given him a new heart; and the Spirit of God, whose inspiration alone can give sound understanding in sacred things, may have come upon him for this very purpose, that he might announce unto you the righteousness of the Lord; and speak unto your ruined souls, to edification, and to exhortation, and to comfort.

"The history of Elijah, and the priests of Baal, mentioned in 1 Kings xviii. throws farther light on this subject. In ver. 26. it is said, 'They, (the priests of Baal,) took a bullock, and dressed it, and called on the name of Baal from morning to noon, saying, O Baal, hear us! And they leaped upon the altar, and cried aloud, and cut themselves with knives, till the blood gushed out; and they prophesied, (נִיחֲנְחוּ *payithnachu*, and they made supplication,) until the time of the evening sacrifice.' From the whole context it is plain that *earnest importunate prayer* is alone what is meant by *prophesying* in this text. See also 1 Cor. xiv. 3.

"And as all the prophets of God, whose principal business it was to instruct the people in the way of righteousness, were *men of prayer*, who were continually interceding with God in behalf of those to whom they ministered, the term נָבִיא *nabi*, became their proper appellation; and thus a part of their office, *intercessors for the people*, might have given rise to that name by which the Spirit of God thought proper, in aftertimes, to distinguish those whom he sent not only to pray for, and instruct the people, but also to predict those future events, which concerned the punishment of the incorrigible, and the comfort and exaltation of his own servants." See a Sermon which I have printed on 1 Cor. xvi. 3. entitled, "The Christian Prophet and his Work," and see the note on Gen. xx. 7.

A *psalter* נָבִיא *nabel*. As the word signifies in other places a bottle, or flagon, it was probably something like the *utricularius tibia*, or *bag-pipe*. It often occurs both with the Greeks and Romans, and was evidently borrowed from the Hebrews.

A *tabret* תֹּפֶן *toph*; a sort of drum, or cymbal.

A *pipe* חָלִיל *chalil*, from חָלַל *chal*, to make a hole, or opening; a sort of pipe, flute, hautboy, clarinet, or the like.

A *harp* כִּנּוֹר *kinnor*; a stringed instrument, similar to our harp; or that on the model of which the harp was formed. On these different instruments I shall have occasion to speak more at large when I come to the *Psalms*.

Verse 7. *Thou do as occasion serve thee* After God has shown thee all these signs, that thou art under his especial guidance, fear not to undertake any thing that belongs to thy office, for God is with thee.

What a number of circumstances thus precisely foretold! Does not this prove that Samuel was under the continual inspiration of the Almighty?

Verse 8. *Seven days shalt thou tarry* I will come to thee within seven days, offer sacrifices, receive directions

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the Lord to Mizpeh;

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the Lord farther, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king!

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

CHAPTER XI.

Nahash, king of the Ammonites, besieges Jabesh-gilead; and proposes to its inhabitants the most degrading conditions of peace, 1, 2. They apply to their brethren for help, 3, 4. Saul hears of their distress; takes a yoke of oxen, brews them in pieces, and sends them throughout the coasts of Israel, with the threat that all who did not come to his standard, should have his cattle served in like manner; in consequence of which, he is soon at the head of an army of three hundred and thirty thousand men, 5-8. He sends to Jabesh-gilead, and promises help, 9, 10. Saul attacks the Ammonites next morning, and gives them a total overthrow, 11. The people are greatly encouraged, and propose to put to death those who were opposed to Saul's agreement; but this he prevents, 12, 13. Samuel leads the people to Gilgal; they offer sacrifices, and renew the kingdom to Saul, 14, 15.

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said

An Exod. lxx.
206.
Anno ante
I. Olymp. 318.

to Heh. shoulder.—1 Heh. turned.—m Ver. 5.—a Ch. 19. 20.—o Ver. 6.—p Heb. a man to his neighbour.—q Chap. 19. 31. Matt. 13. 54, 55. John 7. 15. Acts 4. 13. r Heb. from thence.—s Jer. 51. 52. John 6. 42. & 7. 14.—t Jude. 11. 11. & 20. 1. Ch. 11. 14.—u Chap. 7. 5, 6.—v Judges 6. 8, 9.—w Chap. 8. 7, 19. & 12. 12.—x Joshua 7. 14, 16, 17. Acts 1. 24, 26.

from the Lord, and deliver them to thee. It is likely that these seven days referred to the time in which Samuel came to Saul to Gilgal, offered sacrifices, and confirmed the kingdom to him, after he had defeated the Ammonites: see chap. xi. 14, 15.

Verse 10. Behold, a company of prophets] See on ver. 5, &c.

Verse 12. But who is their father?] The Septuagint, in its principal editions, adds, or Kuis; is it not Kish? This makes the sense more complete.

Verse 13. He came to the high place.] I suppose this to mean the place where Saul's father lived; as it is evident the next verse shows him to be at home.

Verse 14. Saul's uncle] The word *am* *av*, signifies a beloved one, love, a lover, friend, &c.; and is the same as David. It is supposed to mean uncle here; but I think it means some familiar friend.

Verse 18. I brought up Israel out of Egypt] These are similar to the upbraidings in chap. viii. 7, &c.

Verse 19. Present yourselves—by your tribes] It appears that, in order to find out the proper person who should be made their king, they must determine by lot: 1. The tribes. 2. The thousands, or grand divisions, by families. 3. The smaller divisions by families. And, 4. The individual. When the lot was cast for the tribe, Benjamin was taken; when for the thousand, the division of Matri was taken; when for the family, the family of Kish was taken; when for the individual, Saul, the son of Kish, was taken.

Verse 21. When they sought him, he could not be found.] Through modesty, or fear, he had secreted himself.

Verse 22. The Lord answered] What a continual access to God! and what condescension in his attention to all their requests!

The stuff among which he had secreted himself may mean the carts, baggage, &c. brought by the people to Mizpeh.

Verse 24. God save the king!] There is no such word here; no, nor in the whole Bible: nor is it countenanced by any of the versions. The words which we thus translate here, and elsewhere, are simply *יחיה המלך* *yechi ham-*

melach, "May the king live;" and so all the versions, (the Targum excepted,) which says, *May the king prosper!*

Verse 25. The manner of the kingdom] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there was some kind of compact, or covenant, between them and Saul; and this was the thing that was written in a book, and laid up before the Lord, probably near the ark.

Verse 26. A band of men] Not a military band, as I imagine, but some select friends, or companions, who were personally attached to him. Others think, that all the men fit to bear arms are intended: but this seems inconsistent with the life that Saul led for some time afterward; for he appears to have gone into his agricultural concerns, and waited for a call from the divine providence. See the next chap. ver. 5.

Verse 27. Brought him no presents.] They gave him no proofs that they acknowledged either the divine appointment, or his authority. The Arab chiefs are to this day, when on a march, or excursion of any kind, supplied with every necessary by the free-will offerings, or presents, of the people, in the villages or places where they encamp. Saul was now a public character, and had a right to support from the public. These sons of Belial refused to bear their part; they brought him no presents. He marked it; but, at present, held his peace: he was as if he were deaf; so says the text. He was prudent, and did not immediately assume all the consequence to which his office entitled him. It is probable, however, that tribute is meant by the word present. The people, in general, finding they had now a king, took it for granted that they must pay tribute or taxes to him. This was a part of the manner of the king which Samuel had shown them; the great majority had done so, but certain refractory people refused to pay any thing, on the pretence that such a person as Saul could not be a deliverer of Israel. How, say they, shall this man save us?

NOTES ON CHAPTER XI.

Verse 1. Nahash the Ammonite] In the Vulgate this chapter begins thus: *Et factum est quasi post mortem,*

unto Nahash, = Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for "a reproach upon all Israel.

3 And the elders of Jabesh said unto him, "Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

4 ¶ Then came the messengers ^p to Gibeah of Saul, and told the tidings in the ears of the people: and "all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 "And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and "hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out "with one consent.

8 And when he numbered them in "Bezek, the children ^v of Israel were three hundred

thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by that time the sun be hot, ye shall have "help. And the messengers came and showed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that "Saul put the people "in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, ^b Who is he that said, Shall Saul reign over us? "bring the men, that we may put them to death.

13 And Saul said, "There shall not a man be put to death this day: for to-day "the Lord hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go "to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king "before the Lord in Gilgal; and "there they sacrificed sacrifices of peace-offerings before the Lord; and there Saul, and all the men of Israel, rejoiced greatly.

ch Gen. 22. 23. Exod. 22. 32. 1 Kings 20. 34. Job 41. 4. Ezek. 17. 12.—v Gen. 34. 14. ch 17. 23.—o Heb. Forbear us.—p Ch. 10. 26. & 15. 34. 2 Sam. 21. 6.—q Judg. 8. 4. & 31. 1.—r Judges 5. 18. & 6. 34. & 11. 28. & 13. 25. & 14. 6. Comp. 10. 19. & 16. 18. & Judges 10. 28.

"And it came to pass about a month after." This addition appears also in the principal copies of the *Septuagint*; though it is wanting in the Complutensian edition, both in the *Greek* and *Latin*, and is not acknowledged by any of the *Oriental versions*. But it is in *Josephus*; and probably was inserted from him into some copies of the *Septuagint*, and thence into the *Vulgate*. It appears to be of very little authority.

We know little about *Nahash*; there was a king of this name among the Ammonites in the time of David, 2 Sam. x. 2. but probably not the same person. *Nahash* might have been a common name of the Ammonitish kings.

Make a covenant with us] They found they were in no condition to risk a war; and they wish to have peace, and desire to know his conditions.

Verse 2. *I may thrust out all your right eyes*] This cruel condition would serve at once as a badge of their slavery; and a means of incapacitating them from being effective warriors. *Theodore* observes, "He who opposes his shield to the enemy with his left hand, thereby hides his left eye, and looks at his enemy with his right eye: he, therefore, who plucks out that right eye, makes men useless in war." *Josephus* gives the same reason.

Verse 3. *Give us seven days' respite*] Promises of this kind are frequently made by besieged places; "We will surrender if not relieved in so many days;" and such conditions are generally received by the besiegers.

Verse 4. *Then came the messengers to Gibeah*] It does not appear that the people of Jabesh-gilead knew any thing of Saul's appointment to the kingdom: for the message is not directed to him, but to the people.

The people lifted up their voices and wept.] They saw no hope of deliverance; and they expected that their reproach would be laid on all Israel.

Verse 5. *Saul came after the herd*] He had been bred up to an agricultural life: and, after his consecration, he returned to it, waiting for a call of divine providence, which he considered he had now received in the message from Jabesh-gilead.

It has often been remarked, that mighty kings, and accomplished generals, have been chosen from among those who were engaged in agricultural concerns. In these observations one fact is lost sight of: viz. That in ancient times, agriculture was the only employment. Trade and commerce were scarcely known; therefore, all descriptions of official dignities must be chosen out of this class; there was none other to choose them from. We need not wonder at these words of the poet:—

Iura dabit populus, potestis modo censui aratro;
Pascuque suus ipse senator, oves.
The consul, having sown his seed, gives laws to the people;
And the senator himself feeds his own sheep.

Verse 6. *The Spirit of God came upon Saul*] He felt

1 Judg. 21. 5, 8. 10. Heb. as one man. Judg. 20. 1.—v 2 Sam. 24. 5.—z Or, deliverance.—y Verse 3.—a See Chap. 21. 11.—b Judg. 7. 16.—c Ch. 10. 27.—d See Luke 13. 25.—e 2 Sam. 15. 27.—f Exod. 16. 13, 20. Ch. 13. 4.—g Ch. 10. 17.—h Ch. 10. 8.

himself strongly excited to attempt the relief of his brethren.

And his anger was kindled greatly.] I believe this means no more than that his courage was greatly excited: he felt himself strong for fight, and confident of success.

Verse 7. *He took a yoke of oxen*] The sending the pieces of the oxen was an act similar to that of the Levite, Judg. xix. 29. where see the note. And both customs are similar to the sending about of the bloody cross, to call the clans to battle, practised by the ancient Highlanders of Scotland. See end of this chapter.

Verse 8. *The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] This was a vast army; but the *Septuagint* make it even more—"All the men of Israel were *εκατοχίλιας* χίλιας, six hundred thousand; and the men of Judah, *εβδομηκοντα χίλιος*, seventy thousand." *Josephus* goes yet higher with the number of the Israelites: "He found the number of those whom he had gathered together to be *εβδομηκοντα μυριας*, seven hundred thousand." Those of the tribe of Judah he makes seventy thousand, with the *Septuagint*. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Verse 10. *To-morrow we will come out unto you*] They concealed the information they had received of Saul's promised assistance. They did come out unto them; but it was in a different manner to what the Ammonites expected.

Verse 11. *Put the people in three companies*] Intending to attack the Ammonites in three different points; and to give his own men more room to act.

In the morning watch] He probably began his march in the evening, passed Jordan in the night, and reached the camp of the Ammonites by day-break.

That two of them were not left together.] This proves that the rout was complete.

Verse 12. *Who is he that said, Shall Saul reign*] Now flushed with victory, and proud of their leader, they wish to give him a proof of their attachment, by slaying, even in cool blood, the persons who were at first averse from his being intrusted with the supreme power! The common soldier is scarcely ever inspired by his victory to acts of magnanimity; he has shed blood, he wishes to shed more!

Verse 13. *There shall not a man be put to death*] This was as much to Saul's credit, as the lately proposed measure was to the discredit of his soldiers.

Verse 14. *Renew the kingdom*] The unction of Saul, in the first instance, was a very private act; and, his being appointed to be king, was not known to the people in general. He had now shown himself worthy to command the people; and Samuel takes advantage of this circumstance to gain the general consent in his favour. *Josephus* says,

CHAPTER XII.

Samuel, grown old, testifies his integrity before the people: which they confirm, 1-6. He reproves them for their ingratitude and disobedience; and gives a summary of the history of their fathers, 8-12. He exhorts them to future obedience; and calls for a sign from heaven to confirm his authority, and to show them their disobedience: God sends an extraordinary thunder and rain, 13-15. He warns them against bribery; and exhorts to obedience, and promises to intercede for them, 20-23. Summs up their duty, and concludes with a solemn warning, 24, 25.

AN. Exod. 18. 335.
A. M. 2909. B. C. 1095.
L. Olymp. 318.
AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe? to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.

1 Ch. 8. 5. 19. 22-24. Ch. 10. 24. 11. 14. 15-17. Num. 37. 17. Ch. 8. 20. -on Ch. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

that Saul was anointed a second time at this convocation.

Verse 15. *There they made Saul king*. It is likely, from these words, that Saul was anointed a second time: he was now publicly acknowledged, and there was no gainsayer. Thus far Saul acted well, and the kingdom seemed to be confirmed in his hand; but soon, through imprudence, he lost it.

On the custom referred to in ver. 7. I am favoured with the following observations by a learned correspondent:

"It is considered that the authenticity of records respecting a peculiar people cannot be better illustrated, or the fidelity of the historian more clearly ascertained, than by proving that the manners and customs recorded are in unison with, or bear resemblance to, the manners and customs of ancient nations of the same antiquity; or, what may be more correct, in a similar state of improvement; and the records of such rites and customs may possibly acquire an additional mark of authenticity, when the similarity is not so exact as to admit a presumption, that the customs of one nation were merely copied from the other.

"Mr. Walter Scott, in the third canto of the *Lady of the Lake*, describes the rites, incantations, and imprecations, used prior to the fiery cross being circulated, to summon the rough warriors of ancient times to the service of their chief; and, in the first note of this canto, he alludes to this ancient custom, which, in comparatively modern times, has been practised in Scotland; and proves that a similar punishment of death or destruction of the houses for disobeying the summons, was inflicted by the ancient Scandinavians, as recorded by Olaus Magnus, in his *History of the Goths*. A custom, still more in point than the one cited, may be found to have existed in a more ancient nation; whose history is supposed the most, if not the only, authentic narrative of deeds of ancient times; and which also records the sanguinary manners of uncultivated nations. See the preceding chapter; eight first verses. The similarity of the custom is to be found in the seventh verse: with the Highlanders, a goat was slain; with the Israelites, an ox. The exhibition of a cross, stained with the blood of the sacrificed animal, was the summons of the former, while part of the animal was the mandate of the latter. Disobedience in the one nation was punished with the death of the parties; and burning of their dwellings in the other; the punishment more simple, and more allusive to the sacrificed emblem, the forfeiture or destruction of their oxen. It is not difficult to judge whether the comparison be correct.

"The first verses record the sanguinary practice of ancient times; which, to many, appear merely as the gratification of revenge, or as proofs of victory; yet, when it is considered that the right eye must chiefly aid the warrior in aiming at his adversary, whether the weapon be of ancient or modern warfare; here arises a military reason corroborative of the truth of history for the deprivation, and

6 ¶ And Samuel said unto the people, *It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.*

7 Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the Lord their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash, the king

w Or, made. — 1 Sam. 1. 18. & 2. 2. 4. Mic. 6. 2. 3. 4. — Heb. righteousness, or, justice. Judg. 6. 11. — Heb. with. — Gen. 46. 6. — Exod. 2. 25. — Exod. 4. 10. & 4. 16. — Judg. 3. 7. — Judg. 4. 2. — Judg. 10. 7. & 13. 1. — Judg. 8. 12. & Judg. 16. 10. — Judg. 2. 18. — Judg. 10. 15. 16. — Judg. 6. 14. 15. — Judg. 11. 1. — Ch. 7. 12. — Ch. 11. 1.

in some degree lessening the cruelty of the mutilation, which would be increased if it were caused by revenge or wantonness; though Nahash declares it to be a reproach upon all Israel."

NOTES ON CHAPTER XII.

Verse 1. *And Samuel said*. It is very likely that it was at this public meeting that Samuel delivered the following address: no other time seems to be given for it; and this is the most proper that could be chosen.

Verse 2. *My sons are with you*. It is generally agreed that these words intimate that Samuel had deprived them of their public employ; and reduced them to a level with the common people.

Have walked before you from my childhood. He had been a long, steady, and immaculate servant of the public.

Verse 3. *Witness against me*. Did ever a minister of state, in any part of the world, resign his office with so much self-consciousness of integrity, backed with the universal approbation of the public? No man was oppressed under his government; no man defrauded! He had accumulated no riches for himself; he had procured none for his friends: nor had one needy dependant been provided for out of the public purse. He might have pardoned his own sons, who had acted improperly, before he quitted the government: but, though he was the most tender of parents, he would not; but abandoned them to national justice, with only a tacit solicitation of mercy: *Behold, my sons are with you!* They have acted improperly; I deprived them of their authority; they are amenable to you for their past conduct: I have walked uprightly and disinterestedly among you; they have not followed my steps,—but can you forgive them for their father's sake? As a minister of justice, he abandons them to their fate; as a tender father, he indirectly and modestly pleads for them, on the ground of his own services. Had he not acted thus, in both these relations, he would have been unworthy of that character which he so deservedly bears.

Verse 4. *They said, Thou hast not defrauded*. Of what minister or governor can any nation under heaven say such things!

Verse 7. *Now therefore stand still*. I have arraigned myself before God and you: I now arraign you before God.

Verse 8. *The Lord sent Moses and Aaron*. He shows them that, through all their history, God had ever raised them up deliverers, when their necessities required such interference.

Verse 9. *The hand of Sisera*. See these transactions in the Book of Judges, as marked in the margin: and see the notes on those passages.

Verse 11. *Jerubbaal*. i. e. Gideon, and *Bedan*: instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the Septuagint have *Barak*; the same reading is found in the Syriac and Arabic. The Targum has *Samson*. Many commentators are of this

of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us; when the Lord your God was your king.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you.

14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God:

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

16 Now, therefore, stand and see this great thing which the Lord will do before your eyes.

17 Is it not wheat-harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

18 ¶ So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we

die not: for we have added unto all our sins this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain:

22 For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people.

23 Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER XIII.

Saul chooses a body of troops, 1, 2. Jonathan smites a garrison of the Philistines, 3, 4. The Philistines gather together an immense host against Israel, 5. The Israelites are afraid, and some hide themselves in caves, and others flee over Jordan, 6, 7. Samuel delays his coming, Saul offers sacrifices, 8, 9. Samuel comes and reproves him, and Saul accuses himself, 10-12. Samuel shows him that God has rejected him from being captain over his people, 13, 14. Samuel departs; and Saul and Jonathan, with his hundred men, abide in Bezek, 15. The Philistines send out foraging companies, and waste the land, 17, 18. Demolish the state of the Israelite army, having no weapons of defence against their enemies, 19-20.

SAUL reigned one year; and when he had reigned two years over Israel,

An. Exod. 12.
290.
Anno 2909.
1. Chron. 10.

p Ch. 2. 19-20. Judg. 2. 28. Ch. 2. 7. & 10. 18. r Ch. 15. 24. s Ch. 2. 8. & 2. 20. t Hos. 12. 11. u Josh. 24. 14. Psa. 82. 12. 14. v Heb. mouth. w Heb. he offered. x Lev. 26. 14, 15. &c. Deut. 28. 15. &c. Josh. 24. 20. y Verse 9. z Exod. 14. 13, 21. a Prov. 26. 1. b Josh. 10. 12. Ch. 7. 9. 10. Jam. 5. 16, 17, 18. c Ch. 2. 7. d Exod. 14. 31. See Exod. 10. 2. e Exod. 9. 23. & 10. 17. Jam. 5. 15. f John 5. 16. g Deut. 11. 22. h Jer. 18. 19. Hab. 2. 19. i Cor. 5. 4.

opinion: but Calmet thinks that Jair is intended, who judged Israel twenty-three years, Judg. x. 3.

Instead of Samuel, the Syriac and Arabic have Samson: and it is most natural to suppose that Samuel does not mention himself in this place. St. Paul's authority confirms these alterations: the time would fail me, said he, to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.

Verse 12. When ye saw that Nahash] This was not the first time they had demanded a king; see chap. viii. 5. But at the crisis mentioned here, they became more importunate; and it was in consequence of this that the kingdom was a second time confirmed to Saul. Saul was elected at Mizpeh; he was confirmed at Gilgal.

Verse 14. If ye will fear the Lord, &c.] On condition that ye rebel no more, God will take you and your king under his merciful protection; and he and his kingdom shall be confirmed and continued.

Verse 16. This great thing] This unusual occurrence.

Verse 17. Is it not wheat-harvest to-day? That is, this is the time of wheat-harvest. According to St. Jerom, who spent several years in the promised land, this harvest commenced about the end of June, or beginning of July; in which he says he never saw rain in Judea. Nunquam enim in fine mensis Junii, sive in mense Julio, in his provinciis, maximeque in Judea, pluvias vidimus. Hier. in Amos iv. 7. where he refers to this very history. What occurred now, hardly ever occurs there but in the winter months.

Verse 18. The Lord sent thunder and rain that day] This was totally unusual; and, as it came at the call of Samuel, was a most evident miracle.

Greatly feared the Lord] They dreaded his terrible majesty: and they feared Samuel, perceiving that he had so much power with God.

Verse 19. Pray for thy servants—that we die not] As they knew they had rebelled against God, they saw that they had every thing to fear from his justice and power.

We have added unto all our sins this evil] It is no sin to have a king; a good king is one of the greatest blessings of God's providence: but it is a sin to put a man in the place of God. Is it not strange that they did not now attempt to repair their fault! They might have done it, but they did not: they acknowledged their sin, but did not put it away. This is the general way of mankind. "God help us, we are all sinners!" is the general language of all people: but, though to be a sinner is to be in the most solemn and awful circumstances; yet they are contented to bear the character, heedless of the consequences!

Verse 20. Ye have done all this wickedness] That is, although ye have done all this wickedness: what was

past God would pass by, provided they would be obedient in future.

Verse 21. After vain things] That is, idols; which he calls here *vanim ha-tohu*, the same expression found Gen. i. 2. The earth was *van tohu*; it was waste, empty, and formless: so idols; they are confusion, and things of nought; for an idol is nothing in the world.

Verse 22. The Lord will not forsake his people] He will not, as yet, cast you off, though you have deserved it. His purpose, in preserving them in their land and religion, was not yet accomplished. It was not, however, for their sake that he would not cast them off, but for his own great name's sake. He drew his reasons from himself.

Verse 23. God forbid that I should sin] They had earnestly begged him, ver. 19. to pray to God for them, that they might not die; and he tells them that he should consider himself a sinner, should he cease to be their intercessor.

But I will teach you the good and the right way] I will show you, as long as I am with you, what true religion is: it is the way to happiness and heaven. It is right, there is no crookedness in it: it is good, there is no evil in it.

Verse 24. Only fear the Lord] Know, respect, and reverence him.

Serve him] Consider him your Lord and Master; consider yourselves his servants.

In truth] Be ever honest, ever sincere:—with all your heart: have every affection engaged in the work of obedience; act not merely from a principle of duty, but also from a pious, affectionate sense of obligation. Act toward your God as an affectionate child should act toward a tender and loving parent.

Consider how great things] Review the history of your fathers; review your own life; see what interpositions of power, mercy, goodness, and truth, in your behalf! Has he not daily loaded you with his benefits?

Verse 25. Ye shall be consumed] If ye do wickedly, you shall be destroyed; your kingdom destroyed, and your king destroyed. Here they had set before them life and death, good and evil. Never was a people more fully warned; and never did a people profit less by the warning: and they continue to this day monuments of God's justice and forbearance. Reader, What art thou? Perhaps a similar monument.

NOTES ON CHAPTER XIII.

Verse 1. Saul reigned one year] A great deal of learned labour has been employed and lost on this verse, to reconcile it to propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the

2 Saul chose him three thousand men of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in ¹ Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote ² the garrison of the Philistines that was in ³ Geba; and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also ⁴ was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude; and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people ⁵ did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over Jordan

to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people ⁶ followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might ⁷ salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore, said I, The Philistines will come down now upon me to Gilgal, and I have not ⁸ made supplication unto the Lord: I forced myself, therefore, and offered a burnt-offering.

13 And Samuel said to Saul, ⁹ Thou hast done foolishly: ¹⁰ thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

¹ Ch. 10. 26.—² Ch. 10. 5.—³ Or, the Mill.—⁴ Heb. did stink. Gen. 34. 26.
⁵ Kzod. 6. 2.—⁶ Judges 6. 2.

⁷ Heb. trembled after him.—⁸ Ch. 10. 2.—⁹ Heb. bless him.—¹⁰ Heb. entrusted the face.—¹¹ 2 Chron. 16. 9.—¹² Ch. 15. 11.

preceding chapter; either as a part of the whole, or a chronological note added afterward. As if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign*: and then he proceeds in the next place to tell us what took place in the *second year*; the two most remarkable years of Saul's reign. In the first, he is appointed, anointed, and twice confirmed—*viz.* at Mizpah, and at Gilgal. In the second, Israel is brought into the lowest state of degradation by the Philistines; Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial chronological note.

And when he had reigned] This should begin the chapter, and be read thus: "And when Saul had reigned two years over Israel, he chose him three thousand," &c. The Septuagint has left the clause out of the text entirely, and begins the chapter thus: "And Saul chose to himself three thousand men out of the men of Israel."

Verse 2. *Two thousand were with Saul*] Saul, no doubt, meditated the redemption of his country from the Philistines; and, having chosen three thousand men, he thought best to divide them into companies, and send one against the Philistine garrison at Michmash; another, against that at Beth-el; and the third, against that at Gibeath: he perhaps hoped, by *surprising* these garrisons, to get *swords* and *spears* for his men; of which we find, (ver. 22.) they were entirely destitute.

Verse 3. *Jonathan smote*] He appears to have taken this garrison by surprise; for his men had no arms for a regular battle, or taking the place by storm. This is the first place in which this brave and excellent man appears; a man who bears one of the most amiable characters in the Bible.

Let the Hebrews hear] Probably this means the people who dwell beyond Jordan; who might very naturally be termed here *העבריים* *ha-abarim*, from *אבר* *abar*, "he passed over," those who are beyond the river Jordan: as Abraham was called *עברי* *Abery*, because he dwelt beyond the river Euphrates.

Verse 4. *The people were called together*] The smiting of this garrison was the commencement of a war; and, in effect, the shaking off of the Philistinian yoke; and now the people found that they must stand together, and fight for their lives.

Verse 5. *Thirty thousand chariots, and six thousand horsemen*] There is no proportion here between the chariots and the cavalry. The largest armies ever brought into the field, even by mighty emperors, never were furnished with thirty thousand chariots.

I believe *שלושה* *shaloshim*, "THIRTY," to be a false reading for *שלוש* *shalosh*, "THREE." The Syriac has *ܬܠܬܐ* *telotho alaphayn*; and the Arabic, *ثلاث* *thalathato alf*; both signify THREE thousand: and this was a fair proportion to the horsemen. This is most likely to be the true reading.

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Verse 6. *The people did hide themselves*] They, being few in number, and totally unarmed as to *swords* and *spears*, were terrified at the very numerous and well-appointed army of the Philistines. Judea was full of *rocks*, *caves*, *thickets*, &c. where people might shelter themselves from their enemies. While some hid themselves, others fled beyond Jordan; and those who did cleave to Saul followed him trembling.

Verse 8. *He tarried seven days, according to the set time*] Samuel, in the beginning, had told Saul to wait *seven days*; and he would come to him, and *show him what to do*, chap. x. 8. What is here said cannot be understood of that appointment, but of a different one. Samuel had at this time promised to come to him within seven days; and he kept his word, for we find him there before the day was ended: but, as Saul found he did not come at the beginning of the *seventh day*, he became impatient, took the whole business into his own hand, and acted the parts of prophet, priest, and king; and thus he attempted a most essential change in the Israelitish constitution. In it the king, the prophet, and the priest, are, in their nature, perfectly distinct. What such a rash person might have done, if he had not been deprived of his authority, who can tell? But his conduct on this occasion sufficiently justifies that deprivation. That he was a rash and headstrong man, is also proved by his senseless *adjudication* of the people about *food*, chap. xiv. 24; and his unfeeling resolution to put the brave Jonathan, his own son, to death, because he had unwittingly acted contrary to this adjudication, ver. 44. Saul appears to have been a brave and honest man; but he had few of those qualities which are proper for a king, or the governor of a people.

Verse 9. *And he offered the burnt-offering*] This was most perfectly unconstitutional: he had no authority to offer, or cause to be offered, any of the Lord's sacrifices.

Verse 10. *Behold, Samuel came*] Samuel was punctual to his appointment; one hour longer of delay would have prevented every evil, and by it no good would have been lost. How often are the effects of *precipitation* fatal!

Verse 11. *And Saul said*] Here he offers three excuses for his conduct:—1. The people were fast leaving his standard.—2. Samuel did not come at the time *למקו* *le-moqd*. At the very commencement of the time he did not come, but *within* that time he did come.—3. The Philistines were coming fast upon him. Saul should have waited *out* the time; and, at all events, he should not have gone contrary to the counsel of the Lord.

Verse 12. *I forced myself*] It was with great reluctance that I did what I did. In all this Saul was sincere: but he was rash, and regardless of the *precept of the Lord*; which precept or command he most evidently had received, ver. 13. And one part of this precept was, that the Lord should tell him what he should do. Without this information, in an affair under the immediate cognizance of God, he should have taken no step.

14 ^a But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept *that* which the Lord commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim, toward the wilderness.

19 ¶ Now ^a there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had ^a a file for the mattocks, and for the coulters, and for the forks, and for the axes, and ^a to sharpen the goads.

22 So it came to pass, in the day of battle,

^b Chap. 15. 22.—^c Ps. 68. 20. Acts 13. 22.—^d Heb. found.—^e Ch. 14. 2.—^f Heb. Gibeah. ver. 8.—^g Joshua 18. 23.—^h Joshua 18. 3. & 15. 13, 14.—ⁱ p Nehemiah 11. 34. q See 2 Kings 24. 14. Jer. 24. 1.

Verse 14. *The Lord had sought him a man after his own heart*. That this man was David, is sufficiently clear from the sequel. But, in what sense was he a man after God's own heart? Answer.—In his strict attention to the law and worship of God; in his admitting, in the whole of his conduct, that God was King in Israel, and that he himself was but his vicerent; in never attempting to alter any of those laws, or in the least change the Israelitish constitution. In all his public official conduct he acted according to the divine mind, and fulfilled the will of his Maker: thus was he a man after God's own heart. In reference to his private, or personal moral conduct, the word is never used. This is the sense alone in which the word is used here and elsewhere; and it is unfair to ridicule the revelation of God, as certain infidels have done.

Verse 15. *And Samuel arose*. Though David, in the divine purpose, is appointed to be captain over the people, yet Saul is not to be removed from the government during his life; Samuel, therefore, accompanies him to Gibeah, to give him the requisite help in this conjuncture.

About six hundred men. The whole of the Israelitish army at this time; and not one sword or spear among them!

Verse 17. *The spoilers came out*. The Philistines, finding that the Israelites durst not hazard a battle, divided their army into three bands; and sent them in three different directions, to pillage and destroy the country. Jonathan profited by this circumstance, and attacked the remains of the army at Michmash; as we shall see in the succeeding chapter.

Verse 19. *Now there was no smith found*. It is very likely that, in the former wars, the Philistines carried away all the smiths from Israel, as Porsenna did in the peace which he granted to the Romans; not permitting any iron to be forged except for the purposes of agriculture: *Ne ferro, nisi in agriculturâ uterentur*. The Chaldeans did the same to the Jews, in the time of Nebuchadnezzar: they carried away all the artificers, 2 Kings xxiv. 14. Jer. xxiv. 1. xxix. 2. And in the same manner did Cyrus treat the Lydians. Herod. lib. i. c. 145. See several examples in Calmet.

Verse 20. *But all the Israelites went down to the Philistines*. We find from this that they did not grant them as much as Porsenna did to the Romans; he permitted the people to manufacture the implements of husbandry.

Verse 21. *Yet they had a file*. The Hebrew *ḥāṣṣ pēṭerāh*, from *ḥāṣṣ* pēṭer, to rub hard, is translated very differently by the versions, and by critics. Our translation may be as likely as any: they permitted them the use of files, (I believe the word means grindstone,) to restore the blunted edges of their tridents, axes, and goads.

Verse 22. *In the day of battle—there was neither sword*

nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 ^a And the garrison of the Philistines went out to the passage of Michmash.

CHAPTER XIV.

Jonathan and his armour-bearer purpose to attack a garrison of the Philistines, 1. Saul and his army, with Ahiah the priest, tarry in Gibeah, 2, 3. Jonathan plans his attack of the Philistine garrison, 4–10. He and his armour-bearer climb over a rock; attack and rout the garrison, 11–15. Saul and his company, seeing confusion in the Philistine host, come out against them; as did the men who had hidden themselves; and the Philistines are defeated, 16–23. Saul lays a snare under a corn where shall eat food until the evening; in consequence of which the people are sorely distressed, 24–26. Jonathan, not hearing the adjuration, eats a little honey, which he found on the ground, 27–28. The Philistines being defeated, the people enter on the spoil, and begin to eat flesh without previously bleeding the animals, which Saul endeavours to prevent, 29–34. He builds an altar there, 35. Inquiries of the Lord if he may pursue the Philistines by night, but receives no answer, 35, 37. Ascribes this to some sin committed by some unknown person; makes inquiry by lot; and finds that Jonathan had tasted the honey, on which, he purposed to pay him to death, 38–44. The people interpose, and rescue Jonathan, 45. Saul fights against the Moabites, Ammonites, and Amalekites, 46–48. An account of the family of Saul, 49–52.

NOW ^a it came to pass upon a day, that Jonathan the son of Saul said, unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;

3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

^r Heb. a file with mouth.—^s Heb. to eat.—^t So Judges 6. 8.—^u Chap. 14. 1, 4. ^v Or, standing camp.—^w Or, there was a day.—^x Ch. 12. 16.—^y Ch. 22. 8, 11, 36. ^z Heb. Ahiah.—^a Ch. 4. 21.—^b Ch. 2. 25.

nor spear]. But if the Israelites enjoyed such profound peace, and undisturbed dominion under Samuel, how is it that they were totally destitute of arms, a state which argues the lowest circumstances of oppression and vassalage? In answer to this we may observe, that the *bow* and the *sling* were the principal arms of the Israelites; for these they needed no smith: the most barbarous nations, who have never seen iron, have nevertheless bows and arrows; the arrow heads generally made of flint. Arrows of this kind are found among the inhabitants of the South-sea islands; and even axes, and different implements of war, all made of stone, cut and polished by stone, are frequent among them. The arms of the aboriginal Irish have been of this kind: I have frequently seen heads of axes and arrows of stone, which have been dug up out of the ground; and formed with considerable taste and elegance. The former, the common people term *thunderbolts*; the latter, *elf-stones*.

Now, it is possible that the Israelites had still bows and arrows; these they could have without the smith: and it is as likely that they had slings; and for these they needed none. But then these were missiles; if they came into close fight, they would avail them nothing: for attacks of this kind they would require swords and spears; of these none were found but with Saul and Jonathan.

We see, in this chapter, Israel brought to as low a state as they were under Eli; when they were totally discomfited, their priests slain, their ark taken, and the judge dead. After that they rose by the strong hand of God; and in this way they are now to rise, principally by means of David, whose history will soon commence.

NOTES ON CHAPTER XIV.

Verse 1. *Come, and let us go over*. This action of Jonathan was totally contrary to the laws of war; no military operation should be undertaken without the knowledge and command of the general. But it is likely that he was led to this by a divine influence.

The armour-bearer is the origin of what we call *esquire*, from *cecu*, old French, a shield: *armiger* is the Latin, from *arma*, weapons, and *gero*, I bear. In the times of chivalry, the armiger, or esquire, was the servant of the knight, who went after him, and carried his lance, shield, &c. It is now, strange to tell, a title of honour!

Verse 2. *Under a pomegranate tree*. Under Rimmon, which not only signifies a pomegranate tree, but also a strong rock, in which six hundred Benjamites took shelter, Judg. xx. 45. Probably it was in this very rock that Saul and his six hundred men now lay hidden.

Verse 3. *Ahiah, the son of Ahitub*. Phinehas, son of Eli the high priest, had two sons, Ahitub and Icabod; the latter was born when the ark was taken, and his mother

4 And between the passages, by which Jonathan sought to go over ^a unto the Philistines' garrison, *there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.*

5 The ^c fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is no restraint to the Lord, ^d to save by them or by few.*

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, ^e Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for ^f the Lord hath delivered them into our hand: and ^g *thus shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him; and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were ^h a half-acre of land, *which a yoke of oxen might plough.*

15 ¶ And ⁱ there was trembling in the host, in the field, and among all the people: the garrison, and ^j the spoilers, they also trembled, and the earth quaked: so it was ^k a ^l very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked: and, behold, the multitude melted away, and they ^m went on beating down *one another.*

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul ⁿ talked unto the priest, that the ^o noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him ^p assembled themselves, and they came to the battle; and, behold, ^q every man's sword was against his fellow, and *there was* a very great discomfiture.

21 Moreover, the Hebrews that *were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which ^r had hid themselves in mount Ephraim, *when they heard that the Philistines fled, even they also followed hard after them in battle.*

23 ^s So the Lord saved Israel that day: and the battle passed over ^t unto Beth-aven.

24 ¶ And the men of Israel were distressed

^b Chap. 13. 22.—^c Heb. *Joah*.—^d Judges 7. 4, 7. 9 Chron. 14. 11. 1 Mac. 8. 18. ^e Heb. *be still*.—^f 1 Mac. 4. 30.—^g See Gen. 24. 14. Judg. 7. 11.—^h Or, *half a furlong*.—ⁱ Heb. *an acre of land*. Judg. 7. 21.—^j 2 Kings 7. 1. Job 18. 11.

^k Ch. 13. 17.—^l Heb. *a trembling of God*.—^m Gen. 35. 5.—ⁿ Ver. 20.—^o Numb. 37. 31.—^p Or, *assembled*.—^q Heb. *were cried together*.—^r Judg. 7. 22. 2 Chron. 20. 22. ^s Ch. 13. 6.—^t Exod. 14. 20. Ps. 64. 7. Hos. 1. 7.—^u Ch. 13. 8.

died immediately after. Ahiah is also called Ahimelech, chap. xxii. 9.

Wearing an ephod] That is, performing the functions of the high priest. This man does not appear to have been with Saul, when he offered the sacrifices, chap. xiii. 9, &c.

Verse 4. *The name of the one was Bozez*] *Slippery*; and the name of the other Seneh, *treading down*. Targum.

Verse 6. *Let us go over*] Moved, doubtless, by a divine impulse.

There is no restraint to the Lord] This is a fine sentiment; and where there is a promise of defence and support, the weakest, in the face of the strongest enemy, may rely on it with the utmost confidence.

Verse 7. *Behold, I am with thee*] I shall accompany thee whithersoever thou goest; and share all thy dangers.

Verse 9. *If they say thus unto us*] Jonathan had no doubt asked this as a sign from God; exactly as Eliezer, the servant of Abraham, did, Gen. xxiv. 12.

Verse 12. *Come up to us, and we will show you a thing*] This was the favourable sign which Jonathan had requested. The Philistines seem to have meant, Come, and we will show you how well fortified we are; and how able to quell all the attacks of your countrymen.

Verse 13. *Jonathan climbed up*] It seems he had a part of the rock still to get over. When he got over he began to slay the guards, which were about twenty in number: these were a sort of outpost, or advanced guard to the garrison.

Slow after him] Jonathan knocked them down, and the armour-bearer despatched them. This seems to be the meaning.

Verse 14. *A half-acre of land*] The ancients measured land by the quantum which a yoke of oxen could plough in a day. The original is obscure, and is variously understood. It is probably a proverbial expression for a very small space.

Verse 15. *There was trembling in the host*] They were terrified and panic-struck; the people in general round about: those in the garrison, the spoilers, and the whole country, were struck with terror; the commotion was uni-

versal, and most extraordinary. The trembling of the earth is probably not to be taken literally, but as a metaphor for a great commotion in the country; though God might have interposed in an extraordinary manner, and produced a real earthquake; but their being panic-struck was sufficient to produce all the requisite confusion and dismay.

Verse 16. *The watchmen of Saul*] Those who were sent out as scouts to observe the motions of the army.

Melted away] There was no order in the Philistian camp; and the people were dispersing in all directions. The Vulgate has, *Ei ecce multitudo prostrata*, "And behold the multitude were prostrate;" many lay dead upon the field, partly by the sword of Jonathan and his armour-bearer, and partly by the swords of each other, ver. 20.

Verse 17. *Number now*] Saul perceived that the Philistines were routed, but could not tell by what means; supposing that it must be by some of his own troops, he called a muster to see who and how many were absent.

Verse 18. *Bring hither the ark of God*] He wished to inquire what use he should make of the present favourable circumstances; and to proceed in the business as God should direct.

Verse 19. *While Saul talked unto the priest*] Before he had made an end of consulting him, the increasing noise of the panic-struck Philistines called his attention; and, finding there was no time to lose, he immediately collected his men and fell on them.

Verse 21. *The Hebrews that were with the Philistines*] We may understand such as they held in bondage, or who were their servants. Instead of Hebrews, the Septuagint read *δουλοι*, the slaves; from which it is evident that, instead of *אבדום* *Abadim*, Hebrews, they found in their text *אבדום* *abadim*, servants. But this reading is not countenanced by any other version, nor by any M.S. yet discovered.

Verse 22. *The men—which had hid themselves*] See chap. xiii. 6.

The Vulgate and the Septuagint add here, *And there were with Saul about ten thousand men*; but this is supported by no other authority.

that day; for Saul had ^a adjured the people, saying, Cursed be the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 ^a And all *they* of the land came to a wood; and there was ^a honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straightly charged the people with an oath, saying, Cursed be the man that eateth *any* food this day. And the people were ^a faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 ^a And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* ^a with the blood.

33 Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have ^a transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither

every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the Lord in eating with the blood. And all the people brought every man his ox ^a with him that night, and slew *them* there.

35 ^a And Saul ^a built an altar unto the Lord: ^a the same was the first altar that he built unto the Lord.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 ^a And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^a he answered him not that day.

38 ^a And Saul said, ^a Draw ye near hither all the ^a chief of the people; and know and see wherein this sin hath been this day:

39 For, ^a as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there* was not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, ^a Give ^a a perfect lot. ^a And Saul and Jonathan were taken: but the people ^a escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, ^a Tell me what thou hast done. And Jonathan told him, and said, ^a I did but taste a little honey with the end of the rod that *was* in mine hand, and, lo, I must die.

44 And Saul answered, ^a God do so, and more also: ^a for thou shalt surely die, Jonathan.

^a Josh. 6. 26.—^a Dent 9. 22. Matt. 3. 6.—^a Exod. 3. 8. Numb. 13. 27. Matt. 3. 4. ^a Or, *secretly*.—^a Lev. 3. 17. & 7. 26. & 17. 10. & 19. 24. Dent. 12. 16. 25. 24.—^a Or, *secretly*.—^a Heb. in his hand.—^a Ch. 7. 17.—^a Heb. *that* after he began to build unto the Lord.

^a Ch. 28. 6.—^a Joshua 7. 14. Chap. 10. 17.—^a Heb. *conserve*. Judges 20. 2. ^a Samuel 12. 6.—^a Or, *show the innocent*.—^a Prov. 16. 33. Acts 1. 24.—^a Josh. 7. 16. Chapter 10. 30. 21.—^a Heb. *word forth*.—^a Joshua 7. 12.—^a Verse 32. p. Ruth 1. 17.—^a Verse 39.

Verse 24. *Saul had adjured the people*] He was afraid, if they waited to refresh themselves, the Philistines would escape out of their hands; and, therefore, he made the taking any food till sunset a capital crime. This was the very means of defeating his own intention; for, as the people were exhausted for want of food, they could not continue the pursuit of their enemies: had it not been for this foolish adjuration, there had been a greater slaughter of the Philistines, ver. 30.

Verse 25. *There was honey upon the ground*] There were many wild bees in that country; and Judea is expressly said to be a land flowing with milk and honey.

Verse 26. *The honey dropped*] It seems to have dropped from the trees on the ground. *Honey dew*, as they are called, are not uncommon in most countries. And this appears to have been something of this kind.

Verse 27. *His eyes were enlightened*] Hunger and fatigue affect and dim the sight: on taking food, this affection is immediately removed. This most people know to be a fact.

Verse 31. *They smote the Philistines—from Michmash to Ajalon*] This distance, Calmet states, to be three or four leagues.

Verse 32. *The people did eat them with the blood*] They were faint through hunger, and did not take time to bleed the cattle on which they fed. This was another bad effect of Saul's rash adjuration.

Verse 33. *Roll a great stone unto me*] Probably this means that they should set up an altar to the Lord, on which the animals might be properly slain; and the blood poured out upon the earth: and a *large stone* was erected for an altar.

Verse 35. *Saul built an altar*] And this, we are informed, was the *first* he had built: Samuel, as prophet, had hitherto erected the altars; and Saul thought he had sufficient authority to erect one himself, without the prophet, as he had once offered sacrifice without him.

Verse 36. *Then said the priest*] It is evident, that Ahiah doubted the propriety of pursuing the Philistines that night; and, as a reverse of fortune might be ruinous after such a victory, he wished to have specific directions from the Lord.

Verse 37. *He answered him not that day*] Why was this answer delayed? Surely Jonathan's eating the honey was no *sin*. This could not have excited God's displeasure. And yet the lot found out Jonathan! But did this argue that he had incurred guilt in the sight of God? I answer, it did not; for Jonathan was delivered, by the authority of the people, from his father's rash curse: no propitiation is offered for his supposed transgression, to induce God to pardon it: nor do we find any displeasure of God manifested on the occasion. See below.

Verse 41. *Lord God of Israel, give a perfect lot*] Both the *Vulgate* and *Septuagint* add much to this verse:—*And Saul said to the Lord God of Israel, Lord God of Israel, give judgment. Why is it that thou hast not answered thy servant to-day? If the iniquity be in me, or Jonathan my son, make it manifest. Or, if this iniquity be in thy people, give sanctification?*

Verse 42. *And Jonathan was taken*] The object of the inquiry most evidently was, "Who has gone contrary to the king's adjuration to-day?" The answer to that must be, JONATHAN. But was this a proof of the divine displeasure against the man? By no means: the holy oracle told the truth; but neither that oracle, nor the God who gave it, fixed any blame upon Jonathan: and his own conscience acquits him. He seeks not pardon from God, because he is conscious he had not transgressed. But why did not God answer the priest that day? Because he did not think it proper to send the people, by night, in pursuit of the vanquished Philistines. Saul's motive was perfectly vindictive: *Let us go down after the Philistines by night, and spoil them unto the morning light, and let us not leave a man of them*; that is, Let us burn, waste, destroy, and slay all before us! Was it right to indulge a disposition of this kind, which would have led to the destruction of many innocent country people, and of many Israelites, who resided among the Philistines? Besides, was there not a most manifest reason in the people why God could not be among them? Multitudes of them were defiled in a very solemn manner; they had eaten the *flesh with the blood*: and, however sacrifices might be offered to atone for this transgression of the law, they must continue unclean till the evening. Here were reasons

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: 'as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he gathered a host, and smote the

r 2 Samuel 14. 11. 1 Kings 1. 58. Luke 21. 15.—a Chapter 11. 11.
c 2 Samuel 16. 6.

enough, why God would not go on with the people for that night.

Verse 44. *And Saul answered—thou shalt surely die, Jonathan.* To save thy rash oath! So must John Baptist's head be taken off at the desire of an impure woman; because a Herod had sworn to give her whatever she might request! Unfeeling brute! However, the king was just. But what said the people, who were the jury?

Verse 45. *And the people said* [Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground.] Here was a righteous and impartial jury, who brought in a verdict according to the evidence. No man should die but for a breach of the law of God: but Jonathan hath not broken any law of God; therefore, Jonathan should not die. And because he should not, therefore he shall not.

He hath wrought with God this day. God has been commander in chief; Jonathan has acted under his directions.

So the people rescued Jonathan. And God testified no displeasure; and perhaps he permitted all this that he might correct Saul's propensity to rashness and precipitancy. To help to correct this propensity in any of my readers, I will subjoin to the end of this chapter a very instructive fable from the Persian.

Verse 47. *So Saul took the kingdom.* The Targum appears to give the meaning of this expression: "Saul prospered in his government over Israel." And the proofs of this prosperity are immediately subjoined.

Fought against all his enemies! Of the wars which are mentioned here we have no particulars: they must have endured a long time; and have been, at least in general, successful.

Verse 48. *Smote the Amalekites.* This war is mentioned in the following chapter.

Verse 49. *Now the sons of Saul.* We do not find Ishbosheth here. Calmet says, it was "because he was too young, and did not go with him to the war; for he mentions only those who were with him." Why then mention his daughters and his wife? Did they go with him to the war?

Verse 52. *When Saul saw any strong man.* This was very politic. He thus continued to recruit his army with strong and effective men.

On verse 45, I have referred to an instructive fable, entitled, "*The Fatal Effects of Precipitation,*" from the *Ayar Danuah* of Abul Fuzl. It is as follows:

"A hermit, after long experience of the uncomfortableness of a solitary life, had a mind to become a husband, and consulted on the occasion a person well acquainted with that state.

"His friend told him the resolution was judicious, there being many advantages resulting from matrimony. That it subdued unlawful desires, which are continually obtruding themselves upon the imagination in a state of celibacy: moreover, that justice requires us to perpetuate in our posterity those blessings which we have received from our ancestors; besides, that a virtuous woman is the ornament of a man's house, and the comfort of his life. But, says he, be careful in making your choice.

"The hermit asked him of what condition she should be? He replied, 'Take the daughter of a religious, friendly man, whom you may make your confidant upon all occasions. But have nothing to say with three kinds of women: a widow, if she is always extolling her deceased husband; neither a woman whose relations have conferred favours upon you; nor one who, whenever she

Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua; and the names of his two daughters were these; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle.

51 And Kish was the father of Saul; and Ner, the father of Abner, was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

a Or, wrought mightily.—y Ch. 15. 8, 7.—w Ch. 31. 2. 1 Chron. 8. 33.
x Heb. Abner.—y Ch. 9. 1.—a Ch. 8. 11.

sees you, speaks in a faint tone, and affects a delicate languid air."

"He thanked his friend for imparting so much of his experience in the ways of women; and begged he would farther instruct him in regard to what age was most eligible. His friend answering, said, 'Make choice of a young girl; for the company of an old woman sickens and debilitates a man. The sages say, there are the fairest prospects of happiness and safety with women from fourteen to twenty years of age; from twenty to thirty, they are peaceable and quick; from thirty to forty they covet children and wealth; from forty to fifty they are ambitious of fame, and are full of tricks and hypocrisy; but a wife turned of fifty is the plague of a man's life, and the destruction of his reputation and fortune.' The hermit then made inquiry as to her person. Says the friend, 'The most valuable properties in a wife are virtue and good nature; so that she who possesses not these qualities, (though beautiful as an angel,) will prove a curse for life. But a woman of a good disposition, be she ever so ugly, is an inestimable treasure.'

"To shorten the story—the hermit, after a long search, had the good fortune to marry a girl well connected, and of an amiable turn of mind.

"He was then impatient to have children; but, seeing no appearance of his hopes being fulfilled, he incessantly prayed God to bestow upon him a son. At length his wife became pregnant; the hermit, filled with delight, was always talking about his son. One day, says he to his wife, 'I now hope we shall soon have a sweet, beautiful boy, and I will give him a suitable name. I shall take great pleasure in labouring to furnish means for his education; and I will teach him so to tread in the paths of righteousness, that he shall become a guide to the faithful.'

"At length his wife was delivered of a fine boy; he returned thanks to God, and made grateful offerings. Day and night was he about the cradle; so that his whole time was spent in nursing.

"One day the mother, upon going to the bath, committed the infant to the father's care, entreating him not to stir from the cradle till she came back.

"The wife was hardly departed before the king who then reigned sent for the husband. Since it was impossible to delay obeying the royal summons, he went to court, after having entrusted the child to the care of a favourite mongoose,* which had been bred up in the family. No sooner was he out of sight than a large snake made his appearance, and was crawling toward the cradle: when the mongooses saw the child's life in danger, he instantly seized the snake by the back of the neck, and destroyed it. Soon after, when the hermit returned from court, the mongoose, who had been wallowing in the snake's blood, conscious of the good he had done, ran out to meet his master. The master, seeing the mongooses stained with blood, imagined he had killed the child: and, without making any farther reflection or inquiry, struck the poor little faithful animal such a blow with his stick, that he instantly expired. When he came into the house, and saw the child safe, and the snake dead by the side of the cradle, he smote his breast for grief, accusing himself of rashness and ingratitude toward the mongoose. While he was uttering these

* The mongoose of Oriental writers, is the *viverra zibethicum* of Linnaeus: it is a very beautiful animal, about the size of a small cat, of a grey or ash colour, length six feet, with a fine down underneath; a sharp pointed nose, exceedingly bright eyes, and long sharp teeth. It is the voracious foe of serpents of all kinds: it is domesticated in India, and kills rats, snakes, and snakes of every kind. It is very faithful, and very affectionate. I had one of these beautiful animals that used to attend me in my study; keep on my knee while engaged at my table; and sleep there for two hours at a time. This faithful and affectionate creature died of a singular consumption, not being able to bear the winter's cold of our climate.—A. C.

CHAPTER XV.

Samuel sends Saul to destroy the Amalekites, and all their substance, 1-8. Saul collects an immense army, and comes against their city, 4, 5. He desires the Kenites to remove from among the Amalekites, 6. He spites the Amalekites, and takes their king Agag, prisoner, and saves the best of the spoil, 7-8. The Lord is displeased, and sends Samuel to reprove him, 10, 11. The conversation between Samuel and Saul; in which the latter endeavours to justify his conduct, 12-23. He is convinced that he has done wrong, and seeks pardon, 24-31. Samuel causes Agag to be slain; for which he assigns the reason, 32-35.

An. Exod. lxx.
412.
Anno ante
1. Olymp. 283.

SAMUEL also said unto Saul, *"The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord."*

2 Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul said unto the Kenites, Go,

a Chap. 18. b Exod. 17. 9, 14. Numbers 26. 30. Deut. 25. 17, 18, 19. c Lev. 27. 29. d Judg. 6. 17. e Josh. 10. 24. f Judges 1. 16. g 1. Kings 18. 26. h Gen. 15. 25. i 1. Sam. 18. 14. Rev. 18. 4. g Exod. 18. 12. Numbers 10. 24.

woful lamentations, in comes his wife: who having learned the cause of his distress, blames him for his want of reflection. He confesses his indiscretion; but begs her not to add reproaches to his distress, as reproof could now avail nothing. 'True,' says she, 'advice can be of no service in the present instance; but I want to rouse your mind to reflection, that you may reap instruction from your misfortunes. Shame and repentance are the sure consequences of precipitancy and want of reflection; which is well exemplified in the story of the king and the hawk.'

"I have heard that a king of Persia had a favourite hawk. Being one day on a hunting party, with his hawk upon his hand, a deer started up before him; he let the hawk fly, and followed it with great eagerness, till at length the deer was taken. The courtiers were all left behind in the chase. The king, being thirsty, rode about in quest of water, till, having reached the foot of a mountain, he discovered some water trickling down in drops from the rock. He took a little cup out of his quiver, and held it to catch the water. Just when the cup was filled, and he was going to drink, the hawk shook his pinions, and overcast the cup. The king was vexed at the accident, and again applied the cup to the hole in the rock: when the cup was replenished, and he was lifting it to his mouth, the hawk clapped his wings and threw it down: at which the king was so enraged that he flung the bird with such force against the ground that he killed it.

"At this time the table-decker came up: he took a napkin out of his budget, wiped the cup, and was going to give the king some water to drink. The king said he had a great inclination to taste the pure water that distilled through the rock: but not having patience to wait for its being collected by drops, he ordered the table-decker to go to the top of the mountain and fill the cup at the fountain head.

"The table-decker having reached the top of the mountain, saw a large dragon lying dead at the spring; and his poisonous foam, mixing with the water, fell in drops through the rock. He descended, related the fact to the king, and presented him with a cup of cold water out of his flagon.

"When the king lifted the cup to his lips, the tears gushed from his eyes. He then related to the table-decker the adventure of the hawk; made many reflections upon the destructive consequences of precipitancy and thoughtlessness: and, during the remainder of his life, the arrow of regret was continually rankling in his breast."

Thus ends the fable on the fatal effects of precipitancy: but, were we to go to real life, we might find numerous effects of this same vice; and still much more fatal. He who acts under the immediate impulse of every passion, without reason or reflection, must act rashly and precipitately. Not only the lower orders of animals, but wives, husbands, children, parents, and friends, have fallen victims to this vice, which brought Saul almost to the point of slaying the greatest man in Israel, and imbruing his hands in his son's blood.

The advice of an ancient philosopher to a Roman emperor, is a good one: "Cæsar, whenever thou art angry, take heed that thou neither say nor do any thing till thou

depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the Lord unto Samuel, saying,

11 ¶ It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12 ¶ And when Samuel rose early to meet

b Chapter 14. 60. c Genesis 2. 11. d 35. 12. e Genesis 15. 7. f See 1. Kings 22. 24. 25. g See Chap. 20. 1. h Or, of the Kenites. i Ver. 24. 25. j Ver. 3. 15. k Or, of the Kenites. l Ver. 24. 25. m Ver. 24. 25. n Ver. 24. 25. o Ver. 24. 25. p Ver. 24. 25. q Ver. 24. 25. r Ver. 24. 25. s Ver. 24. 25. t Ver. 24. 25. u Ver. 24. 25. v Ver. 24. 25. w Ver. 24. 25. x Ver. 24. 25. y Ver. 24. 25. z Ver. 24. 25.

have distinctly repeated to thyself the twenty-four letters of the alphabet." Reader, if thou have no higher a corrective, use this. Do nothing rashly; remember, the eye of God is ever upon thee: a man, in an unguarded moment, may do what may bring himself to an untimely end.

NOTES ON CHAPTER XV.

Verse 1. *The Lord sent me to anoint thee*] This gave him a right to say what immediately follows.

Verse 2. *I remember that which Amalek did*] The Amalekites were a people of Arabia Petraea, who had occupied a tract of country on the frontiers of Egypt and Palestine. They had acted with great cruelty toward the Israelites on their coming out of Egypt. See Numb. xvii. 8, &c. and the notes there.

They came upon them when they were faint and weary, and smote the hindmost of the people—those who were too weak to keep up with the rest. See Deut. xxv. 18. And God then purposed that Amalek, as a nation, should be blotted out from under heaven: which purpose was now fulfilled by Saul upward of four hundred years afterward!

Verse 3. *Slay both man and woman*] Nothing could justify such an exterminating decree but the absolute authority of God. This was given; and all the reasons of it we do not know; but this we know well, the Judge of all the earth doth right. This war was not for plunder; for God commanded that all the property, as well as all the people, should be destroyed.

Verse 4. *Two hundred thousand—and ten thousand*] The Septuagint in the London Polyglott, have four hundred thousand companies of Israel, and thirty thousand companies of Judah. The Codex Alexandrinus has ten thousand of each. The Complutensian Polyglott has two hundred thousand companies of Israel, and ten thousand of Judah. And Josephus has four hundred thousand of Israel, and thirty thousand of Judah. All the other versions are the same with the Hebrew text; and there is no difference in the MSS.

Verse 5. *Saul came to a city of Amalek*] I believe the original should be translated, *And Saul came to the city Amalek*: their capital being called by the name of their tribe.

Verse 6. *Said unto the Kenites*] The Kenites were an ancient people. Jethro, the father-in-law of Moses, was a Kenite. Jobab his son, (if the same person be not meant,) was guide to the Hebrews through the wilderness. They had a portion of the promised land, near to the city Arad. See Judg. i. 16. And for more particulars concerning them and the Amalekites, see the notes on Numb. xxiv. 20, 21.

Verse 7. *From Havilah—to Shur*] From Pelusium in Egypt, unto the Red sea. Josephus. But Havilah lay eastward from the Red sea: the Amalekites lay between this and the way to Egypt toward Shur.

Verse 11. *It repenteth me that I have set up Saul*] That is, I placed him on the throne; I intended, if he had been obedient, to have established his kingdom. He has been disobedient; I change my purpose, and the kingdom shall not be established in his family. This is what is meant by God's repenting: changing a purpose according to conditions already laid down, or mentally purposed.

Saul in the morning, it was told Samuel, saying, Saul came to ^a Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, ^b Blessed be thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: ^c for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, ^d When thou wast little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until ^e they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20 And Saul said unto Samuel, Yea, ^f I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 ^g But the people took of the spoil, sheep, and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, ^h Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, ⁱ to obey *is* better than sacrifice, and to hearken than the fat of rams.

23 For rebellion *is* as the sin of ^j witchcraft, and stubbornness *is* as iniquity and idolatry. Because thou hast rejected the word of the Lord, ^k he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words; because I ^l feared the people, and obeyed their voice.

25 Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26 And Samuel said unto Saul, I will not return with thee: ^m for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, ⁿ he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, ^o The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the ^p Strength of Israel *will* not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned: ^q yet *honour* me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

31 So Samuel turned again after Saul; and Saul worshipped the Lord.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, ^r As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to ^s Gibeah of Saul.

35 And ^t Samuel came no more to see Saul

^a Josh. 15. 35.—^b Gen. 14. 19. Judg. 17. 2. Ruth. 3. 10.—^c Ver. 9. 21. Gen. 3. 12. Prov. 23. 12.—^d Ch. 8. 1.—^e Heb. *Agag* *consensu*.—^f Ver. 13.—^g Ver. 14.—^h For. 23. 2. Prov. 21. 3. Isai. 1. 11. 12. 13. 16. 17. Jer. 7. 32. Mic. 6. 6. 7. 8. Hab. 1. 6.—ⁱ Eccles. 5. 1. Heb. 6. 6. Matt. 23. 5. 23. 12. 13. 12. 7. Mark 12. 33.—^j Heb. *abomination*. Deut. 18. 10.

^k Chap. 13. 14.—^l See 2 Sam. 12. 13.—^m Exod. 23. 2. Prov. 23. 25. Isai. 58. 13. 18. ⁿ See Chap. 2. 30.—^o See 1 Kings 11. 30.—^p Chap. 28. 17. 18. 1 Kings 11. 34.—^q Or, *eternity*, or, *victory*.—^r Num. 23. 18. Eccl. 94. 14. 2 Tim. 2. 12. 7. 1. 2.—^s Isai. 5. 44. & 12. 42.—^t Exod. 17. 11. Num. 14. 45. See Judges 1. 7.—^u Chapter 11. 4. ^v See Chapter 13. 24.

Verse 12. *He set him up a place*] Literally, *a hand*, ^a *god*. Some say it was a monument; others, a triumphal arch: probably it was no more than a *hand*, pointing out the place where Saul had gained the victory. *Abesalom's pillar* is called the *hand of Abesalom*, 2 Sam. xviii. 18.

Verse 15. *The people spared the best of the sheep*] It is very likely that the people did spare the best of the prey: and it is as likely that Saul might have restrained them if he would. That they might not *love* war, God had interdicted *spoil* and *plunder*; so the war was undertaken merely from a sense of *duty*, without any hope of enriching themselves by it.

Verse 17. *Little in thine own sight*] Who can bear prosperity? Is it not of the Lord's great goodness that the majority of the inhabitants of the earth are in comparative poverty?

Verse 21. *To sacrifice unto the Lord*] Thus he endeavours to excuse the people. They did not take the spoil in order to *enrich themselves* by it, but to *sacrifice unto the Lord*; and did not this motive justify their conduct?

Verse 22. *Hath the Lord as great delight, &c.*] This was a very proper answer to, and refutation of, Saul's excuse. Is not obedience to the will of God the end of all religion: of its rites, ceremonies, and sacrifices?

Verse 23. *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.*] This is no translation of those difficult words, כִּי מִן חַטָּאת כִּי חַטָּאת חַטָּאת *ki chaitath kesem meri ve-aven ve-teraphim ha-petar*. It appears to me that the three nouns which occur first in the text, refer each to the three last in order. Thus, חַטָּאת *chaitath*, TRANSGRESSION, refers to אֲוֵן *aven*, iniquity; which is the principle whence *transgression* springs. כֶּסֶם *kesem*, DIVINATION, refers to תְּרָפִים *teraphim*, consecrated images, or *idols*, vulgarly *talismans*, used in incantations. And מִרִּי *meri*, REBELLION, refers evidently to מִרְדָּה *ha-petar*, STUBBORNNESS; whence *rebellion* springs. The meaning, therefore, of this difficult place, may be the following: As transgression comes

from iniquity, divination from teraphim, and rebellion from stubbornness; so, because thou hast rejected the word of the Lord, he hath also rejected thee from being king. All the versions are different.

Verse 24. *I have sinned—because I feared the people*] This was the best excuse he could make for himself: but had he *feared God* more, he need have *feared the people* less.

Verse 25. *Pardon my sin*] Literally, *bear my sin*; take it away: forgive what I have done against thee, and be my intercessor with God, that he may forgive my offence against him: *turn again with me, that I may worship the Lord*.

Verse 26. *I will not return with thee*] I cannot acknowledge thee as king, seeing the Lord hath rejected thee.

Verse 29. *The Strength of Israel will not lie*] What God has purposed, he will bring to pass; for he has all power in the heavens and in the earth: and he will not *repent*, change his purpose, concerning thee.

We may say it was some extenuation of Saul's fault, that the people *insisted* on preserving the best of the prey; for who could resist the demands of a victorious mob? But his crime was in *consenting*: had he not, the crime would have been *theirs alone*.

Verse 32. *Agag came unto him delicately.*] The Septuagint have *ῥεπουσιν*, *trembling*; the original, מַדְדָּנֹחַ *mad-danoh*, *delicacies*: probably מִן *ish*, man, understood; a man of *delights*, a *pleasure-taker*: the Vulgate, *pinguis-simus et tremens*, "very fat and trembling."

Surely the bitterness of death is past.] Almost all the versions render this differently from ours. *Surely death is bitter*, is their general sense; and this seems to be the true meaning.

Verse 33. *As thy sword hath made women childless*] It appears that Agag had forfeited his life by his own personal transgressions; and that his death now was the retribution of his *crudities*.

And Samuel hewed Agag in pieces] 1. What Samuel

until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

CHAPTER XVI.

Samuel is sent from Ramah to Beth-lehem, to anoint David, 1-3. The Spirit of the Lord departs from Saul, and an evil spirit comes upon him, 14. He is pleased with the counsel, and desires them to find such a person, 17. They recommend David, 18. He is sent for, comes, plays before Saul, and finds favour in his sight, 19-23.

A. M. 2941.
B. C. 1033.
An. Exod. lxx.
428.
Amos ante
1. Olymp. 357.
And the Lord said unto Samuel, "How long wilt thou mourn for Saul, seeing, I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.

3 And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Come eat thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

¶ Ver. 11. Ch. 16. 1-3. Ver. 11-13. Ch. 15. 22-24. Ch. 9. 16. 2 Kings 1. 1-10. Ps. 78. 70. & 138. 22. Amos 14. 22-23. Hos. 14. 2. Ch. 17. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

did here, he did in his magisterial capacity: and, 2. It is not likely he did it by his own sword, but by that of an executioner. What kings, magistrates, and generals, do in an official way by their subjects, servants, or soldiers, they are said to do themselves: *qui facit per alterum, facit per se.*

Verse 35. *And Samuel came no more to see Saul*] But we read, chap. xix. 22-24. that Saul went to see Samuel at Naioth; but this does not affect what is said here. From this time Samuel had no connection with Saul; he never more acknowledged him as king: he mourned and prayed for him; and continued to perform his prophetic functions at Ramah, and at Naioth, superintending the school of the prophets in that place.

NOTES ON CHAPTER XVI.

Verse 1. *Fill thine horn with oil*] Horns appear to have been the ancient drinking vessels of all nations; and we may suppose that most persons, who had to travel much, always carried one with them, for the purpose of taking up water from the fountains to quench their thirst. Such a horn had Samuel; and, on this occasion, he was commanded to fill it with oil, for the purpose of consecrating a king over Israel, from among the sons of Jesse.

Verse 2. *Take a heifer with thee, and say, I am come to sacrifice*] This was strictly true; Samuel did offer a sacrifice: and it does not appear that he could have done the work which God designed, unless he had offered this sacrifice, and called the elders of the people together, and thus collected Jesse's sons. But he did not tell the principal design of his coming; had he done so, it would have produced evil and no good: and, though no man, in any circumstances, should ever tell a lie; yet in all circumstances, he is not obliged to tell the whole truth; though in every circumstance he must tell nothing but the truth; and, in every case, so tell that truth that the hearer shall not believe a lie by it.

Verse 3. *Call Jesse to the sacrifice*] The common custom was, after the blood of the victim had been poured out to God, and the fat burnt, to feast on the flesh of the sacrifice. This appears to have been the case in all, except in the whole burnt-offering; this was entirely consumed.

Verse 4. *The elders of the town trembled at his coming*] They knew he was a prophet of the Lord; and they were afraid that he was now come to denounce some judgments of the Most High against their city.

Verse 5. *Sanctify yourselves*] Change your clothes, and wash your bodies in pure water; and prepare your minds,

7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

¶ Ver. 12. Acts 1. 24-26. Ch. 17. 12-13. Ch. 17. 14-15. 2 Kings 1. 1-10. Ps. 78. 70. & 138. 22. Amos 14. 2. Ch. 17. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man *who is* a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, *which is* with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

The Philistines gather together against Israel at Ephes-dammim; and Saul and his men pitch their camp near the valley of Elah, 1-3. Goliath, of Gath, a gigantic man, whose height was six cubits and a span, defies the armies of Israel, 4-11. Saul and his host are greatly dismayed, 12. David, having been sent by his father with provisions to his brethren in the army, hears the challenge; inquires into all the circumstances; thinks it a reproach to Israel that no man can be found to accept the challenge; is brought before Saul; and proposes to undertake the combat, 13-22. Saul objects to his youth and inexperience, 23. David shows the grounds on which he undertakes it, 24-27. Saul arms him with his own armour; but David, finding them an encumbrance, puts them off, and takes his staff, his sling, and five stones out of the brook, and goes to meet Goliath, 28-42. The Philistine draws near; despises, defies, and curses him, 43-44. David returns his defiance, 45-47. They draw near to each other; and David slings a stone, hits Goliath in the forehead, slays him, and cuts off his head with his own sword, 48-51. The Philistines flee, and are pursued by the Israelites, 52, 53. David brings the head of the Philistine to Jerusalem, 54. Conversation between Saul and Abner concerning David: who is, in consequence, brought before Saul, 55-58.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shohoh, which belongeth to Judah, and pitched between Shohoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

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^a Gen. 41. 45. Ver. 21, 22. 1 Kings 10. 8. — ^d Ver. 23. 2 Kings 3. 15. — ^e Ch. 17. 32, 33, 35, 36. — ^f Or, speech. — ^g Ch. 2. 19. & 12. 15. 14. — ^h Ver. 11. Ch. 17. 15, 34. 1 Sam. Ch. 10. 27. & 17. 18. Gen. 43. 11. Prov. 12. 14.

the case of Saul: and as the undulations of the air, which convey sound, communicate themselves to and through the most solid bodies; it is easy to suppose that, by the modulations of music, all the fibres of his body, which were under the influence of their morbidly increased tension, might be so relaxed as to be brought back into their natural state, and thus permit the re-establishment of a free and gentle circulation of the fluids, and consequently of the animal spirits; and thus induce calmness and tranquillity of mind. I believe this theory to be correct; and I should find no difficulty to amplify and to illustrate the subject. Even a skilful playing upon the harp was one means to bring a disordered state of the nervous and fibrous system into a capacity of affording such uninterrupted tranquillity to the mind as to render it capable of receiving the prophetic influence: see the case of Elisha, 2 Kings iii. 14, 15. It has been said—

"Music has charms to sooth the savage breast."

This has been literally proved:—A musician was brought to play on his instrument while they were feeding a *savage lion* in the tower of London; the beast immediately left his food, came toward the grating of his den, and began to move in such a way as to show himself affected by the music. The musician ceased, and the lion returned to his food; he recommenced, and the lion left off his prey, and was so affected as to seem by his motions, to dance with delight. This was repeatedly tried, and the effects were still the same.

Verse 18. *I have seen a son of Jesse*] Dr. Warburton supposes the story is anticipated from ver. 14 to 23; and that the true chronology of this part of David's life is the following:—1. David is anointed by Samuel.—2. Carries provisions to his brethren in the army.—3. Fights with and kills Goliath.—4. Is received into the king's court.—5. Contracts a friendship with Jonathan.—6. Incurs Saul's jealousy.—7. Retires to his father's house.—8. Is, after some time, sent for by Saul, to sooth his melancholy with his harp.—9. Again excites Saul's jealousy; who endeavours to smite him with his javelin. This anticipation between the 14th and 23d verse, comes in, in the order of time, between verses 9 and 10 of chap. xviii. where the breach is apparent.

Verse 20. *Took an ass laden with bread*] He must send a present to Saul to introduce his son; and this was probably the best he had. Dr. Warburton pleads still farther on the propriety of his rectification of the chronology in this place. David had at this time vanquished the Philistines; was become a favourite with the people; had excited Saul's jealousy; and retired to shun his bad effects. In the interim, Saul was seized with the disorder in question; and is recommended by his servants to try the effects of music. They were acquainted with David's skill on the harp, and likewise with Saul's bad disposition toward him: the point was delicate, it required to be managed with address; and therefore they recommended David in this artful manner. "As you must have one constantly in attendance, both in court, and on your military expeditions, to be always at hand on occasion, the son of Jesse will

^k Gen. 41. 46. 1 Kings 10. 8. Prov. 22. 29.—^l Ver. 14, 15.—^m Ch. 13. 5.—ⁿ Josh. 13. 25. 2 Chron. 23. 18.—^o Or, the coast of Damascus, called Paddammin, 1 Chron. 11. 12.—^p Heb. ranged the battle.

become both stations well: he will strengthen your camp, and adorn your court; for he is a tried soldier, and of a graceful presence. You have nothing to fear from his ambition; for you saw with what prudence he went into voluntary banishment, when his popularity had incurred your displeasure?" Accordingly, Saul is prevailed on; David is sent for, and succeeds with his music: this dissipates all former umbrage; and, as one who is ever to be in attendance, he is made Saul's armour-bearer. This sunshine still continued, till his great successes awakened Saul's jealousy afresh; and then the lifted javelin was to strike off all obligations. Thus we see what light is thrown upon the whole history, by the supposition of an anticipation in the latter part of this chapter; an anticipation the most natural, proper, and necessary, for the purpose of the historian. Thus reasons Bishop Warburton; and with very considerable plausibility, though the intelligent reader may still have his doubts.

Verse 23. *The evil spirit from God*] The word *evil* is not in the common Hebrew text; but it is in the *Vulgate*, *Septuagint*, *Targum*, *Syriac*, and *Arabic*; and in *eight of Kennicott's* and *De Rossi's* MSS., which present the text thus, וְרוּחַ אֱלֹהִים רָאָה, Spiritus Domini malus, the evil spirit of God. The *Septuagint* leave out *Gen. of God*, and have *συνεπα νομπερ*, the evil spirit. The *Targum* says, *The evil spirit from before the Lord*; and the *Arabic* has it, *The evil spirit by the permission of God*: this is at least the sense.

And the evil spirit departed from him] The *Targum* says, *And the evil spirit ascended up from off him*. This considers the malady of Saul to be more than a natural disease.

There are several difficulties in this chapter: those of the *chronology* are pretty well cleared, in the opinion of some, by the observations of Bishop Warburton; but there is still something more to be done, to make this point entirely satisfactory. Saul's evil spirit, and the influence of music upon it, are not easily accounted for. I have considered his malady to be of a mixed kind, *natural* and *diabolical*: there is too much of apparent nature in it to permit us to believe it was all *spiritual*; and there is too much of apparent *supernatural* influence, to suffer us to believe that it was all *natural*.

NOTES ON CHAPTER XVII.

Verse 1. *Now the Philistines gathered together*] Calmet thinks that this war happened eight years after the anointing of David; and ten or twelve years after the war with the Amalekites. We have already seen that there was war between Saul and the Philistines all his days. See chap. xiv. 52.

Shohoh and Azekah] Places which lay to the south of Jerusalem, and to the west of Beth-lehem; about five leagues from the former. Ephes-dammim was somewhere in the vicinity; but it is not known where. See Calmet.

Verse 2. *The valley of Elah*] Some translate this the *serpentine valley*, or the *valley of the terebinth trees*; and others, the *valley of oaks*. The situation of this valley is well known.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named *Goliath*, of Gath, whose height *was* six cubits and a span.

5 And *he had* a helmet of brass upon his head, and *he was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a *target* of brass between his shoulders.

q 2 Sam. 21. 19.—r Josh. 11. 22.—s Eab. clothed

Verse 3. *The Philistines stood on a mountain*] These were two eminences, or hills, from which they could see and talk with each other.

Verse 4. *There went out a champion*] Our word *champion* comes from *campus*, the field; *Campio est enim ille qui pugnat in campo, hoc est, in castris*; *Champion* is he, properly, who fights in the field; i. e. in camps. A man well skilled in arms, strong, brave, and patriotic.

But is this the meaning of the original *ישלח ה' את ה'גבר' ish ha-benim*; a middle man, the man between two; that is, as here, the man who undertakes to settle the disputes between two armies or nations. So our ancient champions settled disputes between contending parties, by what was termed *camp-fight*: hence the *campio*, or *champion*. The versions know not well what to make of this man. The *Vulgate* calls him *vir spurius*, a bastard; the *Septuagint*, *ανρ δυνας*, a strong or powerful man; the *Targum*, *גבר מבינין* *gabra midbeyneyhon*, "a man from between them;" the *Arabic*, *رجل جبار* *rufil jibar*, "a great or gigantic man;" the *Syriac* is the same; and *Josephus* terms him *ανρ θαμνυεβης*, an immensely great man. The *Vulgate* has given him the notation of *spurius*, or *bastard*, because it considered the original as expressing a son of two: i. e. a man whose parents were unknown. Among all these, I consider our word *champion*, as explained above, the best and most appropriate to the original terms.

Whose height was six cubits and a span.] The word *cubit* signifies the length from *cubitus*, the elbow, to the top of the middle finger, which is generally rated at one foot six inches. The span is the distance from the top of the middle finger to the end of the thumb, when extended as far as they can stretch on a plain; this is ordinarily nine inches. Were we sure that these were the measures, and their extent, which are intended in the original words, we could easily ascertain the height of this Philistine: it would then be nine feet nine inches; which is a tremendous height for a man.

But the versions are not all agreed in his height. The *Septuagint* read *τεσσαρον πρυγας και επιδυνας*, four cubits and a span; and *Josephus* reads the same. It is necessary, however, to observe, that the *Septuagint*, in the *Codex Alexandrinus*, read with the Hebrew text. But what was the length of the ancient cubit? This has been variously computed; eighteen inches, twenty inches and a half, and twenty-one inches. If we take the first measurement, he was nine feet nine; if the second, and read *palm* instead of *span*, with the *Vulgate* and others, he was ten feet seven inches and a half; if we take the last, which is the estimate of *Grævius*, with the *span*, he was eleven feet three inches; or, if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at 21.898 inches, the span at 10.944 inches, and the palm at 3.684 inches, then the six cubits and the span will make exactly 11 feet 10.272 inches. If we take the *palm* instead of the *span*, then the height will be 11 feet 3.012 inches. But I still think that the nine feet nine inches is the most reasonable.

Verse 5. *He was armed with a coat of mail*] The words in the original *שיריון קשקשום* *shirion kashaksum*, means a coat of mail, formed of plates of brass, overlapping each other like the scales of a fish, or tiles of a house. This is the true notion of the original terms.

With this plates of brass or iron, overlapping each other, were the ancient coats of mail formed in different countries: many formed in this way may be now seen in the Tower of London.

The weight—five thousand shekels] Following Bishop Cumberland's tables, and rating the shekel at two hundred and nineteen grains, and the Roman ounce at four hundred and thirty-eight grains, we find that Goliath's coat of mail, weighing five thousand shekels, was exactly one hundred and fifty-six pounds four ounces, avoird-

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

i Or, forgot.—u 2 Sam. 21. 19.—v Ch. 5. 17.—w Ch. 11. 1.

pois. A vast weight for a coat of mail; but not at all out of proportion to the man.

Verse 6. *Greaves of brass upon his legs*] This species of armour may be seen on many ancient monuments. It was a plate of brass, (though perhaps sometimes formed of lamina, or plates like the mail), which covered the shin, or forepart of the leg, from the knee down to the instep; and was buckled with straps behind the leg. From ancient monuments we find that it was commonly worn only on one leg. *VEGETIUS, de Re Militari*, says, "*Pe-dites Scutati etiam ferreas ocreas in dextris curribus cogeantur accipere*." The foot soldiers, called *Scutati*, from their particular species of shield, were obliged to use iron greaves on their right legs. One of these may be seen in the monument of the gladiator, *Bulo*, in *Mont-faucon*; and another in the *Mosaic pavement* at *Bogner*, in *Surrey*.

A target of brass between his shoulders.] When not actually engaged, soldiers threw their shields behind their back; so that they appeared to rest or hang between the shoulders.

There are different opinions concerning this piece of armour; called here *קידון* *kiddon*. Some think it was a covering for the shoulders; others, that it was a javelin, or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield, ver. 41. and is translated a spear, Josh. viii. 18.

Verse 7. *The staff of his spear was like a weaver's beam*] Either like that on which the warp is rolled, or that on which the cloth is rolled. We know not how thick this was, because there were several sorts of looms; and the sizes of the beams very dissimilar. Our woollen, linen, cotton, and silk looms, are all different in the size of their beams. And I have seen several that I should not suppose too thick, though they might be too short, for Goliath's spear.

His spear's head weighed six hundred shekels of iron] That is, his spear's head was of iron, and it weighed six hundred shekels: this, according to the former computation, would amount to eighteen pounds twelve ounces.

And one bearing a shield] *רומח חט-טנח* *romach ha-tinnach*, from *טנח*, pointed or penetrating, if it do not mean some kind of a lance, must mean a shield, with what is called the *umbo*, a sharp protuberance in the middle; with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting dagger in the centre. Taking the proportions of things unknown to those known, the armour of Goliath is supposed to have weighed not less than two hundred and seventy-two pounds thirteen ounces! *Plutarch* informs us, that the ordinary weight of a soldier's panoply, or complete armour, was one talent, or sixty pounds; and that one *Aleimus*, in the army of *Demetrius*, was considered as a prodigy, because his panoply weighed two talents, or one hundred and twenty pounds.

Verse 8. *I a Philistine*] The *Targum* adds much to this speech. This is the substance: "I am Goliath the Philistine, of Gath, who killed the two sons of Eli, Hophni and Phinehas, the priests; and led into captivity the ark of the covenant of Jehovah, and placed it in the temple of Dagon, my god; and it remained in the cities of the Philistines seven months. Also, in all our battles I have gone at the head of the army; and we conquered and cut down men, and laid them as low as the dust of the earth; and to this day the Philistines have not granted me the honour of being chief of a thousand men. And ye, men of Israel, what noble exploit has Saul the son of Kish, of Gibeah, done, that ye should have made him king over you? If he be a hero, let him come down himself and fight with me; but if he be a weak or cowardly man, then choose you out a man that he may come down to me."

10 And the Philistine said, I ^a defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* ^a the son of that ^a Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had ^a eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the ^b names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul ^a to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten ^a cheeses unto the ^a captain of their thousand, and ^a look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the ^a trench, as the host was going forth to the ^b fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left ^a his carriage in the hand of the keeper of the carriage, and ran into the army, and came and ^a saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Phi-

listines, and spake ^a according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled ^a from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and ^a will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away ^a the reproach from Israel? for who is this ^a uncircumcised Philistine, that he should ^a defy the armies of ^a the living God?

27 And the people answered him after this manner, saying, ^a So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's ^a anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? ^a Is there not a cause?

30 ¶ And he turned from him toward another, and ^a spake after the same ^a manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul; and he ^a sent for him.

32 ¶ And David said to Saul, ^a Let no man's heart fail because of him; ^a thy servant will go and fight with this Philistine.

33 And Saul said to David, ^a Thou art not able to go against this Philistine to fight with him: for thou *art* but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ^a lamb out of the flock:

^a Ver. 26. 2 Sam. 31. 21.—^y Verse 28. Ruth 4. 22. Ch. 16. 1, 18.—^a Gen. 35. 10. Ch. 16. 10, 11. See 1 Chron. 2. 13, 14, 15.—^b Ch. 16. 8, 9, 1. Chron. 2. 13.—^c Ch. 16. 15.—^d Heb. cheese of milk.—^e Heb. captain of a thousand.—^f Gen. 31. 16. Or, place of the carriage. Chap. 26. 5.—^g Or, battle array, or, place of fight. ^h Heb. the sounds from upon him.

^k Heb. asked his brethren of peace, as Judges 18. 16.—^l Verse 5.—^m Heb. from his face.—ⁿ Joshua 15. 10.—^o Chap. 11. 2.—^p Chap. 14. 6.—^q Verse 10.—^r Deut. 6. 28.—^s Verse 25.—^t Gen. 37. 4, 5, 11. Matt. 10. 36.—^u Verse 12.—^v Verse 24. 22. ^w Heb. word.—^x Heb. took him.—^y Deut. 20. 1, 3.—^z Chap. 16. 18.—^a See Numbers 13. 31. Deut. 9. 2.—^b Or, kid.

Verse 9. *Then will we be your servants*] Of this stipulation we hear nothing farther.

Verse 10. *I defy* ^a *חִמִּיתִי אֶת צְרֵפְתִּי*, "I strip and make bare" the armies of Israel; for none dared to fight him.

Verse 11. *Saul and all Israel—were dismayed*] They saw no man able to accept the challenge.

Verse 12.—The 12th verse, to the 31st inclusive, are wanting in the *Septuagint*; as also the 41st verse; and from the 54th to the end; with the five first verses of chap. xviii. and the 9th, 10th, 11th, 17th, 18th, and 19th, of the same.

All these parts are found in the *Codex Alexandrinus*: but it appears that the MS. from which the *Codex Alexandrinus* was copied had them not. See observations at the end of this chapter. Dr. Kennicott has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the *eleventh* verse in connexion with the *thirty-second*, leave out the *forty-first*, and connect the *fifty-fourth* with the *sixth* of chap. xviii. and he will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all farther attempts to justify the chronology; and refer to those who have written *for* and *against* the genuineness of this part of the common Hebrew text. At the end of the chapter I shall introduce some extracts from Kennicott and Pil-

kington; and leave the whole with the unprejudiced and discerning reader.

Verse 18. *Carry these ten cheeses*] *Cheeses* of milk, says the margin. In the East they do not make what we call *cheese*: they press the milk but slightly; and carry it in rush baskets. It is highly salted, and little different from curds.

Verse 19. *Fighting with the Philistines.*] See at the end of the chapter.

Verse 29. *Is there not a cause?*] ^a *הֲלֹא דָבָר חַיִּל* *halo daber hu*. I believe the meaning is what several of the versions express: *I have spoken but a word*; and should a man be made an offender for a word?

Verse 32. *And David said*] This properly connects with verse the *eleventh*:—*Thou art but a youth*; supposed to be about *twenty-two* or *twenty-three* years of age.

Verse 34. *Thy servant kept his father's sheep*] He found it necessary to give Saul the reasons why he undertook this combat; and why he expected to be victorious. 1. I have *courage* to undertake it, and *strength* to perform it. 2. Both have been tried in a very signal manner. 1. A lion came upon my flock, and seized a lamb; I ran after him, he attacked me, I seized hold of him by his shaggy locks, smote and slew him, and delivered the lamb. 2. A bear came in the same way, and I attacked and slew him. 3. This, with whom I am to fight, is a *Philistine*, an *uncircumcised* man; one who is an enemy to God; God, therefore, will not be on his side. On that ground I have nothing to fear. 4. He has defied the armies of the Lord; and has, in effect, defied Jehovah himself: therefore, the battle is the Lord's; and he will stand by me. 5. I have a perfect confidence in his protection and defence; for they that trust in him shall never be confounded. 6. I conclude, therefore, that the Lord, who delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine.

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, 'The Lord, that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and ^a the Lord be with thee.

38 ¶ And Saul ^a armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the ^a brook, and put them in a shepherd's ^a bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he ^a disdained him: for he was but a youth, and ^a ruddy, and of a fair countenance.

43 And the Philistine said unto David, ^a Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast ^a defied.

46 This day will the Lord ^a deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give ^a the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; ^a that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the Lord ^a saveth not with the sword and spear: for ^a the battle is the Lord's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So ^a David prevailed over the Philistine

1 Sam. 13. 16, 17. & 23. 7. & 27. 11. 2 Cor. 1. 10. 2 Tim. 4. 17, 18.—d Ch. 20. 13. 1 Chron. 22. 11, 16.—e Heb. clothed David with his clothes—f Or, cutting—g Heb. speed—h Sam. 13. 22. 4. 5. 1 Cor. 1. 32. 28.—i Ch. 16. 12.—k Ch. 24. 14. 2 Sam. 2. 8. & 9. 8. & 16. 9. 2 Kings 8. 13.—l 1 Kings 20. 10, 11.—m 2 Sam. 22. 38, 35. Ps. 139.

Verse 35.—The slaying of the lion and the bear, mentioned here, must have taken place at two different times: perhaps the verse should be read thus—*I went out after him, (the lion,) and smote him, &c.* And when he, (the bear) *rose up against me, I caught him by the beard, and slew him.*

Verse 37. *Go, and the Lord be with thee.*] Saul saw that these were reasonable grounds of confidence; and, therefore, wished him success.

Verse 38. *Saul armed David*] He knew that, although the battle was the Lord's, yet prudent means should be used to secure success.

Verse 39. *I cannot go with these*] In ancient times, it required considerable *exercise* and *training* to make a man expert in the use of such heavy armour: armour which, in the present day, scarcely a man is to be found who is able to carry: and so it must have been *then*, until that *practice*, which arises from frequent use, had made the proprietor perfect. *I have not proved them*, says David: I am wholly unaccustomed to such armour, and it would be an incumbrance to me.

Verse 40. *He took his staff*] What we would call his crook.

Five smooth stones] Had they been rough, or angular—1. They would not have passed easily through the air; and their asperities would, in the course of their passage, have given them a false direction. 2. Had they not been smooth, they could not have been readily despatched from the sling.

A shepherd's bag] That in which he generally carried his provisions, while keeping the sheep in the open country.

And his sling] The sling, both among the Greeks and Hebrews, has been a most powerful offensive weapon. See what has been said on Judg. xx. 16. It is composed of two strings, and a leathern strap: the strap is in the middle, and is the place where the stone or bullet lies. The string, on the right end of the strap, is firmly fastened to the hand: that on the left, is held between the thumb and middle joint of the fore-finger. It is then whirled two or three times round the head; and, when discharged, the finger and thumb let go their hold of the left end string. The velocity and force of the sling are in proportion to the distance of the strap, where the bullet lies, from the shoulder joint. Hence the ancient *Balleares*, or inhabitants of *Majorca* and *Minorca*, are said to have had three slings of different lengths: the longest they used when the enemy was at the greatest distance; the middle one, on their nearer approach; and the shortest, when they came into the ordinary fighting distance in the field. The shortest is the most certain, though not the most powerful. The *Ballearians* are said to have had one of their slings con-

stantly bound about their head; to have used the second as a girdle; and to have carried the third always in their hand. See Drop. Sic. lib. v. chap. 18. page 236. Edit. Bipont.

In the use of the sling, it requires much practice to hit the mark; but, when once this dexterity is acquired, the sling is nearly as fatal as the musket or bow. See on ver. 49. David was evidently an expert marksman: and his sling gave him greatly the advantage over Goliath; an advantage of which the giant does not seem to have been aware. He could hit him within any speaking distance: if he missed once, he had as many chances as he had stones; and, after all, being unencumbered with armour, young and athletic, he could have saved his life by flight. Against him the Philistine could do but little, except in close fight: it is true, he appears to have had a javelin, or missile spear; see on ver. 6: but David took care to prevent the use of all such weapons, by giving him the first blow.

Verse 41. *The man that bare the shield*] See on ver. 7.

Verse 42. *He disdained him*] He held him in contempt: he saw that he was young; and, from his ruddy complexion, supposed him to be effeminate.

Verse 43. *Am I a dog, that thou comest to me with staves?* It is very likely that Goliath did not perceive the sling, which David might have kept coiled up within his hand.

Cursed David by his gods.] Prayed his gods to curse him. This long parley between David and Goliath is quite in the style of those times. Homer's heroes have generally an altercation before they engage; and sometimes enter into geographical and genealogical discussions; and vaunt and scold most contemptibly.

Verse 44. *Come to me, and I will give thy flesh*] He intended, as soon as he could lay hold on him, to pull him to pieces.

Verse 45. *Thou comest to me with a sword*] I come to thee with the name (שם) of Jehovah of hosts; the God of the armies of Israel. What Goliath expected from his arms, David expected from the ineffable name.

Verse 46. *This day will the Lord deliver thee into mine hand*] This was a direct and circumstantial prophecy of what did take place.

Verse 47. *For the battle is the Lord's*] It is the Lord's war: you are fighting against him and his religion, as the champion of your party. I am fighting for God, as the champion of his cause.

Verse 48. *The Philistine arose*] This was an end of the parley: the Philistine came forward to meet David; and David, on his part, ran forward to meet the Philistine.

Verse 49. *Smote the Philistine in his forehead*] Ex-

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with a sling and with a stone, and smote the Philistine, and slew him: but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, * they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to * Sha-araim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

u Rob. 11. 24.—v Josh. 15. 28.—w See Ch. 16. 21, 22.

cept his face, Goliath was every where covered over with strong armour. Either he had no *beaver* to his helmet; or it was lifted up, so as to expose his forehead: but it does not appear that the ancient helmets had any covering for the face. The *Septuagint*, however, suppose that the stone passed through the helmet, and sunk into his forehead—*Και διήνθ' ὁ λιθὸς δια τῆς περικεφαλίας εἰς τὸ πρόσωπον αὐτοῦ*, "and the stone passed through his helmet, and sunk in his scull." To some this has appeared perfectly improbable: but we are assured, by ancient writers, that scarcely any thing could resist the force of the sling.

Diodorus Siculus, lib. v. c. 18. p. 217. Edit. *Bipont*, says, "The Balleares, in time of war, sling greater stones than any other people; and, with *such* force, that they seem as if projected from a catapult." *Διο καὶ κατα τὰς τετρακομίας εἰς τὰς προσβολαῖς τυπόντες τοὺς πρὸ τῶν ἐκκληζόντων, καταρπατίζουσιν ἐν δε ταῖς παραταξίαις τοὺς τε θύρεους καὶ τὰ κρᾶνη, καὶ πάντες ἀσπίδιον ἔχοντες συντρίβουσιν.* *Kata δὲ τὴν εὐνοχίαν οὕτως ἀκριβεῖς εἰσι, ὥστε κατὰ τὸ πλεῖστον μὴ ἀμάρτανειν τὸν προκείμενον σκοπὸν.* "Therefore, in assaults made on fortified towns, they grievously wound the besieged: and in battle they break in pieces the shields, helmets, and every species of armour by which the body is defended. And they are such exact marksmen, that they scarcely ever miss that at which they aim."

The historian accounts for their great accuracy and power in the use of the sling, from this circumstance: *Ἀετρία δὲ τούτων, κ. τ. λ.* "They attain to this perfection by frequent exercise, from their childhood; for, while they are young, and under their mothers' care, they are obliged to learn to sling; for they fasten bread for a mark, at the top of a pole; and, till the child hit the bread, he must remain fasting; and when he has hit it, the mother gives it to him to eat." *Ibid.*

I have given these passages at large, because they contain several curious facts; and sufficiently account for the force and accuracy with which David slung his stone at Goliath. We find also, in the *α ἀπερατειν*, not miss the mark, of the historian, the true notion of *απερατειν*, to aim, which I have contended for elsewhere. He who aims, though he aims thereby at his gratification and profit, misses the mark of present and eternal felicity.

Verse 51. *When the Philistines saw their champion was dead, they fled.* They were panic-struck; and not being willing to fulfil the condition which was stipulated by Goliath, they precipitately left the field. The Israelites took a proper advantage of these circumstances, and totally routed their enemies.

Verse 54. *David took the head of the Philistine*] It has been already remarked that this, with the following verses, and the five first verses of the xviiiith chapter, are omitted by the *Septuagint*. See the observations at the end.

Verse 58. *Whose son art thou, thou young man?*] That Saul should not know David, with whom he had treated a little before, and even armed him for the combat; and, that he should not know who his father was, though he had sent to his father for permission to David to reside constantly with him, chap. xvi. 22. is exceedingly strange! I fear all Bishop Warburton's attempts to rectify the chronology, by assumed anticipations, will not account for this. I must honestly confess they do not satisfy me; and I must refer the reader to what immediately follows, on the authenticity of the verses which concern this subject.

On the subject of that large omission in the *Septuagint*, of which I have spoken on ver. 12. I here subjoin the reasons of Mr. *Pilkington* and Dr. *Kennicott*, for supposing it to be an interpolation of some rabbinical writer; added at a very early period to the Hebrew text.

54 ¶ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, * whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, * with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, * I am the son of thy servant Jesse the Beth-lehemite.

x Verse 54.—y Verse 12.

"Had every version of the Hebrew text," says Mr. *Pilkington*, "agreed to give a translation of this passage, as we now find, the attempts of clearing it from its embarrassments would have been attended with very great difficulties; but, as in several other cases before mentioned, so here, the providence of God seems to have so far secured the credit of those who were appointed to be the penmen of the oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now, happily, in possession of an ancient version of these two chapters, which appears to have been made from a *Hebrew* copy, which had none of the thirty-nine verses which are here supposed to have been interpolated, nor was similar to what we have at present in those places, which are here supposed to have been altered. This version is found in the *Vatican* copy of the *Seventy*; which, whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the *Hebrew* text; in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation; which ought not to be laid merely upon the authority of any single version.

"The first passage, which is not translated in the *Vatican* copy of the *Greek* version, is from the 11th to the 32d verse of the xviiiith chapter, wherein we have an account—1. Of David's being sent to the camp to visit his brethren.—2. Of his conversation with the men of *Israel*, relating to Goliath's challenge; and their informing him of the premium Saul had offered to any one that should accept it, and come off victorious.—3. Of Eliab's remarkable behaviour to his brother David, upon his making this inquiry.—And, 4. Of Saul's being made acquainted with what David had said upon this occasion.

"It is obvious to remark upon this passage:

"1. That after David had been of so much service to the king, in causing the evil spirit to depart from him; after its being recorded how greatly Saul loved him, and that he had made him his armour-bearer; after the king had sent to Jesse, to signify his intention of keeping his son with him; all of which are particularly mentioned in the latter part of the preceding chapter: the account of his keeping his father's sheep afterward, and being sent to his brethren upon this occasion, must appear to be somewhat improbable.—2. That what is here said of the premium that Saul had offered to him who should conquer the Philistine is not well consistent with the accounts afterward given; of which we shall have occasion to take particular notice.—3. That Eliab's behaviour, as here represented, is not only remarkable, but unaccountable and absurd.—And, 4. That the inquiries of a young man, who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king. But now, if this passage be supposed to have been interpolated, we must see how the connexion stands upon its being omitted.

"Verse 11. 'When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid.'

"Verse 32. 'Then David said unto Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.'

"No connexion can be more proper; and in this view David is represented as being at that time an attendant upon the king: and, when we had been told just before, chap. xvi. 21. that Saul had made him his armour-bearer, we might justly expect to find him with him when the

battle was set in array, chap. xvii. 2. In this connexion David is also represented as fully answering the character before given of him; 'A mighty valiant man, and a man of war,' chap. xvi. 18. and ready to fight with the *giant* upon the first proposal; (for the account of the Philistine presenting himself forty days is in this passage here supposed to have been interpolated, chap. xvii. 16.) I shall leave it to the critical *Hebrew* reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses; and let *Jesse go for an old man among men in the days of Saul, &c.*" PILKINGTON'S Remarks upon several passages of Scripture, p. 62.

"The authorities," says Dr. Kennicott, "here brought to prove this great interpolation, are the internal evidence arising from the context, and the external arising from the *Vatican* copy of the Greek version. But how then reads the *Alexandrian* MS. ? The remarks acknowledge that this MS. agrees here with the corrupted *Hebrew*; and, therefore, was probably translated, (in this part,) from some late *Hebrew* copy, which had been thus interpolated: see pages 72, 75. Now that these two MSS. do contain different readings, in some places, I observed in pages 398-404, and 414. And in this xviii chapter of *Samuel*, ver. 4. the *Alexandrian* MS. says, (agreeably to the present *Hebrew*), that the height of Goliath was *six cubits and a span*; i. e. above eleven feet: but the *Vatican* MS. (agreeably to *Josephus*), that it was *four cubits and a span*; i. e. near eight feet.

"And, in ver. 43, what the *Vatican* renders *he cursed David by his gods*, the *Alexandrian* renders *by his idols*. But though the *Hebrew* text might be consulted, and a few words differently rendered by the transcriber of one of these MSS. or by the transcribers of the MSS. from which these MSS. were taken; yet, as these MSS. do contain in this chapter, as is almost universally the same (in verb, noun, and participle,) I presume, that they contain here the same translation with the designed alteration of a few words, and with the difference of the interpolated verses found in the *Alexandrian* MS.

"But, after all, what if the *Alexandrian* MS. which now has these verses, should itself prove them interpolated? What if the very words of this very MS. demonstrate that these verses were not in some former Greek MS. ? Certainly, if the *Alexandrian* MS. should be thus found, at least, not to contradict, but to confirm the *Vatican* in its omission of these twenty verses, the concurrence of these authorities will render the argument much more forcible and convincing.

"Let us then state the present question; which is, Whether the twenty verses, between ver. 11. and 32. which are now in the *Hebrew* text, are interpolated? The *Vatican* MS. goes on immediately from the end of the 11th verse, (καὶ ἐπορεύθη εὐφροδία) to ver. 32, which begins *Kai eis David*; whereas the 12th verse in the *Hebrew* begins *not with a speech*, but with David's birth and parentage. If, then, the *Alexandrian* MS. begins its present 12th verse as the 32d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment, whether the transcriber was not certainly copying from a MS. in which the 32d verse succeeded the 11th verse; and, if so, then from a MS. which had not these intermediate verses? Now, that this is the fact, the case will at once appear upon examining the *Alexandrian* copy, where the 12th verse begins with *KAI EIHE AYIA*; exactly as the 32d verse begins, and as the 12th verse could not begin properly.

"The case seems clearly to be, that the transcriber, having wrote what is now in the 11th verse, was beginning what is now the 32d verse; when, after writing *Kai eis David*, he perceived that either the *Hebrew*, or some other Greek copy, or the margin of his own copy, had several intermediate verses; upon which, without blotting out the significant word *EIHE*, he goes on to write the addition; thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the *Alexandrian* was transcribed, it might be inserted by that transcriber; but, if it was inserted either from the *Hebrew*, or from any other Greek copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that former MS. then the interpolation may be a hundred, or a hundred and fifty years older than the *Alexandrian* MS. Perhaps the earliest Christian writer who enlarges upon the strong circumstance of David's coming from the sheep to the army, is Chrysostom, in his homily upon David and Saul: so that it had then been long in some copies of the Greek version. The truth seems to be, that the addition of these twenty verses took its first rise from what *Josephus* had inserted in his

variation and embellishment of this history; but that many circumstances were afterward added to his additions.

"For, (and it is extremely remarkable,) though *Josephus* has some, he has not half the improbabilities which are found at present in the Sacred History: as, for instance, nothing of the armies being fighting in the valley, or fighting at all; when David was sent by his father, as in ver. 19. Nothing of the host going forth, and shouting for the battle, at the time of David's arrival, as in ver. 20. Nothing of all the men of Israel fleeing from Goliath, as in ver. 24: on the contrary, the two armies, (it should seem,) continued upon their two mountains. Nothing of David's long conversation with the soldiers, ver. 25-27; in seasons so very improper, as, while they were shouting for the battle, or while they were fleeing from Goliath; and fleeing from a man after they had seen him, and heard him twice in every day for forty days together, ver. 16: the two armies, all this long while, leaning upon their arms, and looking very peaceably at one another. Nothing of Goliath's repeating his challenge every morning and every evening, as in ver. 16. David, (it is said, ver. 23.) happened to hear one of these challenges; but, if he heard the evening challenge, it would have been then too late for the several transactions before, and the long pursuit after, Goliath's death; and David could not well hear the morning challenge, because he could scarce have arrived so early, after travelling from Beth-lehem to the army, (about fifteen miles,) and bringing with him an ephah of parched corn, and ten loaves, and ten cheeses; as in ver. 17, 18. Nothing of encouraging any man to fight Goliath, by an offer of the king's daughter, ver. 25; which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army. Nothing of Eliab's reprimanding David for coming to see the battle, as in ver. 28; but for a very different reason: and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future king of Israel, see chap. xvi. 1-13. Nothing of a second conversation between David and the soldiers, as in ver. 30, 31. Nothing of Saul and Abner's not knowing who was David's father, at the time of his going forth against the Philistine, as in ver. 55. Nothing of David's being introduced to the king by Abner, in form, after killing the Philistine, ver. 57; at a time when the king and the captain of the host had no leisure for complimentary ceremony; but were set out, ver. 57. in immediate and full pursuit of the Philistines.—Nor, lastly, is any notice taken here by *Josephus*, of what now begins the xviii chapter, Jonathan's friendship for David, which is related elsewhere, and in a different manner: on the contrary, as soon as *Josephus* has mentioned Goliath's death, and told us that Saul and all Israel shouted, and fell at once upon the Philistines; and that, when the pursuit was ended, the head of Goliath was carried by David into his own tent, (and he could have then no tent of his own, if he had not been then an officer in the army;) I say, as soon as *Josephus* has recorded these circumstances, he goes on to Saul's envy and hatred of David, arising from the women's songs of congratulation; exactly as these capital parts of the history are connected in the *Vatican* MS. And with this circumstance I shall conclude these remarks; earnestly recommending the whole to the learned reader's attentive examination.

"It must not, however, be forgot, that the learned F. Houbigant has, in his Bible, placed these twenty verses, (from the 11th to the 32d,) between hooks; as containing a passage which comes in very improperly.

"If it be inquired as to this interpolation in *Samuel*, when it could possibly be introduced into the text? It may be observed that, about the time of *Josephus*, the Jews seem to have been fond of enlarging, and, (as they valuably thought,) embellishing the Sacred History, by inventing speeches, and prayers, and hymns, and also new articles of history; and these of considerable length: witness the several additions to the Book of Esther; witness the long story concerning wine, women, and truth, inserted amidst parts of the genuine history of Ezra and Nehemiah, and worked up into what is now called the *First Book of Esdras*; witness the hymn of the three children in the fiery furnace, added to *Daniel*; and witness also, the many additions in *Josephus*. Certainly, then, some few remarks might be noted by the Jews, and some few of their historical additions might be inserted in the margin of their *Hebrew* copies; which might afterward be taken into the text itself by injudicious transcribers.

"The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man,

CHAPTER XVIII.

Jonathan and David commence a lasting friendship; and David acts prudently with respect to Saul, 1-5. Saul becomes jealous of David, on account of the esteem in which he is held in Israel; and, in his fury, resolves to destroy him, 6-15. David is made a captive; and the people love and respect him, 16-18. Saul, in order to ensure him, offers him his daughter in marriage, 17-24. And requires a hundred foreskins of the Philistines for a dowry; hoping that, in endeavouring to procure them, David might fall by the hand of the Philistines, 25. David agrees to the conditions, fulfils them, and marries Michal to wife, 26-30.

Am. Exod. lxx.

Am. ante

1. Olymp. 257.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

1. Genes. 34. 30.—a Chapter 19. 2 & 30. 17. 2 Samuel 1. 26. Deut. 13. 4.—b Chap. 17. 15.

relying with firm confidence upon the aid of the God of battle, against a blaspheming enemy. It is not, therefore, very strange that some fanciful rabbin should be particularly struck with the strange circumstances of the Philistine's daring to challenge all Israel; and David's cutting off the giant's head with the giant's own sword. And then, finding that Josephus had said that *David came from the sheep to the camp, and happened to hear the challenge*, the rabbin might think it very natural that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David; and then, (to be sure,) this was the most lucky season to introduce the celebrated friendship of Jonathan for David; particularly when, (according to these additions,) Jonathan had seen *Abner leading David in triumph to the king's presence*; every one admiring the young hero, as he proudly advanced with the grim head of the Philistine in his hand. So that this multiform addition, and fanciful embellishment of the rabbin, reminds one of the motley absurdity described by the poet in the famous lines—

*Humano capiti cervicem pictor equinam
Jungens et saliti, et variis inducens plumas, &c.*

"The passage, supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it, which were made by Aquila, Theodotion, and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies as the Jews then declared to be genuine, and which they delivered afterward to Origen as such. And that Origen did refer to the Jews for such copies as they held genuine, he allows in his Epistle to Africanus: for there he speaks of *soothing the Jews*, in order to get pure copies from them." Kennicott's *Second Dissertation on the Hebrew Text*, p. 419.

In the general dissertation which Dr. Kennicott has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the Septuagint, and consequently not in the Hebrew copy used for that version. Several MSS. in the royal library at Paris either omit these verses, or have them with asterisks, or notes of *dubiousness*. And the collation by Dr. Holmes, and his continuators, have brought farther proof of the fact. From the whole, there is considerable evidence that these verses were not in the Septuagint in the time of Origen; and, if they were not in the MSS. used by Origen, it is very probable they were not in that version at first; and, if they were not in the Septuagint at first, it is very probable that they were not in the Hebrew text one hundred and fifty years before Christ; and, if not then in the Hebrew text, it is very probable they were not in that text originally. See *Dissertation on Gen. p. 9*; and *Remarks on Select Passages*, p. 104.

I have only to remark here, that the historical books of the Old Testament have suffered more by the carelessness, or infidelity, of transcribers, than any other parts of the sacred volume: and of this the two Books of Samuel, the two Books of Kings, and the two Books of Chronicles, give the most decided and unequivocal proofs. Of this, also, the reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the divine inspiration of those books as they had of those of the law and the prophets; and have, therefore, made no scruple to insert some of their own traditions, or the glosses of their doctors, in different parts: for, as the whole must evidently appear to them as a compilation from their public records, they thought it no harm to make different alterations and additions, from popular statements of the same facts, which they

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music.

c Or, prospered. Ver. 14, 15, 30.—d Or, Philistine.—e Exod. 15. 20. Judg. 11. 34.—f Heb. three stringed instruments.

found in general circulation. This is notoriously the case in Josephus: this will account, and it does to me very satisfactorily, for many of the various readings now found in the Hebrew text of the Historical Books. They were held in less reverence, and they were copied with less care, and emended with less critical skill, than the Pentateuch and the Prophets: and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of zeal, yet, with all the sincere and truly enlightened friends of divine revelation, they will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a blot on the divine records, let them who, in the providence of God, are qualified for the task, wipe it off: and, while they have the thanks of all honest men, God will have the glory.

There have been many who have affected to deny the existence of giants. There is no doubt that the accounts given of several, are either fabulous, or greatly exaggerated. But men of an extraordinary size are not uncommon even in our own day: I knew two brothers, of the name of Knight, who were born in the same township with myself, who were seven feet six inches high; and another, in the same place, Charles Burns, who was eight feet six! These men were well and proportionably made. I have known others of this height, whose limbs were out of all proportion; their knees bent in, and joints rickety.

Ireland, properly speaking, is the only nation on the earth that produces GIANTS: and let me tell the poor, that this is the only nation in the world that may be said to live on potatoes; with little bread, and less flesh-meat.

I have seen, and entertained in my house, the famous Polish dwarf, the Count Boruslaski, who was about thirty-six inches high, every part of whose person was formed with the most perfect and delicate symmetry. The prodigious height and bulk of Charles Burns, and the astonishing diminutiveness of Count Boruslaski, could not be properly estimated but by comparing both together. Each was a perfect man; and yet, in quantum, how disproportionate! Man is the only creature in whom the extremes of minuteness and magnitude are so apparent; and yet the proportion of the parts in each strictly correlative.

NOTES ON CHAPTER XVIII.

Verse 1. *When he had made an end of speaking*] These five first verses are omitted by the Septuagint. See the notes on the preceding chapter.

Jonathan loved him as his own soul.] The most intimate friendship subsisted between them; and they loved each other with pure hearts fervently. No love was lost between them: each was worthy of the other. They had a friendship which could not be affected with changes or chances; and which exemplified all that the ancients have said on the subject: *Ἦν φίλοι ὡς ἑαυτοὶ εἶναι, καὶ μὴ ψυχῇ, τὸν φίλον ἑτεραυ αὐτὸν*—"Friendship produces an entire sameness; it is one soul in two bodies: a friend is another self."

Verse 4. *Jonathan stripped himself*] Presents of clothes, or rich robes, as tokens of respect and friendship, are frequent in the East. And how frequently arms and clothing were presented by warriors to each other, in token of friendship, may be seen in Homer, and other ancient writers.

Verse 5. *Set him over the men of war*] Made him generalissimo; or what we would call field-marshal.

Verse 6. *When David was returned*] This verse connects well with the 54th verse of the preceding chapter; and carries on the narration without any break or interruption. See the notes there.

7 And the women ¹ answered *one another* as they played, and said, ² Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying ¹ displeased ² him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but ¹ the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that ¹ the evil spirit from God came upon Saul, ² and he prophesied in the midst of the house; and David played with his hand, as at other times: ³ and there was a javelin in Saul's hand.

11 And Saul ¹ cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was ¹ afraid of David, because ² the Lord was with him, and was ³ departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and ¹ he went out and came in before the people.

14 And David ¹ behaved himself wisely in all his ways; and ² the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But ¹ all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, ¹ her will I give thee to wife; only be thou ² valiant for me, and fight ³ the Lord's battles. For Saul said, ⁴ Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, ¹ Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass at the time when Me-

rab, Saul's daughter, should have been given to David, that she was given unto ¹ Adriel the ² Meholahite to wife.

20 ¶ And Michal, Saul's daughter, loved David: and they told Saul, and the thing ¹ pleased him.

21 And Saul said, I will give him her, that she may be ¹ a snare to him, and that ² the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt ¹ this day be my son-in-law in the one of the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now, therefore, be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you ¹ a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?

24 And the servants of Saul told him, *saying*, ¹ On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any ¹ dowry, but a hundred foreskins of the Philistines, to be ² avenged of the king's enemies. But Saul ³ thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and ¹ the days were not ² expired.

27 Wherefore David arose and went, he and ¹ his men, and slew of the Philistines two hundred men; and ² David brought their foreskins, and they gave them in full tale to the king; that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him.

¹ Exod. 15. 21.—Ch. 21. 11. & 22. 5. Eze. 47. 5.—1 Heb. was still in his eyes. ² Eze. 4. 4.—Ch. 15. 22.—Ch. 16. 14.—Ch. 18. 31. 1 Kings 15. 22. Acts 16. 16. ³ Ch. 13. 2.—p. Ch. 19. 12. & 20. 22. Prov. 27. 1.—q. Ver. 15. 24.—r. Ch. 16. 13. 18. ⁴ Ch. 16. 14. & 21. 15.—r. Ver. 16. Numb. 27. 17. 3 Sam. 5. 2.—u Or, prospered. Ver. 5.—v Gen. 22. 2, 3, 22. Josh. 6. 27.—w Verse 5.—x Ch. 17. 23.—y Heb. a son of salmour.

The women came out. It was the principal business of certain women to celebrate victories, sing at funerals, &c.

With instruments of music. The original word *shalashim*, signifies instruments with *three strings*: and is, I think, properly translated by the Vulgate, *cane sistrie*, with *sistrums*. This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had three, (sometimes more,) brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Verse 7. *Saul hath slain his thousands.* As it cannot literally be true that Saul had slain thousands, and David ten thousands, it would be well to translate the passage thus: *Saul hath smitten, or fought against thousands; David against tens of thousands.* "Though Saul has been victorious in all his battles; yet he has not had such great odds against him as David has had: Saul, indeed, has been opposed by thousands; David by ten thousands." We may here remark, that the Philistines had drawn out their whole forces at this time; and, when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Verse 10. *The evil spirit from God.* See chap. xvi. 14. &c.

He prophesied in the midst of the house. He was beside himself; made prayers, supplications, and incoherent imprecations: "God preserve my life," "Destroy my enemies;" or such like prayers might frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit; and that, through it, he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he prayed in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed that the word *va-yethnabe*, is the third person singular of the future, *hithpaal*; the sign of which is not only to do an action on or for one's self, but also to feign or pretend to do it. The meaning seems to be: Saul pretended to be praying in his family, the better to conceal his murderous intentions, and render

¹ Numb. 22. 20. 27. 28. Ch. 25. 28.—a Ver. 21. 25. 2 Sam. 12. 9.—b 2 Sam. 12. 9. Ch. 21. 2 Sam. 1. 18.—c 3 Sam. 1. 18.—d 1 Judg. 7. 22.—e Ver. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

David unsuspicious; who was, probably, at this time, performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Verse 11. *Saul cast the javelin.* The javelin, or spear, was the emblem of regal authority: kings always had it at hand; and, in ancient monuments, they are always represented with it.

In ancient times, says Justin, kings used a spear instead of a diadem: *Per ea tempora reges hastas pro diademate habebant, Hist. lib. xliii.* And, as spears were the emblems of supreme power, hence they were reputed as attributes of the divinity, and were worshipped as representatives of the gods. *Ab origine rerum, pro diis immortalibus veteres hastas coluerunt, ob cuius religionis memoriam, adhuc deorum simulachris hastæ adduntur.* Ibid.

Verse 13. *Made him his captain.* This was under pretence of doing him honour; when it was, in effect, only to rid himself of the object of his envy.

Verse 15. *He was afraid of him.* He saw that, by his prudent conduct, he was every day gaining increasing influence.

Verse 17. *Fight the Lord's battles.* Mr. Calmet properly remarks, that the wars of the Hebrews, while conducted by the express orders of God, were truly the wars of the Lord: but, when the spirit of worldly ambition and domination became mingled with them, they were no longer the wars of the Lord, but wars of lust and profanity.

Verse 21. *That she may be a snare to him.* Saul had already determined the condition on which he would give his daughter to David: viz. that he should slay one hundred Philistines: this he supposed he would undertake for the love of Michal, and that he must necessarily perish in the attempt; and thus Michal would become a snare to him.

Verse 25. *But a hundred foreskins.* That is, Thou shalt slay one hundred Philistines; and thou shalt produce their foreskins, as a proof not only that thou hast killed one hundred men; but that these are of the uncircumcised.

Verse 27. *Slaw two hundred men.* The Septuagint has only one hundred men. Saul covenanted with David for a hundred; and David himself says, 2 Sam. iii. 14. that

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth; and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

CHAPTER XIX.

Jonathan pleads for David before Saul; who, for the present, reconciled, 1-7. David defeats the Philistines; and Saul becomes again envious, and endeavours to slay him, but he escapes, 8-18. Saul sends men to David's house, to lie in wait for him; but Michal saves him by a stratagem, 11-17. David flees to Samuel, at Ramah, 18. Saul, hearing of it, sends messengers three several times to take him; but the Spirit of God coming upon them they prophesy, 19-21. Saul, hearing of this, goes after David himself, and kills under the same influence, 22-34.

Am. Exod. lxx.

Amo ante

1. Olym. 287.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good.

5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan

showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again; and David went out, and fought with the Philistines, and slew them with a great slaughter: and they fled from him.

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall, and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

2 Sam. 11. 1-7. Ver. 8.—a Heb. precious. Ch. 28. 2. 3 Kings 1. 18. Ps. 116. 15. v. Chap. 18. 1.— Verse 12.—a Prov. 31. 8. 9.—v. Gen. 22. 22. Ps. 22. 12 & 108. 5. Prov. 17. 18. Jer. 18. 20.—a Judges 9. 17. & 12. 5. Ch. 22. 32. Ps. 116. 108.—a Chap. 17. 40, 50.

he espoused Michal for a hundred; hence it is likely that one hundred is the true reading.

Verse 30. *Then the princes of the Philistines went forth*] Probably to avenge themselves on David and the Israelites; but of this war we know no more than that David was more skilful and successful in it than any of the other officers of Saul. His military skill was greater, and his success was proportionate to his skill and courage; hence it is said, he behaved himself more wisely than all the servants of Saul.

NOTES ON CHAPTER XIX.

Verse 1. *That they should kill David.*] Nothing less than the especial interposition of God could have saved David's life, when every officer about the king's person, and every soldier, had got positive orders to despatch him.

Verse 2. *Take heed to thyself until the morning*] Perhaps the order was given to slay him the next day; and therefore Jonathan charges him to be particularly on his guard at that time, and to hide himself.

Verse 4. *Jonathan spake good of David*] It is evident that Jonathan was satisfied that David was an innocent man; and that his father was most unjustly incensed against him.

Verse 5. *For he did put his life in his hand*] The pleadings in this verse, though short, are exceedingly cogent; and the argument is such as could not be resisted.

Verse 6. *He shall not be slain.*] In consequence of this oath, we may suppose he issued orders contrary to those which he had given the preceding day.

Verse 7. *He was in his presence, as in times past.*] By Jonathan's advice he had secreted himself on that day on which he was to have been assassinated: the king having sworn that he should not be slain, David resumes his place in the palace of Saul.

Verse 9. *And the evil spirit from the Lord*] His envy and jealousy again returned; producing distraction of mind, which was exacerbated by diabolic influence. See on chap. xvi. 14.

Verse 10. *But he slipped away*] He found he could VOL. I.—90

not trust Saul; and, therefore, was continually on his watch. His agility of body was the means of his preservation at this time.

Verse 11. *And to slay him in the morning*] When they might be able to distinguish between him and Michal his wife: for, had they attempted his life in the night season, there would have been some danger to Michal's life. Besides, Saul wished to represent him as a traitor; and, consequently, an attack upon him was justifiable at any time, even in the fullest daylight.

Verse 12. *Let David down through a window*] As Saul's messengers were sent to David's house to watch him, they would naturally guard the gate, or lie in wait in that place by which David would come out; Michal, seeing this, let him down to the ground through a window, probably on the back part of the house; and, there being neither entrance nor issue that way, the liars in wait were easily eluded.

Verse 13. *Michal took an image*] *תבנית* *et ha teraphim, the teraphim.* The Hebrew word appears to mean any kind of image, in any kind of form, as a representative of some reality. Here, it must have been something in the human form; because it was intended to represent a man lying in bed indisposed.

A pillow of goats' hair] Perhaps she formed the appearance of a sick man's head, muffled up by this pillow, or bag of goats' hair. So, I think, the original might be understood. The goats' hair was merely accidental; unless we could suppose that it was designed to represent the hair of David's head, which is not improbable.

Verse 17. *Let me go; why should I kill thee?*] That is, If thou do not let me go, I will kill thee. This she said to excuse herself to her father: as a wife she could do no less than favour the escape of her husband; being perfectly satisfied there was no guilt in him. It is supposed that it was on this occasion that David wrote the lxxxv. Psalm, *Deliver me from mine enemies, &c.*

Verse 18. *David fled and escaped—to Samuel*] He, no doubt, came to this holy man to ask advice; and Samuel

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And ^a Saul sent messengers to take David: ^b and when they saw the company of the prophets prophesying, and Samuel standing ^c as appointed over them, the Spirit of God was upon the messengers of Saul, and they also ^d prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu; and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and ^e the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 ^f And he stripped off his clothes also, and prophesied before Samuel in like manner, and ^g lay down ^h naked all that day and all that night. Wherefore they say, ⁱ Is Saul also among the prophets?

CHAPTER XX.

David complains to Jonathan of Saul's cruelty against him; Jonathan comforts him, 1-10. They walk out into the field, and renew their covenant, 11-17. David asks Jonathan's leave to absent himself from Saul's court; and Jonathan informs him how he shall ascertain the disposition of his father towards him, 18-23. David hides himself; is missed by Saul; Jonathan is questioned concerning his absence; makes an excuse for David; Saul is enraged, and endeavours to kill Jonathan, 24-33. Jonathan goes out to the field; gives David the sign which they had agreed on, and by which he was to know that the king had determined to take away his life, 34-39. He sends his servant back into the city; and then he and David meet, renew their covenant, and have a very affectionate parting, 40-42.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will ^j show it me: and why should my father hide this thing from me? it is not so.

3 And David swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the

LORD liveth, and as thy soul liveth, there is but a step between me and death,

4 Then said Jonathan unto David, ^k Whatever thy soul ^l desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the ^m new moon, and I should not fail to sit with the king at meat: but let me go, that I may ⁿ hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run ^o to Beth-lehem his city: for there is a yearly ^p sacrifice there for all the family.

7 ^q If he say thus, It is well; thy servant shall have peace: but if he be very wrath, then be sure that ^r evil is determined by him.

8 Therefore thou shalt ^s deal kindly with thy servant; for ^t thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^u if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have ^v sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and ^w show it thee;

13 ^x The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not:

ⁿ See John 7. 39, 45, &c.—^o 1 Cor. 14. 3, 24, 25. Ch. 10. 5, 6.—^p Numb. 11. 25. Joel 2. 24.—^q Ch. 10. 10.—^r Isai. 50. 2.—^s Heb. *feld*. Numb. 34. 4.—^t Mic. 1. 8. See 2 Sam. 6. 14, 20.—^u Ch. 10. 11.—^v Heb. *uncover mine ear*. Ver. 12. Ch. 9. 15.—^w Or, *Say what is thy mind, and I will do, &c.*—^x Heb. *speakest, or, thinkest*.—^y Numb. 10.

thought it best to retain him, for the present, with himself at Naioth, where it is supposed he had a school of prophets.

Verse 20. *The company of the prophets prophesying*] Employed in religious exercises.

Samuel—appointed over them] Being head or president of the school at this place.

The Spirit of God was upon] They partook of the same influence, and joined in the same exercise: and thus were prevented from seizing David.

Verse 23. *He went on and prophesied*] The Divine Spirit seemed to have seized him at the well of Sechu; and he went on from that, prophesying, praying, singing praises, &c. till he came to Naioth.

Verse 24. *He stripped off his clothes*] Threw off his royal robes, or military dress, retaining only his tunic; and continued so all that day and all that night; uniting with the sons of the prophets in prayers, singing praises, and other religious exercises; which were unusual to kings and warriors; and this gave rise to the saying, *Is Saul also among the prophets*? By bringing both him and his men thus under a divine influence, he prevented them from injuring the person of David. See the notes on ch. x. 6, &c.; and see a Sermon on *The Christian Prophet and his Work*.

NOTES ON CHAPTER XX.

Verse 1. *David fled from Naioth*] On hearing that Saul had come to that place, knowing that he was no longer in safety, he fled for his life.

Verse 2. *My father will do nothing*] Jonathan thought that his father would have no evil design against David, because of the oath which he had sworn to himself, ch. xix. 6; and, at any rate, that he would do nothing against David, without informing him.

Verse 3. *There is but a step between me and death*] My life is in the most imminent danger. Your father has, most assuredly, determined to destroy me.

The same figure used here, *there is but a step between*

me and death, may be found in *Juvenal*, who, satirizing those who risk their lives for the sake of gain, in perilous voyages, speaks thus:

*I nunc et ventis animam committis, dolente
Confluxu ligno, digitis a morte remotus
Quasor aut septem, et sit latissima ledas.*

Sat. xii. v. 51.

"Go now, and commit thy life to the winds, trusting to a hewn plank, four or seven fingers think, if the beam out of which it has been cut, have been large enough."

Verse 5. *To-morrow is the new moon*] The months of the Hebrews were lunar months, and they reckoned from new moon to new moon. And, as their other feasts, particularly the passover, were reckoned according to this, they were very scrupulous in observing the first appearance of each new moon. On these new moons they offered sacrifices, and had a feast, as we learn from Numb. x. 10. xxviii. 11. And we may suppose that the families, on such occasions, sacrificed and feasted together. To this David seems to refer: but the gathering together all the families of a whole tribe seems to have taken place only once in the year. *There is a yearly sacrifice there for all the family*, ver. 6.

Verse 8. *If there be in me iniquity*] If thou seest that I am plotting either against the state, or the life of thy father, then slay me thyself.

Verse 10. *Who shall tell me?*] Who shall give me the necessary information? What means wilt thou use to convey this intelligence to me?

Verse 11. *Come, and let us go out into the field*] In answer to David's question, he now shows him how he shall convey this intelligence to him.

Verse 12. *Jonathan said—O LORD God of Israel*] There is, most evidently, something wanting in this verse. The Septuagint has, *The LORD God of Israel doth know*. The Syriac and Arabic, *The LORD God of Israel is witness*. Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word *et* *ch*,

15 But *also* = thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan *made a covenant* with the house of David, *saying*, "Let the Lord even require it at the hand of David's enemies."

17 And Jonathan caused David to swear again, *because he loved him*: *for he loved him as he loved his own soul*.

18 ¶ Then Jonathan said to David, "Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty."

19 And when thou hast staid three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone *Ezel*.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: *for there is peace to thee, and no hurt*, as the Lord liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: *for the Lord hath sent thee away*.

23 And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even upon a seat by the wall*: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is *not clean*; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, *neither yesterday nor to-day*?

28 And Jonathan answered Saul, David

earnestly asked leave of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?"

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? What hath he done?"

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone, David

in 2 Sam. 3. 1, 2, 7, & 21. 7.—a Heb. cut.—o Ch. 26. 22. See Ch. 31. 2. 2 Sam. 4. 7. & 21. 8.—p Or, by love loved him.—q Ch. 18. 1.—r Vers 6.—s Heb. missed.

t Or, diligently.—u Heb. greatly.—v Ch. 18. 2.—w Heb. in the day of the business.

x Or, that showed the way.—y Heb. not any thing.

"liveth;" and the text reads thus, *As the Lord God of Israel liveth, when I have sounded my father,—if there be good, and I then send not unto thee, and show it thee, the Lord do so and much more to Jonathan*. This makes a still better sense.

Vers 13. *The Lord be with thee, as he hath been with my father*.] From this, and other passages here, it is very evident that Jonathan knew that the Lord had appointed David to the kingdom.

Vers 14. *Show me the kindness of the Lord*.] When thou comest to the kingdom, if I am alive, thou shalt show kindness to me; and thou shalt continue that kindness to my family after me.

Vers 20. *I will shoot three arrows*.] Jonathan intended that David should stay at the stone Ezel, where probably there was some kind of cave, or hiding-place; that, to prevent all suspicion, he would not go to him himself, but take his servant into the fields, and pretend to be exercising himself in archery; that he would shoot three arrows, the better to cover his design; and, that if he should say to his servant, who went to bring back the arrows, "The arrows are on this side of thee," this should be a sign to David that he might safely return to court, no evil being designed to him. But if he should say, "The arrows are beyond thee;" then David should escape for his life, Saul having determined his destruction.

Vers 26. *The king sat upon his seat*.] It seems that there was one table for Saul, Jonathan, David, and Abner; Saul having the chief seat, that next to the wall. As only four sat at this table, the absence of any one would soon be noticed.

Vers 29. *Our family hath a sacrifice*.] Such sacrifices were undoubtedly *feetal* ones; the beasts slain for the occasion were first offered to God, and their blood poured

out before him: afterward, all that were bidden to the feast, ate of the flesh. This was a family entertainment, at the commencement of which God was peculiarly honoured.

Vers 30. *Thou son of the perverse rebellious woman*.] This clause is variously translated, and understood. The Hebrew might be translated, *Son of an unjust rebellion*: that is, "Thou art a rebel against thy own father." The VULGATE, *Fili mulieris virum ulcra rapientis*: "Son of the woman, who, of her own accord, forces the man." The SEPTUAGINT is equally curious, *Υιου κοραίας αυτοπολεμίου*: "Son of the damsel who came of their own accord." Were these the meaning of the Hebrew, then the bitter reflection must refer to some secret transaction between Saul and Jonathan's mother; which certainly reflects more dishonour on himself than on his brave son. Most sarcasms bear as hard upon the speaker, as they do on him against whom they are spoken. Abusive language always argues a mean, weak, and malevolent heart.

Vers 34. *Jonathan arose—in fierce anger*.] We should probably understand this rather of Jonathan's grief than of his anger, the latter clause explaining the former; for he was grieved for David. He was grieved for his father; he was grieved for his friend.

Vers 35. *Make speed, haste, stay not*.] Though these words appear to be addressed to the lad, yet they were spoken to David, indicating that his life was at stake, and only a prompt flight could save him.

Vers 40. *Jonathan gave his artillery*.] I believe this to be the only place in our language where the word *artillery* is not applied to cannon or ordnance. The original *keley*, signifies simply *instruments*; and here means the bow, quiver, and arrows.

arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

David comes to Ahimelech at Nob, receives provisions from him, and the sword of Goliath; and is noticed by Doeg, one of the servants of Saul, 1-3. He leaves Nob, and goes to Achish, king of Gath, 10. But on being recognized as the vanquisher of Goliath, by the servants of Achish, he feigns himself deranged, and Achish sends him away, 11-15.

An. Exod. 1st.

Anno ante

L Olymp. 286.

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, the king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

4 And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common,

n Ch. 1. 17.—o Or, the LORD be witness of that which, &c. See Ver. 23.—p Ch. 16. 3, called Achish, called also, Abiathar, Mark 2. 26.—q Ch. 16. 4.—r Heb. found. s Exod. 25. 30. Ver. 26. 5. Matt. 12. 4.—t Exod. 18. 12. Gen. 7. 3.—u 1 Thess. 4. 4. v Or, especially when this day there is others sanctified in the vessel.

Verse 41. *Until David exceeded*] David's distress must, in the nature of things, be the greatest. Besides his friend Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Saul saw David's growing popularity, and was convinced of his own mal-administration. He did not humble himself before God; and, therefore, became a prey to envy, pride, jealousy, cruelty, and every other malevolent temper. From him David had every thing to fear; and, therefore, he thought it was safer to yield to the storm, than attempt to brave it; though he could have even raised a very powerful party in Israel, had he used the means which were so much in his power. But, as he neither sought nor affected the kingdom, he left it to the providence of God to bring him in, by such means, in such a way, and at such a time, as was most suited to his godly wisdom. He that believeth shall not make haste: God's way and time are ever the best; and he who, even in God's way, runs before he is sent, runs at random; runs without light, and without divine strength. Feeble, therefore, must be his own might, his own counsel, and his own wisdom: though he encompass himself with his own sparks, yet this hath he at the Lord's hand; he shall lie down in sorrow.

NOTES ON CHAPTER XXI.

Verse 1. *Then came David to Nob*] There were two places of this name: one on this side, the second on the other side, of Jordan: but it is generally supposed that Nob, near Gibeath of Benjamin, is the place here intended: it was about twelve miles from Jerusalem.

Why art thou alone] Ahimelech probably knew nothing of the difference between Saul and David; and as he knew him to be the king's son-in-law, he wondered to see him come without any attendants.

Verse 2. *The king hath commanded me a business*] All said here is an untruth, and could not be dictated by the Spirit of the Lord: but there is no reason to believe that David was under the influence of divine inspiration at this time. It is well known that, from all antiquity, it was held no crime to tell a lie in order to save life. Thus Diphilus:

Υπολαμβάνω το ψευδὸς ἐπὶ σωτηρίᾳ

ἀγορευομένου, οὐδὲν περὶ τοιοῦται δοσεύχει.

"I hold it right to tell a lie, in order to procure my per-

yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread: for there was no bread there but the show-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the Lord: and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo,

w Lev. 8. 26.—x Matt. 12. 3. 4. Mark 2. 25, 26. Luke 6. 3. 4.—y Lev. 24. 9. 2. Ch. 22. 9. Ps. 68, title.—a Ch. 17. 3. 50.—b See Ch. 31. 10.—c Or, Abimelech, Ps. 34, title.—d Ps. 68, title.—e Ch. 15. 7. & 28. 5. Eccles. 47. 6.—f Luke 2. 12.—g Ps. 34, title.—h Or, made marks.

sonal safety: nothing should be avoided in order to save life."

A heathen may say or sing thus: but no Christian can act thus, and save his soul; though he, by so doing, may save his life.

Verse 6. *So the priest gave him hallowed bread*] To this history our Lord alludes, Mark ii. 25. in order to show that, in cases of absolute necessity, a breach of the ritual law was no sin. It was lawful for the priests only to eat the show-bread: but David and his companions were starving; no other bread could be had at the time; and, therefore, he and his companions ate of it without sin.

Verse 7. *Detained before the Lord*] Probably fulfilling some vow to the Lord; and, therefore, for a time was resident at the tabernacle.

And his name was Doeg] From chap. xxii. 9. we learn that this man betrayed David's secret to Saul, which caused him to destroy the city, and slay eighty-five priests. We learn from its title, that the fifty-second Psalm was made on this occasion: but these titles are not to be implicitly trusted.

Verse 9. *The sword of Goliath*] It has already been conjectured, (see ch. xvii.) that the sword of Goliath was laid up as a trophy in the tabernacle.

Verse 10. *Went to Achish the king of Gath.*] This was the worst place to which he could have gone: it was the very city of Goliath, whom he had slain, and whose sword he now wore; and he soon found, from the conversation of the servants of Achish, that his life was in the most imminent danger in this place.

Verse 13. *And he changed his behaviour*] Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of phrensy, accompanied with epileptic fits. This opinion is countenanced by the Septuagint, who render the passage thus: Ἰδοὺ ἰδὲν αὐτοῦ ἐπιληπτικόν, "Behold, ye see an epileptic man. Why have ye introduced him to me?" Μεθ' ἐπιληπτικὸν ἐγγύ: "Have I any need of epileptics, that ye have brought him to have his fits before me?" (ἐπιληπτικὸς πρὸς με.) It is worthy of remark, that the spittle falling upon the beard, i. e. slavering or frothing at the mouth, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct; and that he acted the part of a lunatic or madman,

ye see the man is mad: wherefore then have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?

CHAPTER XXII.

David flew to the cave of Adullam, where he is joined by four hundred men of various descriptions, 1-2. He goes afterward to Moab; and, by the advice of the prophet Gad, to the forest of Hareth, 3-5. Saul, suspecting his servants of infidelity, upbraids them, 6-8. Doeg informs him of David's coming to Nob; of his being ascertained by Ahimelech; on which Saul slays Ahimelech and all the priests, to the number of eighty-five, and destroys the city of Nob, 9-19. Ahimelech, the son of Ahimelech, only escapes; he joins with David, by whom he is assured of protection, 20-22.

Am. Exod. 12.
22.
Anno ante
I. Olymp. 225.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him,)

1 Or, playeth the madman.—k Psalm 57, title, and 162, title.—l 2 Samuel 23, 13, m Num. 11, 3.—n Heb. And a creditor.—o Heb. bitter of soul.—p 2 Sam. 24, 11, 1 Chron. 21, 9, 2 Chron. 28, 25.—q Or, grove in a high place.

in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David: but if *mocking be catching*, according to the proverb, he who *feigns himself to be mad*, may, through the just judgment of God, become so. I dare not be the apologist of *insincerity*, or *lying*. Those who wish to look farther into this subject, may consult Dr Chandler, Mr. Saurin, and Ortlieb, in the first volume of *Dissertations*, at the end of the Dutch edition of the *Critici Sacri*.

Verse 15. *Shall this fellow come into my house?* I will not take into my service a man who is liable to so grievous a disease. Chandler, who vindicates David's *feigning himself mad*, concludes thus:—"To deceive the deceiver is, in many instances, meritorious; in none criminal. And what so likely to deceive as the very reverse of that character, which they had so misconstrued? He was undone as a *wise man*; he had a chance to escape as a *madman*: he tried, and the experiment succeeded." I confess I can neither feel the *force*, nor the *morality* of this. Deceit and hypocrisy can never be pleasing in the sight of God.

NOTES ON CHAPTER XXII.

Verse 1. *The cave Adullam* This was in the tribe of Judah; and, according to Eusebius and Jerom, ten miles eastward of what they call Eleutheropolis.

Verse 2. *And every one that was in distress—debt—discontented* It is very possible that these several disaffected and exceptionable characters might, at first, have supposed that David, unjustly persecuted, would be glad to avail himself of their assistance, that he might revenge himself upon Saul; and so they, in the mean time, might profit by plunder, &c. But if this were their design, they were greatly disappointed; for David never made any improper use of them. They are never found plundering or murdering; on the contrary, they always appear under good discipline; and are only employed in services of a beneficent nature, and in defence of their country. Whatever they were before they came to David, we find that he succeeded in civilizing them, and making profitable to the state those who were before unprofitable. It is not necessary to strain the words of the original, in order to prove that these were *oppressed* people, and not exceptionable characters, as some have done.

Verse 3. *He said unto the king of Moab* David could not trust his parents within the reach of Saul; and he

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 Then answered Doeg the Edomite which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait as at this day?

14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more.

7 Chap. 9, 14.—a Heb. unconcerned mine err. Chap. 20, 2.—1 Ch. 18, 2, 3, 20, 29, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

found it very inconvenient to them to be obliged to go through all the fatigues of a military life; and, therefore, begs the king of Moab to give them shelter. The king of Moab, being one of Saul's enemies, would be the more ready to oblige a person from whom he might at least expect friendship, if not considerable services.

Verse 5. *Get thee into the land of Judah* God saw that in this place alone he could find safety.

Verse 6. *Saul abode in Gibeah* Saul and his men were in pursuit of David; and had here, as is the general custom in the East, encamped on a height, for so Ramah should be translated, as in the margin. His spear, the ensign of power, (see on ch. xviii. 11.) was at his hand; that is, stuck in the ground where he rested, which was the mark to the soldiers that there was their general's tent.

And all his servants were standing about him That is, they were encamped around him; or perhaps here there is a reference to a sort of council of war, called by Saul, for the purpose of delivering the speech recorded in the following verses.

Verse 8. *There is none that sheweth me* He conjectured that Jonathan had made a league with David, to dethrone him; and he accuses them of disloyalty for not making the discovery of this unnatural treason. Now, it was impossible for any of them to show what did not exist; no such league having ever been made between David and Jonathan.

Verse 9. *Doeg the Edomite, which was set over the servants of Saul* In ch. xxi. 7, he is said to be the chief of the herdmen that belonged to Saul; and the Septuagint intimates that he was over the mules of Saul. Probably he was what we call the king's equerry, or groom.

Verse 10. *And he inquired of the Lord for him* This circumstance is not related in the history: but it is probably true; as David would most naturally wish to know where to direct his steps in this very important crisis.

Verse 14. *And who is so faithful* The word פֶּתִי Neeman, which we here translate faithful, is probably the name of an officer. See the note on Numb. xii. 7.

Verse 15. *Did I then begin to inquire of God* He probably means, that his inquiring now for David was no new thing, having often done so before; and without ever being informed it was either wrong in itself, or displeasing

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the ^bfootmen ^athat stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king ^dwould not put forth their hand to fall upon the priests of the Lord.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 ^cAnd Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Abitub, named Abiathar, ^bescaped, and fled after David.

21 And Abiathar showed David that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite ^awas there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

23 Abide thou with me, fear not; ^cfor he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

CHAPTER XXIII.

David succours Keilah, besieged by the Philistines; defeats them; and delivers the city, 1-6. Saul hearing that David was at Keilah, determines to come and seize him, 7-8. David inquires of the Lord concerning the fidelity of the men of Keilah toward him: is informed that if he stays in the city, the men of Keilah will betray him to Saul, 9-12. David and his men escape from Keilah, and come to the wilderness of Ziph, 13-15. Jonathan meets him in the wood of Ziph; strengthens his hand in Goli; and they renew their covenant, 16-18. The Philistines endeavour to betray David to Saul, but he and his men escape to Maon, 19-21. Saul comes to Maon; and having surrounded the mountain on which David and his men were, they most inevitably have fallen into his hands, had not a messenger come to call Saul to the succour of Judah, then invaded by the Philistines, 22-27. Saul leaves the pursuit of David, and goes to succour the land; and David escapes to Engedi, 28, 29.

AN. EXOD. 16. 42. THEN they told David, saying, Behold, the Philistines fight against ^aKeilah, and they rob the thrashing-floors.

b Or, guard. — c Heb. runners. — d See Exod. 1. 17. — e See Ch. 2. 31. — f Ver. 9, 11. g Ch. 23. 6. — h Ch. 2. 33. — i 1 Kings 2. 38. — k Josh. 15. 44.

to the king. Nor is it likely that Ahimelech knew of any disagreement between Saul and David. He knew him to be the king's son-in-law, and he treated him as such.

Verse 17. *But the servants of the king would not*] They dared to disobey the commands of the king, in a case of such injustice, inhumanity, and irreligion.

Verse 18. *And Doeg—fell upon the priests*] A ruthless Edomite, capable of any species of iniquity.

Fourscore and five persons] The Septuagint read *ῥηκατοὺς καὶ πεντήκοντα, three hundred and five men*; and Josephus has *three hundred and eighty-five men*. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

That did wear a linen ephod] That is, persons who did actually administer, or had a right to administer, in sacred things. The *linen ephod* was the ordinary clothing of the priests.

Verse 13. *And Nob—smote he with the edge of the sword*] This is one of the worst acts in the life of Saul: his malice was implacable; and his wrath was cruel; and there is no motive of justice or policy by which such a barbarous act can be justified.

Verse 20. *Abiathar, escaped*] This man carried with him his sacerdotal garments, as we find from chap. xxiv. 6, 9.

Verse 22. *I knew it that day*] When I saw Doeg there, I suspected he would make the matter known to Saul.

I have occasioned the death of all the persons] I have been the innocent cause of their destruction.

Verse 23. *He that seeketh my life seeketh thy life*] The enmity of Saul is directed against thee, as well as against me; and thou canst have no safety but in being closely attached to me; and I will defend thee, even at the risk of my own life. This he was bound in duty and conscience to do.

NOTES ON CHAPTER XXIII.

Verse 1. *The Philistines fight against Keilah*] Keilah was a fortified town in the tribe of Judah, near to Eleutheropolis, on the road to Hebron.

2 Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah; how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the Lord yet again. And the Lord answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech ^afled to David to Keilah, ^bthat he came down ^cwith an ephod in his hand.

7 ¶ And it was told Saul that David ^awas come to Keilah. And Saul said, ^bGod hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him: and ^che said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, ^ato destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

12 Then said David, Will the men of Keilah ^adeliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

13 ¶ Then David and his men, ^awhich were about six hundred, arose and came down out of

1 Ver. 4, 6, 9. Ch. 30. 8. 2 Sam. 6. 19, 23. — m Ch. 22. 20. — n Numb. 27. 21. Ch. 30. 7. — o Ch. 22. 19. — p Heb. shut up. — q Ch. 22. 2. & 23. 13.

Rob the thrashing-floors] This was an ancient custom of the Philistines, Midianites, and others. See Judges, v. 4. When the corn was ripe, and fit to be thrashed, and they had collected it at the thrashing-floors, which were always in the open field, then their enemies came upon them, and spoiled them of the fruits of their harvest.

Verse 2. *Therefore David inquired of the Lord*] In what way David made this inquiry we are not told; but it was probably by means of Abiathar; and, therefore, I think, with Houbigant, that the sixth verse should be read immediately after the first. The adventure mentioned here was truly noble. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judah, as producing a strong diversion in his favour, and embroiling his inveterate enemy. In most cases, a man with David's wrongs would have joined with the enemies of his country, and avenged himself on the author of his adversities; but he thinks of nothing but succouring Keilah, and using his power and influence in behalf of his brethren! This is a rare instance of disinterested heroism.

The Lord said—Go and smite] He might now go with confidence, being assured of success. When God promises success, who need be afraid of the face of any enemy?

Verse 4. *David inquired of the Lord yet again*] This was to satisfy his men; who made the strong objections mentioned in the preceding verse.

Verse 5. *Brought away their cattle*] The forage and spoil which the Philistines had taken; driving the country before them round about Keilah.

Verse 6. *Came down with an ephod*] I think this verse should come immediately after verse the first. See the note there.

Verse 8. *Saul called all the people together*] That is, all the people of that region or district; that they might scour the country, and hunt out David from all his haunts.

Verse 9. *Bring hither the ephod*] It seems as if David himself, clothed with the ephod, had consulted the Lord: and the 10th, 11th, and 12th verses contain the words of the consultation, and the Lord's answer. But see on ver. 2.

Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong-holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong-holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

20 Now, therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the Lord; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

29 ¶ And David went up from thence, and dwelt in strong-holds at Engedi.

r Pm. 11. 1.—s Josh. 15. 55.—t Pm. 54. 3. 4.—u Chap. 30. 30.—v Chap. 18. 3. & 16. 52. 2 Sam. 21. 7.—w See Ch. 28. 1. Pm. 54. title.—x Heb. on the right hand. y Or, the wilderness.

s Pm. 54. 3.—a Heb. foot shall be.—b Josh. 15. 55. Ch. 35. 2.—c Or, from the rock.—d Pm. 31. 32.—e Pm. 17. 3.—f See 2 Kings 19. 2.—g Heb. spread themselves upon, &c.—h That is, the rock of divisions.—i 1 Chron. 20. 2.

Verses 11, 12. In these verses we find the following questions and answers: David said, *Will Saul come down to Keilah?* And the Lord said, *He will come down. Will the men of Keilah deliver me and my men into the hand of Saul?* And the Lord said, *They will deliver thee up.* In this short history we find an ample proof that there is such a thing as contingency in human affairs: that is, God has poised many things between a possibility of being and not being; leaving it to the will of the creature to turn the scale. In the above answers of the Lord, the following conditions were evidently implied: If thou continue in Keilah, Saul will certainly come down; and, if Saul come down, the men of Keilah will deliver thee into his hands. Now, though the text positively asserts that Saul would come to Keilah, yet he did not come; and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And why? Because David left Keilah;—but had he staid, Saul would have come down, and the men of Keilah would have betrayed David. We may observe from this, that, however positive a declaration of God may appear, that refers to any thing in which man is to be employed, the prediction is not intended to suspend or destroy free-agency, but always comprehends in it some particular condition.

Verse 14. *Wilderness of Ziph*] Ziph was a city in the southern part of Judea, not far from Carmel.

Verse 16. *And Jonathan strengthened his hand in God.*] It is probable that there was always a secret intercourse between David and Jonathan; and that, by this most trusty friend, he was apprised of the various designs of Saul to take away his life. As Jonathan well knew that God had appointed David to the kingdom, he came now to encourage him to trust in the Most High; and to assure him that the hand of Saul should not prevail against him: and at this interview they renewed their covenant of friendship. Now, all this Jonathan could do, consistently with his duty to his father and his king. He knew that David had delivered the kingdom: he saw that his father was ruling unconstitutionally; and he knew that God had appointed David to succeed Saul. This he knew would come about in the order of providence; and neither he nor David took one step to hasten the time. Jonathan, by his several interferences, prevented his father from imbruing his hands in innocent blood: a more filial, and a more loyal part, he could not have acted; and, therefore, in his attachment to David, he is wholly free of blame.

Verse 25. *The wilderness of Maon*] Maon was a mountainous district, in the most southern parts of Judah. Calmet supposes it to be the city of *Menois*, which Eusebius places in the vicinity of Gaza; and the *Menami*

Castrum, which the Theodosian code places near to Beer-sheba.

Verse 26. *Saul went on this side of the mountain*] Evidently not knowing that David and his men were on the other side.

Verse 27. *There came a messenger*] See the providence of God exerted for the salvation of David's life! David and his men are almost surrounded by Saul and his army, and on the point of being taken, when a messenger arrives, and informs Saul that the Philistines had invaded the land! But behold the workings of providence! God had already prepared the invasion of the land by the Philistines, and kept Saul ignorant how much David was in his power: but as his advanced guards and scouts must have discovered him in a very short time, the messenger arrives just in the nick of time to prevent it! Here David was delivered by God; and, in such a manner too, as rendered the divine interposition visible.

Verse 28. *They called that place Sela-hammah-lekoth.*] That is, *the rock of divisions*; because, says the *Targum*, *the heart of the king was divided to go hither and thither*. Here Saul was obliged to separate himself from David, in order to go and oppose the invading Philistines.

Verse 29. *Strong holds at Engedi.*] Engedi was situated near to the western coast of the Dead sea, not far from Jeshimon: it literally signifies *the kid's well*; and was celebrated for its vineyards, Cant. i. 14. It was also celebrated for its balm. It is reported to be a mountainous territory, filled with caverns; and consequently proper for David in his present circumstances.

How thrashing-floors were made among the ancients, we learn from CATO, *De Re Rusticâ*, chap. xci. and cxxix. And, as I believe it would be an excellent method to make the most durable and efficient barn-floors, I will set it down.

Aream sic facito. Locum ubi facies confodito; postea amurca conspergito bene, sinitoque combat. Postea comminuito glebas bene. Deinde coaquato, et paviculis verberato. Postea denuo amurca conspergito, sinitoque arescat. Si ita feceris neque formice nocuerunt, neque herbe nascentur: et cum pluerit, lutum non erit. "Make a thrashing-floor thus: dig the place thoroughly; afterward sprinkle it well with the lees of oil, and give it time to soak in. Then beat the clods very fine; make it level, and beat it well down with a paviour's rammer. When this is done, sprinkle it afresh with the oil lees, and let it dry. This being done, the mice cannot burrow in it, no grass can grow through it, nor will the rain dissolve the surface to raise mud."

The directions of COLUMELLA are nearly the same; but,

CHAPTER XXIV.

Saul is informed that David is at Engedi; and goes to seek him with three thousand men, 1, 2. He goes into a cave to repose, where David and his men lay hid; who, observing this, exhort David to take away his life: David refuses, and contents himself with privily cutting off Saul's skirt, 3-7. When Saul departed, not knowing what was done, David called after him; showed him that his life had been in his power; expostulates strongly with him; and appeals to God, the judge of his innocence, 8-15. Saul confutes David's uprightness; acknowledges his obligation to him for sparing his life; and causes him to swear that, when he should come to the kingdom, he would not destroy his life, 17-21. Saul returns home and David and his men stay in the hold, 22.

An. Exol. ler.
130.
Anno ante
l. Olymp. 585.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the Lord said unto thee,

k Chap. 22. 22.—1 Heb. after.—m Psalm 32. 12.—n Psalm 141. 6.—o Judg. 3. 20.
p Psal. 57, title, & 142, title.—q Ch. 22. 8.

as there are some differences of importance, I will subjoin his account.

Area quoque si terrena erit, ut sit ad tritum aëlis habilis, primum radatur, deinde confodiatur, permixtis paleis cum amure, quæ salem non accepit, extergatur: nam ea res a populatione murium fornicarumque frumenta defendit. Tum æqualia paviculis, vel molari lapide condensetur, et rursus subjectis paleis incoleatur, aliquæ ita solibus stecanda relinquatur. De Re Rusticâ, lib. ii. c. 20.

"If you would have a thrashing-floor made on the open ground, that it may be proper for the purpose, first pare off the surface, then let it be well digged and mixed with lees of oil, unsalted, with which chaff has been mingled; for this prevents the mice and ants from burrowing and injuring the corn. Then level it with a paver's rammer, or press it down with a millstone. Afterward, scatter chaff over it, tread it down, and leave it to be dried by the sun."

This may be profitably used within doors, as well as in the field: and a durable and solid floor is a matter of very great consequence to the husbandman, as it prevents the floor from being injured by sand or dust.

NOTES ON CHAPTER XXIV.

Verse 1. *Saul was returned*] It is very probable that it was only a small marauding party that had made an excursion in the Israelitish borders; and this invasion was soon suppressed.

Verse 2. *Rocks of the wild goats*] The original *טורי הארץ* *taurey ha-yelim*, is variously understood. The Vulgate makes a paraphrase; *Super abruptissimas petras quæ solis ibicibus pervia sunt*: "On the most precipitous rocks, over which the ibexes alone can travel." The Targum, the caverns of the rocks; the Septuagint make the original a proper name; for, out of *טורי הארץ* *taurey ha-yelim*, they make *Σαδδαίμ*, *Saddaïem*; and in some copies *Ασσυρ*, *Assaïem*; which are evidently corruptions of the Hebrew.

Verse 3. *The sheep-cotes*] Caves in the rocks; in which it is common, even to the present time, for shepherds and their flocks to lodge. According to Strabo, there are caverns in Syria, one of which is capable of containing four thousand men: *ὅν τι καὶ τετρακισχίλιους ἀνθρώπους ὀφείλουσι δύνασθαι*, lib. xvi. p. 1096. Edit. 1707.

Saul went in to cover his feet] Perhaps this phrase signifies exactly what the Vulgate has rendered it, *ut purgaret ventrem*. The Septuagint, the Targum, and the Arabic, understand it in the same way. It is likely, that when he had performed this act of necessity, that he lay down to repose himself; and it was while he was asleep that David cut off the skirt of his robe. It is strange that Saul was not aware that there might be men lying in wait in such a place; and the rabbins have invented a most curious conceit to account for Saul's security:—"God, foreseeing that Saul would come to this cave, caused a spider to weave her web over the mouth of it; which, when Saul perceived, he took for granted that no person had lately been there; and, consequently, he entered it without suspicion." This may be literally true; and we know that even a spider, in the hand of God, may be the instrument of a great salvation. This is a Jewish tradition; and one of the most elegant and instructive in their whole collection.

David and his men remained in the sides of the cave.] This is no hyperbole: we have not only the authority of Strabo, as above mentioned, but we have the authority of the most accurate travellers, to attest the fact of the vast capacity of caves in the East.

Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also rose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

r Heb. the robe which was Saul's.—s 2 Sam. 9. 10.—t Ch. 28. 11.—u Heb. cut off.
v Psalm 7. 4. Matt. 5. 44. Rom. 12. 17, 19.

Dr. Pocock observes, "Beyond the valley (of Tekoa) there is a very large grotto, which the Arabs call *El Maamah*, a hiding-place: the high rocks on each side of the valley are almost perpendicular; and the way to the grotto is by a terrace formed in the rock, which is very narrow. There are two entrances into it; we went by the farthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars: the top of it rises in several parts like domes; the grotto is perfectly dry. There is a tradition, that the people of the country, to the number of thirty thousand, retired into this grotto, to avoid a bad air. This place is so strong, that one would imagine it to be one of the strong-holds of Engedi, to which David and his men fled from Saul: and possibly it may be that very cave in which he cut off Saul's skirt; for David and his men might, with great ease, lie hid there, and not be seen by him." *Pocock's Travels*, vol. ii. part i. p. 41.

Verse 4. *And the men of David said*] We know not to what promise of God the men of David refer: they, perhaps, meant no more than to say, "Behold, the Lord hath delivered thine enemy into thy hand; now do to him as he wishes to do to thee."

Then David arose] Though I have a high opinion of the character of David, yet the circumstances of the case seem to indicate that he arose to take away the life of Saul; and that it was in reference to this that his heart smote him. It appears that he rose up immediately, at the desire of his men, to slay his inveterate enemy, and one whom he knew the Lord had rejected; but, when about to do it, he was prevented by the remembrance of God in his conscience; and instead of cutting off his head, as he might have done, an act which the laws and usages of war would have justified, he contented himself with cutting off the skirt of his robe; and he did this only to show Saul how much he had been in his power.

Verse 6. *The Lord's anointed*] Howsoever unworthily Saul was now acting, he had been appointed to his high office by God himself; and he could only be removed by the authority which placed him on the throne. Even David, who knew he was appointed to reign in his stead, and whose life Saul had often sought to destroy, did not conceive that he had any right to take away his life: and he grounds the reasons of his forbearance on this, he is my master; I am his subject. He is the Lord's anointed; and therefore sacred, as to his person, in the Lord's sight. It is an awful thing to kill a king, even the most unwarlike, when he has once been constitutionally appointed to the throne. No experiment of this kind has ever succeeded; the Lord abhors king-killing. Had David taken away the life of Saul, at this time, he would, in the sight of God, have been a murderer.

Verse 7. *Suffered them not to rise against Saul.*] As he could restrain them, it was his duty to do so: had he connived at their killing him, David would have been the murderer. In praying for the king, we call God the only ruler of princes; for this simple reason, that their authority is the highest among men, and next to that of God himself: hence, he alone is above them. We find this sentiment well expressed by an elegant poet:—

*Reges timendorum in propriis greges,
Reges in ipso imperium acti Jovis.*
Horace, Ode. l. ii. Od. 1. ver. 5.

Kings are supreme over their own subjects;
Jove alone is supreme over kings.

9 And David said to Saul, "Wherefore hearst thou men's words, saying, Behold, David seeketh thy hurt?"

10 Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave; and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord: for he is the Lord's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?

15 The Lord therefore be judge, and judge between me and thee; and see, and plead my cause, and deliver me out of thine hand.

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, "Is this thy voice, my son David?" And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

19 For, if a man find his enemy, will he let

him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day.

20 And now, behold, "I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand."

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me; and that thou wilt not destroy my name out of my father's house.

22 And David swore unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAPTER XXV.

The death of Samuel, 1. The history of Nabal, and his churlishness toward David and his men, 2-12. David determining to punish him, is appeased by Abigail, Nabal's wife, 13-35. Abigail returns, and tells Nabal of the danger that he had escaped; who, on hearing it, is thunderstruck, and dies in ten days, 36-38. David, hearing of this, sends and takes Abigail to wife, 39-42. He marries also Ahinoam, of Jezreel, Saul having given Michal, David's wife, to Phalti, the son of Lailah, 43, 44.

AND Samuel died: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

in Ps. 141. 6. Prov. 16. 28. & 17. 8.—x Ps. 7. 2 & 25. 7.—y Ch. 23. 26.—z Gen. 16. 5. Job. 11. 27. Ch. 23. 12. Job. 5. 8.—Ch. 17. 42. 2 Sam. 9. 8.—y Ch. 25. 32. & Ver. 13.—z 2 Chron. 32. 22.—x Ps. 25. 1. & 46. 1. & 119. 154. Mic. 7. 9.—(Heb. judge.—z Ch. 23. 17.—h Ch. 23. 21.—i Gen. 24. 36.—k Matt. 5. 44.—l Ch. 23. 23.

Verse 13. *Wickedness proceedeth from the wicked*] This proverb may be thus understood: he that does a wicked act, gives proof thereby that he is a wicked man. From him who is wicked, wickedness will proceed: he who is wicked, will add one act of iniquity to another. Had I conspired to dethrone you, I would have taken your life when it was in my power; and thus added wickedness to wickedness.

Verse 14. *After a dead dog*] A term used among the Hebrews to signify the most sovereign contempt. See 2 Sam. xvi. 9. One utterly incapable of making the least resistance against Saul, and the troops of Israel. The same idea is expressed in the term *flea*. The Targum properly expresses both thus: *one who is weak, one who is contemptible*.

Verse 15. *The Lord therefore be judge*] Let God determine who is guilty.

Verse 16. *My son David*] David had called Saul his master, lord, and king. Saul accosts him here as his son, to show that he felt perfectly reconciled to him, and wished to receive him, as formerly, into his family.

Verse 19. *If a man find his enemy, will he let him go well away?*] Or, rather, *Will he send him in a good way?* But Houbigant translates the whole clause thus: *Si quis inimicum suum reperiens, dimittit eum in viam bonam, redditur ei a domino sua merces*—"If a man finding his enemy, send him by a good way, the Lord will give him his reward." The words which are here put in italic, are not in the Hebrew text; but they are found, at least in the sense, in the Septuagint, Syriac, and Arabic; and seem necessary to complete the sense: therefore, adds Saul, the Lord will reward thee good for what thou hast done unto me.

Verse 20. *I know well that thou shalt surely be king*] Hebrew, *Reigning, thou shalt reign*. He knew this before; and yet he continued to pursue him with the most deadly hatred.

Verse 21. *Swear now*] Saul knew that an oath would bind David, though it was insufficient to bind himself: see chap. xix. 6. He had sworn to his son Jonathan that David should not be slain; and yet sought, by all means in his power, to destroy him.

Verse 22. *Saul went home*] Confounded at a sense of Vol. I.—81

his own baseness; and overwhelmed with a sense of David's generosity.

David and his men gat them up unto the hold.] Went up to Mizpeh, according to the Syriac and Arabic. David could not trust Saul with his life; the utmost he could expect from him was, that he should cease from persecuting him; but even this was too much to expect from a man of such a character as Saul. He was no longer under the divine guidance; an evil spirit had full dominion over his soul. What God fills not, the devil will occupy.

NOTES ON CHAPTER XXV.

Verse 1. *And Samuel died*] Samuel lived, as is supposed, about ninety-eight years; was in the government of Israel before Saul from sixteen to twenty years; and ceased to live, according to the Jews, about four months before the death of Saul; but, according to Calmet and others, two years. But all this is very uncertain: how long he died before Saul cannot be ascertained. For some account of his character, see the end of the chapter.

Buried him in his house] Probably, this means not his dwelling-house, but the house or tomb he had made for his sepulture: and thus the Syriac and Arabic seem to have understood it.

David—went down to the wilderness of Paran.] This was either on the confines of Judea, or in Arabia Petraea, between the mountains of Judah and Mount Sinai: it is evident, from the history, that it was not far from Carmel, on the south confines of Judah.

Verse 3. *The name of the man was Nabal*] The word נבל *nabal*, signifies to be foolish, base, or villanous; and hence the Latin word *nebulus*, knave, is supposed to be derived.

The name of his wife Abigail] The joy or exultation of my father. A woman of sense and beauty, married to the hog mentioned above; probably because he was rich. Many women have been thus sacrificed.

Of the house of Caleb] כלבי *hu Caleb*, "he was a Calebite." But as the word *caleb* signifies a dog, the Septuagint have understood it as implying a man of a canine disposition, and translated it thus: καὶ ὁ ἀνὴρ κύνειος, he was a doggish man. It is understood in the same way by the Syriac and Arabic.

6 And thus shall ye say to him that liveth in prosperity, *Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.*

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we *hurt* them not, *neither* was there ought missing unto them, all the while they were in Carmel.

8 Ask the young men, and they will show thee. Wherefore let the young men find favour in thine eyes: for we come in *a good day*; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and *ceased*.

10 ¶ And Nabal answered David's servants, and said, *Who is David?* and *who is the son of Jesse?* There be many servants nowadays that break away every man from his master.

11 *Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred *abode* by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he *railed* on them.

15 But the men *were* very good unto us, and *we* were not *hurt*, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were *a wall* unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for *evil* is determined against our master, and against all his household: for he *is such a son of Belial*, that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and *took* two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred *clusters* of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, *Go on before me; behold, I come after you.* But she told not her husband Nabal.

20 And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, *Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath required me evil for good.*

22 *So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light* *any that pisseth against the wall.*

23 And when Abigail saw David, she *hasted*, and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and let thine handmaid, I pray thee, speak in thine *audience*, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, *regard* this man of Belial, *even Nabal*: for as his name *is*, so *is* he; *Nabal is his name*, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now, therefore, my lord, *as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.*

1 Chron. 12. 18. Psalm 122. 7. Luke 10. 5.—a Heb. *shamed*.—b Verse 15, 21. c Heb. 3. 10. *Zeal*. d 19.—e Heb. *rested*.—f Judges 9. 24. *Zeal*. 72. 7, 8. & 123. 3, 4. g Judges 3. 6.—h Heb. *daughter*.—i Ch. 30. 24.—j Heb. *new upon them*.—k Ver. 7. l Heb. *shamed*.—m Exod. 14. 22. Job 1. 10.—n Chap. 20. 7.—o Deut. 13. 13. *Jealous*. 28. 32.—p Gen. 24. 13. Prov. 18. 16. & 21. 14.

q Or, *lump*.—r Gen. 32. 16, 20.—s Eccles. 12. 1.—t Ps. 108. 5. *Prayer*. 17. 12. u Ruth 1. 12. Chap. 2. 17. & 24. 18, 19.—v Verse 24.—w 1 Kings 16. 16. 22. 24. 2 Kings 2. 5.—x Job. 15. 18. Judges 1. 14.—y Heb. *care*.—z Heb. *any is no his heart*. a That is, *fool*.—b 2 Kings 2. 2.—c Gen. 20. 6. Ver. 33.—d Heb. *seeing thyself*. e Rom. 12. 19.—f 2 Sam. 18. 28.

Verse 6. *Peace be both to thee*] This is the ancient form of sending greetings to a friend: *Peace to thee, Peace to thy household, and Peace to all that thou hast*. That is, may both *thyself*, *thy family*, and all that *pertain* unto thee, be in continual *prosperity*!

Perhaps David, by this salutation, wished Nabal to understand that he had acted so toward him and his property, that nothing had been destroyed, and that all had been protected: see ver. 15, 16, 17.

Verse 7. *Thy shepherds which were with us, we hurt them not*] It is most evident that David had a *claim* upon Nabal, for very essential services performed to his herdsmen at Carmel. He not only did them *no hurt*, and took none of their *stocks* for the supply of his necessities, but he protected them from the rapacity of others: *they were a wall unto us*, said Nabal's servants, *both by night and day*. In those times, and to the present day, wandering hordes of Arabs, under their several *chiefs*, think they have a right to exact contributions of provisions, &c. wherever they come: David had done nothing of this kind, but protected them against those who would.

Verse 8. *Whosoever cometh to thine hand*] As thou art making a great feast for thy servants, and I and my men, as having essentially served thee, would naturally come in for a share, were we present; send a portion by my ten young men, for me and my men, that we also may rejoice with you. Certainly this was a very reasonable, and a very modest request.

Verse 10. *Who is David?*] Nabal's answer shows the *surfiness* of his disposition. It was unjust to refuse so reasonable a request; and the *manner* of the refusal was highly insulting. It is true what his own servants said of him, *He is such a son of Belial that one cannot speak to him*, ver. 17.

Verse 13. *Took two hundred loaves*] The Eastern bread is ordinarily both *thin* and *small*; and answers to our *cakes*.

Two bottles of wine] That is, two goat-skins full. The hide is pulled off the animal without *ripping up*; the

places where the legs, &c. were, are sewed up, and then the skin appears one *large bag*. This is properly the Scripture and Eastern *bottle*.

Five sheep] Not one sheep to one hundred men.

Clusters of raisins] Raisins dried in the sun.

Cakes of figs] Figs cured, and then pressed together. We receive the former in jars, and the latter in small *barrels*; and both articles answer the description here given.

Now all this provision was a matter of little worth; and, had it been granted in the first instance, it would have perfectly satisfied David, and secured the good offices of him and his men. Abigail showed both her wisdom and prudence in making this provision. Out of *three thousand sheep* Nabal could not have missed *five*; and, as this claim was made only in the time of sheep-shearing, it could not have been made more than once in the year: and it certainly was a small price for such important services.

Verse 20. *She came down—and David—came down*] David was coming down mount Pharan; Abigail was coming down from Carmel. *Calmel*.

Verse 22. *So and more also do God*] Nothing can justify this part of David's conduct. Whatever his provocation might have been, he had suffered, properly speaking, no wrongs; and his resolution to cut off a whole innocent family, because Nabal had acted ungenerously toward him, was abominable and cruel; not to say diabolic. He who attempts to vindicate this conduct of David, is, at least constructively, a foe to God and truth. David himself condemns this most rash and unwarrantable conduct, and thanks God for having prevented him from doing this evil, ver. 32, &c.

Any that pisseth against the wall] This expression certainly means either *men or dogs*; and should be thus translated, *If I leave—any male*: and this will answer both to *men and dogs*, and the offensive mode of expression be avoided. I will not enter farther into the subject: Bochart and *Calmel* have done enough, and more than enough; and in the *plainest language* too.

27 And now ^a this ^b blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that ^c follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for ^d the LORD will certainly make my lord a sure house; because my lord ^e fighteth the battles of the LORD, and ^f evil hath not been found in thee ^g all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he ^h sling out, ⁱ as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be ^j no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, ^k Blessed be the LORD God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast ^l kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34 For in very deed, ^m as the LORD God of Israel liveth, which hath ⁿ kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had ^o not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand ^p that which she had brought him, and said unto her, ^q Go up

in peace to thine house; see, I have hearkened to thy voice, and have ^r accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, ^s he held a feast in his house, like the feast of a king; and Nabal's heart ^t was merry within him, for he ^u was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became ^v as a stone.

38 And it came to pass about ten days ^w after, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, ^x Blessed be the LORD, that hath ^y pleaded the cause of my reproach from the hand of Nabal, and hath ^z kept his servant from evil: for the LORD hath ^{aa} returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on ^{ab} her face to the earth, and said, Behold, let ^{ac} thine handmaid be a servant to wash the feet of the servants of my lord.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of hers that went ^{ad} after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam ^{ae} of Jezreel; and they were also both of them his wives.

44 ¶ But Saul had given ^{af} Michal his daughter, David's wife, to ^{ag} Phalti the son of Laish, which ^{ah} was of ^{ai} Gallim.

^a Gen. 33. 11. Ch. 30. 26. 2 Kings 5. 15.—^b Or, present.—^c Heb. walk at the foot of. ^d See Verse 27. Judge 4. 10.—^e 2 Sam. 7. 11. 27. 1 Kings 2. 5. 1 Chron. 17. 10. 28. 1 Chap. 18. 17.—^f See Chap. 24. 11.—^g Jer. 10. 18.—^h Heb. in the midst of the bow of a sling.—ⁱ Heb. no staggering, or, stumbling.—^j Genesis 34. 27. Exod. 18. 18. Gen. 41. 12. & 22. 12. Luke 1. 65.

^k Verse 35.—^l Verse 26.—^m Verse 22.—ⁿ Chap. 20. 42. 2 Samuel 15. 9. 2 Kings 5. 12. Luke 7. 50. & 8. 43.—^o Gen. 19. 21.—^p 2 Samuel 15. 23.—^q Verse 32.—^r Prov. 32. 22.—^s Verse 35. 34.—^t 1 Kings 2. 44. Psalm 7. 16.—^u Ruth 2. 10. 13. Prov. 15. 32. ^v Heb. at her feet. Verse 37.—^w Josh. 15. 56.—^x Ch. 27. 2. & 30. 5.—^y 2 Sam. 3. 14. ^z Phaltiel. 2 Samuel 5. 15.—^{aa} Laish 10. 30.

Verse 28. *And evil hath not been found in thee*] Thou hast not committed any act of this kind hitherto.

Verse 29. *Shall be bound in the bundle of life*] Thy life shall be precious in the sight of the Lord: it shall be found in the bundle of life; it shall be supported by him who is the spring and fountain of life; and ever be found united to those who are most favoured by the Almighty.

Thou shalt he sling out] Far from being bound and kept together in union with the fountain of life, he will cast them off from himself as a stone is cast out from a sling. This betokens both force and violence.

Verse 37. *His heart died within him, and he became as a stone.*] He was thunderstruck, and was so terrified at the apprehension of what he had escaped, that the fear overcame his mind: he became insensible to all things around him; probably refused all kinds of nourishment; and died in ten days.

Verse 39. *To take her to him to wife.*] It is likely that he had heard before this that Saul, to cut off all his pretensions to the throne, had married Michal to Phalti; and this justified David in taking Abigail, or any other woman: and, according to the then custom, it was not unlawful for David to take several wives. By his marriage with Abigail, it is probable he became possessed of all Nabal's property in Carmel and Maon.

Verse 43. *David also took Ahinoam*] Many think that this was his wife before he took Abigail: she is always mentioned first in the list of his wives; and she was the mother of his eldest son Amnon.

Of Jezreel] There were two places of this name; one in the tribe of Issachar, the other in the tribe of Judah.

Verse 44. *Phalti*] Called also Phaltiel, 2 Sam. iii. 15. *Of Gallim*] Probably, a city or town in the tribe of Benjamin: see Isaiah x. 30. It is likely, therefore, that Saul chose this man because he was of his own tribe.

In this chapter we have the account of the death of Samuel; who, from his infancy, had been devoted to God, and the service of his people. He was born at a time in which religion was at a very low ebb in Israel, as there were but very few prophets, and no open vision; scarcely any revelation from God. Those who might be called prophets, had no regular ministry of God's word: they

were extraordinary messengers, sent for a particular purpose, and not continued in the work any longer than the time necessary to deliver their extraordinary message.

Samuel is supposed to have been the first who established academies, or schools, for prophets; at least, we do not hear of them before his time: and it is granted that they continued till the Babylonish captivity. This was a wise institution; and no doubt contributed much to the maintenance of pure religion, and the prevention of idolatry among that people.

Samuel reformed many abuses in the Jewish state; and raised it to a pitch of political consequence to which it had been long a stranger. He was very zealous for the honour of God; and supported the rights of pure religion, of the king, and of the people, against all encroachments. He was chief magistrate in Israel before the appointment of a king; and afterward he acted as prime minister to Saul; though without being chosen, or formally appointed to that station. Indeed, he seems, on the whole, to have been the civil and ecclesiastical governor: Saul being little more than general of the Israelitish forces.

In his office of minister in the state, he gave the brightest example of zeal, diligence, inflexible integrity, and uncorruptedness. He reprobated both the people and the king for their transgressions, with a boldness which nothing but his sense of the divine authority could inspire; and yet he tempered it with a sweetness which showed the interest he felt in their welfare, and the deep and distressing concern he felt for their backslidings and infidelities.

He was incorrupt; he received no man's bribe; he had no pension from the state; he enriched none of his relatives from the public purses; left no private debts to be discharged by his country. He was among the Hebrews what Aristides is said to have been among the Greeks: so poor at his death, though a minister of state, that he did not leave property enough to bury him: justice was by him duly and impartially administered; and oppression and wrong had no existence.

If there ever was a heaven-born minister, it was Samuel; in whose public and private conduct there was no blemish; and whose parallel cannot be found in the ancient or modern history of any country in the universe.

CHAPTER XXVI.

The Ziphites inform Saul of David's hiding-place, i. Saul, with three thousand men, goes in pursuit of him, 2, 3. David sends out spies; and sends where Saul had pitched the camp; and he and Abishai come to the camp by night, find all asleep, and bring away Saul's spear, and the cruse of water that was at his head, 4-12. David goes to the opposite hill; awakes Abner, captain of Saul's host; chides him for being so careless of his master's life; and calls on Saul to send one of his servants for the spear; and severely chides him for his continued hostility to him, 13-24. Saul humbles himself to David; promises to persecute him no more; and returns to his own place, 25.

An. Exod. lxx. 621.
Agno ante
1. Olymp. 284.

AND the Ziphites came unto Saul to Gibeah, saying, 'Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6 Then answered David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench: and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

[Chap. 25. 19. Ps. 54, title.—Chap. 14. 50. & 17. 55.—1. Or, midst of his ear-rings. Chap. 17. 23.—2. 1 Chron. 2. 15.—3. Judg. 7. 10, 11.—4. Heb. shut up. Chap. 21. 15.—5. Chap. 24. 6, 7. 2 Sam. 1. 16.

Let ministers of state, who have sought for nothing but their own glory, and have increased the public burdens by their improvident expenditure; who have endeavoured, by their wordy representations, to dazzle and delude the people, and impose *faux grandeur* in the place of true greatness and solid prosperity; who have oppressed the many, and enriched the worthless few; fall down at the feet of this heaven-born man, and learn from this immaculate judge of Israel what a faithful servant to his king, and an incorruptible minister of state, means; and, in retiring from their high station, or in going to appear before the judgment-seat of God, see whether, in the presence of their king, and in the face of the thousands of their people, they can boldly say, "Behold, here am I! witness against me before the Lord, and before his anointed, Whose ox have I taken? whose ass have I seized, and whom have I defrauded? whom have I oppressed (by the imposition of heavy taxes for the support of needless expenses, and the payment of venal men?) Or of whose hand have I taken any bribe to blind my eyes? scrutinize my conduct, examine the state of my family, compare their present circumstances with what they were previously to my administration; and see if you can find aught in my hands." See chap. xii. 1, &c.

Oh, how seldom in the annals of the world, from the assembled heads of the great body politic, can the departing prime minister hear, "Thou hast not defrauded us; thou hast not oppressed us; neither hast thou taken aught of any man's hand." This voice can be heard from Gilgal: but of what other minister can this be spoken but of Samuel the seer, who was the gift of God's mercy to the people of Israel; whose memory was too precious to be intrusted to public monuments, but stands, and alas, almost unique, in the Book of God! Of Daniel, and his administration, I shall have occasion to speak elsewhere.

A prime minister, deeply devoted to God, and faithful to his king and to his country, is so rare a character in the world, that when he does occur, he should be held up to public admiration. See the notes on chap. xii. and chap. xxiv. 6.

NOTES ON CHAPTER XXVI.

Verse 1. *The Ziphites came*] This is the second time that these enemies of David endeavoured to throw him into the hands of Saul. See ch. xxiii. 10.

Verse 2. *Three thousand chosen men*] Though they knew that David was but six hundred strong, yet Saul

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of a hill afar off; a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's

[Chap. 25. 39. Ps. 94. 1, 2, 3. Luke 15. 7. Rom. 12. 19.—4. See Gen. 47. 29. Deut. 31. 14. Job 7. 1. & 14. & Ps. 27. 15.—5. Ch. 31. 6.—6. Ch. 24. 6, 12.—7. Gen. 2. 21. & 15. 12.—8. Heb. the sons of death. 2 Sam. 12. 5.

thought it was not safe to pursue such an able general with a less force than that mentioned in the text: and, that he might the better depend on them, they were all *elect* or *picked* men out of the rest of his army.

Verse 5. *David arose*] As David and his men knew the country, they had many advantages of Saul and his men; and no doubt could often watch them without being discovered.

Saul lay in the trench] The word *במחנה* *bammachogol*, which we translate in the trench; and in the margin, in the midst of his carriages; is rendered by some, in a ring of carriages; and by others, in the circle; i.e. which was formed by his troops. Luther himself translates it, *Wagengurt*, a fortress formed of wagons or carriages.

As *by day*, signifies any thing round, it may here refer to a round pavilion, or tent, made for Saul; or else to the form of his camp. The Arabs, to the present day, always form a circle in their encampments, and put their principal officers in the centre.

Verse 6. *Abishai the son of Zeruiah*] She was David's sister; and, therefore, Abishai and Joab were nephews to David.

Verse 8. *God hath delivered thine enemy into thine hand*] Here Abishai uses the same language as did David's men, when Saul came into the cave at Engedi; (see ch. xxiv. 4, &c.) and David uses the same language in reply.

Verse 10. *The Lord shall smite him*] He shall die by a stroke of the divine judgment:—or, his day shall come to die; he shall die a natural death; which, in the course of things, must be before mine; and thus I shall get rid of mine enemy: or, he shall descend into battle, and perish; he shall fall by the enemies of his country. These are the three ordinary ways by which man accomplishes, as a hireling, his day. Murder, David could not consider to be lawful: this would have been taking the matter out of God's hand; and this David would not do.

Verse 12. *David took the spear and the cruse*] The spear, we have already seen, was the emblem of power and regal dignity. But it is usual, in Arab camps, for every man to have his lance stuck in the ground beside him, that he may be ready for action in a moment. The cruse of water resembled, in some measure, the canteens of our soldiers. In such a climate, where water was always scarce, it was necessary for each man to carry a little with him, to refresh him on his march.

A deep sleep from the Lord] It is the same word which

anointed. And now see where the king's spear is, and the cruise of water that was at his bolster.

17 And Saul knew David's voice, and said, *Is this thy voice, my son David?* And David said, *It is my voice, my lord, O king.*

18 And he said, *Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?*

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, *I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.*

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand to-day, but I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by

this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

David fled to Achish, king of Gath, who receives him kindly, and gives him Ziklag to dwell in, where he continues a year and four months. David invades the Geshurites and Amalekites, and leaves neither man nor woman alive, &c. He returns to Achish, and pretends that he had been making incursions on the Israelites, and Achish believes it, 10-12.

AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David, with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day:

w Ch. 24. 16.—x Ch. 24. 9, 11.—y 2 Sam. 16. 11. & 24. 1.—z Heb. small. Gen. 3. 24. 1. 2. 21.—a Dent. 4. 24. 1. 2. 21.—b Heb. closing.—c 2 Sam. 14. 16. & 20. 12.

is used (Gen. ii. 21.) to describe the sleep which God caused to fall upon Adam, when he formed Eve out of his side.

Verse 15. *Art not thou a valiant man?* This is a strong irony: ye are worthy to die; ye are sons of death; ye deserve death for this neglect of your king. And had not Saul been so deeply affected with David's generosity, in preserving his life, he had doubtless put Abner and his chief officers to death; though they were not to blame, as their apparent neglect was the effect of a supernatural sleep.

Verse 19. *Let him accept an offering.* If God have stirred thee up against me, why, then let him deliver my life into thy hand, and accept it as a sacrifice. But as the word is *minchah*, a gratitude-offering, perhaps the sense may be this: Let God accept a gratitude-offering from thee, for having purged the land of a worker of iniquity; for, were I not such, God would never stir thee up against me.

But if they be the children of men If men have, by false representations, lies, and slanders, stirred thee up against an innocent man, then let them be cursed before the Lord. If I am guilty, I deserve to die; if not, those who seek my life should be destroyed.

Saying, Go, serve other gods. His being obliged to leave the tabernacle, and the place where the true worship of God was performed, and take refuge among idolaters, said, in effect, Go, and serve other gods.

Verse 20. *As when one doth hunt a partridge* It is worthy of remark, that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly, they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. See Harmer.

Verse 21. *I have sinned* Perhaps the word *chattat*, "I have sinned," should be read, *I have erred*, or, *have been mistaken*. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, sinned against his life.

Verse 25. *Thou shalt do both great things, and also shalt still prevail.* The Hebrew is *וְעָשִׂיתָ גְּבוּרָה וְנִצַּחְתָּ* *gam desh labash, ve gam yacul tual*. "Also in doing thou shalt do; and being able thou shalt be able." Which the Targum translates, also in reigning thou shalt

d Chap. 24. 16.—e Chap. 15. 24. & 24. 17.—f Chap. 15. 20.—g Ps. 7. 8. & 18. 20. h Ch. 24. 6.—i Gen. 22. 23.—k Heb. be consumed.—l Chap. 23. 13.—m Chap. 21. 18. n Chap. 23. 45.

reign; and in prospering thou shalt prosper; which, in all probability, is the meaning.

There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon him to desist from his felonious attempts; but refers the whole matter to God, as the judge and vindicator of oppressed innocence. Saul himself is speechless, except in the simple acknowledgment of his sin: and, in the behalf of their king, not one of his officers have one word to say! It is strange that not one of them offered now to injure the person of David! But they saw that he was most evidently under the guardian care of God, and that their master was apparently abandoned by him. Saul invites David to return; but David knew the uncertainty of Saul's character too well, to trust himself in the power of this infatuated king. How foolish are the counsels of men against God! When he undertakes to save, who can destroy? And who can deliver out of his hands?

NOTES ON CHAPTER XXVII.

Verse 1. *I shall now perish one day by the hand of Saul* This was a very hasty conclusion: God had so often interposed in behalf of his life, that he was authorized to believe the reverse. God had hitherto confounded all Saul's stratagems; and it was not at all likely that he would now abandon him: there was now no additional reason why he should withdraw from David his helping hand.

Verse 2. *David arose, and he passed over—unto Achish* There is not one circumstance in this transaction that is not blameable. David joins the enemies of his God, and of his country; acts a most inhuman part against the Geshurites and Amalekites, without even a pretence of a divine authority; tells a most deliberate falsehood to Achish, his protector, relative to the people against whom he had perpetrated this cruel act; giving him to understand that he had been destroying the Israelites, his enemies. I undertake no defence of this conduct of David: it is all bad; all defenceless; God vindicates him not. The inspired penman tells what he did, but passes no eulogium upon his conduct: and it is false to say that, because these things are recorded, therefore they are approved. In all these transactions David was, in no one sense, a man after God's own heart. Chandler attempts to vindicate all this conduct: those who can receive his saying, let them receive it.

Verse 3. *Every man with his household* So it appears that the men who consorted with David had wives and

wherefore * Ziklag pertaineth unto the kings of Judah unto this day.

7 And ² the time that David dwelt in the country of the Philistines was ³ a full year and four months.

8 ¶ And David and his men went up, and invaded ⁴ the Geshurites, ⁵ and the ⁶ Gezrites, and the ⁷ Amalekites: for those ⁸ nations were of old the inhabitants of the land, ⁹ as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ¹ Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of ² the Jerahmeelites, and against the south of ³ the Kenites.

11 And David saved neither man nor woman alive, to bring ⁴ tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel ¹ utterly to abhor him; therefore he shall be my servant for ever.

CHAPTER XXVIII.

The Philistines prepare to attack the Israelites, and Achish informs David that he shall accompany him to battle. 1. 2. Saul, unable to obtain any answer from God, applies to a witch at Endor to bring up Samuel, that he may converse with him on the terms of the war, 3-11. Samuel appears, 12-14. He reproaches Saul with his disobedience, and informs him of his approaching ruin, 15-18. He is greatly distressed; but, at the solicitations of the woman, and his own servants, he takes some food, and departs the same night, 19-35.

AND ¹ it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

* See Josh. 15. 31. & 19. 5.—² Heb. the number of days.—³ Heb. a year of days: See Ch. 29. 3. 18. 1056.—⁴ Josh. 13. 2.—⁵ Josh. 16. 10. ⁶ a. j. 1. 38.—⁷ Or. Geshurites. ⁸ Exod. 17. 16. See Ch. 15. 7. 2.—⁹ Gen. 25. 18.—¹⁰ Or. Did you not make a road, &c.—¹¹ See 1 Chron. 2. 9. 25.—¹² Heb. to stink.

families. David and his company resembled a tribe of the wandering Arabs.

Verse 5. *Why should thy servant dwell in the royal city?* He seemed to intimate that *two princely establishments*, in the same city, were too great. Achish appears to have felt the propriety of his proposal; and, therefore, appoints him Ziklag.

Verse 6. *Achish gave him Ziklag* Ziklag was at first given to the tribe of Judah; but afterward it was ceded to that of Simeon, Josh. xv. 31. & xix. 5. The Philistines had, however, made themselves masters of it, and held it till the time here mentioned: it then fell into the tribe of Judah again; and continued to be the property of the kings of Judah. This verse is a proof that this book was written long after the days of Samuel: and that it was formed by a later hand, out of materials which had been collected by a contemporary author. See the *preface*.

Verse 9. *David smote the land* Here was a complete extirpation of all these people; not one being left alive, lest he should carry tidings of the disasters of his country! The spoil which David took consisted in *sheep, oxen, asses, camels, and apparel*.

Verse 10. *Whither have ye made a road to-day?* He had probably been in the habit of making predatory excursions. This seems to be implied in the question of Achish.

Verse 12. *He hath made his people—utterly to abhor him* This deception, which, Dr. Delaney says, “did harm to nobody, and to the account of which he is at an utter loss what degree of guilt to charge,” imposed upon Achish, had the most direct tendency to make him imagine himself secure, while in the utmost danger; and to have a faithful friend and able ally in David, while he was the veriest enemy he could possibly have. Shame on him who becomes the apologist of such conduct.

NOTES ON CHAPTER XXVIII.

Verse 1. *The Philistines gathered their armies together* Sir Isaac Newton conjectures, that the Philistines had got a great increase to their armies by vast numbers of men, which Amasis had driven out of Egypt. This, with Samuel's death, and David's disgrace, were no inconsiderable motives to a new war, from which the Philistines had now every thing to hope.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now ¹ Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away ² those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in ³ Shunem; and Saul gathered all Israel together, and they pitched in ⁴ Gilboa.

5 And when Saul saw the host of the Philistines, he was ¹ afraid, and his heart greatly trembled.

6 And when Saul inquired of the Lord, ² the Lord answered him not, neither by ³ dreams, nor ⁴ by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ¹ he said, I pray thee, divine unto me by the familiar spirit, and bring me ² him up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

* Ch. 28. 1.—¹ Ch. 25. 1.—² Ver. 9. Exod. 22. 18. Lev. 19. 31. & 20. 27. Deut. 18. 10. 11.—³ Job 19. 18. 2 Kings 4. 8.—⁴ Ch. 31. 1.—⁵ Job 18. 11.—⁶ Ch. 14. 22. Prov. 1. 28. Lam. 2. 9.—⁷ Numbers 12. 6.—⁸ Exod. 28. 30. Numbers 27. 21. Deut. 28. 14. 1 Chron. 10. 13. Isaiah 6. 19.—⁹ Verse 3.

Thou shalt go out with me to battle This he said, being deceived by what David had told him.

Verse 2. *Surely thou shalt know what thy servant can do.* This was another equivocal answer; and could only be understood by his succeeding conduct. It might imply what he *could* do in favour of the Philistines against Israel; or in favour of Israel against the Philistines. Achish understood it in the former sense; and, therefore, he said to David, *I will make thee keeper of my head for ever*; i. e. Thou shalt be captain of my life-guards.

Verse 3. *Samuel was dead* And there was no longer a public accredited prophet to consult.

Those that had familiar spirits, and the wizards See the notes on Lev. xx. 31. and Exod. xxiii. 18.

Verse 5. *When Saul saw* He saw, from the superiority of his enemies, from the state of his own army, and especially from his own state toward God, that he had every thing to fear.

Verse 6. *The Lord answered him not* He used the three methods by which supernatural intelligence was ordinarily given.

1. *Dreams*.—The person prayed for instruction; and begged that God would answer by a significant dream.

2. *Urim*.—This was a kind of oracular answer, given to the high priest, when clothed with the ephod; on which were the *Urim* and *Thummim*. How these communicated the answer is not well known.

3. *Prophets*.—Who were requested by the party concerned to consult the Lord on the subject in question; and to report his answer. The prophets, at that time, could only be those in the schools of the prophets, whom Samuel had established at Naioth and Gibeah. These were the only successors of Samuel that we know.

Verse 7. *Seek me a woman that hath a familiar spirit.* Literally, Seek me a woman, *אִשָּׁה בְּרָאָה בָּאֱלֹהִים* *baalath ob*, the mistress of the Ob, or Pythonic spirit; one who had a familiar spirit, whom she could invoke when she pleased, and receive answers from him relative to futurity.

Strange, that a man who had banished all such from the land, as dangerous to the state, as impostors and deceivers, should now have recourse to them, as the only persons in whom he could safely put his confidence, in the time in which *Jehovah* had refused to help him!

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw ^a gods ascending out of the earth.

14 And he said unto her, ^a What form ^a is he of? And she said, An old man cometh up; and he is covered with ^a a mantle. And Saul perceived that it was ^a Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, ^a I am sore distressed; for the Philistines make war against me, and ^a God is departed from me, and ^a answereth me no more, neither ^a by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 ¶ Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17 And the Lord hath done ^a to him, ^a as he spake by ^a me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 ^a Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul ^a fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have ^a put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou

^a Exod. 22. 28.—^a Heb. What is his form?—^a Ch. 15. 27. 2 Kings 2. 8. 13. p. Ezech. 48. 28.—^a Prov. 8. 11, 12. 2. 14. 14.—^a Ch. 12. 12.—^a Ver. 8.—^a Heb. by the hand of prophets.—^a Ezech. 48. 28.

^a Or, for himself. Prov. 16. 4.—^a Ch. 15. 28.—^a Heb. mine hand.—^a Ch. 15. 28. 1 Kings 21. 22. 1 Chron. 16. 13. Jer. 42. 13. Heb. made haste, and fell with the fullness of his stature.—^a Judg. 12. 8. Ch. 13. 5. Job 12. 14.

At En-dor.] This was a city in the valley of Jezreel, at the foot of mount Gilboa, where the army of Saul had now encamped.

Verse 8. *Saul disguised himself*] That he might not be known by the woman, lest she, being terrified, should refuse to use her art.

Verse 11. *Whom shall I bring up*] The woman certainly meant no more than making her familiar personify whomsoever the querist should wish. In the evocation of spirits, this is all that, according to the professed rules of their art, such persons pretend to: for over human souls in *paradise*, or in the *infernal regions*, they have no power. If we allow that there is such an art, founded on true principles, all it can pretend to is, to bring up the *familiar*; cause him, when necessary, to assume the *form* and *character* of some particular person; and to give such notices, relative to *futurity*, as he is able to collect. And this, even in the cases to which authenticity is generally allowed, is often scanty, vague, and uncertain; for fallen spirits do not abound in *knowledge*: this is an attribute of God; and rays of this perfection are imparted to pure and holy intelligences: and even *Satan* himself, as may be seen from most of his temptations, is far from *excelling in knowledge*. He may be *cunning* and *insidious*, but he certainly is not *wise* and *prudent*: we, in general, give this fallen spirit credit for much more wisdom than he possesses.

Verse 12. *When the woman saw Samuel*] That Samuel did appear on this occasion, is most evident from the text; nor can this be denied from any legitimate mode of interpretation: and it is as evident, that he was neither raised by the power of the devil, nor the incantations of the witch, for the appearances which took place at this time were such as she was wholly unacquainted with. Her *familiar* did not appear; and, from the confused description she gives, it is fully evident that she was both surprised and alarmed at what she saw; being so widely different from what she expected to see.

Verse 13. *I saw gods ascending out of the earth.*] The word *אלהים* *elohim*, which we translate *gods*, is the word which is used for the Supreme Being throughout the Bible: but all the *versions*, the *Chaldee* excepted, translate it in the plural number, as we do. The *Chaldee* has, *I see* *מלאכא דיאי* *malacca diyai*, an angel of the Lord—ascending from the earth. This sight alarmed the woman; it was what she did not expect; in this she could not recognize her familiar, and she was terrified at the appearance.

Verse 14. *An old man cometh up; and he is covered with a mantle.*] This seems to have been a second apparition; she cannot mean that she had seen *gods* ascending out of the earth, and these *gods* were like an old man with a mantle. The angelic appearance first mentioned prepared the way for Samuel; and the whole was done so as to show to the woman that her art had not prevailed in the present instance; and that what was now taking place was wholly independent of her incantations.

Saul perceived that it was Samuel] The description was suitable to his person and clothing.

Verse 15. *Why hast thou disquieted me*] The complaint is not directed against the woman, but against Saul. In-

deed, her incantations had no influence in the business; and it does not appear that she had commenced her operations before the angels had prepared the way of the prophet; and before the prophet himself had made his appearance.

That thou mayest make known unto me what I shall do.] In his former difficulties, and when pressed by his enemies, he was in the habit of consulting Samuel; and now he applies to him as his former preceptor. God, he knew, might answer by such a man as Samuel, when he would answer by no other means.

Verse 16. *Wherefore then dost thou ask of me?*] Was ever I wont to give answers that were not dictated by the Lord? It is his counsel alone that I communicate.

Verse 17. *The Lord hath done to him*] I believe these words are spoken of Saul; and as they are spoken to him, it seems evident that *him* should be *thee*. The Vulgate has *tibi*, the Septuagint *οὐκ*, to thee; and this is the reading of *five* of Kennicott's and *De Rossi's* MSS. as well as of both the Bibles printed at Venice, in 1518, where we read *γὰρ* *leca*, to thee, instead of *γὰρ* *lo*, to him.

As he spake by me] Here was no illusion: none but Samuel could say this.

Verse 18. *Nor executedst his fierce wrath upon Amalek*] See chap. xv. and the notes there.

Verse 19. *To-morrow shalt thou and thy sons be with me*] What an awful message! in the course of the ensuing day thou shalt be slain; thy three sons shall be slain; and the armies of Israel shall be delivered into the hands of the Philistines! Can any person read this, properly considering the situation of this unfortunate monarch, the triumph of the enemies of God, and the speedy ruin in which the godlike Jonathan is about to be involved, without feeling the keenest anguish of heart?

But Samuel says, "he and his sons should be with him." Does not this mean that they were to go to *paradise*? I suppose it means no more than that they should all die. Yet the paraphrase of the Rev. C. Wesley is beautiful:

"What do these solemn words portend?
A ray of hope when life shall end.
Thou and thy sons, though slain, shall be
To-morrow in repose with me.
Not in a state of hellish pain,
If Saul with Samuel do remain;
Not in a state of damnd despair,
If loving Jonathan be there."

Saul had committed the *sin unto death*; the sin to be visited with a violent death, while the mercy of God was extended to the soul. Thus say my faith, my hope, and my charity:—and doth not the mercy of God say the same?

Verse 20. *Then Saul fell straightway all along on the earth*] Literally, *he fell with his own length, or with the fulness of his stature*. He was so overwhelmed with this most dreadful message, that he swooned away, and thus fell at his whole length upon the ground. The woman, being terrified, had probably withdrawn to some distance at the first appearance of the prophet; and Saul was left alone with Samuel. After some short time, the woman came again unto Saul, found him sore troubled, and offered him those succours which humanity dictated.

also unto the voice of thine handmaid, and let me set a morsel of bread before thee: and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof;

25 And she brought it before Saul, and before his servants; and they did eat. Then they arose up, and went away that night.

CHAPTER XXIX.

The Philistines gather their armies together against Israel, and encamp at Aphek; while the Israelites encamp at Jezreel, 1. The lords of the Philistines refuse to let David go to battle with them, lest he should betray them, 2-5. Achish expresses his confidence in David; but begs him to return, 6-10. David and his men return, 11.

NOW the Philistines gathered together all their armies to Aphek; and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on in the rereward with Achish.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not

this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

1 Gen. 12, 6, 7, 8.—d Gen. 12, 8.—e Ch. 22, 1.—f Ch. 22, 1, 2.—h See Ch. 27, 1.—i Dan. 6, 2.—j 1 Chron. 12, 12.—k As Ch. 41, 21.—l Ch. 12, 7, & 11.—m 2 Sam.

2, 25. 3 Kings 12, 37.—o Verse 2.—p Heb. thou art not good in the eyes of the lords. q Heb. do not evil in the eyes of the lords.—r Heb. before then.

Verse 23. *I will not eat*] It is no wonder that not only his strength, but also his appetite, had departed from him.

And eat upon the bed] Beds, or couches, were the common places on which the ancients sat to take their repasts.

Verse 24. *The woman had a fat calf*] The ancients used great despatch in their cookery. In hot countries they could not keep flesh-meat by them any length of time: hence they generally kept young animals, such as calves, lambs, and kids, ready for slaughter: and when there was occasion, one of them was killed, and dressed immediately.

Unleavened bread] There was not time to bake leavened bread: that would have taken considerable time, in order that the leaven might leaven the whole lump.

Verse 25. *They rose up, and went away that night*] The transactions of this chapter occupy one night only.

1. Saul came by night to En-dor, ver. 8. 2. He consulted the woman, and had his conference with Samuel the same night: for no time whatever appears to have been lost after his arrival at En-dor. 3. He was overcome by the heavy tidings which he heard: and which, for a time, appear to have deprived him of all power. 4. The woman kills a calf; dresses a part; makes and bakes bread; and Saul and his servants eat. And, 5. They rose and went away that night, ver. 25. The next day, in all probability, the battle happened, in which Israel was defeated, and Saul and his sons lost their lives.

THERE is a considerable diversity of opinion, both among learned and pious men, relative to the subject mentioned in this chapter, that of raising Samuel from the dead. Some deny the possibility of the thing, and say that it was the devil that personified Samuel: and others, that the whole was the imposition of this cunning woman; and that there was no supernatural agency in the business. This is not a proper place to argue the point. I have given my opinion in the notes. I may sum up in a few particulars.

1. I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness.

2. I believe there is an invisible world, in which various orders of spirits, not human, live and act.

3. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.

4. I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits, not human; and to employ in a certain limited way, their power and influence.

5. I believe that the woman of En-dor had no power over Samuel; nor that any incantation can avail over

any departed saint of God; nor indeed over any human spirit.

6. I believe Samuel did actually appear to Saul, and that he was sent, by the especial mercy of God, to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker.

7. I believe that the woman found, from the appearances, that her real or pretended charms had no effect; and that, what now took place, came from a totally different disposition of things from those with which she was conversant.

8. I believe that direct, circumstantial, and unequivocal oracles were now delivered, concerning which neither human nor diabolical wisdom could foresee or penetrate; that the defeat of the Israelites, and the death of Saul and his three sons on the following day, were matters which, from their nature, could only be known to God himself; and that no demon or bad spirit could be employed in such a transaction.

NOTES ON CHAPTER XXIX.

Verse 1. *To Aphek*] This was a place in the valley of Jezreel, between mount Tabor and Gilboa.

Pitched by a fountain] To be near a fountain, or copious spring of water, was a point of great importance to an army in countries such as these, where water was so very scarce. It was supposed that it was at this same fountain that William of Tyre says, Saladin pitched his camp, while Baldwin, king of Jerusalem, pitched his by another fountain, between Nazareth and Sepphoris; each being anxious to secure that without which it was impossible for their armies to subsist.

Verse 2. *By hundreds, and by thousands*] They were probably divided, as the Jewish armies, by *Asties*, *hundreds*, and *thousands*; each having its proper officer or captain.

Verse 3. *These days, or these years*] I suppose these words to mark no definite time; and may be understood thus: "Is not this David, who has been with me for a considerable time?"

Verse 4. *The princes of the Philistines were wroth*] It is strange that they had not yet heard of David's destruction of a village of the Geshurites, Gezrites, and Amalekites, chap. xxvii. Had they heard of this, they would have seen much more cause for suspicion.

Verse 6. *Thou hast been upright*] So he thought; for, as yet, he had not heard of the above transaction; David having given him to understand that he had been fighting against Israel.

Verse 8. *David said—what have I done?*] Dr. Chandler, and others may say what they will to make David not a consistent part in this business; but it is most evident, whatever his intentions might be as to the part he was to

9 And Achish answered and said to David, I know that thou art good in my sight, * as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee; * and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. * And the Philistines went up to Jezreel.

CHAPTER XXX.

While David is absent with the army of Achish, the Amalekites invade Ziklag, and burn it with fire, and carry away captive David's wives, and those of his men, 1, 2. David and his men return; and, finding the desolate state of their city, are greatly affected, 3-5. The men mourn, and threaten to stone David, who encourages himself in the Lord, 6. David inquires of the Lord, and is directed to pursue the Amalekites; with the promise that he shall recover all, 7, 8. He and his men begin the pursuit; but two hundred, through fatigue, are obliged to stay behind, at the brook Besor, 9, 10. They find a rich Egyptian, who directs them to their pursuit, 11-15. David finds the Amalekites secure, feasting on the spoils they had taken; he attacks and destroys the whole host, except four hundred, who escape on camels, 16, 17. The Israelites recover their wives, their families, and all their goods, 18-20. They come to the two hundred who were so faint as not to be able to pursue the enemy, with whom they divide the spoil; and this becomes a statute in Israel, 21-25. David sends part of the spoil which he had taken to different Jewish cities, which had suffered by the incursions of the Amalekites; and where David and his men had been accustomed to rob, 26-31.

An. Exal. Isr. 435.

Anno ante 1. Olymp. 280.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken cap-

tives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; * for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: * but David encouraged himself in the Lord his God.

7 * And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 * And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

9 ¶ So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: * for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me here, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burnt Ziklag with fire.

* 2 Sam. 14, 17, 20, & 12, 27. 1 Ver. 4. u Gen. 44, 3. v 2 Sam. 4, 4. w See Ch. 15, 7. & 27, 12. x Ch. 22, 13. y 2 Sam. 2, 2. z Exod. 17, 4. a Heb. bitter. Job. 18, 25. Ch. 1, 10. b 2 Sam. 17, 8. c Kings 4, 27.

take in the approaching battle, he did intend to persuade Achish that he would fight against Israel; and affects to feel his reputation injured by not being permitted, on this occasion, to show his fidelity to the king of Gath.

It was in the order of God's gracious providence that the Philistine lords refused to let David go with them to this battle. Had he gone, he had his choice of two sins: First, If he had fought for the Philistines, he would have fought against God, and his country. Secondly, If he had in the battle gone over to the Israelites, he would have deceived, and become a traitor to the hospitable Achish. God, therefore, so ordered it, in his mercy, that he was not permitted to go to a battle in which he was sure to be disgraced, whatever side he took, or with what success soever he might be crowned.

Verse 9. As an angel of God. There is some reason to think that Achish had actually embraced, or was favourably disposed toward, the Jewish religion. He speaks here of the angels of God, as a Jew might be expected to speak; and, in ver. 6. he appeals to, and swears by, Jehovah: which, perhaps, no Philistine ever did. It is possible that he might have learned many important truths from David, during the time he sojourned with him.

Verse 10. With thy master's servants. Who were these? has been very properly asked; and, to this question, there can be but two answers:

1. The six hundred Israelites which were with him; and who might still be considered the subjects of Saul, though now residing in a foreign land.

2. The servants of Achish; i. e. David's men thus considered; because, on his coming to Gath, he had, in effect, given up himself and his men to Achish. But Saul may be the master to whom Achish refers, and the words convey a delicate information to David that he is no vassal, but still at liberty.

NOTES ON CHAPTER XXX.

Verse 1. On the third day. This was the third day after he had left the Philistine army at Aphek. Calmet supposes that Aphek was distant from Ziklag more than thirty leagues.

The Amalekites had invaded. These were, doubtless, a travelling predatory horde; who, availing themselves

of the war between the Philistines and Israelites, plundered several unprotected towns, and among them Ziklag. It is likely they had not heard of what David did to some of their tribes, else they would have avenged themselves by slaying all they found in Ziklag.

Verse 4. Wept, until they had no more power to weep. This marks great distress; they wept, as says the Vulgate, till their tears failed them.

Verse 6. The people spake of stoning him. David had done much to civilize those men; but we find, by this, of what an unruly and ferocious spirit they were; and yet they strongly felt the ties of natural affection; they grieved every man for his sons and for his daughters.

David encouraged himself in the Lord. He found he could place very little confidence in his men; and, as he was conscious that this evil had not happened either through his neglect or folly, he saw he might the more confidently expect succour from his Maker.

Verse 7. Bring me hither the ephod. It seems as if David had put on the ephod, and inquired of the Lord for himself: but it is more likely that he caused Abiathar to do it.

Verse 9. The brook Besor. This had its source in the mountain of Idumea, and fell into the Mediterranean sea beyond Gaza. Some suppose it to have been the same with the river of the wilderness, or the river of Egypt. The sense of this, and the following verse, is, that when they came to the brook Besor, there were found two hundred out of his six hundred men so spent with fatigue, that they could proceed no farther. The baggage, or stuff, was left there, (ver. 24.) and they were appointed to guard it.

Verse 12. A piece of a cake of figs. See on chap. xxv. 18.

Verse 13. My master left me, because three days ago I fell sick. This was very inhuman; though they had booty enough, and no doubt asses plenty to carry the invalids, yet they left this poor man to perish: and God visited it upon them; as he made this very person the means of their destruction, by the information which he was enabled to give to David and his men.

Verse 14. Upon the south of the Cherethites. Cal-

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.*

17 And David smote them from the twilight even unto the evening of *the next day*: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: *David recovered all.*

20 And David took all the flocks and the herds, *which they drove before those other cattle, and said, This is David's spoil.*

21 And David came to the *two hundred men*, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he *saluted* them.

22 ¶ Then answered all the wicked men, and *men* of Belial, of *those* that went with David, and said, Because they went not with us, we

will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but *as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff*: they shall part alike.

25 And it was so from that day *forward*, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord*:

27 To *them which were in Beth-el, and to them which were in south Ramoth, and to them which were in Jattir,*

28 And to *them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa,*

29 And to *them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites,*

30 And to *them which were in Hormah, and to them which were in Chorashan, and to them which were in Athach,*

31 And to *them which were in Hebron, and to all the places where David himself and his men were wont to haunt.*

1 1 Thess. 5. 3.—k Heb. *their morning*.—l Verse 8.—m Verse 10.—n Or, *asked them how they did*. Judges 18. 15.—o Dent. 18. 13. Judg. 18. 23.—p Heb. *men*. q See Numb. 31. 27. Josh. 22. 8. 2 Mac. 8. 23.

r Heb. *and forward*.—s Heb. *blessing*. Genesis 33. 11. Ch. 25. 27.—t Josh. 18. 2. u Josh. 15. 48.—v Josh. 15. 14.—w Josh. 15. 50.—x Chap. 27. 10.—y Judges 1. 28. z Judges 1. 17.—a Josh. 14. 13. 2 Sam. 2. 1.

met and others maintain that the *כרתי cerethi*, which, without the points, might be read *Crethi*, were not only at this time *Philistines*, but that they were aborigines of *Crete*, from which they had their name *Cerehites*, or *Cretans*; and are the same of whom Zephaniah speaks, chap. ii. 5. *Wo to the inhabitants of the seacoasts, the nation of the Cherethites.* And by *Ezekiel*, chap. xxv. 16. *Behold, I will stretch out mine hand upon the Philistines, and will cut off the Cherethim.* In 2 Sam. xv. 18. we find that the *Cerehites* formed a part of David's *guards*.

South of Caleb] Somewhere about Kirjath-arba, or Hebron, and Kirjath-sepher; these being in the possession of Caleb and his descendants.

Verse 15. *Swear unto me*] At the conclusion of this verse, the *Vulgate*, *Syriac*, and *Arabic*, add, that *David swore to him*. This is not expressed in the *Hebrew*, but is necessarily implied.

Verse 16. *Out of the land of the Philistines*] That these *Amalekites* were enemies to the *Philistines* is evident; but it certainly does not follow from this that *those* whom David destroyed were enemies also. This, I think, has been too hastily assumed by Dr. Chandler, and others, in order to vindicate, the better, the character of David.

Verse 17. *There escaped not a man of them*] It is well known to every careful reader of the Bible, that the *Amalekites* were a proscribed people, even by God himself; and that, in extirpating them, it has been supposed David fulfilled the express will of God. But all this depends on whether he had an express commission to do so, received from God himself, as Saul had.

Verse 20. *And David took all the flocks*] He and his men not only recovered all their own property, but they recovered all the spoil which these *Amalekites* had taken from the south of Judah, the *Cherethites*, and the south of Caleb. When this was separated from the rest, it was given to David, and called *David's spoil*.

Verse 22. *Men of Belial*] This is a common expression, to denote the *sour*, the *rugged*, the *severe*, the *idle*, and the *profane*.

Verse 23. *That which the Lord hath given us*] He very properly attributes this victory to God; the numbers of the *Amalekites* being so much greater than his own. Indeed, as many fled away on camels as were in the whole host of David.

Verse 25. *He made it a statute and an ordinance for Israel*] Nothing could be more just and proper than this law: he who stays at home to defend house and property, has an equal right to the booty taken by those who go out

to the war. There was a *practice* of this kind among the *Israelites* long before this time; see Numb. xxxi. 27. and Josh. xxii. 8. and the note on this latter verse.

Unto this day] This is another indication that this book was composed long after the facts it commemorates. See hypothesis in the preface.

Verse 26. *Unto the elders of Judah*] These were the persons among whom he sojourned during his exile; and who had given him shelter and protection. Gratitude required these presents.

Verse 27. *To them which were in Beth-el*] This was in the tribe of Ephraim.

South Ramoth] So called to distinguish it from *Ramoth-gilead*, beyond Jordan. This *Ramoth* belonged to the tribe of Simeon, Josh. xix. 8.

In Jattir] Supposed by Calmet to be the same as *Ether*, Josh. xv. 42; but more probably *Jattir*, ver. 43. It was situated in the mountains, and belonged to Judah.

Verse 28. *In Aroer*] Situated beyond Jordan, on the banks of the river Arnon, in the tribe of Gad.

Siphmoth] Supposed to be the same with *Shepham*, Numb. xxxiv. 10. on the eastern border of the promised land.

Eshtemoa] Another city in the tribe of Judah. See Josh. xv. 50.

Verse 29. *Them which were in Rachal*] We know not where this place was; it is mentioned nowhere else in the Bible. Calmet conjectures that *Hachilah* (chap. xxiii. 19.) may be the same place: here we know David did conceal himself for some time, till the Ziphites endeavoured to betray him to Saul.

The cities of the Jerahmeelites] See before, chap. xxvi. 10.

And—the cities of the Kenites] A very small tract on the southern coast of the *Dead sea*.

Verse 30. *Hormah*] The general name of those cities which belonged to *Arad*, king of Canaan; and were devoted to destruction by the Hebrews: and thence called *Hormah*. See Numb. xxi. 1–3.

In Chorashan] Probably the same as *Ashan* in the tribe of Judah. See Josh. xv. 42. It was afterward ceded to Simeon, Josh. xix. 7.

To them which were in Athach] Probably the same as *Ether*, Josh. xix. 7.

Verse 31. *To them which were in Hebron*] This was a place strongly attached to David, and David to it; and the place where he was proclaimed king; and where he reigned more than seven years, previously to the death of Ishbosheth, Saul's son, who was, for that time, his competitor in the kingdom.

CHAPTER XXXI.

A battle in mount Gilboa, between Israel and the Philistines; in which the former are defeated, and Saul's three sons slain, 1-2. Saul, being mortally wounded, and afraid to fall alive into the hands of the Philistines, desires his armour-bearer to despatch him; which he refusing, Saul falls on his sword, and his armour-bearer does the same, 3-6. The Israelites on the other side of the valley, forsake their cities, and the Philistines come and dwell in them, 7. The Philistines, finding Saul and his three sons among the slain, strip them of their armour, which they put in the house of Ashtaroth, cut off their heads, send the news to all the houses of their idols, and fasten the bodies of Saul and his three sons to the walls of Beth-shan, 8-10. Valiant men of Jabesh-gilead go by night, and take away the bodies; burn them at Jabesh; bury their bones under a tree; and fast seven days, 11-13.

Am. Exod. li.
635.
1. Otyrup. 280.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his

b 1 Chron. 10. 1-12.—c O, wounded.—d Ch. 22. 4.—e Ch. 14. 49. 1 Chron. 8. 28. f See 2 Sam. 1. 6. g Heb. *shooters*, men with bows.—h Heb. *found him*.—i 2 Sam. 3. 51.—k Ch. 14. 6. & 17. 20.—l O, mock me.—m 2 Sam. 1. 14.—n 2 Sam. 1. 10.

David's having sent presents to all the places, not only shows his sense of *gratitude*, but that the *booty* which he took from the Amalekites must have been exceedingly great. And we learn from this also, that David sojourned in many places which are not mentioned in the preceding history; for these are all said to be places where David and his men were wont to haunt.

We are not to suppose that the transactions mentioned here, and in the preceding chapter, took place after Saul's interview with the woman of Endor; they were considerably antecedent to this, but how long we do not know. What is recorded in the following chapter must have taken place the next day after Saul left Endor.

NOTES ON CHAPTER XXXI.

Verse 1. *Now the Philistines fought*] This is the continuation of the account given in ch. xxviii.

The men of Israel fled] It seems as if they were thrown into confusion at the first onset, and turned their backs upon their enemies.

Verse 2. *Followed hard upon Saul and upon his sons*] They, seeing the discomfiture of their troops, were determined to sell their lives as dear as possible; and, therefore, maintained the battle till the three brothers were slain.

Verse 3. *He was sore wounded of the archers.*] It is likely that Saul's sons were slain by the archers; and that Saul was now mortally wounded by the same. Houbigant translates, *The archers rushed upon him, from whom he received a grievous wound*. He farther remarks that, had not Saul been grievously wounded, and beyond hope of recovery, he would not have wished his armour-bearer to despatch him; as he might have continued still to fight, or have made his escape from this most disastrous battle. Some of the versions render it, *He feared the archers greatly*; but this is by no means likely.

Verse 4. *Draw thy sword, and thrust me through*] Dr. Delaney has some good observations on this part of the subject; "Saul and his armour-bearer died by the same sword. That his armour-bearer died by his own sword is out of all doubt, the text expressly tells us so; and that Saul perished by the same sword is sufficiently evident. *Draw thy sword*, says he to him, and *thrust me through*; which, when he refused, *Saul*, says the text, *took the sword* *אחזק את חרב* *ath ha cherb*, (the *very sword*), and fell upon it. What sword? Not his own, for then the text would have said so; but, in the plain, natural, grammatical construction, the sword before mentioned must be the sword now referred to, that is, his armour-bearer's, 1 Chron. x. 4, 5. Now, it is the established tradition of all the Jewish nation, that this armour-bearer was *Doeg*; and I see no reason why it should be discredited; and, if so, then Saul and his executioner both fell by that weapon with which they had before massacred the priests of God. So *Brutus* and *Cassius* killed themselves with the same swords with which they stabbed *Cæsar*; and *Ca-*

lamour-bearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwell in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan.

11 And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

o 2 Sam. 1. 20.—p Ch. 22. 9.—q Judg. 2. 13.—r 2 Sam. 21. 12.—s Josh. 17. 11. Judg. 1. 37. t Ch. 11. 3, 9, 11.—u O, *concerning him*.—v See Ch. 11. 1-11. 2 Sam. 2. 4-7.—w 2 Chron. 16. 14. Jer. 34. 5. Amos 6. 10.—x 2 Sam. 2. 4, 5. & 21. 12, 13, 14.—y Gen. 30. 10. Job 2. 12.

lippus was stabbed with the same sword with which he stabbed *Dio*."

Verse 6. *And all his men*] Probably meaning those of his troops which were his *life* or *body guards*: as to the bulk of the army, it fled at the commencement of the battle, ver. 1.

Verse 7. *The men of Israel that were on the other side of the valley*] They appear to have been panic-struck, and therefore fled as far as they could out of the reach of the Philistines. As the Philistines possessed *Beth-shan*, situated near to *Jordan*, the people on the other side of that river, fearing for their safety, fled also.

Verse 8. *On the morrow*] It is very likely that the battle and pursuit continued till the night, so that there was no time till the next day to strip and plunder the slain.

Verse 9. *And they cut off his head*] It is possible that they cut off the heads of his three sons likewise: for, although only his head is said to be cut off, and his body only to be fastened to the walls of Beth-shan, yet we find that the men of Jabesh-gilead found both his body, and the bodies of his three sons, fastened to the walls, ver. 12.

Perhaps they only took off Saul's head, which they sent about to their temples, as a trophy of their victory when they sent the news of the defeat of the Israelites through all their coasts; and at last placed it in the temple of Dagon, 1 Chron. x. 20.

Verse 10. *They put his armour in the house of Ashtaroth*] As David had done, in placing the sword of Goliath in the tabernacle. We have already seen, that it was common for the conquerors to consecrate armour and spoils, taken in war, to those who were the objects of religious worship.

They fastened his body to the wall] Probably by means of iron hooks: but it is said, (2 Sam. xxi. 12.) that these bodies were fastened in the street of Beth-shan. This may mean, that the place where they were fastened to the wall, was the main street or entrance into the city.

Verse 11. *When the inhabitants of Jabesh-gilead heard*] This act of the men of Jabesh-gilead was an act of gratitude due to Saul, who at the very commencement of his reign, rescued them from Nahash, king of the Ammonites; (see ch. xi. 1, &c.) and, by his timely succours, he saved them from the deepest degradation, and the most oppressive tyranny. This heroic act, with the seven days' fast, showed that they retained a due sense of their obligation to this unfortunate monarch.

Verse 12. *And burnt them there*] It has been denied that the Hebrews burnt the bodies of the dead; but that they buried them in the earth, or embalmed them; and often burnt spices around them, &c. These, no doubt, were the common forms of sepulture; but neither of these could be conveniently practised in the present case. They could not have buried them about Beth-shan, without being discovered: and as to embalming, that was most

likely out of all question; as, doubtless, the bodies were now too *putrid* to bear it. They, therefore, *burnt* them, because there was no other way of disposing of them at that time, so as to do them honour: and the *bones* and *ashes* they collected, and *buried under a tree*, or in a *grove at Jabesh*.

Verse 13. *And fasted seven days*] To testify their sincere regret for his unfortunate death; and the public calamity that had fallen upon the land.

Thus ends the troublesome, and I had almost said, the useless reign of Saul. A king was chosen in opposition to the will of the Most High; and the government of God, in effect, rejected, to make way for this king.

Saul was, at first, a very humble young man, and conducted himself with great propriety; but his elevation made him proud, and he soon became tyrannical in his private conduct, and in his political measures. His natural temper was not good: he was peevish, fretful, and often outrageous; and these bad dispositions, unchecked by proper application to the grace of God, became every day more headstrong and dangerous. Through their violence, he seems at times to have been wholly carried away, and deranged; and this derangement appears to have been occasionally greatly exacerbated by diabolical influence. This led him to take his friends for his foes, so that, in his paroxysms, he strove to imbrue his hand in their blood; and more than once to attempt to assassinate his own son! and most causelessly and inhumanly ordered the innocent priests of the Lord at Nob to be murdered. This was the worst act in his whole life.

Saul was but ill qualified for a proper discharge of the *regal* functions. The reader will remember that he was chosen rather as *general* of the *armies*, than as *civil governor*. The administration of the affairs of the *state* was left chiefly to Samuel; and Saul led forth the armies to battle.

As a *general*, he gave proof of considerable capacity; he was courageous, prompt, decisive, and persevering; and, except in the last unfortunate battle, in which he lost his life, generally led his troops to *victory*.

Saul was a weak man, and very capricious: this is amply proved by his unreasonable jealousy against David, and his continual suspicion that all were leagued against

him. It is also evident, in his foolish adjuration relative to the matter of the honey, (see chap. xiv.) in which, to save his rash and nonsensical oath, he would have sacrificed Jonathan his son!

The question, "Was Saul a good king?" has already, in effect, been answered. He was, on the whole, a good man, as far as we know, in private life; but he was a *bad king*; for he endeavoured to reign independently of the Jewish constitution: he, in effect, assumed the sacerdotal office and functions, and thus even changed what was essential to that constitution. He not only offered sacrifices which belonged to the priests alone; but, in the most positive manner, went opposite to the orders of that God whose *vicegerent* he was.

Of his conduct, in visiting the woman at *En-dor*, I have already given my opinion; and to this I must refer. His desperate circumstances imposed on the weakness of his mind; and he did, in that instance, an act which, in his jurisprudential capacity, he had disapproved by the edict which banished all witches, &c. from Israel. Yet, in this act, he only wished to avail himself of the counsel and advice of his *friend* Samuel.

To the question, "Was not Saul a *self-murderer*?" I scruple not to answer, "No." He was, to all appearance, mortally wounded, when he begged his armour-bearer to extinguish the remaining spark of life; and he was afraid that the Philistines might *abuse* his body, if they found him alive; and we can scarcely say how much of *indignity* is implied in this *word*; and his falling on his sword was a fit of desperation, which, doubtless, was the issue of a mind greatly agitated, and full of distraction. A few minutes longer, and his life would, in all probability, have ebbed out: but, though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before: and did it on the conviction that he could not survive.

Taking Saul's state and circumstances together, I believe there is not a *coroner's inquest* in this nation that would not have brought in a verdict of *derangement*; while the pious and the humane would every where have consoled themselves with the hope, that God had extended mercy to his soul.

Millbrook, June 11, 1818.

INTRODUCTION

TO THE

SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

AS this is a continuation of the preceding history, without any interruption, it can be scarcely called *another* book. Originally, this and the preceding made but one book; and they have been separated without reason or necessity. For a general account of both, see the *Preface* to the *First* Book of Samuel.

It is generally allowed that this book comprehends a period of forty years, from about A. M. 2949 to 2989. See the prefixed chronological account.

It has been divided into *three* parts: in the *first*, we have an account of the happy commencement of David's reign, chap. i—x. In the *second*, David's unhappy fall, and its miserable consequences, chap. xi—xviii. In the *third*, his restoration to the divine favour, the re-establishment of his kingdom, and the events which signalized the latter part of his reign, chap. xix—xxiv.

THE SECOND BOOK OF SAMUEL.

Year from the Creation, 3949.—Year before the Incarnation, 1055.—Year before the first Olympiad, 579.—Year before the building of Rome, 502.—Year of the Julian Period, 6533.—Year of the Dionysian Period, 467.—Cycle of the Sun, 18.—Cycle of the Moon, 11.

CHAPTER I.

AN Amalekite comes to David, and informs him that the Philistines had routed the Israelites; and that Saul and his sons were slain, 1-4. And pretends that he himself had despatched Saul, finding him ready to fall alive into the hands of the Philistines, and had brought his crown and bracelets to David, 5-10. David and his men mourn for Saul and his sons, 11, 12. He orders the Amalekite to be slain, who professed that he had killed Saul, 13-16. David's funeral song for Saul and Jonathan, 17-27.

NOW it came to pass, after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me; and I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because

I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

12 And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher:)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil.

a 1 Sam. 28. 17, 28.—b Ch. 4. 10.—c 1 Sam. 4. 12.—d Heb. what was, &c. 1 Sam. 4. 16.—e 1 Sam. 31. 1.—f See 1 Sam. 31. 2, 3, 4.—g Heb. Behold me.—h Or, my coat of mail, or, my embroidered coat kindredeth me, that my, &c.—i Judg. 8. 64.—k Ch. 3. 31. & 13. 24.—l Numb. 12. 8.—m 1 Sam. 31. 4.—n 1 Sam. 31. 6. & 28. 9. Ps. 105. 15.

o Ch. 4. 10, 12.—p 1 Sam. 28. 9. 1 Kings 2. 28, 33, 37.—q Ver. 10. Luke 19. 22.—s 1 Sam. 31. 3.—t Josh. 10. 33.—u Or, of the upright.—v Ver. 37. 1 Mac. 9. 21.—w 1 Sam. 31. 9. Mic. 1. 10. See Judg. 10. 32.—x See Exod. 15. 30. Judg. 11. 34. 1 Sam. 18. 6.—y 1 Sam. 31. 4.—z 1 Sam. 31. 1.—a See Judg. 5. 23. Job 3. 2, 4. Jer. 22. 14.—b 1 Sam. 31. 7.

NOTES ON CHAPTER I.

Verse 2. *A man came out of the camp*] The whole account which this young man gives is a fabrication: in many of the particulars it is grossly self-contradictory. There is no fact in the case but the bringing of the crown or diadem, and bracelets of Saul; which, as he appears to have been a plunderer of the slain, he found on the field of battle: and he brought them to David, and told the lie of having despatched Saul, merely to ingratiate himself with David.

Verse 8. *I am an Amalekite.*] Dr. Delaney remarks, that an Amalekite took that crown from off the head of Saul, which he had forfeited by his disobedience in the case of Amalek.

Verse 10. *The crown—and the bracelet*] The crown was probably no more than a royal fillet, or diadem, both being the ensigns of royalty. It is sometimes customary, in the East, for a sovereign prince to give a crown and bracelets, when investing others with dominion or authority over certain provinces. Had Saul these in token of his being God's viceroy? and that he held the kingdom from him alone?

Verse 16. *Thy blood be upon thy head*] If he killed Saul, as he said he did, then he deserved death: at that time it was not known to the contrary; and this man was executed on his own confession.

Verse 17. *David lamented*] See this lamentation, and the notes on it, at the end of this chapter.

Verse 18. *The use of the bow*] The use of is not in the Hebrew; it is simply the bow, that is, a song thus entitled. See observations at the end.

Verse 21. *As though he had not been*] Instead of *was* bell, not, I read *was* keley, instruments.

Anointed with oil.] See the observations at the end.

Chap. i. ver. 18, &c.—*He bade them teach the children of Judah the use of the bow, nwp kasheth.*

The word *kasheth* is to be understood of the title of the song which immediately follows, and not of the use of the bow, as our translation intimates.

Many of David's psalms have titles prefixed to them: some are termed *Shoananim*, some *Maschil*, *Nehiloth*, *Neginoth*, &c. and this one here *Kasheth*, or *The Bow*, because it was occasioned by the Philistine archers. 1 Sam. xxxi. 1-3. "And the archers hit him."

CHAPTER II.

22 From the blood of the slain, from the fat of the mighty, 'the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and ^dpleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were ^estronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished.

o 1 Sam. 13. 4.—d Or, *swifter*—e Judg. 14. 12.—f 1 Sam. 13. 1, 2 & 19 2 & 20. 17, 41, & 23. 15.—g Ver. 2.—a Judg. 1. 1. 1 Sam. 23. 2, 4, 5 & 30. 7, 8.

But especially respecting the *bow* of Jonathan, "which returned not back from the blood of the slain," as the song itself expresses. And David could not but remember the *bow* of Jonathan, out of which "the arrow was shot beyond the lad," 1 Sam. xx. 36. It was the time when that covenant was made, and that affection expressed between them, "which was greater than the love of women."

On these accounts the song was entitled *Kasheth*; or, *The song of the Bow*; and David commanded the chief musicians, Ethan, Heman, and Jeduthun, to teach the children of Judah how to sing it.

"It is written in the book of Jaaher," *ἐν βιβλίῳ τοῦ εὐδοῦ*, Sept. "In the Book of the upright."
מִן סִפְרָא דִּי־יֵשׁוּעַ *Siphra dioraita*, "The book of the Law." Jonathan.

The Arabic says, "Behold it is written in the Book of Asher; this is the Book of Samuel;" the interpretation of which is, "book of songs, or canticles."

This lamentation is justly admired as a picture of distress, the most tender and the most striking; unequally divided by grief into longer and shorter breaks, as nature could pour them forth from a mind interrupted by the alternate recurrence of the most lively images of *love* and *greatness*.

His reverence for Saul, and his love for Jonathan, have their strongest colourings; but their *greatness* and *bravery* come full upon him, and are expressed with peculiar energy.

Being himself a warrior, it is in that character he sees their greatest excellence; and, though his imagination hurries from one point of recollection to another, yet we hear him at first, at last, every where, lamenting—*How are the mighty fallen!*

It is almost impossible to read the noble original without finding every word *swollen* with a *sigh*, or *broken* with a *sob*. A heart pregnant with distress, and striving to utter expressions descriptive of its feelings, (which are repeatedly interrupted by an excess of grief,) is most sensibly painted throughout the whole. Even an *English* reader may be convinced of this, from the following specimen, in European characters:—

13. Hatali Yehoram el benothatha chahal;
Elech naphtha Gibborim!
20. Al legribu sagith,
Al tefsevu benothath Ashdod;
Pen Benothath benoth Falesthen,
Pen taal ezrah benoth haardim.
21. Hare baghibon al tal,
Ecel malar alaban wadde taromath;
Ki shan sigal mazar Gibborim.
Magan Shual lalay Makhrah haashkum!
Mikhlan Chindim, mikhlah Gibborim,
Kesheth Yehonathah lu wadde shikar!
Fechereth Shual lu tashah rykham.
22. Shual Vilomathim,
Hannashah el shahaminim beshagithim,
Hannashah lu wadde.
Hannashahim kalla, mazaragith galatu!
24. Benoth Yehoram el chahal benoth;
Hannashahim shan lu wadde,
Hannashahim offi rebah el lachshim!
Elech naphtha Gibborim lalay hannahim!
Yehonathah el benothatha chahal!
26. Fiar el elchah acil,
Yehonathah, mazarah li moad,
Niphashah abethchah li moshabath nashim!
27. Elech naphtha Gibborim,
Fagibath lile Mikhsham!

The three last verses in this sublime lamentation have *sense* and *sound* so connected as to strike every reader.

Dr. Kennicott, from whom I have taken several of the preceding remarks, gives a fine Latin version of this song, which I here subjoin:

O domus Israel, super excois tua milis!
Quomo lo coeciderunt fortis!
Nolite ludicare in Galbo,
Nolite ludicare in pectus Acanolis:

David, by the direction of God, goes up to Hebron, and is there anointed king over the house of Judah, 1-6. He congratulates the inhabitants of Jabesh-gilead on their kindness in rescuing the bodies of Saul and his sons from the Philistines, 6-7. Abner anoints Ish-bosheth, Saul's son, king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and all Israel; over whom he reigned two years, 8-10. David reigns over Judah, in Hebron, seven years and six months, 11. Account of a battle between Abner, captain of the Israelites, and Joab, captain of the men of Judah; in which the former is routed, with the loss of three hundred and sixty men; but Asahel, the brother of Joab, is killed by Abner, 12-22.

AND it came to pass after this, that David ^ainquired of the LORD, saying, Shall I go up into any of the cities of Judah? and the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto ^bHebron.

2 So David went up thither, and his ^ctwo wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And ^dhis men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

b 1 Sam. 30. 31. Verse 11. Ch. 5. 1, 3. 1 Kings 2. 11.—c 1 Sam. 30. 5.—d 1 Sam. 27. 2, 3 & 30. 1. 1 Chron. 12. 1.

Ne laetetur filius Philistaeorum,
Ne exultent filii incommensurorum.
Montes Gibboni, super vos
Nec ros, nec pluvia, neque agri primitiarum;
Ibi enim abjectus fuit clypeus fortium,
Clypeus Saulis, arma laucata obso!
Sine sanguine militum,
Sine adipis fortium,
Arcus Jonathanis non retrocederat;
Gibbaque Saulis non redierat locum.
Saul et Jonathan
Amabiles erant et jucundi in vita suis,
Et in morte sua non separati.
Frae aquila velocis!
Frae leucibus fortis!
Pille Israelis defecit Saulum;
Qui coecidit cum delicis vos vestiti,
Qui vestibus vestris ornamenta impendit arma!
Quomodo coeciderunt, forte, in medio belli!
O Jonathan, super excois tua milis!
Versus in angustias, tui causae,
Praerit tui, Jonathan!
Mili fuit admodum jucundum
Mili tuus amor admodum mirabilis,
Molliter exuperans anorem!
Quomodo coeciderunt fortis,
Et perierunt arma belli!—Dissertation I. pag. 122.

In ver. 21. I have inserted *keley*, for *beth*. Dr. Delaney rightly observes that the particle *beth*, is not used in any part of the Bible in the sense of *quasi non*, as though not; in which sense it must be used here, if it be retained as a genuine reading; the shield of Saul as though it had not been anointed with oil.

In a MS. written about the year 1200, numbered 30 in Kennicott's Bible, *keley* is found; and also in the first edition of the whole Hebrew Bible printed Soncini 1488. Neither the Syriac nor Arabic versions, nor the Chaldean paraphrase, acknowledge the negative particle *beth*, which they would have done had it been in the copies from which they translated. It was easy to make the mistake, as there is such a similarity between *beth* and *caph*; the line, therefore, should be read thus—The shield of Saul, weapons anointed with oil.

In ver. 22. *nasog*, to obtain, attain, seems to have been written for *nasog*, to recede, return. The former destroys the sense; the latter, which our translation has followed, and which is supported by the authority of 30 MSS. makes it not only intelligible but beautiful.

In verses 19, 22, and 25, *chalal* and *challim* occur, which we translate the slain, but which Dr. Kennicott, I think, from good authority, renders soldier, and soldiers; and thus the version is made more consistent and beautiful.

Chalal, signifies to bore, or pierce through; and this epithet might be well given to a soldier—q. d. the piercer, because his business is to transfy, or pierce his enemies with sword, spear, and arrows.

If it be translated soldiers, in the several places of the Old Testament, where we translate it slain, or wounded, the sense will be much mended: See Judges xx. 31, 39. Psa. lxxxix. 10. Prov. vii. 26. Jer. li. 47, 49. Ezek. xi. 6, 7. xxi. 14. In several others it retains its radical signification of piercing, wounding, &c.

AFTER these general observations, I leave the particular beauties of this inimitable song to be sought out by the intelligent reader. Much has been written upon this, which cannot, consistently with the plan of these notes, be admitted here. See Delaney, Kennicott, Lowth, &c.; and above all, let the reader examine the Hebrew text.

NOTES ON CHAPTER II.

Verse 1. David inquired of the Lord] By means of Abiathar, the priest; for he did not know whether the different tribes were willing to receive him, though he was fully persuaded that God had appointed him king over Israel.

Unto Hebron] The metropolis of the tribe of Judah,

4 * And the men of Judah came; and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead were they that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, * Blessed be ye of the LORD, that ye have showed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now * the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and * be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But * Abner the son of Ner, captain of Saul's host, took * Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And * the * time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the ser-

vants of Ish-bosheth the son of Saul, ^{Ab. Exod. ix. 20.} went out from Mahanaim ^{to} Gibeon. ^{1. Olym. 27.}

13 And Joab the son of Zeruiah, and the servants of David, went out, and met * together by * the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose, and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called * Helkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were * three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was * as light * of foot * as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left * from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold

e Verse 11. Ch. 5. 5. 1 Mac. 2. 57.—f 1 Sam. 31. 11, 12.—g Ruth 2. 20. & 3. 10. Psalm 115. 13.—h 2 Tim. 1. 18, 19.—i Heb. be ye the sons of valour.—k 1 Sam. 14. 50. l Heb. the host which was Saul's.—m Or, Esbaal. 1 Chron. 8. 33. & 9. 38.—n Ch. 5. 5. 1 Kings 2. 11.

o Heb. number of days.—p Job. 18. 35.—q Heb. them together.—s Jer. 41. 12. t Ths. 1. The field of strong men.—u 1 Chron. 2. 16.—v 1 Chron. 12. 5.—w Heb. of his feet.—x Heb. as one of the roes that is in the field.—y Ps. 18. 32. Cant. 2. 17. & 5. 14.—z Heb. from after Abner.

one of the richest regions in Judea. The mountains of Hebron were famed for fruits, herbage, and honey; and many parts were well adapted for vines, olives, and different kinds of grain, and abounding in springs of excellent water, as the most accurate travellers have asserted.

Verse 4. *Anointed David king*] He was anointed before by Samuel, by which he acquired *jus ad regnum*, a right to the kingdom: by the present anointing he had *jus in regno*, authority over the kingdom. The other parts of the kingdom were, as yet, attached to the family of Saul.

Verse 5. *David sent messengers unto—Jabesh-gilead*] This was a generous and noble act, highly indicative of the grandeur of David's mind. He respected Saul as his once legitimate sovereign; he loved Jonathan as his most intimate friend. The former had greatly injured him, and sought his destruction; but even this did not cancel his respect for him as the anointed of God, and as the king of Israel. This brings to my remembrance that fine speech of M. Saurin, when speaking of the banishment of the Protestants from France, by the revocation of the edict of Nantes. He thus at the Hague apostrophizes Lewis XIV. their persecutor: *Et toi, prince redoutable, que j'honorai jadis comme mon roi, et que je respecte encore comme le fils du Seigneur*. "And thou, O formidable prince, whom I once honoured as my king, and whom I still reverence as the scourge of the Lord!"

Verse 7. *Now let your hands be strengthened*] David certainly wished to attach the men of Jabesh to his interest: he saw that they were generous and valiant; and must be of great service to him whose part they espoused; and he was, no doubt, afraid that they would attach themselves to the house of Saul, in consideration of the eminent services Saul had rendered them, in rescuing them from Nahash, king of the Ammonites.

Verse 8. *Abner the son of Ner*] This man had long been one of the chief captains of Saul's army, and commander-in-chief on several occasions: he was probably envious of David's power, by whom he had often been outgeneralled in the field.

Verse 9. *Made him king over Gilead*] These were places beyond Jordan; for, as the Philistines had lately routed the Israelites, they were, no doubt, in possession of some of the principal towns; and were now enjoying the fruits of their victory. Abner was, therefore, afraid to bring the new king to any place where he was likely to meet with much resistance, till he had got his army well recruited.

Who the *Ashurites* were, is not generally agreed; probably men of the tribe of Ashur.

Verse 10. *Ish-bosheth—reigned two years*] It is well

observed, that Ish-bosheth reigned *all the time that David reigned in Hebron*; which was *seven years and six months*. Perhaps the meaning of the writer is this: Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think, that Abner in effect reigned the five last years of Ish-bosheth, who had only the name of king after the two first years. Or, the text may be understood thus: *When Ish-bosheth had reigned two years over Israel, he was forty years of age*.

Houbigant, dissatisfied with all the common modes of solution, proposes to read שתי שנים *shetim shanim*, six years; for the שנים שנים *shetim shanim*, two years, of the text, which, he contends, is a *solecism*; for, in pure Hebrew, the words would be שנים שנים, as they are every where read in the first book: and שנים is the reading of eleven of Kennicott's MSS. and nine of De Rossi's; but the number two is acknowledged by all the ancient versions, and by all the MSS. yet collated. The critical reader may examine Houbigant on the place. After all, probably the expedition mentioned in the succeeding verses, is that to which the writer refers, and from which he dates. Ish-bosheth had reigned two years without any rupture with David, or his men, till under the direction of Abner, captain of his host, the Israelites passed over Jordan, from Mahanaim to Gibeon; and being opposed by Joab, captain of David's host, that battle took place which is described in the following verses.

Verse 14. *Let the young men—play before us*] This was diabolical play, where each man thrust his sword into the body of the other, so that the twenty-four (twelve on each side) fell down dead together! but this was the signal for that sanguinary skirmish which immediately took place.

Verse 16. *Caught every one his fellow by the head*] Probably by the beard, if these persons were not too young to have one; or by the hair of the head. Alexander ordered all the Macedonians to shave their beards; and being asked by Parmenio, why they should do so? answered, "Dost thou not know, that in battle there is no better hold than the beard?"

Helkath-hazzurim] "The portion of the mighty;" or, "The inheritance of those who were slain," according to the Targum.

Verse 18. *Asahel was as light of foot as a wild roe*] To be *swift of foot*, was deemed a great accomplishment in the heroes of antiquity: *ωδὸς αἶψος Ἀχιλλεύς*, the *swift-footed Achilles*, is an epithet which Homer gives to that hero no less than thirty times in the course of the Iliad. It was a qualification also among the Roman soldiers: they were taught both to run *swiftly* and to swim well.

Verse 21. *Take thee his armour*] It seems Asahel

on one of the young men, and take thee his * armour. But Asahel would not turn aside from following him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner, with the hinder end of his spear, smote him ^b under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless ^c thou hadst spoken, surely then ^d in the morning the people had ^e gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER III.

Account of the children born to David in Hebron, 1-5. Abner being accused by Ish-bosheth of familiarity with Rizpah, Saul's concubine, he is enraged; offers his services to Hebron, and makes a league with him, 6-22. Joab, through enmity to Abner, pretends to David that he came as a spy, and should not be permitted to return, 23-25. He follows Abner, and treacherously slays him, 26-27. David, hearing of it, is greatly incensed against Joab, and pronounces a curse upon him, and upon his family, 28, 29. He commands a general mourning for Abner, and himself follows the bier weeping, 30-32. David's immolation over Abner, 33, 34. The people select David to take meat; but he eats the while day; and repulses to them of the insolence and intrigues of Joab and his brothers; the people are pleased with his conduct, 35-36.

As. Exod. 12. 433.

Anno ante I. Olym. 377.

NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

a Or, from the morning. — b Or, gone away. — c 1 Chron. 8. 1-4. — d 1 Chron. 29. 27. — e 1 Sam. 23. 43-41. Or, David. 1 Chron. 8. 1-4. — f 1 Sam. 27. 8. Ch. 13. 57. 1 Kings 1. 8. — g Ch. 9. 8. 10. — h Ch. 16. 21. — i 1 Sam. 26. 15. Ch. 8. 2.

wished to get the armour of Abner as a trophy; this also was greatly coveted by ancient heroes. Abner wished to spare him, for fear of exciting Joab's enmity; but, as Asahel was obstinate in the pursuit, and was swifter of foot than Abner, the latter saw that he must either kill or be killed; and therefore he *turned his spear*, and ran it through the body of Asahel. This *turning about*, that he might pierce him, is what we translate the hinder end of his spear. This slaying of Asahel cost Abner his life; as we shall find in the next chapter.

Verse 27. And Joab said] The meaning of this verse appears to be this: If Abner had not provoked the battle, (see ver. 14.) Joab would not have attacked the Israelites that day; as his orders were probably to act on the defensive. Therefore the blame fell upon Israel.

Verse 29. They came to Mahanaim.] So they returned to the place whence they set out. See ver. 12. This was the commencement of the civil wars between Israel and Judah: and properly the commencement of the division of the two kingdoms; through which both nations were deluged with blood.

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2 ¶ And unto David were sons born ^a in Hebron: and his first-born was Amnon, ^b of Ahinoam the Jezreelitess;

3 And his second, ^c Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai king of ^d Geshur;

4 And the fourth, ^e Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital; 5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou ^f gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I ^g a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 ^h So do God to Abner, and more also, except, ⁱ as the Lord hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, ^j from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose ^k is the land? saying, *also*, Make thy league with me, and, behold, my hand ^l shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, ^m that is, Thou shalt not see my face, except thou first bring ⁿ Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me ^o for a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, *even* from ^p Phaltiel the son of Laish.

16 And her husband went with her ^q along weeping behind her to ^r Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David ^s in times past to be king over you:

18 Now then do ^t it: ^u for the Lord hath spoken of David, saying, By the hand of my servant

NOTES ON CHAPTER III.

Verse 1. There was long war] Frequent battles and skirmishes took place between the followers of David and the followers of Ish-bosheth, after the two years mentioned above, to the end of the fifth year, in which Ish-bosheth was slain by Rechab and Baanah.

Verse 6. Abner made himself strong] This strengthening of himself, and going in to the late king's concubine, were most evident proofs that he wished to seize upon the government. See 1 Kings ii. 21, 22. xii. 8. xvi. 21.

Verse 8. Am I a dog's head] Dost thou treat a man with indignity who has been the only prop of thy tottering kingdom, and the only person who could make head against the house of David?

Verse 9. Except, as the Lord hath sworn to David] And why did he not do this before, when he knew that God had given the kingdom to David? Was he not now, according to his own concession, fighting against God?

Verse 11. He could not answer Abner a word] Misc-

David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that were with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away: and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there with the fifth rib, that he died, for the blood of Asahel his brother.

28 ¶ And afterward, when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 ¶ Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And King David himself followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or aught else, till the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king; and these men, the sons of Zeruah, be too hard for me: the LORD shall reward the doer of evil because of his wickedness.

b 1 Chron. 12. 28.—c Ver. 10. 12.—d 1 Kings 11. 27.—e 1 Sam. 26. 6. Isa. 57. 28. 1 Kings 2. 5. So Ch. 20. 9. 10.—g Or, peaceably.—h Ch. 4. 6.—i Ch. 2. 22.—k Heb. Moab.—l 1 Kings 2. 23, 26.—m Heb. he cut off.—n Lev. 15. 2.—o Ch. 2. 28.—p Josh. 7. 6. Ch. 1. 2, 11.

q Gen. 27. 34.—r Heb. he.—s Ch. 12. 12, 13.—t Heb. children of iniquity.—u Ch. 12. 17. Jer. 16. 7.—v Ruth 1. 17.—w Ch. 1. 12.—x Heb. was good in their own eyes.—y Heb. tender.—z Ch. 12. 7.—a See Ch. 12. 12. 1 Kings 2. 5, 6, 20, 24. Ps. 28. 1 & 22. 2 Tim. 4. 14.

able is the lot of a king, who is governed by the general of his army; who may strip him of his power and dignity whenever he pleases! Witness the fate of poor Charles I. of England, and Lewis XVI. of France. Military men, above all others, should never be intrusted with any civil power; and should be great only in the field.

Verse 13. *Except thou first bring Michal*] David had already six wives at Hebron; and none of them could have such pretensions to legitimacy as Michal, who had been taken away from him, and married to Phaltiel. However distressing it was, to take her from a husband who loved her most tenderly, (see verse 16.) yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible; and that he should not leave a princess in the possession of a man, who might, in her right, have made pretensions to the throne. Besides, she was his own lawful wife; and he had a right to demand her when he pleased.

Verse 14. *Deliver me my wife*] It is supposed that he meant to screen Abner; and to prevent that violence which he might have used in carrying off Michal.

Verse 16. *Weeping behind her*] If genuine affection did not still subsist between David and Michal, it was a pity to have taken her from Phaltiel; who had her to wife from the conjoint authority of her father and her king. Nevertheless David had a legal right to her, as she had never been divorced: for she was taken from him by the hand of violence.

Verse 18. *The Lord hath spoken of David*] Where is this spoken? Such a promise is not extant. Perhaps it means no more than, "Thus, it may be presumed, God hath determined."

Verse 21. *He went in peace.*] David dismissed him in good faith, having no sinister design in reference to him.

Verse 27. *And smote him there*] Joab feared that, after having rendered such essential services to David, Abner would be made captain of the host: he, therefore, determined to prevent it, by murdering the man, under pretence of avenging the death of his brother Asahel.

The murder, however, was one of the most unprovoked and wicked: and such was the power and influence of this nefarious general, that the king dared not to bring him to justice for his crime. In the same way he murdered Amasa, a little time afterward. See ch. xx. ver. 10. Joab was a cool-blooded, finished murderer. "Treason and murder ever keep together like two yoke-devils."

Verse 29. *Let it rest on the head*] All these verbs may be rendered in the future tense: it will rest on the head of Joab, &c. This was a prophetic declaration, which sufficiently showed the displeasure of God against this execrable man.

Verse 31. *David said to Joab*] He commanded him to take on him the part of a principal mourner.

Verse 33. *The king lamented over Abner*] This lamentation, though short, is very pathetic. It is a high strain of poetry; but the measure cannot be easily ascertained. Our own translation may be measured thus:

Died Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters.
As a man falleth before the wicked,
So hast thou fallen!

Or thus,

Shall Abner die
A death like to a villain's?
Thy hands not bound,
Nor were the fetters to thy feet applied.
Like as one falls before the mass of guilt,
So hast thou fallen!

He was not taken away by the hand of justice, nor in battle, nor by accident: he died the death of a culprit, by falling into the hands of a villain.

This song was a heavy reproof to Joab: and must have galled him extremely, being sung by all the people.

Verse 36. *The people took notice*] They saw that the king's grief was sincere, and that he had no part nor device in the murder of Abner: see ver. 37.

Verse 39. *I am this day weak*] Had Abner lived, all the tribes of Israel would have been brought under my government.

Though anointed king] I have little else than the title:

CHAPTER IV.

Some account of Rechab and Baanah, two of Ish-bosheth's captains; and of Mephibosheth, the son of Jonathan, 1.—4. Rechab and Baanah murder Ish-bosheth, and carry off his head to David, 5.—8. David is greatly irritated, and commands them to be slain, 9.—12.

An. Exod. in.
448.
Anno ante
1. Olymp. 372.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin;

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, as though they would have fetched wheat: and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

b Exod. 4. 4. Josh. 12. 7.—c Matt. 2. 20.—d Heb. second.—e Josh. 12. 25.—f Neh. 11. 32.—g Ch. 2. 3.—h 1 Sam. 28. 11.—i Or, Meribonath. 1 Chron. 8. 34. & 9. 40.—k Ch. 2. 35.—l 1 Sam. 12. 10, 11. & 25. 15. & 25. 28.

first, having only one tribe under my government; and, secondly, the sons of Zeruah, Joab and his brethren, having usurped all the power, and reduced me to the shadow of royalty.

The Lord shall reward the doer of evil] That is, Joab, whom he appears afraid to name.

We talk much of ancient manners, their simplicity and ingenuousness; and say, that the former days were better than these. But who says this who is a judge of the times? In those days of celebrated simplicity, &c. there were not so many crimes as at present, I grant: but what they wanted in number, they made up in degree; deceit, cruelty, rapine, murder, and wrong of almost every kind, then flourished. We are refined in our vices; they were gross, and barbarous in theirs; they had neither so many ways, nor so many means, of sinning; but the sum of their moral turpitude was greater than ours. We have a sort of decency and good breeding, which lay a certain restraint on our passions; they were boorish and beastly, and their bad passions ever in full play. Civilization prevents barbarity and atrocity; mental cultivation induces decency of manners: those primitive times were generally without these. Who that knows them would wish such ages to return?

NOTES ON CHAPTER IV.

Verse 1. All the Israelites were troubled.] Abner was their great support; and on him they depended; for, it appears that Ish-bosheth was a feeble prince, and had few of those qualities requisite for a sovereign.

Verse 2. Captains of bands] *Principes latronum*, captains of banditti, says the Vulgate: the Syriac is the same. Whether Ish-bosheth kept bands of marauders, whose business it was to make sudden incursions into the country places, and carry off grain, provisions, cattle, &c. we know not; but such persons would be well qualified for the bloody work in which those two men were afterward employed.

Verse 3. The Beerothites fled to Gittaim] Probably the same as Gath; as Ramathaim is the same as Rama.

Verse 4. He fell, and became lame.] Dislocated his ankle, knee, or thigh; which was never after reduced; and thus he became lame. Lovely Jonathan! unfortunate in thy life, and in thy progeny.

Verse 5. Lay on a bed at noon] It is a custom in all hot countries, to travel or work very early, and very late; and rest at noon-day, in which the heat chiefly prevails.

Verse 6. As though they would have fetched wheat] The king's stores were probably near his own dwelling; and

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth, the son of Saul, thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

CHAPTER V.

The officers of all the tribes of Israel came and anointed David king over all Israel, 1.—5. He goes against the Jebusites, and takes the strong-hold of Zion, and afterward the city itself; which is called the city of David, 6.—9. David's prosperity, and friendship with Hiram, king of Tyre, 10.—12. He takes more concubines, and begets several sons and daughters, 13.—16. The Philistines gather together against him in the valley of Rephaim; he defeats them; they abandon their idols, and David and his men burn them, 17.—21. They assemble once more in the valley of Rephaim, and David smites them from Gath to Gazer, 22.—25.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 ¶ And all the elders of Israel came to Hebron, and anointed David king over all Israel, 1.—5. He goes against the Jebusites, and takes the strong-hold of Zion, and afterward the city itself; which is called the city of David, 6.—9. David's prosperity, and friendship with Hiram, king of Tyre, 10.—12. He takes more concubines, and begets several sons and daughters, 13.—16. The Philistines gather together against him in the valley of Rephaim; he defeats them; they abandon their idols, and David and his men burn them, 17.—21. They assemble once more in the valley of Rephaim, and David smites them from Gath to Gazer, 22.—25.

m Gen. 42. 16. 1 Kings 1. 39. Ps. 31. 7.—n Ch. 1. 2, 4, 15.—o Heb. he was in his own age as a bringer, &c.—p Or, which was the reward I gave him for his tidings. q Gen. 2. 5, 6.—r Ch. 1. 15.—s Ch. 5. 32.—t 1 Chron. 11. 1. & 12. 32.—u Gen. 25. 14.

these men were accustomed to go thither for provisions for themselves, their cattle, and their men. This supposition, which is natural, renders unnecessary all the emendations of Houbigant and others.

As these men were accustomed to bring wheat from these stores, from which it appears there was an easy passage to the king's chamber, especially if we consider this a summer-house, as it most probably was; no man would suspect their present errand, as they were in the habit of going frequently to that place.

Verse 8. They brought the head—unto David] They thought, as did the poor, lying Amalekite, to ingratiate themselves with David, by this abominable act.

Verse 9. Who hath redeemed my soul out of all adversity] This was, in David's case, a very proper view of the goodness and watchful providence of God toward him. His life was frequently in danger: murderers had often laid wait for it; but God, the living God, had always redeemed that life from all adversity; and called on him now to punish such evil-minded and blood-thirsty men.

Verse 10. A reward for his tidings] *ἡ δὲ μὲ δόσας ἐπαγγελία, Septuagint.* Here is a proof that *εὐαγγέλιον, evangelium, or Gospel*, signifies the reward which the bringer of good tidings is entitled to receive. See my preface to St. Matthew's Gospel.

Verse 11. How much more] Here are several things which aggravated the guilt of those wicked men. 1. Ish-bosheth was an innocent man, and therefore none could have any ground of quarrel against him. 2. He was in his own house, which was his sanctuary, and none but the worst of men would disturb him there. 3. He was upon his bed, resting in the heat of the day, and so free from suspicion that he was not even attended by his guards; nor had he his doors secured. To take away the life of such a man, in such circumstances, whom also they professed to hold as their sovereign, was the most abandoned treachery.

Verse 12. And they slew them] None ever more richly deserved death: and, by this act of justice, David showed to all Israel that he was a decided enemy to the destruction of Saul's family; and that none could lift up their hands against any of them without meeting with condign punishment. In all these cases I know not that it was possible for David to show more sincerity, or a stricter regard for justice.

NOTES ON CHAPTER V.

Verse 1. Then came all the tribes of Israel] Ish-bosheth the king, and Abner the general, being dead, they had no hope of maintaining a separate kingdom, and

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and King David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless, David took the strong-hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

c 1 Sam. 12. 13.—d 1 Sam. 16. 1. 12. Ps. 78. 71. See Ch. 7. 7.—e 1 Chron. 11. 3. f 2 Kings 11. 17.—g Judg. 11. 11. 1 Sam. 22. 13.—h 1 Chron. 22. 28. & 29. 27.—i Ch. 5. 11. 1 Chron. 2. 4.—j Judg. 1. 21.—k Job. 15. 63. Judg. 1. 8. & 19. 11. 12.—m Or, saying David shall not, &c.—n Ver. 8. 1 Kings 2. 10. & 3. 1.—o 1 Chron. 11. 6, 9. p Or, because they had said, even the blind and the lame, He shall not come into

therefore thought it better to submit to David's authority. And they founded their resolution on three good arguments:—1. David was their own countryman; *we are thy bone, and thy flesh*. 2. Even in Saul's time David had been their general; and had always led them to victory: *Thou wast he that leddest out and broughtest in Israel*. 3. God had appointed him to the kingdom, to govern and protect the people:—*The Lord said to thee, Thou shalt feed my people, and be a captain over Israel*.

Verse 3. *They anointed David king*] This was the third time that David was anointed, having now taken possession of the whole kingdom.

Verse 6. *The king and his men went to Jerusalem*] This city was now in the hands of the Jebusites: but how they got possession of it is not known; probably they took it during the wars between Ish-bosheth and David. After Joshua's death, what is called the *lower city* was taken by the Israelites: and it is evident that the whole city was in their possession in the time of Saul; for David brought the head of Goliath thither, 1 Sam. xvii. 54. It appears to have been a very strong fortress; and, from what follows, deemed impregnable by the Jebusites. It was right that the Israelites should repossess it: and David very properly began his reign over the whole country by the siege of this city.

Except thou take away the blind and the lame] Scarcely a passage in the Sacred Oracles has puzzled commentators more than this. For my own part I do not think that it is worth the labour spent upon it; nor shall I encumber these pages with the discordant opinions of learned men. From the general face of the text, it appears that the Jebusites, vainly confiding in the strength of their fortress, placed lame and blind men upon the walls, and thus endeavoured to turn into ridicule David's attempt to take the place. *Thou shalt not come in hither, except thou take away the blind and the lame*; nothing could be more cutting to a warrior.

Dr. Kennicott has taken great pains to correct this passage; as may be seen in his *First Dissertation on the Hebrew Text*, pag. 21 to 47. I shall insert our present version with his amended text, line for line; his translation being distinguished by *italics*: and, for farther information, refer to Dr. K.'s work.

Verse 6. And the king and his men went to Jerusalem, *K.—And the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; who K. unto the Jebusites, the inhabitants of the land; who spake unto David, saying, Except thou take away the K. spake unto David, saying: Thou shalt not come in blind and the lame, thou shalt not come in hither; K. hither; for the blind and the lame shall drive thee away*

9 So David dwelt in the fort, and called it the city of David. And David built round about from Milo and inward.

10 And David went on, and grew great, and the Lord God of hosts was with him.

11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David a house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these be the names of those that were born unto him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon.

15 Ishar also, and Elishua, and Nepheg, and Japhia.

16 And Elishama, and Eliada, and Eliphalet.

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David inquired of the Lord, saying,

the house.—r Ver. 7.—s Heb. went going and growing.—t 1 Kings 5. 2. 1 Chron. 14. 1.—u Heb. towers of the walls.—v Dent. 17. 17. 1 Chron. 3. 9. 14. 3. w 1 Chron. 3. 5. & 14. 4.—x Or, Shimeas, 1 Chron. 3. 5.—y Or, Elishama, 1 Chron. 3. 5.—z Or, Beeladai, 1 Chron. 14. 7.—a 1 Chron. 11. 16. & 14. 8.—b Chap. 11. 14. c Josh. 18. 3. Incl. 17. 5.—d Chap. 2. 1. 1 Sam. 23. 2, 4. & 30. 8.

thinking, David cannot come in hither. Ver. 8. *by saying, "David shall not come in hither."* Ver. 8.

And David said—Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, and, through the subterraneous passage, reacheth the

that are hated of David's soul, wherefore they said, The blind and the lame, who hate the life of David, (be-

The blind and the lame shall not come into the house. The lame and the lame said, "He shall not

cause the blind and the lame said, "He shall not house.

come into the house,") shall be chief and captain.

So Joab, the son of Zeruiah, went up first, and K. was chief.

Verse 11. *Hiram king of Tyre*] He was a very friendly man; and no doubt, a believer in the true God. He was not only the friend of David, but also of his son Solomon; to whom, in building the temple, he afforded the most important assistance.

Verse 13. *David took him more concubines*] He had, in all conscience, enough before: he had, in the whole, eight wives, and ten concubines. That dispensation permitted polygamy; but from the beginning it was not so: and as, upon an average, there are about fourteen males born to thirteen females, polygamy is unnatural, and could never have entered into the original design of God.

Verse 14. *These be the names*] Eleven children are here enumerated in the Hebrew text; but the *Septuagint* has no less than twenty-four. I shall insert their names; and the reader, if he please, may collate them with the text—*Sammus, Sobab, Nathan, Solomon, Ebeor, Elisha, Naphek, Jephies, Elisama, Elidai, Eliphath, Samah, Jessibath, Nathan, Galimaan, Jebaar, Theerus, Eliphath, Naged, Naphek, Jonathan, Leasamus, Bealemath, and Eliphaath*. There is, no doubt, some corruption in these names: there are two of the name of *Nathan*, two of *Eliphath*, and two of *Naphek*; and probably *Sammus* and *Samah* are the same.

Verse 17. *The Philistines came up to seek David*] Ever since the defeat of the Israelites, and the fall of Saul and his sons, the Philistines seem to have been in undisturbed possession of the principal places in the land of Israel; now, finding that David was chosen king by the whole nation, they thought best to attack him before his army got too numerous, and the affairs of the kingdom properly settled.

Verse 19. *David inquired of the Lord*] He considered himself only the captain of the Lord's host; and, there-

brought before the LORD on all manner of *instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.*

6 ¶ And when they came to Nachon's thrashing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for *his error*; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah; and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told King David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel

brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child unto the day of her death.

¶ 1 Chron. 13. 9. he is called Chidon.—s See Numb. 4. 15.—a Or, stumbled. b 1 Sam. 6. 19.—c Or, readiness.—d Hele, broken.—e That is, The breach of Uzzah.—f Ps. 119. 120. See Luke 5. 8. 2.—g 1 Chron. 13. 12.—h 1 Chron. 15. 14. i Gen. 32. 27. & 32. 3.—j 1 Chron. 15. 25.—k Numb. 4. 15. Josh. 3. 3. l 1 Chron. 15. 25.—m See 1 Kings 8. 5. 1 Chron. 15. 25.—n See Exod. 15. 20. Ps. 30. 11.

o 1 Sam. 2. 18. 1 Chron. 15. 27.—p 1 Chron. 15. 23.—q 1 Chron. 15. 19.—r 1 Chron. 15. 1.—s 1 Chron. 15. 1. Ps. 122. 8.—t Heb, stretched.—u 1 Kings 8. 5. 69. 62. v 1 Kings 8. 55. 1 Chron. 16. 2.—w 1 Chron. 16. 3.—x Ps. 20. 1. y 1 Sam. 15. 34.—z Judg. 3. 4.—a Or, openly.—b 1 Sam. 13. 14. & 15. 35.—c Or, of the handmaids of my servants.—d See 1 Sam. 16. 35. 1st. 23. 24. Matt. 1. 25.

becol az, "with all their strength;" this makes a good sense, the first makes none. The Septuagint, in this place, has the same reading: *et iuxta, with might.*

Verse 6. *Uzzah put forth his hand*] In Numb. iv. 15—20, the Levites are forbidden to touch the ark, on pain of death; this penalty was inflicted upon Uzzah, for the first time.

Verse 7. *Smote him there for his error*] Uzzah sinned through ignorance and precipitancy: he had not time to reflect; the oxen suddenly stumbled; and, fearing lest the ark should fall, he suddenly stretched out his hand to prevent it. Had he touched the ark with impunity, the populace might have lost their respect for it, and its sacred service; the example of Uzzah must have filled them with fear and sacred reverence: and, as to Uzzah, no man can doubt of his eternal safety. He committed a sin unto death; but, doubtless, the mercy of God was extended to his soul.

Verse 10. *But David carried it aside*] The house of Obed-edom appears to have been very near the city: they were about to enter it, but were prevented by this accident, and lodged the ark with the nearest friend.

Verse 11. *The LORD blessed Obed-edom*] And why? Because he had the ark of the Lord in his house. Whoever entertains God's messengers, or consecrates his house to the service of God, will infallibly receive God's blessing.

Verse 12. *So David—brought up the ark*] The Vulgate adds to this verse: *And David had seven choirs, and a calf, for a sacrifice.* The Septuagint make a greater addition: "And he had seven choirs carrying the ark, a sacrifice, a calf, and lambs. And David played on harmonious organs before the Lord; and David was clothed with a costly tunic; and David, and all the house of Israel, brought the ark of the Lord with rejoicing, and the sound of a trumpet." Nothing of this is found in any MS.; nor in the Chaldaee, the Syriac, nor the Arabic; nor in the parallel place, 1 Chron. xv. 25.

Verse 16. *She despised him in her heart.*] She did not blame him outwardly; she thought he had disgraced himself, but she kept her mind to herself.

Verse 18. *He blessed the people in the name of the LORD*] David acted here as priest, for it was the general prerogative of the priests to bless the people: but it ap-

pears, by both David and Solomon, that it was the prerogative of the kings also.

Verse 19. *A cake of bread*] Such as those which are baked without leaven, and are made very thin.

A good piece of flesh, and a flagon of wine.] The words of flesh, and of wine, we add; they are not in the Hebrew. The Chaldaee translates *one part, and one portion*; but all the other versions understand the Hebrew as we do.

Verse 20. *To bless his household.*] This was according to the custom of the patriarchs, who were priests in their own families. It is worthy of remark, that David is called patriarch by Stephen, Acts ii. 29; though living upwards of four hundred years after the termination of the patriarchal age.

How glorious was the king of Israel] This is a strong irony. From what Michal says, it is probable that David used some violent gesticulations, by means of which some parts of his body became uncovered. But it is very probable that we cannot guess all that was implied in this reproach.

Verse 21. *It was before the LORD, which chose me*] David felt the reproach, and was strongly irritated; and seems to have spoken to Michal with sufficient asperity.

Verse 22. *I will yet be more vile*] The plain meaning of these words appears to be this: I am not ashamed of humbling myself before that God who rejected thy father because of his obstinacy and pride, and chose me in his stead to rule his people: and even those maid-servants, when they come to know the motive of my conduct, shall acknowledge its propriety, and treat me with additional respect; and as for thee, thou shalt find that thy conduct is as little pleasing to God as it is to me. Then it is said, *Michal had no child till the day of her death*: probably David never more took her to his bed; or God, in his providence, might have subjected her to barrenness, which in Palestine was considered both a misfortune and a reproach. Michal formed her judgment without reason; and meddled with that which she did not understand. We should be careful how we attribute actions, the reasons of which we cannot comprehend, to motives which may appear to us unjustifiable or absurd. Rash judgments are

CHAPTER VII.

David consults the prophet Nathan about building a temple for the Lord, and is encouraged by him to do it, 1-3. That night Nathan receives a revelation from God, stating that Solomon, not David, should build the temple, 4-16. Nathan delivers the divine message; and David magnifies God for his mercies, and makes prayer and supplication, 17-23.

As Exod. 17. 4-6.

Amos 2. 14-15.

1 Chron. 28. 2-3.

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And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

4 And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me a house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day: but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great

name, like unto the name of the great men that are in the earth.

10 Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went King David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight,

doubtly pernicious; they hurt those who form them, and those of whom they are formed.

NOTES ON CHAPTER VII.

Verse 1. *When the king sat in his house*] That is, when he became resident in the palace which Hiram, king of Tyre, had built for him.

And the Lord had given him rest] This was after he had defeated the Philistines, and cast them out of all the strong places in Israel which they had possessed after the overthrow of Saul; but before he had carried his arms beyond the land of Israel, against the Moabites, Syrians, and Idumeans. See chap. viii.

Verse 2. *I dwell in a house of cedar*] That is, a house whose principal beams, ceiling, and wainscot, were cedar.

Dwelleth within curtains] Having no other residence but the tabernacle, which was a place covered with the skins of beasts, Exod. xxvi.

Verse 3. *Nathan said to the king*] In this case he gave his judgment, as a pious and prudent man, not as a prophet; for the prophets were not always under a divine affluence: it was only at select times they were thus honoured.

For the Lord is with thee] Thou hast his blessing in all that thou doest; and this pious design of thine will most certainly meet with his approbation.

Verse 5. *Shalt thou build me a house?*] That is, Thou shalt not: this is the force of the interrogative in such a case.

Verse 7. *With any of the tribes*] "Spake I a word to any of the tribes," is the reading in the parallel place, 1 Chron. xvii. 6; and this is probably the true reading. Indeed, there is but one letter of difference between them; and letters which might easily be mistaken for each other: *now shibley*, tribes, is almost the same in appearance with *now shophley*, judges; the *s* both, and the *p* both, being the same letter, the apex under the upper stroke of the *p* both excepted. If this were but a little effaced in a MS. it would be mistaken for the other, and then we should have *tribes* instead of *judges*. This reading seems confirmed by ver. 11.

Verse 10. *I will appoint a place*] I have appointed a place; and have planted them. See the observations at the end.

Verse 11. *The Lord—will make thee a house.*] Thou

hast in thy heart to make me a house; I have it in my heart to make thee a house: thy family shall be built up, and shall prosper in the throne of Israel; and thy spiritual posterity shall remain for ever. God is the author of all our holy purposes, as well as of our good works. He first excites them; and, if we be workers together with him, he will crown and reward them as though they were our own, though he is their sole author.

Verse 13. *He shall build*] That is, Solomon shall build my temple, not thou; because thou hast shed blood abundantly, and hast made great wars. See 1 Chron. xxii. 8; and see the observations at the end.

The throne of his kingdom for ever.] This is a reference to the government of the spiritual kingdom; the kingdom of the Messiah, agreeably to the predictions of the prophet long after, and by which this passage is illustrated; "Of the increase of his government and peace, there shall be no end; upon the throne of David and upon his kingdom to order it and establish it with judgment and justice, from henceforth, even for ever." Isa. ix. 7.

Verse 14. *If he (Solomon) commit iniquity*] Depart from the holy commandment delivered to him; I will chasten him with the rod of men: he shall have affliction, but his government shall not be utterly subverted. But this has a higher meaning. See the observations at the end.

Verse 15. *But my mercy shall not depart away from him as I took it from Saul*] His house shall be a lasting house, and he shall die in the throne of Israel, his children succeeding him; and the spiritual seed, Christ, possessing and ruling in that throne to the end of time.

The family of Saul became totally extinct; the family of David remained till the incarnation. Joseph and Mary were both of that family; Jesus was the only heir to the kingdom of Israel: he did not choose to sit on the secular throne, he ascended the spiritual throne; and now he is exalted to the right hand of God, a Prince and a Saviour, to give repentance and remission of sins. See the observations at the end of the chapter.

Many have applied these verses and their parallels to support the doctrine of unconditional final perseverance: but with it the text has nothing to do; and were we to press it, because of the antitype, Solomon, the doctrine would most evidently be ruined; because there is neither proof nor evidence of Solomon's salvation.

are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ. 2. Because the Son, here promised, was (ver. 13.) to *build a house*; which house, it is pretended, must mean the temple of Solomon; and of course Solomon must be the son here promised: and, 3. Because, ver. 14. supposes, that this son might *commit iniquity*; which could not be supposed of *The Messiah*. The first of these objections is founded on our wrong translation of ver. 10. where the words should be expressed as relating to the time *past or present*. For the prophet is there declaring what great things God had already done for David and his people; that he had raised David from the sheepfold to the throne; and that he had planted the Israelites in a place of safety, at rest from all those enemies who had so often before afflicted them. That the verbs *vesamti*, and *unatati* may be rendered in the time *past or present*, is allowed by our own translators; who here (ver. 11.) render *vehanichti and have caused thee to rest*, and also render *vehiggid and telleth*: which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation, therefore, should run thus: *I took thee from the sheepsfold; and have made thee a great name; and I HAVE APPOINTED a place for my people Israel; and HAVE PLANTED them, that they may dwell in a place of their own, and move no more. Neither do the children of wickedness afflict them any more; as beforetime, and as since the time that I commanded judges to be over Israel: and I HAVE CAUSED thee to rest from all thine enemies.*

Objection the second is founded on a mistake in the sense. David indeed had proposed to build a house to God, which God did not admit. Yet, approving the piety of David's intention, God was pleased to reward it by promising that *he would make a house for David*; which house, to be thus erected by God, was certainly *not material*, or made of stones; but a *spiritual house*, or *family*, to be raised up for the honour of God, and the salvation of mankind. And this house, which God would make, was to be built by *David's seed*; and this seed was to be raised up *after David slept with his fathers*: which words clearly exclude Solomon, who was set up, and placed upon the throne, *before David was dead*. This building, promised by God, was to be erected by one of David's descendants, who was also to be an *everlasting king*: and indeed the *house*, and the *kingdom*, were both of them to be *established for ever*. Now that this house, or spiritual building, was to be set up, together with a kingdom, by the Messiah, is clear from *Zechariah*; who very emphatically says, (ch. vi. 12, 13.) *Behold the man whose name is the Branch; he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, &c.* Observe, also, the language of the New Testament. In *1 Corinth. iii. 9-17*. St. Paul says, *Ye are God's BUILDING—Know ye not that ye are the temple of God?—the temple of God is holy, which temple ye are.* And the author of the Epistle to the *Hebrews* seems to have his eye upon this very promise in *Samuel*, concerning a Son to David, and of the house which he should build: when he says, (iii. 6.) *CHRIST, AS A SON, OVER HIS OWN HOUSE; WHOSE HOUSE ARE WE.*

As to the third and greatest difficulty, that also may be removed, by a more just translation of ver. 14.; for the Hebrew words do not properly signify what they are now made to speak. It is certain that the principal word *vehanichti*, is not the active infinitive of *kal*, which would be *vehanich*; but *vehanich* from *ny* is in *Niphal*, as *vehanich* from *ny*. It is also certain that a verb, which in the active voice signifies to *commit iniquity*, may in the passive signify to *suffer for iniquity*: and hence it is, that nouns from such verbs sometimes signify iniquity, sometimes punishment. See Lowth's *Isa. page 187*. with many other authorities, which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, *if he commit iniquity*; and also for adopting the true one—even in his *suffering for iniquity*. The Messiah, who is thus the person possibly here spoken of, will be made still more manifest from the whole verse thus translated. *I will be his father, and he shall be my son: EVEN IN HIS SUFFERING FOR INIQUITY, I shall chasten him with the rod of men, (with the rod due to men,) and with the stripes (due to) the children of Adam.* And this construction is well supported by *Isai. liii. 4, 5*. *He hath carried our sorrows, (i. e. the sorrows due to us, and which we must otherwise have suffered,) he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.* See note page 479. in Hallet, on *Heb.-xi. 26*. Thus, then,

God declares himself the Father of the Son here meant; (See also *Heb. i. 5*.) and promises that, even amidst the sufferings of this Son, (as they would be for the sins of others, not for his own,) his mercy should still attend him; nor should his favour be ever removed from this king, as it had been from *Saul*. And thus (as it follows) *thine house (O David,) and thy kingdom shall (in Messiah) be established for ever, before me, (before God:) thy throne shall be established for ever.* Thus the angel, delivering his message to the virgin-mother, *Luke i. 32, 33*, speaks, as if he was quoting from this very prophecy—*The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.* In ver. 16. *לִּפְנֵי הַנֶּחֱמָה* *hipaneyca*, is here rendered as *לִּפְנֵי הַנֶּחֱמָה* *lipeni*, on the authority of three Hebrew MSS., with the Greek and Syriac versions; and, indeed, nothing could be established for ever, in the presence of David, but in the presence of God only.

Having thus shown that the words fairly admit here the promise made to David, that from his seed should arise *Messiah, the everlasting king*; it may be necessary to add that, if the Messiah be the person here meant, as suffering innocently for the sins of others, Solomon cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters. *Of whom speaketh the prophet this?* of HIMSELF, or of SOME OTHER man? This was a question properly put by the Ethiopian treasurer, (*Acts viii. 34*.) who never dreamt that such a description as he was reading could relate to different persons: and Philip shows him that the person was *Jesus* only. So here it may be asked, *Of whom speaketh the prophet this?* of Solomon, or of Christ? it must be answered, of *Christ*: one reason is, because the description does not agree to Solomon; and therefore Solomon, being necessarily excluded in a single sense, must also be excluded in a double. Lastly, if it would be universally held absurd to consider the promise of Messiah made to ABRAHAM as relating to any other person besides Messiah; why is there not an equal absurdity in giving a double sense to the promise of Messiah thus made to David?

"Next to our present very improper translation, the cause of the common confusion here has been—not distinguishing the promise here made, as to *Messiah* alone, from another made as to Solomon alone: the first brought by *Nathan*, the second by *Gad*; the first near the beginning of David's reign, the second near the end of it; the first, relating to Messiah's spiritual kingdom, *everlasting without conditions*; the second, relating to the fate of the temporal kingdom of Solomon, and his heirs, depending entirely on their obedience or rebellion. *1 Chron. xxii. 8-13. xxviii. 7*. Let the first message be compared with this second, in *1 Chron. xxii. 8-13*. which the Syriac version (at ver. 8.) tells us, was delivered by a prophet, and the Arabian says, by the prophet *GAD*. This second message was after David's many wars, when he had shed much blood; and it was this second message that, out of all David's sons, appointed Solomon to be his successor. At the time of the first message Solomon was not born; it being delivered soon after David became king at Jerusalem: but Solomon was born at the time of this second message. For though our translation very wrongly says, (*1 Chron. xxii. 9*.) *a son shall be born to thee—and his name shall be Solomon*; yet the Hebrew text expressly speaks of him as then born—*Behold, a son (וְיָלֵד לְךָ נָכָר)* is born to thee: and, therefore, the words following must be rendered, *Solomon is his name, and I will give peace in his days: he shall build a house for my name, &c.*

"From David's address to God, after receiving the message by *Nathan*, it is plain that David understood the Son promised to be THE MESSIAH; in whom his house was to be established for ever. But the words, which seem most expressive of this, are in this verse now rendered very unintelligibly: *And is this the manner of man?* Whereas the words *וְהָיָה אֲדָמָה וְהָיָה אֲדָמָה* *vezeothu oruth ha Adam*, literally signify, and this is (or must be) the law of the man, or of the Adam, i. e. this promise must relate to the law, or ordinance, made by God to Adam, concerning the Seed of the woman; the man, or the second ADAM; as the Messiah is expressly called by St. Paul, *1 Cor. xv. 45, 47*. This meaning will be yet more evident from the parallel place, *1 Chron. xvii. 17*. where the words of David are now miserably rendered thus: *and thou hast regarded me according to the estate of a man of high degree*: whereas, the words *וְהָיָה אֲדָמָה וְהָיָה אֲדָמָה* *vezeothu oruth ha Adam* *hamaalah*, literally signify, and thou hast regarded me, according to the order of the ADAM THAT IS FUTURE, OR THE MAN THAT IS FROM ABOVE (for the word

CHAPTER VIII.

David subdues the Philistines, 1. And the Moabites, 2. And the king of Zobah, 3, 4. And the Syrians in general, 5-8. Toi, king of Hamath, sends to congratulate him on his victories over the king of Zobah, and sends him rich presents, 9, 10. David dedicates all the spoils to God, 11-13. He garrisons Edom, 14. And reigns over all Israel, 15. An account of his chief officers, 16-19.

As Exod. 18.

431.

Anno ante

1 Olymp. 261.

AND after this it came to pass, that

David smote the Philistines, and subdued them: and David took ^b Me-
theg-ammah out of the hand of the Philis-
tines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites ^d became David's servants, and ^e brought gifts.

3 ¶ David smote also ^f Hadadezer, the son of Rehob, king of ^g Zobah, as he went to recover ^h his border at the river Euphrates.

4 And David took ⁱ from him a thousand ^k chariots, and seven hundred horsemen, and twenty thousand footmen: and David ^j houghed all the

a 1 Chron. 18. 1, &c.—b Or, the bride of Ammah.—c Num. 24. 17.—d Ver. 6. & 14.—e Ps. 72. 10. See 1 Sam. 10. 27.—f Or, Hadadezer. 1 Chron. 18. 3.—g Ch. 10. 6. Ps. 90, title.—h Gen. 15. 18.—i Or, of his—k As 1 Chron. 18. 4.—l Josh. 11. 6, 9.

רָכַב־הַמָּאֲזָלָה, very remarkably signifies hereafter as to time, and from above as to place: and thus St. Paul, including both senses—THE SECOND MAN IS THE LORD FROM HEAVEN—*Adam is the figure of him that was to come, or the future*, Rom. v. 14. See the preface of the late learned Mr. *Peters*, on Job; referred to, and confirmed as to this interesting point, in a note subjoined to my sermon on A VIRGIN SHALL CONCEIVE, &c. page 49—52. 8vo. 1765. A part of that note here follows:—“The speech of David (2 Sam. vii. 18—29), is such as one might naturally expect from a person overwhelmed with the greatness of the promised blessing: for it is abrupt, full of wonder, and fraught with repetitions. And now, what can David say unto thee? What, indeed! For thou, Lord God, knowest thy servant: thou knowest the hearts of all men, and seest how full my own heart is. For thy word's sake, for the sake of former prophecies; and according to thine own heart, from the mere motive of thy wisdom and goodness; hast thou done all these great things, to make thy servant know them. I now perceive the reason of those miraculous providences which have attended me from my youth up; taken from following the sheep, and conducted through all difficulties to be ruler of thy people: and shall I distrust the promise now made me? Thy words be true. If the preceding remarks on this whole passage be just, and well grounded; then may we see clearly the chief foundation of what St. Peter tells us (Acts ii. 30.) concerning DAVID: that, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up CHRIST, to sit on his throne; he, seeing this before, spoke of the resurrection of Christ, &c.”

NOTES ON CHAPTER VIII.

Verse 1. *David took Metheg-ammah*] This is variously translated. The Vulgate has, *tulit David frænum tributû: David remouit the bondage of the tribute which the Israelites paid to the Philistines*. Some think it means a fortress, city, or strong town; but no such place as *Metheg-ammah* is known. Probably the Vulgate is nearest the truth. The versions are all different. See the following comparison of the principal passages here collated with the parallel place in 1 Chron.

1 Sam. chap. viii.
Verse 1. David took Metheg-ammah.
1 Chron. chap. xviii.
Verse 1. David took Gath and her towns.
Verse 2. David smote Hadadezer.
Verse 3. David smote Hadadezer.
Verse 4. And David took from him 1000 chariots, and 700 horsemen, and 20,000 foot.
Verse 5. Then David put garrisons in Syria.
Verse 6. And from Beth and Berothai cities of Hadadezer.
Verse 7. When Toi heard, that David had smitten Hadadezer.
Verse 8. Then Toi sent Joram his son.
Verse 9. Edom and Moab.
Verse 10. Syria, in the valley of Salt, 15000.
Verse 11. Abimelech—& Shavanah was the scribe.
Verse 12. v. 16. Shobach the captain.
Verse 13. David passed over Jordan, and came to Heshbon, to Ishtar.
Verse 14. David slew 700 chariots of the Syrians, and 40,000 horsemen; and smote Shobach, &c.
Verse 15. David slew 700 chariots of the Syrians, and 40,000 horsemen; and killed Shobach, &c.

Verse 2. *And measured them with a line—even with two lines*] It has been generally conjectured, that David,

chariot-horses, but reserved of them for a hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians ^a became servants to David, and brought gifts. And the Lord preserved David whithersoever he went.

7 And David took ^b the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from ^c Beth, and from ^d Berothai, cities of Hadadezer, King David took exceeding much brass.

9 ¶ When ^e Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent ^f Joram his son unto King David, to ^g salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer ^h had wars with Toi. And

a 1 Kings 11. 25, 26.—b Ver. 2.—c Ver. 14. Ch. 7. 9.—d See 1 Kings 10. 14.—e Or, Tishbe.—f Or, Chis. 1 Chron. 18. 2.—g Toi. 1 Chron. 18. 2. 1 Chron. 18. 10. Hadadezer.—h Heb. and him of peace.—i Heb. was a man of wars with.

after he had conquered Moab, consigned two-thirds of the inhabitants to the sword: but I think the text will bear a meaning much more respectable to that king. The first clause of the verse seems to determine the sense: *he measured them with a line, casting them down to the ground*; to put to death, and with one line to keep alive. *Death* seems here to be referred to the cities by way of metaphor; and, from this view of the subject, we may conclude, that two-thirds of the cities, that is, the strong places of Moab, were erased; and not having strong places to trust to, the text adds, *so the Moabites became David's servants, and brought gifts*, i. e. were obliged to pay tribute. The word *line* may mean the same here as our rod; i. e. the instrument by which land is measured. There are various opinions on this verse, with which I shall not trouble the reader. Much may be seen in *Calmet* and *Dodd*.

Verse 3. *David smote—Hadadezer*] He is supposed to have been king of all Syria, except Phœnicia; and, wishing to extend his dominions to the Euphrates, invaded a part of David's dominions which lay contiguous to it; but being attacked by David, he was totally routed.

Verse 4. *A thousand chariots*] It is strange that there were a thousand chariots, and only seven hundred horsemen taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the chariots being less manageable, might be more easily taken, while the horsemen might, in general, make their escape. The infantry also seem to have been surrounded, when twenty thousand of them were taken prisoners.

David houghed all the chariot-horses] If he did so, it was both unreasonable and inhuman; for, as he had so complete a victory, there was no danger of these horses falling into the enemy's hands: and if he did not choose to keep them, which, indeed, the law would not permit, he should have killed them outright; and then the poor innocent creatures would have been put out of pain. But does the text speak of houghing horses at all? It does not. Let us hear, *וַיִּקַּח דָּוִד מֵעַל כָּל הָרֶכֶב וַיַּחַד דָּוִד עִם כֹּל הָרֶכֶב: And David disjoined all the chariots, except a hundred chariots which he reserved for himself*. Now, this destruction of the chariots was a matter of sound policy, and strict piety. God had censured those who trusted in chariots: piety, therefore, forbade David the use of them: and lest they should fall into the enemy's hands, and be again used against him, policy induced him to destroy them. The Septuagint render the words nearly as I have done, *καὶ παρέλας Δαυὶδ ῥατὰ ῥα ἀπάρτα*. He kept, however, one hundred; probably as a sort of baggage or forage wagons.

Verse 6. *Brought gifts*] Paid tribute.

Verse 7. *David took the shields of gold*] We know not what these were. Some translate *arms*, others *quivers*, others *bracelets*, others *collars*, and others *shields*. They were probably costly ornaments, by which the Syrian soldiers were decked and distinguished.

Verse 9. *Toi king of Hamath*] Hamath is supposed to be the famous city of *Emessa*, situated on the *Orentes*, in Syria. This was contiguous to Hadadezer; and led him to wage war with Toi, that he might get possession of his territories. For a comparison of the tenth verse, see 1 Chron. xvii. 9.

12 And Mephibosheth had a young son, whose name was Micah. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: * for he did eat continually at the king's table; and * was lame on both his feet.

CHAPTER X.

The king of Ammon being dead, David sends ambassadors to comfort his son Hanun, 1-2. Hanun, misled by his courtiers, treats the messengers of David with great indignity, 3-6. The Ammonites, justly drawing David's resentment, send, and hire the Syrians to make war upon him, 6. Joab and Abishai meet them at the city of Medeba, and defeat them, 7-14. The Syrians collect another army; but are defeated by David with great slaughter, and make with him a separate peace, 15-19.

A. M. 2987.
An. Erod. Isr.
454.
Anno ante
1. Olymp. 361.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, 4 Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it.

4 Wherefore Hanun took David's servants, and shaved off the one-half of their beards, and cut off their garments in the middle, * even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they * stank before David, the children of Ammon sent and hired * the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of King Maacah a thousand men, and of * Ish-tob twelve thousand men.

1 Chron. 19. 1, 2, 3-4. Heb. In these eyes doth David? 1 Sam. 20. 4. & 47. 2. Gen. 36. 30. Exod. 5. 21. 1 Sam. 13. 4-g. Ch. 2. 2, 5.

Ziba were fair and specious; but he was a traitor in his heart, as we shall see in the rebellion of Absalom; and David's indulgence to this man, is a blot in his character; at this time, however, he suspected no evil; circumstances alone can develope the human character. The internal villain can be known only when circumstances occur which can call his propensities into action: till then he may be reputed an honest man.

Verse 13. *Did eat continually at the king's table*] He was fit for no public office, but was treated by the king with the utmost respect and affection.

NOTES ON CHAPTER X.

Verse 2. *I will show kindness unto Hanun the son of Nahash*] We do not know exactly the nature or extent of the obligation which David was under to the king of the Ammonites; but it is likely that the Nahash here mentioned was the same who had attacked Jabesh Gilead, and whom Saul defeated: as David had taken refuge with the Moabites, 1 Sam. xxii. 3. and this was contiguous to the king of the Ammonites, his hatred to Saul might induce him to show particular kindness to David.

Verse 3. *Thinkest thou that David doeth honour thy father*] It has been a matter of just complaint through all the history of mankind, that there is little sincerity in courts: courtiers, especially, are suspicious of each other; and often mislead their sovereigns.

Verse 4. *Shaved off the one-half of their beards*] The beard is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, pledges it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in mourning, or as a sign of slavery. Cutting off half of the beard and the clothes, rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult.

Verse 5. *Tarry at Jericho*] This city had not been rebuilt since the time of Joshua: but there were, no doubt, many cottages still remaining, and larger dwellings also; but the walls had not been repaired. As it must have been comparatively a private place, it was proper for these

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and * the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 * Be of good courage, and let us * play the men for our people, and for the cities of our God: and * the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond * the river; and they came to Helam; and * Shobach, the captain of the host of Hadarezer, went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

b Or, the men of Tob: See Judges 11. 2. 5-11. Ch. 25. 5-11. Ver. 6-11. Dent. 31. 6-11. 1 Sam. 4. 9. 1 Cor. 15. 13-a. 1 Sam. 3. 15-a. That is, Ephraim. p Or, Shobach. 1 Chron. 19. 16.

men to tarry in, as they would not be exposed to public notice.

Verse 6. *The children of Ammon saw that they stank*] That is, that their conduct rendered them abominable. This is the Hebrew mode of expressing such a feeling. See Gen. xxxiv. 30.

The Syrians of Beth-rehob] This place was situated at the extremity of the valley between Libanus and Anti-libanus. The Syrians of Zoba were subject to Hadarezer. Maacah was in the vicinity of mount Hermon, beyond Jordan, in the Trachonitis.

Ish-tob] This was probably the same with Tob, to which Jephthah fled from the cruelty of his brethren. It was situated in the land of Gilead.

Verse 7. *All the host of the mighty*] All his warriors, and the flower of his army.

Verse 8. *At the entering in of the gate*] This was the city of Medeba, as we learn from 1 Chron. xix. 7.

Verse 9. *Before and behind*] It is probable that one of the armies was in the field, and the other in the city, when Joab arrived. When he fronted this army, the other appears to have issued from the city, and to have taken him in the rear: he was, therefore, obliged to divide his army as here mentioned; one part to face the Syrians, commanded by himself; and the other to face the Ammonites, commanded by his brother Abishai.

Verse 12. *Be of good courage*] This is a very fine military address; and is equal to any thing in ancient or modern times. Ye fight pro aris et focis; for every good, sacred and civil; for God, for your families, and for your country.

Verse 14. *The Syrians were fled*] They betook themselves to their own confines, while the Ammonites escaped into their own city.

Verse 16. *The Syrians that were beyond the river*] That is, the Ephraim.

Hadarezer] This is the same that was overthrown by David, chap. viii. and there called Hadadzer; which is the reading here of about thirty of Kennicott's and De Rossi's MSS. But the *resh*, and *daleth*, are easily interchanged.

Verse 17. *David—gathered all Israel together*] He thought that such a war required his own presence.

18 And the Syrians fled before Israel; and David slew the *men* of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAPTER XI.

David sends Joab against the Ammonites, who besiege the city of Rabbah. 1. He sees Bathsheba, the wife of Uriah, bathing; he is enamoured of her; sends for, and takes her to his bed, &c. She conceives, and informs David. 5. David sends to Joab, and orders him to send to him Uriah. 6. He arrives; and David, having inquired the state of the army, dismissed him, desiring him to go to his own house. 7. Uriah sleeps at the door of the king's house. 8. The next day, the king urges him to go to his house; but he refuses to go, and gives the most pious and loyal reasons for his refusal. 10. 11. David, after two days, sends him back to the army, with a letter to Joab, desiring him to place Uriah in the front of the battle, that he might be slain. 12-14. He does so; and Uriah falls. 15. Joab communicates this news in an artful manner to David. 16-23. David sends for Bathsheba, and takes her to wife; and she bears him a son. 24, 27.

A. M. 2969.
B. C. 1035.
An. Exod. lxx.
458.
Anno ante
l. Olymp. 220.

AND it came to pass after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David carried still at Jerusalem.

2 And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

q 1 Chron. 18. 18. footnote.—v. 15.—a Ch. 6. 6.—f Habr. at the return of the year. 1 Kings 20. 22. 24. 1 Chron. 20. 10.—1 Chron. 20. 1.—7. 2 Sam. 11. 2.—8.—9. Gen. 22. 1. Job 21. 1. Matt. 5. 28.—a Or, Bathsheba, 1 Chron. 2. 6.—y Or, Ammiel.

Verse 18. SEVEN HUNDRED CHARIOTS—and forty thousand horsemen] In the parallel place, 1 Chron. xix. 18. it is said, David slew of the Syrians SEVEN THOUSAND men, which fought in chariots.

And forty thousand horsemen] It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do now, their numbers not by words at full length, but by numeral letters: and, as many of the letters bear a great similarity to each other, mistakes might easily creep in, when the numeral letters came to be expressed by words at full length. This alone will account for the many mistakes which we find in the numbers in these books; and renders a mistake here very probable. The letter *zain*, with a dot above, stands for seven thousand; and the letter *nun*, for seven hundred: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

Verse 19. Made peace with Israel] They made this peace separately; and were obliged to pay tribute to the Israelites. Some copies of the Vulgate add here, after the word *Israel*, *Expaverunt et fugerunt quinquaginta et octo millia coram Israel*; and they were panic-struck, and fled fifty-eight thousand of them before Israel. This reading is nowhere else to be found. "Thus," observes Dr. Delaney, "the arms of David were blessed; and God accomplished the promises which he had made to Abraham, (Gen. xv. 18.) and renewed to Joshua, i. 2, 4. And thus, in the space of nineteen or twenty years, David had the good fortune to finish gloriously eight wars; all righteously undertaken, and all honourably terminated, viz. 1. The civil war with Ish-bosheth—2. The war against the Jebusites—3. The war against the Philistines and their allies—4. The war against the Philistines alone—5. The war against the Moabites—6. The war against Hadarezer—7. The war against the Idumeans—8. The war against the Ammonites and Syrians. This last victory was soon followed by the complete conquest of the kingdom of the Ammonites, abandoned by their allies. What glory to the monarch of Israel, had not the splendour of this illustrious epoch been obscured by a complication of crimes, of which one could never have even suspected him capable!"

We have now done with the first part of this Book, in which we find David great, glorious, and pious; we come to the second part, in which we shall have the pain to observe him fallen from God, and his horn defiled in the dust, by crimes of the most flagitious nature. Let him that most assuredly standeth, take heed lest he fall.

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness; and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

a Ch. 20. 20.—a Pm. 21, title. James 1. 14.—b Or, and when she had purified herself, &c. she returned.—c Lev. 15. 19, 22. & 18. 18.—d Heb. of the peace of, &c. e Gen. 12. 4. & 18. 2.—f Heb. went out after him.—g Ch. 1. 2, 6.—h Ch. 20. 6.

NOTES ON CHAPTER XI.

Verse 1. When kings go forth] This was about a year after the war with the Syrians, spoken of before; and about the spring of the year, as the most proper season for military operations. Calmet thinks they made two campaigns, one in autumn and the other in spring; the winter being, in many respects, inconvenient; and the summer too hot.

Verse 2. In an evening-tide—David arose] He had been reposing on the roof of his house, to enjoy the breeze, as the noon-day was too hot for the performance of business. This is a constant custom on the flat-roofed houses in the East.

He saw a woman washing herself] How could any woman of delicacy expose herself where she could be so fully and openly viewed! Did she not know that she was at least in view of the king's terrace? Was there no design in all this? *Et fugit ad calices, et se cupit ante videri.*

Verse 4, shows us that this washing was at the termination of a particular period.

Verse 3. The daughter of Eliam] Called 1 Chron. iii. 5. Ammiel; a word of the same meaning, *The people of my God, the God of my people.* The name expressed the covenant—I will be your God: *We will be thy people.*

Verse 4. And she came in unto him] We hear nothing of her reluctance; and there is no evidence that she was taken per force.

Verse 5. And the woman conceived] A proof of the observation on verse 2; as that is the time in which women are most apt to conceive.

Verse 8. Go down to thy house and wash thy feet] Uriah had come off a journey, and needed this refreshment; but David's design was, that he should go and lie with his wife, that the child now conceived should pass for his, the honour of Bathsheba be screened, and his own crime concealed. At this time he had no design of the murder of Uriah, nor of taking Bathsheba to wife.

A mess of meat from the king.] All this was artfully concealed.

Verse 9. Slept at the door] That is, in one of the apartments, or niches, in the court of the king's house.

Verse 10. Camest thou not from thy journey] It is not thy duty to keep watch or guard; thou art come from a journey, and needest rest and refreshment.

Verse 11. The ark, and Israel—abide in tents] It appears, therefore, that they had taken the ark with them to battle.

This was the answer of a brave, generous, and disinter-

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of a Je-

rubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

1 Gen. 19. 30, 35.—k Ver. 7.—l 1 Kings 5. 9.—m Heb. strong.—n Heb. from after him.—o Ch. 12. 9.—p Judg. 9. 53.

q Judg. 6. 32, Jerubbaal.—r Heb. be cold in thine eyes.—s Heb. so and such.—t Ch. 12. 9.—u Heb. was cold in the eyes of.

ested man. I will not indulge myself while all my fellow-soldiers are exposed to hardships; and even the ark of the Lord in danger.

Verse 13. *He made him drunk*] Supposing that, in this state, he would have been off his guard, and hastened down to his house.

Verse 14. *David wrote a letter*] This was the sum of treachery and villany. He made this most noble man the carrier of letters which prescribed the mode in which he was to be murdered. This case some have likened to that of Bellerophon, son of Glaucus, king of Ephyræ; who, being in the court of Prætus, king of the Argives, his queen Antia, or as others Sthenobæa, fell violently in love with him: but he, refusing to gratify her criminal passion, was, in revenge, accused by her to Prætus her husband, as having attempted to corrupt her. Prætus, not willing to violate the laws of hospitality, by slaying him in his own house, wrote letters to Jobates, king of Lycia, the father of Sthenobæa; and sent them by the hand of Bellerophon, stating his crime, and desiring Jobates to put him to death. To meet the wishes of his son-in-law, and keep his own hands innocent of blood, he sent him with a small force against a very warlike people called the *Solyms*; but, contrary to all expectation, he not only escaped with his life, but gained a complete victory over them. He was afterward sent upon several equally dangerous and hopeless expeditions, but still came off with success; and, to reward him, Jobates gave him one of his daughters to wife, and a part of his kingdom. Sthenobæa, hearing this, through rage and despair, killed herself.

I have given this history at large, because many have thought it not only to be parallel to that of Uriah, but to be a fabulous formation from the Scripture fact: for my own part, I scarcely see in them any correspondence, but in the simple circumstance that both carried those letters which contained their own condemnation. From the fable of Bellerophon, came the proverb, *Bellerophonis litteras portare*, "to carry one's own condemnation."

Verse 17. *Uriah the Hittite died also*] He was led to the attack of a place defended by valiant men; and, in the heat of the assault, Joab and his men retired from this brave soldier, who cheerfully gave up his life for his king and his country!

Verse 20. *If—the king's wrath arise*] It is likely that Joab had, by some indiscretion, suffered loss about this time; and he contrived to get rid of the odium by connecting the transaction with the death of Uriah, which he knew would be so pleasing to the king.

Verse 25. *The sword devoureth one as well as another*] What abominable hypocrisy was here! He well knew that Uriah's death was no chance-medley; he was, by his own order, thrust on the edge of the sword.

Verse 26. *She mourned for her husband*] The whole of her conduct indicates that she observed the form, without feeling the power, of sorrow. She lost a captain,

and got a king for her spouse: this must have been deep affliction indeed; and, therefore—

—*Lacrymas non sponde cadentes Effudit; semitropæas expressit pectora latus.*

"She shed reluctant tears; and forced out groans from a joyful heart!"

Verse 27. *When the mourning was past*] Probably it lasted only seven days.

She became his wife] This hurried marriage was, no doubt, intended on both sides, to cover the pregnancy.

But the thing that David had done displeased the Lord] It was necessary to add this; lest the splendour of David's former virtues should induce any to suppose his crimes were passed over, or looked on with an indulgent eye, by the God of purity and justice. Sorely he sinned, and sorely did he suffer for it: he sowed one grain of sweet, and reaped a long harvest of calamity and woe.

On a review of the whole, I hesitate not to say that the preceding chapter is an illustrious proof of the truth of the Sacred Writings. Who, that intended to deceive by trumping up a religion which he designed to farther on the purity of God, would have inserted such an account of one of its most zealous advocates, and once its brightest ornament? God alone, whose character is impartiality, has done it to show that his religion, *librata ponderibus suis*, will ever stand independently of the conduct of its professors.

Drs. Delaney, Chandler, and others, have taken great pains to excuse and varnish this conduct of David; and, while I admire their ingenuity, I abhor the tendency of their doctrine; being fully convinced that he who writes on this subject, should write like the inspired penman, who tells the truth, the whole truth, and nothing but the truth.

David may be pitied, because he had fallen from great eminence—but who can help deploring the fate of the brave, the faithful, the incorruptible Uriah! Bath-sheba was probably first in the transgression, by a too public display of her charms; by which, accidentally, the heart of David was affected, wounded, and blinded. He committed one crime, which led him to use many shifts to conceal: these all failing, he is led from step to step to the highest degree of guilt. Not only does he feel that his and her honour, but even their lives, are at stake; for death, by the law of Moses, was the punishment of adultery. He thought, therefore, that either Uriah must die, or he and Bath-sheba perish for their iniquity: for that law had made no provision to save the life of even a king, who transgressed its precepts. He must not embroil his own hands in the blood of this brave man; but he employs him on a service from which his bravery would not permit him to shrink; and in which, from the nature of his circumstances, he must inevitably perish! The awful trial is made, and it succeeds! The criminal king, and his criminal paramour, are, for a moment, concealed; and one of the bravest of men falls an affectionate victim for the safety

CHAPTER XII.

The Lord sends Nathan the prophet to reprove David; which he does, by means of a curious parable, 1.—7. David is led, unknowingly, to pronounce his own condemnation, 8. Nathan charges the guilt home on his conscience; and predicts a long train of calamities which should fall on him and his family, 7—12. David condemns his sin; and Nathan gives him hope of God's mercy, and foretells the death of the child born in adultery, 13, 14. The child is taken ill; David fasts and prays for its restoration, 15—17. On the seventh day the child dies, and David is comforted, 18—24. Solomon is born of Bath-sheba, 25, 26. Bath sheba besegues Rabiah of the Ammonites, takes the city of waters, and sends for David to take Rabiah, 27, 28. He comes, takes it, gets much spoil, and puts the inhabitants to hard labour, 29—31.

A. M. 2970.
An. Exod. 1st.
457.
Anno ante
I. Olymp. 228.

AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds;

3 But the poor man had nothing save one little ewe-lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:

6 And he shall restore the lamb fourfold,

a. Psa. 51. title.—b See Ch. 14. 5. &c. 1 Kings 20. 35—41. Jam. 5. 2.—c Hebr. moved.—d Or, is worthy to die, or, is a son of death. 1 Sam. 28. 16.—e Exod. 22. 1. Luke 19. 8.—f 1 Sam. 16. 12.—g See 1 Sam. 15. 19.—h Numb. 15. 31.

and support of him, by whom his spotless blood is shed! But what shall we say of *Joab*, the wicked executor of the base commands of his fallen master? He was a *ruffian*, not a *soldier*: base and barbarous beyond example, in his calling: a pander to the vices of his monarch, while he was aware that he was outraging every law of religion, piety, honour, and arms! It is difficult to state the characters, sum up, and apportion the quantity of vice chargeable on each.

Let *David*, once the pious, noble, generous, and benevolent hero, who, when almost perishing with thirst, would not taste the water which his brave men had acquired at the hazard of their lives; let this *David*, I say, be considered an awful example of *apostasy* from religion, justice, and virtue; *Bath-sheba*, of lightness and conjugal infidelity; *Joab*, of base, unmanly, and cold-blooded cruelty; *Uriah*, of untarnished heroism, inflexible fidelity, and unspotted virtue; and then justice will be done to each character. For my own part, I must say I pity *David*; I venerate *Uriah*; I detest *Joab*; and think meanly of *Bath-sheba*. Similar crimes have been repeatedly committed in similar circumstances. I shall take my leave of the whole with—

Ad communem malum; semel insanivimus omnes;

Aut avaros, aut fures, aut homicidas, omnes quos hic est.

God of purity and mercy, save the reader from the (*νεμεσις* *αρεας* *απειριαν*) well-circumstanced sin; and let him learn—

"Where many mightier have been slain;
By thee unweaved—he falls."

NOTES ON CHAPTER XII.

Verse 1. *There were two men in one city*] See a discourse on fables, at the end of Judges, chap. ix.; and a discourse on parabolic writing, at the end of the xiith chapter of Matthew. There is nothing in this parable that requires illustration: its bent is evident; and it was wisely constructed to make *David*, unwittingly, pass sentence on himself. It was in *David's* hand, what his own letters were in the hands of the brave but unfortunate *Uriah*.

Verse 3. *And lay in his bosom*] This can only mean that this lamb was what we call a *pet*, or *favourite*, in the family, else the circumstance would be very unnatural, and most likely would have prevented *David* from making the application which he did; as otherwise, it would have appeared absurd. It is the only part of this parable which is at variance with nature and fact.

Verse 5. *The man—shall surely die*] Literally, כִּי בֶן מָוֶת, "he is a son of death," a very bad man, and one who deserves to die. But the law did not sentence a sheep-stealer to death: let us hear it: If a man steal an ox or a sheep, he shall restore five oxen for an ox, and four sheep for a sheep, Exod. xxii. 1.: and hence *David* immediately says, *He shall restore the lamb fourfold*.

because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly; but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

1 Ch. 11. 15, 16, 17, 32.—k Amos 7. 8.—l Deut. 28. 30. Ch. 16. 22.—m Ch. 16. 22. n See 1 Sam. 15. 24.—o Ch. 34. 10. Job 7. 20. Psa. 52. 5. & 51. 4. Prov. 23. 18. Eccles. 47. 11.—r Ch. 24. 10. Psa. 52. 1. Job 7. 21. Mic. 7. 18. Zech. 3. 4.

Verse 7. *Thou art the man*] What a terrible word! and by it *David* appears to have been transfixed; and brought into the dust before the messenger of God.

THOU ART this son of death; and thou shalt restore this lamb fourfold. Is it indulging fancy too much to say *David* was called, in the course of a just providence, to pay this fourfold debt: to lose four sons by untimely deaths, viz. this son of Bath-sheba, on whom *David* had set his heart, was slain by the Lord: *Amnon*, murdered by his brother *Absalom*: *Absalom*, slain in the oak by *Joab*; and *Adonijah*, slain by the order of his brother *Solomon*, even at the altar of the Lord. The sword and calamity did not depart from his house, from the murder of wretched *Amnon* by his brother, to the slaughter of the sons of *Zedekiah*, before their father's eyes, by the king of Babylon. His daughter was dishonored by her own brother; and his wives contaminated, publicly, by his own son! How dreadfully, then, was *David* punished for his sin! Who would repeat his transgression to share in its penalty! Can his conduct ever be an inducement to, or an encouragement in sin? Surely, No. It must ever fill the reader and the hearer with horror: behold the goodness and severity of God! Reader, lay all these solemn things to heart.

Verse 8. *Thy master's wives into thy bosom*] Perhaps this means no more than that he had given him absolute power over every thing possessed by *Saul*; and as it was the custom for the new king to succeed even to the wives and concubines, the whole haram of the deceased king, so it was in this case; and the possession of the wives was a sure proof that he had got all regal rights. But could *David*, as the son-in-law of *Saul*, take the wives of his father-in-law? However, we find delicacy was seldom consulted in these cases! and *Absalom* lay with his own father's wives, in the most public manner, to show that he had seized on the kingdom, because the wives of the preceding belonged to the succeeding king, and to none other.

Verse 9. *Thou hast killed Uriah*] Thou art the murderer, as having planned his death: the sword of the Ammonites was thy instrument only.

Verse 11. *I will take thy wives*] That is, in the course of my providence, I will permit all this to be done. Had *David* been faithful, God, by his providence, would have turned all this aside; but now, by his sin, he has made that providence his enemy, which before was his friend.

Verse 13. *The LORD—hath put away thy sin*] Many have supposed that *David's* sin was now actually pardoned, but this is perfectly erroneous; *David*, as an adulterer, was condemned to death by the law of God; and he had, according to that law, passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence or dispense with its execution; therefore, Na-

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the

LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

a Isai. 52. 5. Esai. 52. 10. Rom. 2. 24.—1 Heb. *spoke a fact*.—Ch. 13. 31. v. Heb. *do hurt*.—Ruth 2. 2.—x Job 1. 18.—y See Isai. 52. 1, 5. Joash 2. 8.

than, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a temporal death for it: the Lord hath put away thy sin; thou shalt not die—this is all that is contained in the assurance given by Nathan; thou shalt not die that temporal death; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the 51st Psalm, as is generally supposed, were written on this occasion, then it is evident (as the psalm must have been written after this interview) that David had not received pardon for his sin from God, at the time he composed it; for, in it, he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan, *The Lord also hath put away thy sin; thou shalt not die*: *וְה' אֱלֹהֵינוּ יִסְחָר וְנִסְחָר וְנִסְחָר וְנִסְחָר* gam Yehovah heebir chattiatcha, lo tamuth, *Also Jehovah hath caused thy sin to pass over, or transferred thy sin; thou shalt not die*. God has transferred the legal punishment of this sin to the child: he shall die, thou shalt not die; and this is the very point on which the prophet gives him the most direct information—*The child that is born unto thee shall surely die*; *וְנִסְחָר וְנִסְחָר וְנִסְחָר וְנִסְחָר* moth yamuth, *dying he shall die*; he shall be in a dying state seven days, and then he shall die. So God immediately struck the child, and it was very sick.

Verse 16. *David—besought God for the child*] How could he do so, after the solemn assurance that he had from God that the child should die? The justice of God absolutely required that the penalty of the law should be exacted; either the father or the son shall die. This could not be reversed.

Verse 22. *Who can tell*] David, and indeed all others, under the Mosaic dispensation, were so satisfied that all God's threatenings and promises were conditional, that even in the most positive assertions relative to judgments, &c. they sought for a change of purpose. And notwithstanding the positive declaration of Nathan, relative to the death of the child, David sought for its life, not knowing but that might depend on some unexpressed condition; such as earnest prayer, fasting, humiliation, &c. and in these he continued while there was hope. When the child died, he ceased to grieve, as he now saw that this must be fruitless. This appears to be the sole reason of David's importunity.

Verse 23. *I shall go to him, but he shall not return to me*] It is not clear whether David, by this, expressed his faith in the immortality of the soul: going to him may only mean, *I also shall die, and be gathered to my fathers, as he is*. But whether David expressed this or not, we know that the thing is true: and it is one of the most solid grounds of consolation to surviving friends, that they shall by and by be joined to them in a state of conscious existence. This doctrine has a very powerful tendency to alleviate the miseries of human life, and to reconcile us to the death of most beloved friends. And were we to admit the contrary, grief in many cases would

s Job 7. 8, 9, 10.—a Matt. 1. 8.—b 1 Chron. 22. 9.—c That is, *Beloved of the Lord*. d 1 Chron. 20. 1.—e Deut. 8. 11.

wear out its subject, before it wore out itself. Even the heathens derived consolation from the reflection, that they should meet their friends in a state of conscious existence. And a saying in Cicero *De Senectute*, which he puts in the mouth of Cato of Utica, has been often quoted, and is universally admired:

O præclarum diem, cum ad illud divinum animorum concitium cœptumque proficiscar, cœmque ex hac turbâ et colluvionis discedam! proficiscar enim non ad eos solum viros de quibus ante dixi; sed etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate præstantior: cuius & me corpus crematum est; quod contra decessit ab illo meum. Animus vero non me deserens, sed respectans, in ea profecti loca discessit, quo mihi ipsi cernebat esse veniendum: quem ego meum carum fortiter ferre visus sum: non quod æquo animo ferrem; sed magis consolabar, æstimans, non longinquum inter nos digressum et discessum fore.

CATO MAJOR, *De Senectute*, in fin.

"O happy day! (says he) when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me. There I shall find, not only those illustrious personages of whom I have spoken: but also my Cato, who, I can say, was one of the best men ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pile, whereon he ought to have laid mine. But his soul has not left me; and, without losing sight of me, he has only gone before into a country where he saw I should soon rejoin him. This, my lot, I seem to bear courageously; not indeed that I do bear it with resignation; but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long."

And we well know who has taught us not to sorrow as those without hope, for departed friends.

Verse 24. *David comforted Bath-sheba*] His extraordinary attachment to this beautiful woman was the cause of all his misfortunes.

He called his name Solomon] This name seems to have been given prophetically; for *שלום* shaloomah, signifies peaceable; and there was almost uninterrupted peace during his reign.

Verse 25. *Called—Jedidiah*] Literally, the beloved of the Lord, *יְדִידְיָהּ*. This is the first instance I remember of a minister of God being employed to give a name to the child of one of his servants. But it is strange, that the name given by the father was that alone which prevailed.

Verse 25. *And took the royal city*] How can this be, when Joab sent to David to come to take the city; in consequence of which David did come and take that city? The explanation seems to be this:—Rabbah was composed of a city and citadel: the former, in which was the king's residence, Joab had taken, and supposed he could soon render himself master of the latter; and, therefore, sends to David to come and take it, lest, he taking the whole, the city should be called after his name.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and 'it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones; and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned to Jerusalem.

CHAPTER XIII.

Amnon falls in love with his half-sister Tamar, and designs himself sick, and requests her to attend him, 1-6. David sends her to him, and he violates her, 7-14. He then hates, and expels her from his house, 15-17. She reads her garments, puts ashes on her head, and goes forth weeping, 18, 19. She is met by Absalom, who, understanding her case, determines the death of Amnon, 20-22. Two years after, he invited all his brothers to a sheep-shearing, when he orders his servants to murder Amnon, 23-29. Tithes came to David, that Absalom had slain all the king's sons, which fell him with the intestine disease, 30, 31. The next soon arrive, and he finds that Amnon only is killed, 32-34. Absalom flies to Talmai, king of Geshur, where he remains three years, 37, 38. David longs after Absalom, having got reconciled to the death of Amnon, 39.

A. M. 2972. B. C. 1032. **AND** it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very subtle man.

4 And he said unto him, Why art thou, being the king's son, lean from day to day? wilt

thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick, and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

[Heb. my name he called upon it—1 Chron. 30. 5.—Heb. very great.—1 Ch. 3. 8. 3.—1 Chron. 3. 9.—1 Heb. it was marvellous, or, hidden in the eyes of Amnon.—See 1 Sam. 18. 2.—2 Heb. thin.—3 Heb. morning by morning.]

Verse 27. And have taken the city of waters.] The city where the tank or reservoir was, that supplied the city and suburbs with water. Some think that the original *labadti* *et ir hammayim*, should be translated, I have intercepted, or cut off, the waters of the city: and Houbigant translates the place *et aquas ab urbe jam derivavi*; "And I have already drawn off the waters from the city." This perfectly agrees with the account in Josephus, who says, *τὴν τε πόλιν αὐτοῦ ἀνερρυσεν, having cut off their waters*. Antiq. lib. vii. cap. 7. This was the reason why David should come speedily, as the citadel, deprived of water, could not hold out long.

Verse 30. The weight whereof was a talent of gold.] If this talent was only seven pounds, as Whiston says, David might have carried it on his head with little difficulty: but this weight, according to common computation, would amount to more than one hundred pounds!

If, however, *mishekelah*, he taken for the value, not the weight, then all is plain; as the worth of the crown will be about 5076*l*. 1*5s*. 7*d*. sterling. Now this seems to be the true sense; because of the added words, with the precious stones; i. e. the gold of the crown, and the jewels with which it was adorned, were equal in value to a talent of gold.

Verse 31. He brought forth the people.] And put them under saws. From this representation, a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3. where it is said, he cut them with saws, and with axes, &c. Instead of *vaiyaser*, he saved, we have here (in Samuel) *vaiyaseem*, he put them; and these two words differ from each other only in a part of a single letter, *v* *resh*, for *v* *mem*. And it is worthy of remark, that instead of *vaiyaser*, he saved, in 1 Chron. xx. 3. six or seven MSS., collated by Dr. Kennicott, have *vaiyaseem*, he put them; nor is there found any various reading in all the MSS. yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning, therefore, is, he made the people slaves; and employed them in sawing; making iron harrows, or mining, for the word means both; and in hewing of wood, and making of brick. Sawing asunder, hacking, chopping, and

hewing human beings, have no place in this text, no more than they had in David's conduct towards the Ammonites.

It is surprising, and a thing to be deplored, that, in this and similar cases, our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the Sacred Writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

NOTES ON CHAPTER XIII.

Verse 1. Whose name was Tamar.] Tamar was the daughter of David and Maacah, daughter of the king of Geshur, and the uterine sister of Absalom. Amnon was David's eldest son, by Ahinoam. She was, therefore, sister to Amnon only by the father's side, i. e. half-sister; but whole sister to Absalom.

Verse 2. Amnon was so vexed—for she was a virgin.] It has been well remarked, that "the passion of love is nowhere so wasting and vexatious, as where it is unlawful. A quick sense of guilt, especially where it is enormous, as in the present instance, strikes the soul with horror: and the impossibility of an innocent gratification loads that horror with desperation. A conflict too cruel and too dreadful for human bearing." Delaney.

Verse 3. Jonadab was a very subtle man.] And most diabolic advice did he give to his cousin. We talk of the simplicity and excellence of primitive times! "Say not thou what is the cause that the former days were better than these." Take them altogether, we may thank God that they art past; and pray him that they may never return.

Verse 12. Nay, my brother.] There is something exceedingly tender and persuasive in this speech of Tamar: but Amnon was a mere brute, and it was all lost on him.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is no cause:* this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her; for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

21 But when King David heard of all these things he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah, David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

y Deut. 22. 25. See Ch. 12. 11.—a Heb. with great hatred greatly.—a Gen. 37. 5. Judg. 5. 30. Ps. 45. 14.—b Job. 1. 6. Ch. 1. 2. Job 2. 12.—c Jer. 2. 37.—d Heb. Amnon.—e Heb. set not thine heart.—f Heb. and desolate.—g Gen. 21. 50. & 31. 24. h Lev. 19. 17.—i See Gen. 31. 12. 12. 1 Sam. 25. 4, 5.—k Judg. 19. 6, 9, 22. Ruth 3. 7. 1 Sam. 25. 38. Esth. 1. 10. Ps. 104. 15.

Verse 13. *Speak unto the king*] So, it appears, that she thought that the king, her father, would give her to him as wife. This is another strong mark of indelicacy in those simple but barbarous times. There might have been some excuse for such connexions under the patriarchal age, but there was none now. But, perhaps, she said this only to divert him from his iniquitous purpose, that she might get out of his hands.

Verse 15. *Hated her exceedingly*] Amnon's conduct to his sister was not only brutal, but inexplicable. It would be easy to form conjectures concerning the cause, but we can arrive at no certainty.

Verse 18. *A garment of divers colours*] See the note on Gen. xxxvii. 3. where the same words occur.

Verse 21. *But when King David heard*] To this verse the Septuagint adds the following words: καὶ οὐκ ελπίσας τὸ πένθος Ἀμνὼν τοῦ υἱοῦ αὐτοῦ, οὐτὶς ἦν αὐτοῦ, οὐτὶς ἀδελφεὸς αὐτοῦ ἦν. "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." The same addition is found in the *Vulgate*, and in *Josephus*; and it is possible that this once made a part of the Hebrew text.

Verse 23. *Absalom had sheep-shearers*] These were times in which feasts were made, to which the neighbours and relatives of the family were invited.

Verse 26. *Let my brother Amnon go*] He urged this with the more plausibility, because Amnon was the first-born, and presumptive heir to the kingdom; and he had disguised his resentment so well before, that he was not suspected.

Verse 30. *Absalom hath slain all the king's sons*] *Fame*

never lessens, but always magnifies, a fact. *Report*, contrary to the nature of all other things, gains strength by going. *Virgil* has given, in his best manner, a fine personification of *fame*, or *evil report*. *Æn.* iv. 173.

*Extemplo Libya magnus et Fama per urbes;
Fama malum quæ non aliud voluit ulum,
Mobilis atque, verumque adquirit rundo, &c.*

*Now Fame, tremendous flend! without delay,
Through Libyan cities took her rapid way;
Fame, the swift plague, that every mortal grooves
And gains new strength and vigour as she goes, &c.*

Verse 32. *And Jonadab said—Amnon only is dead*] This was a very bad man; and here speaks coolly of a most bloody tragedy, which himself had contrived.

Verse 37. *Absalom fled*] As he had committed wilful murder, he could not avail himself of a city of refuge; and was therefore obliged to leave the land of Israel, and take refuge with Talmai, king of Geshur, his grandfather, by his mother's side. See ch. iii. ver. 3.

Verse 39. *David longed to go forth unto Absalom*] We find that he had a very strong paternal affection for this young man; who appears to have had little to commend him, but the beauty of his person. David wished either to go to him, or to bring him back; for the hand of time had now wiped off his tears for the death of his son Amnon. Joab had marked this disposition, and took care to work on it, in order to procure the return of Absalom. It would have been well for all parties, had Absalom ended his days at Geshur. His return brought increasing wretchedness to his unfortunate father. And it may be generally observed, that those undue, unreasonable paternal attachments are thus rewarded.

CHAPTER XIV.

A woman of Tekoah, by the advice of Joab, comes to the king; and, by a fictitious story, persuades him to recall Absalom, 1-20. Joab is permitted to go to Geshur, and bring Absalom from thence, 21-23. Absalom comes to Jerusalem, to his own house, but is forbidden to see the king's face, 24. An account of Absalom's beauty, and the extraordinary weight of his hair, 25, 26. His children, 27. He strives to regain the king's favour, and employs Joab as an intercessor, 28-32. David is reconciled to him, 33.

An. Exod. 12.
464.
Amos 1.
1. Olymp. 251.

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew;

8 Chap. 13. 26-d 2 Chron. 11. 6-e See Ruth 3. 3-f Ver. 19. Exod. 14. 15. 1 Sam. 20. 41. Ch. 1. 2-h Hebr. Sawe-4 See 2 Kings 6. 26; 28-h See Ch. 12. 1. Hebr. no deliverer between them.-a Num. 35. 19. Deut. 19. 12-i Heb. upon the face of the earth.-o Gen. 27. 13. 1 Sam. 25. 24. Matt. 27. 25.

NOTES ON CHAPTER XIV.

Verse 2. *Joab sent to Tekoah*] Tekoah, according to St. Jerome, was a little city in the tribe of Judah, about twelve miles from Jerusalem.

There are several circumstances relative to this woman, and her case, which deserve to be noticed.

1. She was a widow; and, therefore, her condition of life was the better calculated to excite compassion.

2. She lived at some distance from Jerusalem, which rendered the case difficult to be readily inquired into; and, consequently, there was the less danger of detection.

3. She was advanced in years, as Josephus says, that her application might have the more weight.

4. She put on mourning, to heighten the idea of distress.

5. She framed a case similar to that in which David stood, in order to convince him of the reasonableness of sparing Absalom.

6. She did not make the similitude too plain and visible, lest the king should see her intention, before she had obtained a grant of pardon. Thus, her circumstances, her mournful tale, her widow's weeds, her aged person, and her impressive manner, all combined to make one united impression on the king's heart. We need not wonder at her success. See Bishop Patrick.

Verse 5. *I am indeed a widow woman*] It is very possible that the principal facts mentioned here were real; and that Joab found out a person whose circumstances bore a near resemblance to that which he wished to represent.

Verse 7. *The whole family is risen*] They took on them the part of the avenger of blood; the nearest akin to the murdered person having a right to slay the murderer.

They shall quench my coal which is left] A man and his descendants, or successors, are often termed in Scripture, a lamp, or light. So chap. xxi. 17.: so the men of David said, when they swore that he should no more go out with them to battle, *That thou quench not the light of Israel*. See also Psa. cxxiii. 17. And to raise up a lamp to a person, signifies his having a posterity, to continue his name and family upon the earth: thus, *quench my coal that is left*, means destroying all hope of posterity; and extinguishing the family from among the people. The heathens made use of the same similitude. The few persons who survived the deluge of Deucalion are termed *σπέρμα, living coals*; because, by them, the vital flame of the human race was to be rekindled on the earth.

Verse 8. *I will give charge concerning thee*] This would not do; it was too distant: and she could not, by it, bring her business to a conclusion; so she proceeds—

and we will destroy the heir also; and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless.

10 And the king said, Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldst not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means that his banished be not expelled from him.

p Ch. 3. 28, 29. 1 Kings 2. 23.-q Heb. that the revenger of blood do not multiply to destroy.-r Num. 35. 19.-s 1 Sam. 14. 45. Acts 27. 34.-t Julg. 30. 2.-u Ch. 18. 27, 28.-v Job 9. 15. Heb. 9. 27.-w Or, because God hath not taken away his life, he hath also devised means, &c.-x Num. 35. 15, 25, 26.

Verse 9. *The iniquity be on me*] She intimates that, if the king should suppose that the not bringing the offender to the assigned punishment, might reflect on the administration of justice in the land, she was willing that all blame should attach to her and her family, and the king and his throne be guiltless.

Verse 10. *Whosoever saith aught unto thee*] Neither did this bring the matter to such a bearing that she could come to her conclusion; which was to get the king pledged by a solemn promise that all proceedings relative to the case should be stopped.

Verse 11. *Let the king remember the Lord thy God*] Consider that when God is earnestly requested to show mercy, he does it in the promptest manner; he does not wait till the case is hopeless: the danger to which my son is exposed is imminent; if the king do not decide the business instantly, it may be too late.

And he said, As the Lord liveth] Thus he binds himself, by a most solemn promise and oath; and this is what the woman wished to extort.

Verse 13. *Wherefore then hast thou thought such a thing*] The woman having now got the king's promise confirmed by an oath, that her son should not suffer for the murder of his brother, comes immediately to her conclusion. Is not the king to blame? Does he now act a consistent part? He is willing to pardon the meanest of his subjects, the murderer of a brother, at the instance of a poor widow; and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation. Is that clemency to be refused to the king's son, the hope of the nation and heir to the throne, which is showed to a private individual, whose death or life can only be of consequence to one family? Why, therefore, dost thou not bring back thy banished child?

Verse 14. *For we must needs die*] Whatever is done must be done quickly; all must die: God has not exempted any person from this common lot. Though Amnon be dead, yet the death of Absalom cannot bring him to life, nor repair his loss. Besides, for his crime, he justly deserved to die; and thou, in this case, didst not administer justice. Horrible as this fratricide is, it is a pardonable case: the crime of Amnon was the most flagitious; and the offence to Absalom, the ruin of his beloved sister, indescribably great. Seeing, then, that the thing is so, and that Amnon can be no more recalled to life than water spilt upon the ground can be gathered up again; and that God, whose vicegerent thou art, and whose example of clemency as well as justice thou art called to imitate, devises means that those who were banished from him by sin and transgression, may not be finally expelled from his

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be * comfortable: for * as an angel of God, so *is* my lord the king, * to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and * he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, * according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go, therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and * thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of * his servant.

23 So Joab arose, * and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him * not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty: * from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled it: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ And * unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full *years* in Jerusalem, * and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is * near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me to have been there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king; and the king * kissed Absalom.

* Heb. for rest.—y Ver. 20. Chap. 19. 27.—z Heb. to hear.—a Ver. 3.—b Verse 17. Chap. 19. 27.—c Heb. blessed.—d Or, thy.—e Chap. 13. 37.—f Gen. 43. 8. Chap. 13. 13.

mercy and his kingdom; restore thy son to favour, and pardon his crime, as thou hast promised to restore my son; and the Lord thy God will be with thee. This is the sum and sense of the woman's argument.

The argument contained in this 14th verse is very elegant, and powerfully persuasive: but one clause of it has been variously understood, *Neither doth God respect any person:* the Hebrew is, *וְלֹא יִשְׁמַח אֱלֹהִים בְּפָנָיו* *velo yissa Elohim nephes*, "And God doth not take away the soul." The Septuagint has it, *Kai ἡμεῖς δὲ θεὸς οὐκ ὁρῶμεν πρόσωπον*, and *God will receive the soul.* This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least *three hundred years* before the incarnation; about which time this translation was made. The *Vulgate* has, *Nec vult Deus perire animam*, "Nor does God will the destruction of the soul." God is not the author of death; neither hath he pleasure in the destruction of the living; imitate him; pardon and recall thy son.

Verse 21. *And the king said unto Joab*] It appears that Joab was present at the time the woman was in conference with the king; and, no doubt, others of David's courtiers or officers were there also.

Verse 24. *Let him not see my face*] He would not at once restore him to favour, though he had now remitted his crime; so that he should not die for it. It was highly proper to show this detestation of the crime, and respect for justice.

Verse 25. *None to be so much praised as Absalom*] It was probably his *personal beauty* that caused the people to interest themselves so much in his behalf; for the great mass of the public is ever caught and led by *outward appearances*.

There was no blemish in him] He was perfect and regular in all his features, and in all his proportions.

Verse 26. *When he polled his head*] Not at any particular period, but when the hair became too heavy for him. For this account of the extraordinary weight of Absalom's hair, see the observations at the end of this chapter.

g Hebr. And as Absalom there was not a beautiful man in all Israel to praise greatly.—h Isai. 1. 8.—i See Ch. 12. 18.—k Ver. 26.—l Heb. near my place.—m Gen. 43. 8. & 45. 15. Luke 15. 20.

Verse 27. *Unto Absalom there were born*] These children did not survive him: see chap. xviii. 18.

Tamar] The Septuagint adds, *And she became the wife of Roboam, the son of Solomon, and bare to him Abia:* see Matt. i. 7. Josephus says the same. This addition is not found in the other versions.

Verse 30. *Go and set it on fire*] This was strange conduct; but it had the desired effect. He had not used his influence to get Absalom to court; now he uses it, and succeeds.

Additional observations on ver. 26.

"And at every year's end, he (Absalom) polled his head; and he weighed the hair at two hundred shekels."

The very learned Bochart has written a dissertation on this subject, (vide *Bocharti Opera*, vol. iii. col. 883. edit. Lugd. 1692), in a letter to his friend M. Faulkell. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. *Budeus de Assu*, lib. ii. p. 49 and 51; also lib. iii. p. 67, &c. complains loudly of this.

This might easily have happened, as, in former times, the numbers in the Sacred Writings appear to have been expressed by single letters. The letter *resh*, stands for *two hundred*; and might, in this place, be easily mistaken for *daleth*, which signifies *four*; but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet, if the *two hundred shekels* be taken in, the amount will be utterly incredible; for Josephus says, *Antiq. lib. vii. chap. 8. Σικλός διακοσίων βάραι ὁ καινὸς πρῶτος—i. e. two hundred shekels make five minas:* and in lib. xiv. cap. 12. he says, *Ἡ δὲ μίνα τὰς ἑπτὰ λίτρας β' και ἡμίον*—"And a mina with us, (i. e. the Jews,) weighs two pounds and a half." This calculation makes Absalom's hair weigh *twelve pounds and a half!* *Credet Judæus Apella!*

Indeed, the same person tells us, that the hair of Absalom was so thick, &c. *ὅς ποτε αὐτοῦ ἡνιπὰς ἀνέσχετο κόμη*, "that eight days were scarcely sufficient to cut it off in!" This is rabbinism with a witness.

CHAPTER XV.

Absalom conspires against his father; and uses various methods to seduce the people from their allegiance to their king. 1-8. Under pretence of paying a vow at Hebron, he obtains leave from David to go thither; and, by emissaries sent through the land, prepares the people for revolt. 7-11. He gains over Ahithophel, David's counsellor. 12. David is informed of the general sedition of the people; on which he, and his leaders, leave the city, and go towards the wilderness. 12-15. The new friendship of Iual, the Gittite. 15-22. David's affecting departure from the city. 23. He sends Zaiok and Abithur with the ark back to Jerusalem. 24-29. He goes on mount Olivet; prays that the counsel of Ahithophel may be turned into foolishness. 30, 31. He desires Hushai to return to Jerusalem, and to exert his word of all this course. 32-37.

A. M. 2990.
B. C. 1024.
An. Ess. lxx.
457.
Anno ante
1. Olymp. 362.

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto

a Ch. 12. 11.—b 1 Kings 1. 8.—c Heb. to come.—d One, none will hear thee from the king downward.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, *Σελος δ' λεγεται και κοδραντης τετραγοντον μιν εστι της ουνκίας, ημισυ δε του στατηρος, δυο δραχμης εχον*—i. e. "A shekel, which is called also the fourth part of an ounce, half a stater; which is about two drachmas." This computation seems very just, as the half-shekel, Exod. xxx. 13. which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in Matt. xvii. 24. *τε διδραχμα*, "two drachma;" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a stater, which contained exactly two drachmas, or one shekel, the tribute-money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what Epiphanius says above; and Hieronymus says the same, *Aurarii δ' ε ελκος δυο δραχμης Αττικας*—"A shekel is equal to, or worth, two Attic drachma." The whole amount, therefore, of the two hundred shekels is about fifty ounces, which make four pounds two ounces, Troy weight, or three pounds two ounces Avoirdupois. This need not, says my learned author, be accounted incredible, especially as abundance of oil and ointments were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the Sacred Writings. See Psa. xxiii. 5. Eccles. ix. 8. Matt. vi. 17.

Josephus also informs us that the Jews not only used ointments, but that they put gold dust in their hair, that it might flame in the sun: and this they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for Bochart's argument; an officer, who had upwards of two pounds of powder and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And Absalom, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to solve the difficulty by understanding *שקל shakal*, to mean rather the value than the weight.

Bochart concludes this elaborate Dissertation, (in which he appears to have ransacked all the Hebrew, Greek, and Roman authors, for proofs of his opinion,) by exhorting his friend in these well-known lines of Horace—

—Si quid nostri rectius inde,
Candidus imperti; si non, his utere murem.

To me, the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out something better.

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that *לamed*, THIRTY, was first written; which, in process of time, became changed for *resh*, two HUNDRED; which might easily have happened from the similarity of the letters. But, if this be supposed to be too little, (which I think it is not,) being only seven ounces and a half in the course of a year; let it be observed that the sacred text does not limit it to that quantity of time, for *שנים ימים מיקטת ימים layamin*, signifies, literally, "From the end of days to days;" which Jonathan properly renders, *למך ימים מן ימים man yddan leddan*, "at proper or convenient times," viz. when it grew too long or weighty, which it might be several times in the year. Besides, this was not all his hair; for his head was not shaved, but *poll'd*, i. e. the redundancy cut off.

But how was it probable that these two numerals should be interchanged? Thus: if the upper stroke of the *lamed* were but a little impaired, as it frequently is, both in MSS.

him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but *there is no man deputed of the king to hear thee.*

4 Absalom said moreover, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: *so Absalom stole the hearts of the men of Israel.*

7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let

e Judges 9. 28.—f Sam. 16. 12.—g 1 Sam. 16. 1.

and printed books, it might be very easily taken for *resh*; and the remains of the upper part of the *lamed* might be mistaken for the stroke over the *resh* which makes it the character of two hundred.

But how could *מאתים* mathayim, two hundred in the text, be put in the place of *שלושים* sheloahim, thirty? Very easily, when the numbers became expressed by words at length instead of numeral letters.

The common reading of the text appears to me irreconcilable with truth; and I humbly hope what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

Verse 27.—"Absalom had a daughter, whose name was Tamar."

NOTES ON CHAPTER XV.

Verse 1. Absalom prepared him chariots and horses] After all that has been said to prove that horses here mean horsemen, I think it most likely that the writer would have us to understand chariots drawn by horses; not mules, or such like cattle.

Fifty men to run before him.] Affecting, in every respect, the regal state by this establishment. Of this man Calmet collects the following character: "He was a bold, violent, revengeful, haughty, enterprising, magnificent, eloquent, and popular prince; he was also rich, ambitious, and vain of his personal accomplishments: after the death of Amnon, and his reconciliation to his father, he saw no hindrance in his way to the throne. He despised Solomon, because of the meanness of his birth, and his tender years. He was himself of the blood royal, not only by his father David, but also by his mother Maachab, daughter to Talmai, king of Geshur; and, doubtless, in his own apprehension, of sufficient age, authority, and wisdom, to sustain the weight of government. There was properly now no competitor in his way: Amnon, David's first-born, was dead: of Chiliah, his second son by Abigail, we hear nothing; and Absalom was the third: see chap. iii. 2-5. He, therefore, seemed to stand nearest to the throne; but his sin was, that he sought it during his father's life, and endeavoured to dethrone him in order to sit in his stead.

Verse 6. So Absalom stole the hearts] His manner of doing this is circumstantially related above. He was thoroughly versed in the arts of the demagogue; and the common people, the vile mass, heard him gladly. He used the patriot's arguments; and was every thing of the kind, as far as promise could go. He found fault with men in power; and he only wanted their place, like all other pretended patriots, that he might act as they did, or worse.

Verse 7. After forty years] There is no doubt that this reading is corrupt, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. But the Syriac has *ארבע* arba shanin, four years; the Arabic the same *اربعة* arba shinin, four years; and Josephus has the same; so also the Sixtine edition of the Vulgate, and several MSS. of the same version. Theodoret also reads four, not forty; and most learned men are of opinion that *ארבע* arba, four, is an error for *ארבע* arba, four; yet this reading is not supported by any Hebrew MS. yet discovered. But two of those collated by Dr. Kennicott, have *ימים* yom, instead of *שנה* shanah; i. e. forty days, instead of forty years; and this is a reading more likely to be true than that in the commonly received text. We know that Absalom did stay three years with his grandfather at Geshur, chap. xii. 38; and this, probably, was a year after his return; the era, therefore, may be the time of his slaying his brother Amnon; and the four years include the time from his flight till the conspiracy mentioned here.

me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 ^b For thy servant ^c vowed a vow ^d while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* ^e called; and they went ^f in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, ^g David's counsellor, from his city, *even* from ^h Giloh, while he offered sacrifices. And the conspiracy was strong; for the people ⁱ increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, ^j The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us ^k flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and ^l bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are *ready to do* whatsoever my lord the king shall ^m appoint.

16 And ⁿ the king went forth, and all his household ^o after him. And the king left ^p ten women, *which were* concubines, to keep the house.

^b 1 Sam. 16. 2.—^c Gen. 21. 20, 21.—^d Chap. 13. 38.—^e 1 Sam. 9. 13. & 16. 3, 5. ^f Gen. 20. 5.—^g Sam. 41. 9. & 55. 12, 13, 14.—^h Josh. 15. 51.—ⁱ Sam. 3. 1.—^j Ver. 6. Judg. 9. 3.—^k Ch. 19. 9. ^l Sam. 3. title.—^m Heb. thrust.—ⁿ Heb. choose.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to ^q Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou art a stranger, and also an exile.

20 Whereas thou camest but yesterday, should I this day ^r make thee go up and down with us? seeing I go ^s whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

21 And Ittai answered the king, and said, ^t As the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook ^u Kidron, and all the people passed over, toward the way of the ^v wilderness.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, ^w bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back

^q Sam. 3. title.—^r Heb. at his feet.—^s Ch. 16. 21, 22.—^t Ch. 8. 15.—^u Ch. 18. 2. ^v Heb. make they wander in going.—^w 1 Sam. 32. 13.—^x Ruth 1. 16. 17. Prov. 17. 17. & 18. 24.—^y Called, John 18. 1, Cedron.—^z Ch. 16. 2.—^{aa} Num. 4. 15.

Verse 8. *While I abode at Geshur in Syria*] Geshur, the country of Talmi, was certainly not in Syria, but lay on the south of Canaan in or near Edom, as is evident from Judges i. 10. 1 Sam. xxviii. 8. 2 Sam. xiii. 37. Hence it is probable that אֲרָם Aram, Syria, is a mistake for אֲדָם Edom; ^a *daleth*, and ^b *resh*, being easily interchangeable. Edom is the reading both of the Syriac and Arabic.

I will serve the LORD.] Here he pretended to be a strict follower of Jehovah, even while he was in a heathen country; and he now desires liberty to go and perform a vow at Hebron, which he pretends to have made while he was resident at Geshur. And all this was the more perfectly to organize his system of rebellion against his venerable father.

Verse 10. *Absalom sent spies*] These persons were to go into every tribe; and the trumpet was to be blown as a signal for all to arise, and proclaim Absalom in every place. The trumpet was probably used as a kind of *telegraph* by the spies: trumpet exciting trumpet from place to place; so that, in a few minutes, all Israel would hear the proclamation.

Verse 11. *Went two hundred men*] These were probably soldiers, whom he supposed would be of considerable consequence to him. They had been seduced by his specious conduct; but knew nothing of his present design.

Verse 12. *Sent for Ahithophel*] When Absalom got him, he, in effect, got the *prime minister* of the kingdom to join him.

Verse 13. *The hearts of the men of Israel are after Absalom*] It is very difficult to account for this general defection of the people. Several reasons are given;—1. David was old, or afflicted, and could not well attend to the administration of justice in the land. 2. It does appear that the king did not attend to the affairs of state; and that there were no properly appointed judges in the land, see ver. 3. 3. Joab's power was overgrown; he was wicked and insolent, oppressive to the people, and David was afraid to execute the laws against him. 4. There were still some partisans of the house of Saul, who thought the crown not fairly obtained by David. 5. David was under the displeasure of the Almighty, for his adultery with Bathsheba, and his murder of Uriah; and God let his enemies loose against him. 6. There are always troublesome and dissatisfied men in every state, and under every government, who can never rest, and are ever hoping for something from a change. 7. Absalom appeared to be the *real*, and was the *undisputed heir*, to the throne: David could not, in the course of nature, live very long; and most people are

more disposed to hail the beams of the *rising*, than exult in those of the *setting sun*. No doubt some of these causes operated; and perhaps most of them exerted less or more influence in this most scandalous business.

Verse 14. *David said—Arise—let us flee*] This, I believe, was the first time ever David turned his back to his enemies. And why did he *now* fly? Jerusalem, far from not being in a state to sustain a siege, was so strong that even the blind and the lame were supposed to be sufficient defence for the walls, see chap. v. 6. And he had still with him his faithful *Cherethites* and *Pelethites*; besides six hundred faithful Gittites, who were perfectly willing to follow his fortunes. There does not appear any reason why such a person, in such circumstances, should not act on the *defensive*; at least till he should be fully satisfied of the real complexion of affairs. But he appears to take all as *coming from the hand of God*; therefore he humbles himself, weeps, goes barefoot, and covers his head! He does not even *hasten* his departure; for the habit of mourners is not the habit of those who are *flying* before the face of their enemies. He sees the storm, and he yields to what he conceives to be the tempest of the Almighty.

Verse 17. *And tarried in a place*] He probably waited till he saw all his friends safely out of the city.

Verse 19. *Thou art a stranger, and also an exile.*] Some suppose that Ittai was the son of Achish, king of Gath, who was very much attached to David, and banished from his father's court on that account. He, and his *six hundred men*, are generally supposed to have been proselytes to the Jewish religion.

Verse 20. *Mercy and truth be with thee.*] May God ever show thee mercy, as thou shonest it to me; and his truth ever preserve thee from error and delusion.

Verse 23. *The brook Kidron*] This was an inconsiderable brook; and only furnished with water in *winter*, and in the *rains*. See John xviii. 1.

Verse 24. *Bearing the ark*] The priests knew that God had given the kingdom to David; they had no evidence that he had deposed him; they, therefore, chose to accompany him, and take the ark, the object of their charge, with them.

Verse 25. *Carry back the ark*] David shows here great confidence in God, and great humility. The ark was too precious to be exposed to the dangers of his migrations; he knew that God would restore him, if he delighted in him; and he was not willing to carry off from the city of God that without which the *public worship* could not be carried on. He felt, therefore, more for this public worship,

the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation:

26 But if he thus say, I have no delight in thee; behold, here am I, let him do unto me as seemeth good unto him.

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him, with his coat rent, and earth upon his head;

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's friend, came into the city, and Absalom came into Jerusalem.

CHAPTER XVI.

Ziba, servant of Mephibosheth, meets David with provisions; and, by false insinuations, obtains the grant of his master's property, 1-4. Hushai abuses and curses David; who restrains Absalom from slaying him, 5-14. Hushai makes a feigned tender of his service to Absalom, 15-19. Absalom calls a council; and Ahithophel advises him to go to his father's concubines, 20-22. Character of Ahithophel as a counsellor, 23.

AND when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer-fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer-fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king.

¶ Ps. 46. 3.-h Num. 14. 8. 2 Sam. 22. 20. 1 Kings 10. 8. 2 Chron. 9. 8. 1 Sam. 3. 18.-i 1 Sam. 9. 4.-j 1 Sam. 9. 4.-k 1 Sam. 17. 17.-m Chap. 17. 16.-n Heb. gave up and weeping.-o Ch. 13. 4. Esther 8. 12.-p 1 Sam. 20. 3, 4.-q Jer. 14. 3, 4. 1 Sam. 15. 6.

1 Ps. 3. 1, 2. & 55. 12. &c.-a Ch. 16. 23. & 17. 14, 22.-y Josh. 16. 2.-w Ch. 1. 2. & Ch. 19. 25.-v Ch. 16. 18.-x Ch. 17. 15.-a Ver. 27. 15. Ch. 16. 16. 1 Chron. 27. 22. & Ch. 16. 15. 1 Sam. 15. 30, 32.-c Ch. 9. 2.-f Ch. 16. 28. & 17. 22.-g Ch. 19. 27.-h Prov. 18. 13.-i Heb. I do observe.

and the honour of God, than he did for his own personal safety.

Verse 27. Art not thou a seer? return into the city in peace] That is, As thou art the only organ of the public worship, that worship cannot be carried on without thee; and, as thou art the priest of God, thou hast no cause to fear for thy personal safety: the nation has not abandoned their God, though they have abandoned their king. It appears also, that he wished these priests, by means of their sons, Ahimaaz the son of Zadok, and Jonathan the son of Abiathar, to send him frequent intelligence of the motions and operations of the enemy.

Verse 30. Had his head covered] This was not only the attitude of a mourner, but even of a culprit; they usually had their heads covered when condemned; see the case of Haman. When the king had pronounced his condemnation, they immediately covered his face, and led him out to punishment. Esth. vii. 8. See also Quintus Curtius, De Philota, cap. 6. I. Lictor; caput obnubito.

Verse 31. Turn the counsel of Ahithophel into foolishness.] Ahithophel was a wise man, and well versed in state affairs; and God alone could confound his devices.

Verse 32. Where he worshipped God] Though in danger of his life, he stops on the top of mount Olivet for prayer! How true is the adage, Prayers and provender never hinder any man's journey. Reader, dost thou do likewise?

Hushai the Archite] He was the particular friend of David; and was now greatly affected by his calamity.

Verse 33. Then thou shalt be a burden unto me] It appears that Hushai was not a warrior, but was a wise, prudent, and discreet man, who could well serve David by gaining him intelligence of the success of Absalom's conspiracy: and he directs him to form a strict confederacy with the priests, Zadok and Abiathar; and to make use of their sons as couriers between Jerusalem and David's place of retreat.

Verse 34. Absalom came into Jerusalem.] It is very probable that he and his partisans were not far from the city when David left it; and this was one reason which caused him to hurry his departure.

Reader, behold in the case of David a sad vicissitude of human affairs; and a fearful proof of their instability. Behold a king, the greatest that ever lived; a profound politician, an able general, a brave soldier a poet of the

most sublime genius and character, a prophet of the Most High God, and the deliverer of his country, driven from his dominions by his own son, abandoned by his fickle people, and, for a time, even by his God! See in his desolate state that there is none so exalted that God cannot abase; and none so abased that God cannot exalt. He was forsaken for a time, and his enemies triumphed: God returned, and his enemies were confounded. His crime, it is true, was great; and God had declared by Nathan what has now come to pass. God is just, and in numberless instances sees right to show his displeasure, even at those sins which his mercy has forgiven. In all cases, it is a fearful and bitter thing to sin against the Lord.

NOTES ON CHAPTER XVI.

Verse 1. Two hundred loaves of bread] The word loaf gives us a false idea of the ancient Jewish bread; it was thin cakes, not yeasted and raised like ours.

Bunches of raisins] See on 1 Sam. xxv. 18.

Summer-fruits] These were probably pumpkins, cucumbers, or watermelons. The two latter are extensively used in those countries to refresh travellers in the burning heat of the summer. Mr. Harmer supposes they are called summer-fruits on this very account.

A bottle of wine.] A goat's skin full of wine: this I have already shown was the general bottle in the Eastern countries, see on 1 Sam. xxv. 18.

Verse 2. The asses be for the king's household] This is the Eastern method of speaking when any thing is presented to a great man. "This and this is for the slaves of the servants of your majesty;" when at the same time the presents are intended for the sovereign himself, and are so understood. It is a high Eastern compliment. These presents are not worthy of your acceptance; they are only fit for the slaves of your slaves.

Verse 3. To-day shall the house of Israel] What a base wretch was Ziba! and how unfounded was this accusation against the peaceable, loyal, and innocent Mephibosheth.

Verse 4. Thine are all] This conduct of David was very rash; he spoiled an honourable man to reward a villain, not giving himself time to look into the circumstances of the case. But David was in heavy afflictions; and these, sometimes, make even a wise man mad. Nothing should be done rashly: he who is in the habit of obeying the first impulse of his passions or feelings, will seldom do a right action; and never keep a clear conscience.

5 ¶ And when King David came to Bethurim, behold, there came out a man of the family of the house of Saul, whose name was ^k Shimei, the son of Gera: ^l he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of King David: and all the people, and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei, when he cursed,
Come out, come out, thou "bloody man, and
thou "man of Belial:

8 The LORD hath ^oreturned upon thee all
the blood of the house of Saul, in whose stead
thou hast reigned; and the LORD hath delivered
the kingdom into the hand of Absalom thy son:
and, ^obehold, thou art *taken* in thy mischief,
because thou art a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, 'What have I to do with you, ye sons of Zeruiah? so let him curse, because' * the LORD hath said unto him, Curse David. * Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, ^v my son, which ^x came forth of my bowels, seeketh my life: how much more now *may* this Benjamite do it? let him alone, and let him curse: for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and ^b cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And 'Absalom, and all the people the men

of Israel, came to Jerusalem, and Abithophel with him.

16 And it came to pass, when Hushai the Archite, ^d David's friend, was come unto Absalom, that Hushai said unto Absalom, ^e God save the king, God save the king.

17 And Absalom said to Hushai, *Is this thy kindness to thy friend? why wentest thou not with thy friend?*

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, *who should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.*

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's ^aconcubines, which he hath left to keep the house; and all Israel shall hear that thou ^aart abhorred of thy father: then shall ^athe hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines ¹ in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the ^o oracle of God: so *was* all the counsel of Ahithophel, ^a both with David and with Absalom.

CHAPTER XVII.

Ahithophel counsels Absalom to pursue his father with twelve thousand men, 1-4. Hushai gives a different counsel, and is followed, 5-14. Hushai informs Zebai and Achish; and they send word to David, 15-18. David and his men go beyond Jordan, 22. Ahithophel, finding his counsel slighted, goes home, and his house in order, and hangs himself, 23. David moves to Mahanaim; and Ahishai follows him over Jordan, 24-25. Several friends meet David at Mahanaim, with weapons and provisions, 27-32.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him, while he is weary

1 Ch. 19. 16. 1 Kings 2. 8, 44.—1 Or, *he still came forth and cursed.*—an Heb. man of blood.—a Dent. 13. 13.—o Judg. 9. 24, 55, 57. 1 Kings 2. 32, 33.—p See Ch. 1. 16. & 3. 23, 30. & 4. 11, 12.—q Heb. *behold him in thy evil.*—r 1 Sam. 24. 14. Ch. 9. 8. s Exod. 22. 23.—t Chap. 19. 22. 1 Pet. 2. 23.—u See 2 Kings 15. 25. Lams. 2. 38. v Rom. 9. 20.—w Ch. 12. 11.—x Gen. 15. 4.—y Or, *there.*

Verse 5. *David came to Bahurim*] This place lay northward of Jerusalem, in the tribe of Benjamin. It is called *Almon*, Josh. xxi. 18; and *Alemeth*, 1 Chron. vi. 60. *Bahurim* signifies *youths*, and *Alemuth youth*; so the names are of the same import.

Cursed still as he came] Used imprecations and ex-
-ortations.

Verse 10. *Because the Lord hath said*] The particle *wa* *eki*, should be translated for *if*, not *because*. For if the Lord hath said unto him, Curse David, who shall then say, *Wherefore hast thou done so?*

Verse 11. *Let him curse; for the LORD hath bidden him.* No soul of man can suppose that ever God bade one man to curse another; much less that he commanded such a wretch as Shimei to curse such a man as David: but this is a peculiarity of the Hebrew language, which does not always distinguish between *permission* and *commandment*. Often the Scripture attributes to God what he only *permits* to be done; or what, in the course of his providence, he does not *hinder*. David, however, considers all this as being permitted of God, for his chastisement and humiliation. I cannot withhold from my readers a very elegant poetic paraphrase of this passage, from the pen of the Rev. Charles Wesley, one of the first of Christian poets:—

"Purs from the blood of Sins! in vain,
He dares not to the charge reply:
Utrick's doth the charge maintain,
Utrick's doth against him cry!
Lo! Shimmi curse: the rod he tears
For which may pardon (forgive)
And in the wrong of man reverse
The awful righteousness of Heaven.
Lord, I adore thy righteous will,
Through every instrument of ill
My Father's goodness see:
Accept the complicated wrong
Of Shimmi's hand, and Shimmi's tongue,
As kind rebukes from thee."

Verse 15. *The men of Israel*] These words are wanting in the *Chaldee, Septuagint, Syriac, Vulgate, and Arabic*; and in two of *Kennicott's* and *De Rossi's* MSS.

Verse 18. *Whom the LORD and this people—chose*] Here is an equivoque: Hushai meant, in his heart, that

God, and all the people of Israel, had chosen *David*; but he spake so as to make Absalom believe that he spoke of *him*: for whatever of insincerity may appear in this, Hushai is alone answerable. What he says afterward may be understood in the same way.

Verse 21. *Go in unto thy father's concubines*] It may be remembered that David left ten of them behind, to take the care of the house, see ch. xv. 16. Abiathophel advised this as an infernal measure, in order to prevent the possibility of a reconciliation between David and his son: thus was the prophecy of Nathan fulfilled, ch. xii. 11. And this was probably transacted in the very same place that David's wife Tamar took the adulterous view of Bath-sheba: see ch. x. 2.

The wives of the conquered king were always the property of the conqueror; and, in possessing them, he appeared to possess the right to the kingdom. *Herodotus* informs us that *Smerdis*, having seized on the Persian throne after the death of *Cambyses*, espoused all the wives of his predecessor, lib. iii. c. 68. But for a son to take his father's wives, was the sum of abomination, and was death by the law of God, Lev. xx. 11. This was a sin rarely found even among the *Gentiles*.

Every part of the conduct of Absalom shows him to have been a most profligate young man: he was proud, vindictive, adulterous, incestuous, a parricide, and, in fine, reprobate to every good word and work. We still, however, recollect that David had grievously sinned; and we should also recollect that he suffered grievously for it; and that his humiliation, repentance, and amendment, were most decisive and exemplary. Reader! God is *not just* and he is *merciful*.

NOTES ON CHAPTER XVII

Verse 1. *Let me now choose out twelve thousand men*] Had this counsel been followed, David and his little *army* would soon have been destroyed: nothing but the miraculous interposition of God could have saved them. *Twelve thousand* chosen troops coming against him, in his totally unprepared state, would have soon settled the business of the kingdom. Athiophel well saw that, this advice *rejected*, all was lost.

and weak-handed, and will make him afraid: and all the people that are with him shall flee: and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground; and of him and of all the men that are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did

Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told King David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra, an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

p Zech. 12. 7. - q Heb. was right in the eye, of q. 1 Sam. 13. 30. - r Heb. maid is in his mouth. - s Heb. word. - t Heb. counselled. - u Heb. sister of soul. Jer. 13. 25. - v Heb. 13. 3. - w Heb. fallen. - x Job. 2. 11. - y Job. 20. 1. - z Gen. 22. 17. - a Heb. that face, or presence go, &c. - b Ch. 15. 31. - c Heb. commanded. - d Ch. 15. 25. - e Ch. 15. 28. - f Ch. 15. 27. 28. - g Job. 2. 4. &c.

h Josh. 15. 7. & 15. 16. - i Ch. 16. 5. - k See Josh. 2. 6. - l See Exod. 1. 10. Josh. 2. 4, 5. - m Var. 15. 16. - n Heb. done. - o Ch. 15. 12. - p Heb. gave charge concerning his house. - q Kings 20. 1. - r Matt. 27. 6. - s Gen. 22. 2. Josh. 13. 25. Chap. 2. 6. - t Or, father an Israelite. - u 1 Chron. 2. 16. 17. - v Heb. Abigail. - w Or, Jesse. See 1 Chron. 2. 13. 16. - x See Ch. 10. & 12. 30. - y Ch. 9. 4. - z Ch. 15. 31. 32. 1 Kings 2. 7.

Verse 3. *The man whom thou seekest is as if all returned*] Only secure David, and all Israel will be on thy side. He is the soul of the whole; destroy him, and all the rest will submit.

Verse 8. *As a bear robbed of her whelps*] All wild beasts are very furious when robbed of their young: but we have some remarkable instances of the maternal affection of the bear in such circumstances; see one at the end of the chapter.

Verse 13. *Shall all Israel bring ropes to that city*] The original word חבלים *chabolim*, which signifies ropes, and from which we have our word cable, may have some peculiarity of meaning here: for it is not likely that any city could be pulled down with ropes. The *Chaldees*, which should be best judge in this case, translates the original word by מִגְדָּל *masberyan*, towers; this gives an easy sense.

Verse 17. *En-rogel*] The fullers' well; the place where they were accustomed to tread the clothes with their feet; hence the name יַם עֵין, a well, and יַם רֹגֵל, the foot, because of the treading above-mentioned.

And a wench went and told them] The word wench occurs nowhere else in the Holy Scriptures; and indeed, has no business here, as the Hebrew word נַשִּׁי *shaphchah*, should have been translated girl, maid, maid-servant. The word either comes from the Anglo-Saxon *wencle*, a

maid, or the Belgic *wunch*, desire, a thing wished for: multum enim ut plurimum Puella, a Juvenibus desiderantur, seu appetuntur. So *Minahou*. Junius seems more willing to derive it from *wince*, to triak, to be skittish, &c.; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wenz*, or *wetas*, a word frequently used in the Gospels of the Codex Argenteus for wife. Coverdale's Bible, 1565, has *dameall*. Beck's Bible, 1549, has *wenche*. The same in *Cardmarden's* Bible, 1566; but it is *maid* in *Barker's* Bible, 1615. *Wench* is more of a Scotticism than *maid* or *dameall*; and King James probably restored it, as he is said to have done *lad*, in Gen. xxi. 12. and elsewhere. In every other place where the word occurs, our translators render it *handmaid*, *bondmaid*, *maiden*, *woman-servant*, *maid-servant*, and *servant*. Such is the latitude with which they translate the same Hebrew term, in almost innumerable instances!

Verse 23. *Put his household in order*] This self-murder could not be called *lunacy*, as every step to it was deliberate. He foresaw Absalom's ruin; and he did not choose to witness it, and share in the disgrace. He was a very bad man, and died an unprepared and accursed death.

Verse 25. *Amasa captain of the host*] From the account in this verse, it appears that Joab and Amasa were sisters' children, and both nephews to David.

28 Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty in the wilderness.

CHAPTER XVIII.

David reviews and arranges the people, and gives the command to Joab, Abishai, and Ittai, 1-2. On his expressing a desire to accompany them to the battle, they will not permit him, 3. He reviews them as they go out of the city, and gives commendment to the captains to save Absalom, 4-5. They join battle with Absalom and his army, who are discomfited with the loss of twenty thousand men, 6-8. Absalom, fleeing away, is caught by the head in an oak; Joab finds him, and transfixes him with three darts, 9-15. The servants of David are recalled, and Absalom beheaded, 16-18. Abimelech and Cushai bring the tidings to David, who is greatly distressed at hearing of the death of Absalom, and makes bitter lamentation for him, 19-20.

ANND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand

Y or, cups.—a Deut. 32. 14.—a Ch. 16. 2.—b Ps. 3. 1.—c 1 Sam. 25. 6.—d Ch. 15. 19.—e Ch. 21. 17.

Verse 23. Brought beds] These, no doubt, consisted in skins of beasts, mats, carpets, and such like things.

Basins] *ἡνὶο εσφαθη*. Probably wooden bowls, such as the Arabs still use to eat out of, and to knead their bread in.

Earthen vessels] *ἡνὶο εσφαθη*. Probably clay vessels, baked in the sun. These were perhaps used for lifting water, and boiling those articles which required to be cooked.

Wheat and barley, &c.] There is no direct mention of flesh meat here: little was eaten in that country; and it would not keep. Whether the sheep mentioned were brought for their flesh, or their milk, I cannot tell.

According to Mr. Jones, "the Moors of West Barbary use the flour of parched barley, which is the chief provision they make for their journeys; and often use it at home; and this they carry in a leathern satchel." These are ordinarily made of goat skins. One of them now lies before me: it has been drawn off the animal before it was cut up; the places where the fore-legs, the tail, and the anus were, are elegantly closed, and have leathern thongs attached to them, by which it can be slung over the back of man, ass, or camel. The place of the neck is left open, with a running string to draw it up, purse-like, when necessary. The skin itself is tanned; and the upper side is curiously embroidered, with red, black, blue, yellow, and flesh-coloured leather, in very curious and elegant forms and devices. Bags of this kind are used for carrying wine, water, milk, butter, grain, flour, clothes, and different articles of merchandise. This is, as I have before stated, the Scripture bottle. Mr. Jones further says, "Travellers use *zumeet*, *tumcet*, and *limerecce*. *Zumeet*, is flour, mixed with honey, butter, and spice; *tumcet*, is flour, done up with organ oil: and *limerecce*, is flour, mixed with water, for drink. This, says he, quenches thirst much better than water alone; satisfies a hungry appetite; cools and refreshes tired and weary spirits: overcoming those ill effects which a hot sun and fatiguing journey might well occasion."

This flour might be made of grain or pulse of any kind: and probably may be that which we here term parched corn, and parched pulse; and, in the forms above-mentioned, was well calculated, according to Mr. Jones' account, for the people, hungry, weary, and thirsty, in the wilderness. This was a timely supply for David and his men; and, no doubt, contributed much to the victory mentioned in the following chapter.

A REMARKABLE account of maternal affection in a she-bear. "In the year 1772, the *Seahorse* frigate and *Caracas* bomb, under the command of the Hon. Captain C. J. Phippe, afterward Lord Mulgrave, were sent on a voyage of discovery to the North seas. In this expedition the late celebrated Admiral Lord Nelson served as midshipman. While the *Caracas* lay locked in the ice, early one morning, the man at the mast-head gave notice, that three bears were making their way very fast over the frozen sea, and were directing their course toward the ship. They had, no doubt, been invited by the scent of some blubber of a seahorse the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a

of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

f Heb. set their heart on us.—g Heb. as ten thousand of us.—h Heb. he to succour
1 Ver. 12.—i Josh. 17. 15, 16.

she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the seahorse that remained unconsumed, and ate voraciously. The crew from the ship threw great lumps of flesh of the seahorse, which they had still left upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat, they wounded the dam, but not mortally. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the dying moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while it was piteous to hear her moan. When she found she could not move them, she went off; and, being at some distance, looked back and moaned: this not availing to entice them away, she returned; and smelling round them, began to lick their wounds. She went off a second time, as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one, and round the other, pawing them, and moaning. Finding, at last, that they were cold and lifeless, she raised her head toward the ship, and growled a curse upon the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died licking their wounds."

Had this animal got among the destroyers of her young, she would have soon shown what was implied in the *chafed mind of a bear, robbed of her whelps*.

NOTES ON CHAPTER XVIII.

Verse 1. And set captains of thousands] By this time David's small company was greatly recruited: but what its number was we cannot tell. Josephus says, it amounted only to four thousand men. Others have supposed, that they amounted to ten thousand; for thus they understand a clause in ver. 3. which they think should be read, *We are now ten thousand strong*.

Verse 3. But now thou art worth ten thousand of us] The particle *ἡνὶο*, now, is doubtless a mistake for the pronoun *ἡνὶο*, thou; and so it appears to have been read by the *Septuagint*, the *Vulgate*, and the *Chaldee*; and by two of *Kennicott's* and *De Rossi's* MSS.

Verse 5. Deal gently with the young man] David was the father of this worthless young man; and is it to be wondered at that he feels as a father? Who, in his circumstances, that had such feelings as every man should have, would have felt or acted otherwise.

Verse 7. Twenty thousand men] Whether these were slain on the field of battle, or whether they were reckoned with those slain in the wood of Ephraim, we know not.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour, compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

1 Heb. multiplied to devour.—m Heb. weigh upon mine hand.—a Ver. 5.—o Heb. Beware whosoever ye be of, &c.—p Heb. before thee.—q Heb. heart.—r Josh. 7. 24.

Verse 8. *The wood devoured more people*] It is generally supposed, that when the army was broken, they betook themselves to the wood, fell into pits, swamps, &c. and being entangled, were hewn down by David's men; but the *Chaldee*, *Syriac*, and *Arabic*, state, that they were devoured by wild beasts in the wood.

Verse 9. *And his head caught hold of the oak*] It has been supposed that Absalom was caught by the hair; but no such thing is intimated in the text. Probably his neck was caught in the fork of a strong bough, and that he was nearly dead when Joab found him: for it is said, ver. 14. *he was yet alive*; an expression which intimates he was nearly dead.

Verse 10. *I saw Absalom hanged in an oak*] He must have hung there a considerable time. This man saw him hanging: how long he had been hanging before he saw him, we cannot tell. He came and informed Joab; this must have taken up a considerable time; Joab went and pierced him through with three darts; this must have taken up still more time. It is therefore natural to conclude, that his life must have been nearly gone, after having been so long suspended; and probably was past recovery, even if Joab had taken him down.

Verse 11. *And a girdle*] The military belt was the chief ornament of a soldier; and was highly prized in all ancient nations: it was also a rich present from one chieftain to another. Jonathan gave his to David, as the highest pledge of his esteem and perpetual friendship, 1 Sam. xviii. 4. And Ajax gave his to Hector, as a token of the highest respect. Hom. II. vii. ver. 305.

Verse 13. *Thou thyself wouldest have set thyself against me*] This is a strong appeal to Joab's loyalty, and respect for the orders of David; but he was proof against every fine feeling, and against every generous sentiment.

Verse 14. *I may not tarry thus with thee*] He had nothing to say in vindication of the purpose he had formed.

Thrust them through the heart of Absalom] He was determined to make sure work; and, therefore, he pierced his heart.

Joab should have obeyed the king's commandment; and yet, the safety of the state required the sacrifice of Absalom. But, independently of this, his life was quadruply forfeited to the law: 1. In having murdered his brother Amnon. 2. In having excited an insurrection in the state. 3. In having taken up arms against his own father, Deut. xxi. 13, 21. 4. In having lain with his father's concu-

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day Absalom's Place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushai, Go tell the king what thou hast seen. And Cushai bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushai. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready.

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushai.

24 And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter,

s Gen. 14. 17.—t See Ch. 14. 27.—a Heb. judged him from the hand, &c.—v Heb. be a man of tidings.—w Heb. be what may.—x Or, convenient.—y 2 Kings 9. 17.

bines, Lev. xviii. 29. Long ago he should have died by the hand of justice; and now all his crimes are visited on him, in his last act of rebellion. Yet, in the present circumstances, Joab's act was base and disloyal; and a cowardly murder.

Verse 15. *Ten young men—smote Absalom, and slew him*] That is, they all pierced the body; but there could be no life in it after three darts had been thrust through the heart: but they added as much as would have killed him had he been alive.

Verse 16. *Joab blew the trumpet*] He knew that the rebellion was now extinguished by the death of Absalom; and was not willing that any farther slaughter should be made of the deluded people.

Verse 17. *And laid a very great heap of stones*] This was the method of burying heroes, and even traitors; the heap of stones being designed to perpetuate the memory of the event, whether good or bad. The ancient *cairns*, or heaps of stones, in different parts of the world, are of this kind. The various *tumuli* or *barrows*, in England, are the same as the *cairns* in different parts of Ireland and Scotland. In the former, stones were not plenty; hence they heaped up great mounds of earth.

Verse 18. *Reared up for himself a pillar*] There was a marble pillar in the time of Josephus, called *Absalom's pillar*: and there is one shown to the present day, under this name; but it is comparatively a modern structure.

Absalom's place] Literally *Absalom's hand*. See the note on 1 Sam. xv. 12.

Verse 21. *Tell the king what thou hast seen*] At this time the death of Absalom was not publicly known: but Joab had given Cushai private information of it. This Ahimaaz had not, for he could not tell the king whether Absalom were dead. To this Joab seems to refer, ver. 22. *Thou hast no tidings ready*.

Verse 24. *David sat between the two gates*] He was probably in the seat of justice. Before the gate of the city, it is supposed, there was an enclosure, which had its gate also: David sat in the space between these two doors. Over the larger gate there appears to have been a turret, on which a sentinel, or watchman, stood continually; and gave information of what he saw in the country.

Verse 25. *If he be alone there is tidings*] That is, good tidings. For, if the battle had been lost, men would have been running in different directions through the country.

and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, * Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called and said unto the * king, * All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath * delivered up the men that lifted up their hand against my lord the king.

29 And the king said, * Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cush, came; and Cush said, * Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, * O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

David continues his lamentation for his son, and the people are greatly discouraged, 1-4. Joab reproves and invites him with the general defection of the people, 5-7. David says unto his mourning, and shows himself to the people, who are thereby encouraged, 8. The tribes take counsel to bring the king back to Jerusalem, 9-12. He makes Amasa captain of the host in place of Joab, 13. The king, returning, is met by Judah at Gilegal, 14, 15. Shimei comes to meet David, and entreats for his life, which David grants, 16-23. Mephibosheth also meets him, and shows how he had been slandered by Ziba, 24-30. David is met by Barzilai, and between them there is an affecting interview, 31-40. Contention between the men of Judah and the men of Israel, about bringing back the king, 41-43.

An. Exod. lxx.

432.

Anno ante

I. Olymp. 217.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the * victory that day was turned into mourning unto all the people: for the people

s Heb. I saw the running.—a Or, Peace be to thee.—b Heb. Peace.—c Heb. what up.—d Heb. Is there peace?—e Heb. Tidings is brought.—f Ch. 19. 4.—g Heb. satisfaction, or, deliverance.

Verse 29. *I saw a great tumult*] It is very probable that Ahimaaz did not know of the death of Absalom: he had seen the rout of his army, but did not know of his death. Others think he knew all, and told this untruth that he might not be the messenger of bad news to David.

Verse 30. *Stand here*] He intended to confront the two messengers, and compare their accounts.

Verse 32. *Is the young man Absalom safe?*] This was the utmost of his solicitude; and it well merited the reproof which Joab gave him, ch. xix. 5.

Verse 33. *O my son Absalom*] It is allowed by the most able critics that this lamentation is exceedingly pathetic. In what order the words were pronounced, for much depends on this, we cannot say. Perhaps it was the following:—

בני אבשלום בני
Beni Absalom, beni!
My son Absalom! O my son!

בני אבשלום
Beni Absalom!
O my son Absalom!

כי יתן מותי אני תחתיה
Mi yitten muthi ani tachtieha.
O that I had died in thy stead!

אבשלום בני בני
Absalom, beni! beni!
O Absalom, my son! my son!

. Is there no hope for the soul of this profligate young man? He died in his iniquity: but is it not possible that he implored the mercy of his Maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite, to the end that he might have time to deprecate the wrath of divine justice?

This is at least a charitable conjecture, and humanity will delight, in such a case, to lay hold even on possibilities. If there be any room for hope in such a death, who that knows the worth of an immortal soul, would not wish to indulge in it?

NOTES ON CHAPTER XIX.

Verse 2. *The victory—was turned into mourning*] Instead of rejoicing that a most unnatural and ruinous rebel-

heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, * O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, * that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak * comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is * fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 ¶ And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are * my bones

b Ver. 33.—c Ch. 18. 30.—d Ch. 18. 30.—e Heb. By loving, &c.—f Heb. that princes or servants are not to thee.—g Heb. to the heart of thy servants. Gen. 31. 2. c Ch. 15. 14.—p Heb. are ye silent?—q Ch. 8. 1.

lion had been quashed; the people mourned over their own success, because they saw their king so immoderately afflicted for the loss of his worthless son.

Verse 4. *The king covered his face*] This was the custom of mourners.

O my son Absalom] Calmet has properly remarked, that the frequent repetition of the name of the defunct, is common in the language of lamentation. Thus Virgil, *Ecl. v. ver. 51*.

—Daphnim que tuum tollimus ad astra;
Daphnim ad astra feremus; amemus nos quoque Daphnim.
With yours, my song I cheerfully shall join,
To raise your Daphnim to the powers divine.
Daphnim I'll raise unto the powers above,
For dear to me was Daphnim's well-tried love.

See the notes on the preceding chapter.

Verse 5. *Thou hast shamed this day*] Joab's speech to David on his immoderate grief for the death of his rebellious son, is not only remarkable for the *insolence of office*, but also for good sense and firmness. Every man, who candidly considers the state of the case, must allow that David acted imprudently, at least; and that Joab's firm reproof was necessary, to arouse him to a sense of his duty to his people. But still, in his manner, Joab had far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince. Joab was a good soldier; but, in every respect, a bad man, and a dangerous subject.

Verse 8. *The king—sat in the gate*] The place where justice was administered to the people.

Verse 11. *Speak unto the elders of Judah*] David was afraid to fall out with this tribe; they were in possession of Jerusalem, and this was a city of great importance to him. They had joined Absalom in his rebellion: and, doubtless, were now ashamed of their conduct. David appears to take no notice of their infidelity; but rather to place confidence in them, that their confidence in him might be naturally excited: and, to oblige them yet farther, purposes to make Amasa captain of the host in the place of Joab.

and my flesh; wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted, and came down with the men of Judah to meet King David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

1 Ch. 17. 25.—a Rach. 1. 17.—1 Job. 20. 1.—a Job. 5. 6.—a Ch. 16. 5. 1 Kings 2. 1.—a Ch. 2. 10. & 16. 1. 2.—a Hab. the good in his eyes.—y 1 Sam. 20. 15. 2 Ch. 16. 5. & 2.—a Ch. 12. 33.—b See Ch. 14. 5.—c Exod. 22. 28.—d Ch. 16. 14.

Verse 14. And he bowed the heart of all the men of Judah. The measures that he pursued were the best calculated that could be, to accomplish this salutary end. Appear to distrust those whom you have some reason to suspect, and you increase their caution and distrust. Put as much confidence in them as you safely can; and this will not fail to excite their confidence toward you.

Verse 16. Shimei the son of Gera. It appears that Shimei was a powerful chieftain in the land; for he had here, in his retinue, no less than a thousand men.

Verse 18. There went over a ferry-boat. This is the first mention of any thing of the kind. Some think a bridge or raft is what is here intended.

Verse 20. For thy servant doth know that I have sinned. This was all he could do: his subsequent conduct alone could prove his sincerity. On such an avowal as this, David could not but grant him his life.

Verse 24. Neither dressed his feet. He had given the fullest proof of his sincere attachment to David and his cause; and, by what he had done, amply refuted the calumnies of his servant Ziba.

Verse 27. The king is as an angel of God. As if he had said, I state my case plainly, and without guile; thou art too wise not to penetrate the motives from which both myself and servant have acted. I shall make no appeal; with whatsoever thou determinest, I shall rest contented.

Verse 29. I have said, Thou and Ziba divide the land. At first, David gave the land of Saul to Mephibosheth; and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the half of the produce. Ziba met David in his distress with provisions, and calumniated Mephibosheth; David, too slightly trusting to his misrepresentation, and supposing that Mephibosheth was actually such a traitor as

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

28 For all of my father's house were but dead men before my lord the king; yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jor-

a 1 Sam. 11. 12.—f 1 Kings 2. 8, 9, 37, 44.—g Ch. 2. 6.—h Ch. 16. 17.—i Ch. 16. 2. k Chap. 14. 17. 30.—l Hab. men of death. 2 Sam. 26. 16.—m Chap. 2. 7, 10, 12. n 1 Kings 2. 7.—o Ch. 17. 32.—p Hab. How many days are the years of my life? q Ps. 90. 10.

Ziba represented him, made him, on the spot, a grant of his master's land. Now he finds that he has acted too rashly; and therefore confirms the former grant: i. e. that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things *in statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man any thing? Answer.—1. He was one of the domestics of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessities of life, when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration. But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

Verse 32. Barzillai was a very aged man. This venerable person had given full proof of his attachment to David, by the supplies he had given him when he lay at Mahanaim, where his case was all but desperate: the sincerity of his congratulations now, none can suspect. David's offer to him was at once noble and liberal: he wished to compensate such a man; and he wished to have at hand such a friend.

Verse 35. Can thy servant taste what I eat? Here is as once an affecting description of the infirmities of old age; and a correct account of the mode of living at an Eastern court, in ancient times.

Barzillai was fourscore years old; his ear was become dull of hearing, and his *relief* for his food was gone: he, therefore, appears to have been not only an old man, but an infirm old man. Besides delicate meats and drinks, we find that vocal music constituted a principal part of court entertainments: male and female singers made a necessary appendage to these banquets, as they do in most

dan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant 'Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, 'Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king 'kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and 'Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is 'near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's coat? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

r 1 Kings 2. 7. Jer. 41. 17.—a Heb. choose.—t Gen. 31. 55.—u Heb. Chimham.
v Ver. 12.—w Ver. 12.—x Heb. set us at right.—y See Judges 3. 1. & 12. 1.—a Ch. 19. 43.—b 1 Kings 12. 16. c Chron. 10. 16.—c Ch. 15. 16. & 16. 21, 22.

Eastern courts to the present day. As David was a most sublime poet, and emphatically styled the *sweet singer of Israel*, he, no doubt, had his court well supplied with vocal as well as instrumental performers; and, probably, with poets and poetesses; for it is not likely that he was the only poet of his time, though he undoubtedly was the most excellent.

Verse 37. *Thy servant Chimham*] It is generally understood that this was Barzillai's son; and this is probable from 1 Kings ii. 8. where, when David was dying, he said, *Show kindness to the sons of Barzillai*: and it is very probable that this Chimham was one of them. In Jer. xii. 17. mention is made of the *habitation of Chimham*, which was near to Beth-lehem; and it is reasonably conjectured that David had left that portion, which was probably a part of his paternal estate, to this son of Barzillai.

Verse 39. *The king kissed Barzillai, and blessed him*] The kiss was the token of friendship and farewell; the blessing was a prayer to God for his prosperity: probably a prophetic benediction.

Verse 42. *Wherefore then be ye angry for this matter*] We have not done this for our own advantage; we have gained nothing by it; we did it through loyal attachment to our king.

Verse 43. *We have ten parts in the king, and—more right*] We are ten tribes to one; or we are ten times so many as you; and, consequently, should have been consulted in this business.

The words of the men of Judah were fiercer than the words of the men of Israel.] They had more weight, for they had more reason on their side.

It is pleasant when every province, canton, district, and country, vie with each other in personal attachment to the prince, and loyal attachment to his government. From such contentions as these, civil wars are never likely to arise. And how blessed it must be for the country where the king merits all this! where the prince is the pastor and father of his people, and in all things the minister of God to them for good.

It is criminal in the prince not to endeavour to deserve the confidence and love of his people; and it is highly criminal in the people not to repay such endeavours with the most loyal and affectionate attachment.

Where the government is not despotic, the king acts by

CHAPTER XX.

Sheba raises an insurrection, and gains a party in Israel, 1, 2. David shuts up the ten concubines who were defiled by Absalom, 3. Amasa is sent to assemble the men of Judah, 4, 5. And in the mean time Abishai is sent to pursue Sheba, 6, 7. Joab treacherously murders Amasa, 8—12. Joab and the army continue the pursuit of Sheba, 13, 14. He is obliged to Abiathar; and, by the counsels of a wise woman, the people of Absalom cut off his head, and throw it over the wall to Joab; who blows the trumpet of peace, and he and his men return to Jerusalem, 15—42. Account of David's civil and military officers, 23—25.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, 'We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women, his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem to pursue after Sheba the son of Bichri.

d Heb. a house of ward.—e Heb. bound.—f Heb. in widowhood of life.—g Ch. 19. 13.—h Heb. Call.—i Ch. 11. 11. 1 Kings 1. 33.—k Heb. deliver himself from our eyes.—l Ch. 8. 18. 1 Kings 1. 33.

the counsels of his ministers: and while he does so, he is not chargeable with miscarriages and misfortunes: they either came through bad counsels, or directly thwarting providences. On this ground is that political maxim in our laws formed, *the king can do no wrong*. Sometimes God will have things otherwise than the best counsels have determined: because he sees that the results will, on the whole, be better for the peace and prosperity of that state. "God is the only Ruler of princes." And as the peace of the world depends much on civil government, hence kings and civil governors are peculiar objects of the Almighty's care. Wo to him who labours to bring about a general disaffection; as such things almost invariably end in general disappointment and calamity. It is much easier to unsettle than to settle; to pull down than to build up.

NOTES ON CHAPTER XX.

Verse 1. *Sheba, the son of Bichri*] As this man was a Benjamite, he probably belonged to the family of Saul; and he seems to have had considerable influence in Israel to raise such an insurrection: but we know nothing farther of him than what is related in this place.

We have no part in David] We of Israel, we of the ten tribes, are under no obligation to the house of David. Leave him, and let every man fall into the ranks under his own leader.

Verse 3. *The ten women*] He could not well divorce them: he could not punish them, as they were not in transgression; and he could no more be familiar with them, because they had been defiled by his son. To have married them to other men might have been dangerous to the state, therefore he shut them up and fed them; made them quite comfortable; and they continued as widows to their death.

Verse 4. *Then said the king to Amasa*] Thus he invests him with the command of the army, and sends him to collect the men of Judah, and to come back to receive his orders in relation to Sheba, in three days. It appears that Amasa found more difficulty in collecting his countrymen than was at first supposed; and this, detaining him beyond the three days, David, fearing that Sheba's rebellion would get head, sent Abishai, who it appears was accompanied by Joab, to pursue after Sheba.

Amasa, it seems, got up with them at Gibeon, ver. 8. where he was treacherously murdered by the execrable Joab.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and he struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

in Matt. 23. 35. Luke 22. 47.—n 1 Kings 2. 35.—p Heb. doubled not his strokes.—r 2 Kings 15. 20. 2 Chron. 16. 4.—s 2 Kings 19. 32.—t Or, it stood against the outmost wall.—u Heb. married to throw down.—v Or, They plainly speak in the beginning, saying, surely they will ask of Abel, and so make an end: see Deut. 30. 11.

Verse 8. *Joab's garment*] It appears that this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this sword, or knife, was so loose in its sheath, that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled, for so some of the versions, and able critics, understand the words *it fell out*; and that the sword fell down when he stumbled; that he took it up with his left hand, as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure verse. It is worthy of remark that, in the Eastern country, it is the beard, not the man, which is usually kissed.

Verse 10. *In the fifth rib*] I believe *won chomesh*, which we render here, and elsewhere, the *fifth rib*, means any part of the abdominal region. The Septuagint translate it *in the groin*; the Targum, *the right side of the thigh*; i. e. the phrase of the Targumist being interpreted, *the privy parts*. That it means some part of the abdominal region, is evident from what follows, *And shed out his bowels to the ground*. It appears from this that, in plain English, he ripped up his belly.

Verse 11. *He that favoureth Joab*] As if he had said, there is now no other commander besides Joab; and Joab is steadily attached to David: let those, therefore, who are loyal, follow Joab.

Verse 12. *Amasa wallowed in blood*] It is very likely that Amasa did not immediately die: I have known instances of persons living several hours after their bowels had been shed out.

Verse 14. *Unto Abel*] This is supposed to have been the capital of the district called Abilene, in St. Luke iii. 1.

Beth-maachah] It is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali.

Verse 15. *They cast up a bank against the city*] The word *סללה* *sallah*, which we render *bank*, means, most probably, a battering engine of some kind, or a tower overlooking the walls; on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel; and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was over the tribute: and Jehoshaphat, the son of Ahilud, was recorder:

25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler about David.

w 1 Sam. 26. 16. Chap. 21. 3.—x Heb. by his name.—y Eccles. 9. 14, 15.—z Heb. were scattered.—a Chap. 4. 16, 18.—b 1 Kings 4. 6.—c Chap. 4. 16. 1 Kings 4. 3 d Or, remembrancer.—e Ch. 8. 17. 1 Kings 4. 4.—f Chap. 23. 23.—g Or, a prince. Gen. 41. 45. Exod. 2. 16. Chap. 6. 18.

be a bank that stood in the trench, is evident from the circumstance thus expressed.

Verse 16. *A wise woman*] She was probably governess.

Verse 18. *They shall surely ask counsel at Abel*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes, appealed to their judgment: which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers; and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

Verse 19. *I—peaceable and faithful in Israel*] I am for peace, not contention of any kind; I am faithful, I adhere to David; and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the name and on the behalf of the city: "I am a peaceable city, and am faithful to the king."

A mother in Israel] That is, a chief city of a district; for it is very likely that the woman speaks of the city, not of herself.

Verse 21. *His head shall be thrown to thee*] Thus it appears she had great sway in the counsels of the city; and that the punishment of a state rebel was then, what it is now in this kingdom, *beheading*.

Verse 23. *Joab was over all the host*] He had murdered Amasa, and seized on the supreme command: and such was his power at present, and the service which he had rendered to the state by quelling the rebellion of Sheba, that David was obliged to continue him; and dared not to call him to account for his murders, without endangering the safety of the state by a civil war.

Benaiah—over the Cherethites] Benaiah was over the archers and slingers. See the notes on chap. viii. 18.

Verse 24. *Adoram was over the tribute*] Probably the chief receiver of the taxes; or Chancellor of the Exchequer, as we term it.

Jehoshaphat—recorder] The registrar of public events.

Verse 25. *Sheva was scribe*] The king's secretary.

Verse 26. *Ira—was a chief ruler about David*] The

CHAPTER XXI.

A famine taking place three successive years in Israel, David inquired of the Lord the cause; and was informed that it was on account of Saul and his bloody house, who had slain the Gibeonites. 1. David inquires of the Gibeonites what avenge them; they required; and they answer, seven sons of Saul, that they might hang them up in Gibeon, 2-4. Names of the seven sons thus given up, 5-9. Afflicting account of Rizpah, who watched the bodies through the whole of the time of harvest, to prevent them from being devoured by birds and beasts of prey, 10. David is informed of Rizpah's conduct; and collects the bones of Saul, Jonathan, and the seven men that were hanged at Gibeon, and buries them; and God is entreated for the land, 11-14. War between the Israelites and Philistines, in which David was in danger of being slain by Ishbi-benob, but was rescued by Abishai, 15-17. He, and several gigantic Philistines, are slain by David and his servants, 18-22.

A. M. 2983.
B. C. 1621.
An. Exod. lxx. 47.
Anno ante
1. Olymp. 245.

THEN there was a famine in the days of David three years, year after year; and David inquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeon of Saul, whom the LORD did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.

1. Heb. sought the face, &c. See Num. 27. 21.—1. Josh. 9. 3, 15, 16, 17.—k. Chap. 20. 13.—Or, it is not silver nor gold that we have to do with Saul or his house, neither partition it to us to kill, &c.—p. Or, cut us off.—n. 1 Sam. 19. 26. & 11. 4. o. 1 Sam. 10. 24.—p. Or, chosen of the Lord.

Hebrew is *cohen* ben David, a priest to David; and so the Vulgate, Septuagint, Syriac, and Arabic. The Chaldee has *rab*, a prince, or chief: he was probably a sort of domestic chaplain to the king. We know that the kings of Judah had their *seers*, which is nearly the same: Gad was David's seer, 2 Sam. xxiv. 11; and Jeduthun was the seer of king Josiah, 2 Chron. xxxv. 15.

The conclusion of this chapter is very similar to the conclusion of chapter the eighth; where see the notes.

NOTES ON CHAPTER XXI.

Verse 1. *Then there was a famine*] Of this famine we know nothing; it is not mentioned in any part of the history of David.

Because he slew the Gibeonites.] No such fact is mentioned in the life and transactions of Saul; nor is there any reference to it in any other part of Scripture.

Verse 2. *The remnant of the Amorites*] The Gibeonites were *Hivites*, not Amorites, as appears from Joshua vi. 19; but *Amorites* is a name often given to the Canaanites in general, Gen. xv. 16. Amos xi. 9. and elsewhere.

Verse 3. *Wherewith shall I make the atonement*] It is very strange that a choice of this kind should be left to such a people. Why not ask this of God himself?

Verse 6. *Seven men of his sons*] Meaning sons, grandsons, or other near branches of his family. It is supposed that the persons chosen were principal in assisting Saul to exterminate the Gibeonites. But where is the proof of this?

Verse 8. *Five sons of Michal—whom she brought up*] Michal, Saul's daughter, was never married to Adriel, but to David, and afterward to Phaltiel; though it is here said she bore *yaledah*, not brought up, as we falsely translate it; but we learn from 1 Sam. xviii. 19. that Merab, one of Saul's daughters, was married to Adriel.

Two of Dr. Kennicott's MSS. have *Merab*, not Michal; the Syriac and Arabic have *Nadab*; the Chaldee has properly *Merab*; but it renders the passage thus:—*And the five sons of Merab, which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai. This cuts the knot.*

Verse 9. *In the beginning of barley-harvest*] This

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed

q. 1 Sam. 18. 2. & 20. 8, 15, 42. & 22. 18.—r. Chap. 2. 7.—s. Or, Michal's sister. t. *Shah* service Adriel. 1 Sam. 18. 16.—u. Chap. 6. 17.—v. 2. Ch. 3. 7.—w. 2 Sam. 21. 22.—x. 1 Sam. 31. 11, 12, 13.—y. 1 Sam. 31. 13.—z. Josh. 18. 25.—a. No 10. 7. 25. Ch. 24. 23.—b. Or, Ragha.—c. Heb. the staff, or, the head.

happened, in Judea, about the vernal equinox, or 21st of March.

Verse 10. *Rizpah—took sackcloth*] Who can read the account of Rizpah's maternal affection for her sons that were now hanged, without feeling his mind deeply impressed with sorrow?

Did God require this sacrifice of Saul's sons, probably all innocent of the alleged crime of their father? Was there no other method of averting the divine displeasure? Was the requisition of the Gibeonites to have Saul's sons sacrificed to God, to be considered as an oracle of God? Certainly not; God will not have man's blood for sacrifice, no more than he will have swine's blood. The famine might have been removed, and the land properly purged, by offering the sacrifices prescribed by the law; and by a general humiliation of the people.

Until water dropped upon them] Until the time of the autumnal rains; which, in that country, commence about October. Is it possible that this poor broken-hearted woman could have endured the fatigue (and probably in the open air) of watching these bodies for more than five months? Some think that the rain dropping on them out of heaven means the removal of the famine which was occasioned by drought, by now sending rain, which might have been shortly after these men were hanged: but this by no means agrees with the manner in which the account is introduced—*They were put to death in the days of harvest, in the first days, in the beginning of barley-harvest. And Rizpah—took sackcloth, and spread it for her on the rock, from the beginning of harvest, until water dropped upon them out of heaven.* No casual, or immediately providential rain can be here intended; reference must be to the periodical rains above-mentioned.

Verse 12. *Took the bones of Saul*] The reader will recollect that the men of Jabesh-gilead burnt the bodies of Saul and his sons, and buried the remaining bones under a tree at Jabesh; see 1 Sam. xxxi. 12, 13. These David might have dug up again, in order to bury them in the family sepulchre.

Verse 15. *Moreover, the Philistines had yet war*]

three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai, the son of Zeruiah, succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, 'thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 * And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of

4 Ch. 13. 3.—1 Kings 11. 36. & 15. 4. Ps. 132. 17.—f Heb. candle, or, lamp. g 1 Chron. 20. 4.—1 Chron. 11. 29.—i Or, Sippai.—k Or, Rapha.—l Or, Jair.

There is no mention of this war in the parallel place, 1 Chron. xx. 4, &c.

David *was* slain] This circumstance is nowhere else mentioned.

Verse 16. *Being girded with a new sword*] As the word sword is not in the original, we may apply the term new to his armour in general: he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable.

Verse 17. *That thou quench not the light of Israel*] David is here considered as the lamp by which all Israel was guided; and, without whom, all the nation must be involved in darkness. The lamp is the emblem of direction and support. Light is used in this sense by Homer:—

Οὐδὲ τι Πατρόκλης γέγονεν φάος, οὐδ' ἐπαροίει
τοῖς ἄλλοις, αἱ δὲ πόλεις ἄμυν' Ἑκτόρι διῶν.

Iliad, lib. xviii. ver. 102.

"I have neither been a LIGHT to Patroclus, nor to his companions, who have been plain by the noble Hector."

Verse 18. *A battle [his Gob]* Instead of Gob, several editions, and about *fried* of Kennicott's and *De Rossi's* MSS. have Nob; but Gezer is the name in the parallel place, 1 Chron. xx. 4.

Verse 19. *Elhanan the son of Jaare-oregim—slew—Goliath the Gittite*] Here is a most manifest corruption of the text, or gross mistake of the transcriber; David, not Elhanan, slew Goliath. In 1 Chron. xx. 6. the parallel place, it stands thus—*Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, whose spear-staff was like a weaver's beam*. This is plain; and our translators have borrowed some words from Chronicles to make both texts agree. The corruption may be easily accounted for, by considering that *oregim*, which signifies *weavers*, has slipped out of one line into the other; and that *beth ha lechmi*, the *Beth-lehemite*, is corrupted from *beth ha eth lachmi*; then the reading will be the same as in Chronicles. Dr. Kennicott has made this appear very plain in his first *Dissertation on the Hebrew Text*, pag. 78. &c.

Verse 20. *On every hand six fingers*] This is not a solitary instance: Tavernier informs us, that the eldest son of the emperor of Java (who reigned in 1648) had six fingers on each hand, and six toes on each foot. And Muzpertuis, in his seventeenth letter, says, that he met with two families near Berlin, where *sedigitism* was equally transmitted on both sides of father and mother. I saw once a young girl in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot; but her stature had nothing gigantic in it. The daughters of Caius Horatius, of patrician dignity, were called *sedigitæ*, because they had six fingers on each hand. Volcatius, a poet, was called *sedigitus*, for the same reason. See Pliny's Hist. Nat. lib. xi. cap. 43.

There are evidently many places in this chapter in which the text has suffered much from the ignorance or carelessness of transcribers; and, indeed, I suspect the whole has suffered so materially as to distort, if not misrepresent, the principal facts. It seems as if a Gibeonite has had something to do with the copies that are come down to us; or that the fourteen first verses have been inserted from a less authentic document than the rest of the book. I shall notice some of the most unaccountable, and apparently exceptionable, particulars:—

1. The *famine*, ver. 1. is not spoken of any where else; nor at all referred to in the books of Kings or Chronicles; and, being of three years' duration, it was too remarkable to be omitted in the history of David.

2. The circumstance of Saul's attempt to exterminate the Gibeonites, is nowhere else mentioned; and, had it taken place, it is not likely that it would have been passed over in the history of Saul's transgressions. Indeed, it

Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied Israel, Jonathan the son of Shimeah, the brother of David, slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

in See 1 Chron. 20. 6.—1 Chron. 20. 6.—o Or, Rapha.—p Or, reproached. 1 Sam. 17. 10, 25, 26.—q 1 Sam. 16. 9, Shimeah.—r 1 Chron. 20. 6.

would have been such a breach of the good faith by which the whole nation was bound to this people, that an attempt of the kind could scarcely have failed to raise an insurrection through all Israel.

3. The wish of David, that the Gibeonites, little better than a heathenish people, should bless the inheritance of the Lord, is unconstitutional and unlikely.

4. That God should leave the choice of the atonement to such a people, or indeed to any people, seems contrary to his established laws, and particular providence.

5. That he should require seven innocent men to be hung up in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with his justice and mercy.

6. In ver. 8. there is mention made of *five sons of Michal*, which she bore (וַיֵּלֶד אֶל אֲדִיֶּל) unto Adriel. Now, 1. Michal was never the wife of Adriel, but of David and Phaltiel. 2. She never appears to have had any children, see 2 Sam. vi. 23; this I have been obliged to correct in the text, by putting *Merab* in the place of *Michal*.

7. The seven sons of Saul, mentioned here, are represented as a sacrifice required by God, to make an atonement for the sin of Saul. Does God, in any case, require human blood for sacrifice? Dr. Delaney, and others, imagine that these seven sons were principal agents in the execution of their father's purpose; but of this there is no proof. Mephibosheth, the son of Jonathan, certainly had no hand in this projected massacre; he was ever lame, and could not be so employed; and yet he would have been one of the seven, had it not been for the covenant made before with his father: But the king spared Mephibosheth the son of Jonathan—because of the Lord's oath that was between them, ver. 7.

8. The circumstance of Rizpah's watching the bodies of those victims, upon a rock, and probably in the open air, both day and night, from March to October, or even for a much less period, is, as it is here related, very extraordinary and improbable.

9. The hanging the bodies so long was against an express law of God, which ordained, that those who were hanged on a tree should be taken down before sunset, and buried the same day, lest the land should be defiled, Deut. xxi. 22, 23. Therefore—1. God did not command a breach of his own law. 2. David was too exact an observer of that law to require it. 3. The people could not have endured it; for, in that sultry season, the land would indeed have been defiled by the putrefaction of the dead bodies; and this would, in all likelihood, have added pestilence to famine.

10. The story of collecting and burying the bones of Saul and Jonathan, is not very likely; considering that the men of Jabesh-gilead had burned their bodies, and buried the remaining bones under a tree at Jabesh, 1 Sam. xxxi. 12, 13. yet still it is possible.

11. Josephus takes as much of this story as he thinks proper; but says not one word about Rizpah, and her long watching over her slaughtered sons.

12. Even the facts in this chapter, which are mentioned in other places, see 1 Chron. xx. 4, &c. are greatly distorted and corrupted; for we have already seen that Elhanan is made here to kill Goliath the Gittite, whom it is well known David slew: and it is only by means of the parallel place above that we can restore this to historical truth.

That there have been attempts to remove some of these objections I know; and, I know also, that these attempts have been, in general, without success.

Till I get farther light on the subject, I am led to conclude that the whole chapter is not now what it would be coming from the pen of an inspired writer; and that this part of the Jewish records has suffered much from rabbinical glosses, alterations, and additions. The *law*, the

CHAPTER XXII.

David's psalm of thanksgiving for God's powerful deliverance, and manifold blessings; including prophetic declarations relative to the humiliation and exaltation of the Messiah, 1-31.

As. Exod. 16.

473.

Anno ante

1. Olym. 362.

AND David ¹spake unto the LORD the words of this song in the day

that the LORD had ²delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, ³"The LORD is my rock, and my fortress, and my deliverer;

3 The God of my rock; ⁴in him will I trust: he is my ⁵shield, and the ⁶horn of my salvation, my high ⁷tower, and my ⁸refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, ⁹who is worthy to be praised; so shall I be saved from mine enemies.

5 When the ¹⁰waves of death compassed me, the floods of ¹¹ungodly men made me afraid;

6 The ¹²sorrows ¹³of hell compassed me about; the snares of death prevented me;

7 In my distress ¹⁴I called upon the LORD, and cried to my God: and he did ¹⁵hear my voice out of his temple, and my cry ¹⁶did enter into his ears.

¹Exod. 15. 1. July. 5. 1.—²Ps. 18. title, & Ps. 34. 18.—³Deut. 32. 4. Ps. 18. 2, & 31. 3. & 71. 3. & 91. 2. & 144. 2.—⁴Ps. 13. 1.—⁵Gen. 15. 1.—⁶Luke 1. 68. & Prov. 18. 10.—⁷Ps. 9. 9. & 14. 6. & 53. 18. & 71. 7. Jer. 15. 18.—⁸Or, pangs. & Heb. *Be'hal*—⁹Or, cords.—¹⁰Ps. 116. 3.—¹¹Ps. 116. 4. & 120. 1. Jonah 2. 2. & Exod. 2. 7. Ps. 34. 6, 16, 17.—¹²July. 5. 4. Ps. 77. 13. & 97. 4.—¹³Job 28. 11.

prophets, and the hagiographa, including *Psalms*, *Proverbs*, *Ecclesiastes*, &c. have been ever considered as possessing the highest title to divine inspiration; and, therefore, have been most carefully preserved and transcribed: but the historical books, especially *Samuel*, *Kings*, and *Chronicles*, have not ranked so high, have been less carefully preserved, and have been the subjects of frequent alteration and corruption. Yet still the great foundation of God standeth sure, and is sufficiently attested by his own broad seal of consistency, truth, and holiness.

NOTES ON CHAPTER XXII.

Verse 1. *David spake unto the Lord the words of this song*. This is the same in substance, and almost in words, with Psalm xviii.; and, therefore, the exposition of it must be reserved till it occurs in its course in this book, with the exception of a very few observations, and Dr. Kennicott's general view of the subject.

Verse 5. *When the waves of death compassed me*. Though, in a primary sense, many of these things belong to David; yet, generally, and fully, they belong to the Messiah alone.

Verse 11. *He rode upon a cherub, and did fly;—he was seen upon the wings of the wind.* In the original of this sublime passage, sense and sound are astonishingly well connected: I shall insert the *Hebrew*, represent it in *English letters* for the sake of the unlearned reader, and have only to observe, he must read from the right to the left.

רוכב על כרוב ויפך ויחלץ ויחלץ ויחלץ
ruach canphay al vaiyera; vaiyaph keruv al vaiyirav
wind of wings the upon seen was heard fly; did and cherub a upon rode he

The clap of the wing, the agitation and rush through the air, are expressed here in a very extraordinary manner.

Other beauties of this kind will be noted in the exposition of the Psalm referred to above.

I now subjoin Dr. Kennicott's remarks on this chapter: "The very sublime poetry contained in this chapter is universally admired; and yet it cannot be perfectly understood, (till it is known,) who is the speaker; who the person, thus triumphant over mighty enemies; whose sufferings occasioned such a dreadful convulsion of nature; and who, upon his deliverance, inflicted such vengeance on his own people, and also became thus a king over the heathen. Should we be told that this person was David, it will be very difficult to show how this description can possibly agree with that character: but, if it did in fact agree, yet would it contradict St. Paul, who quotes part of it, as predicting the conversion of the Gentiles, under Christ the Messiah, Rom. xv. 9. Heb. ii. 13; and see Peirce's Commentary, page 50. Now, if the person represented as speaking through this divine ode, be David only, the Messiah is excluded: and, if it be the Messiah only, then David is excluded. In consequence of the difficulties resulting from each of these suppositions, the general idea has been that it relates both to David and to the Messiah, as a prophecy of a double sense: first, as spoken by David of himself; and yet to be understood, in a secondary sense, of the Messiah. But, it must be remarked

8 Then ¹⁷the earth shook and trembled; ¹⁸the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke ¹⁹out of his nostrils, and ²⁰fire out of his mouth devoured: coals were kindled by it.

10 He ²¹bowed the heavens also, and came down; and ²²darkness was under his feet.

11 And he rode upon a cherub, and did fly; and he was seen ²³upon the wings of the wind.

12 And he made ²⁴darkness pavilions round about him, ²⁵dark waters, and thick clouds of the skies.

13 Through the brightness before him were ²⁶coals of fire kindled.

14 The LORD ²⁷thundered from heaven, and the Most High uttered his voice:

15 And he sent out ²⁸arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his ²⁹nostrils.

17 He sent from above, he took me; he drew me out of ³⁰many waters;

¹Heb. by.—²Ps. 97. 3. Hab. 2. 5. Heb. 12. 29.—³Ps. 144. 5. Isai. 64. 1.—⁴Exod. 20. 21. 1 Kings 8. 12. Ps. 97. 2.—⁵Ps. 104. 2.—⁶Ver. 16. Ps. 97. 2.—⁷Heb. binding of waters.—⁸Ver. 9.—⁹Jer. 5. 20. 1 Sam. 2. 16. & 7. 10. Ps. 28. 3. Isai. 30. 30.—¹⁰Deut. 32. 23. Ps. 7. 13. & 77. 17. & 144. 6. Hab. 2. 11.—¹¹Exod. 16. 3. 103. 9. Nah. 1. 4. Matt. 5. 25.—¹²Or, anger. Ps. 74. 1.—¹³Ps. 144. 7.—¹⁴Or, great

here, that, if spoken only of David, it is not a prediction of any thing future, but a thanksgiving for favours past; and, therefore, is no prophecy at all. And farther, it could not be a prophecy descriptive of David unless the particulars agreed to David; which they evidently do not. If, then, David be here necessarily excluded from the single sense, he must be excluded also from the double sense; because nothing can be intended, by any sacred writer, to relate to two persons, unless it be true of both: but, it not being the case here as to David, we must conclude that this song relates only to the Messiah; and on this subject an excellent dissertation, by the late Mr. Peirce, is subjoined to his comment on the *Epistle to the Hebrews*. It may be necessary to add here two remarks; the 24th verse now ends with, *I have kept myself from mine iniquity*: which words, it is objected, are not proper, if applied to the Messiah. But this difficulty is removed, in part, by the context, which represents the speaker as perfectly innocent and righteous; and this exactly agrees with the proof arising from the Syriac and the Arabic versions, (and also the Chaldee paraphrase,) that this word was anciently *קטני* *ab iniquitatibus*; consequently, this is one of the many instances where the final *mem* is improperly omitted by the Jewish transcribers. See my *General Dissertation*, page 12. Lastly, the difficulty arising from the title, which ascribes the psalm to David, and which seems to make him the speaker in it, may be removed; either by supposing that the title here, (like those now prefixed to several psalms,) is of no sufficient authority; or rather, by considering this title as only meant to describe the time when David composed this prophetic hymn; that when delivered from all his other enemies, as well as from the hand of Saul, he then consecrated his leisure, by composing this sublime prophecy concerning MESSIAH, his Son; whom he represents here as speaking, (just as in Ps. xxii. xl. and other places,) and as describing—1. His triumph over death and hell—2. The manifestation of Omnipotence in his favour; earth and heaven trembling at God's awful presence—3. The speaker's innocence thus divinely attested—4. The vengeance he was to take on his own people, the Jews, in the destruction of Jerusalem—and, 5. The adoption of the heathen, over whom he was to be the head and ruler.

"Another instance of a title, denoting only the time of a prophecy, occurs in the very next chapter; where a prophecy concerning the Messiah is entitled, *The last words of David*: i. e. a hymn which he composed a little before his death, after all his other prophecies. And, perhaps, this ode in chap. xxii. which immediately precedes that in chap. xxiii. was composed but a little while before: namely, when all his wars were over. Let it be added, that Josephus, immediately before he speaks of David's mighty men, (which follow in this same chapter of Samuel,) considers the two hymns in chap. xxii. and xxiii. as both written after his wars were over—*Jam Davidem, bellis et periculis perfunctum, pacemque deinceps profundam agitantem; odas in Deum hymnosque composuit*, Tom. i. p. 401."

he hath made with me an everlasting covenant, ordered in all things, and sure: for *this is* all my salvation, and all my desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the same place.

8 ¶ These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lifted up his spear against eight hundred, whom he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground,

n Heb. Alled.—o Or, Josiah-baseth the Tachmonite, head of the three.—p See 1 Chron. xi. 11, 12.—q Heb. slain.—r 1 Chron. xi. 12.—s 1 Chron. xi. 11.—t See 1 Chron. xi. 13, 14.—u Or, for foraging.—v 1 Chron. xi. 13.

Verse 5. *Although my house be not so with God*] Instead of *ken*, so, read *kun*, ESTABLISHED; and let the whole verse be considered as an *interrogation*, including a positive assertion; and the sense will be at once clear and consistent. "For, is not my house, (family,) established with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this (he) is all my salvation, and all my desire, although he make it (or him) not to spring up." All is sure relative to my spiritual successor: though he do not as yet appear, the covenant is firm; and it will spring forth in due time. See Kennicott's observations at the end of the chapter.

Verse 6. *But the sons of Belial shall be all of them as thorns*] There is no word in the text for *sons*, it is simply *Belial*, the good-for-nothing man; and may here refer—first, to Saul; and, secondly, to the enemies of our Lord.

As thorns thrust away] A metaphor from *hedging*; the workman thrusts the thorns aside either with his bill or hand, protected by his impenetrable mitten, or glove, till, getting a fair blow at the roots, he cuts them all down. The man is fenced with iron, and the handle of his bill is like the staff of a spear. This is a perfectly natural and intelligible image.

Verse 8. *These be the names of the mighty men*] This chapter should be collated with the parallel place, 1 Chron. xi. and see Kennicott's first Dissertation on the printed Hebrew text, page 64-471.

The Tachmonite that sat in the seat] Literally, and properly, *Jashobeam the Hachmonite*. See 1 Chron. xi. 10. The same was Adino the Eznite] This is a corruption for *he lifted up his spear*. See 1 Chron. xi. 10.

Eight hundred, whom he slew at one time] THREE hundred is the reading in Chronicles, and seems to be the true one. The word *chalah*, which we translate *slain*, should probably be translated *soldiers*, as in the Septuagint *oparwaras*: he withstood three hundred soldiers at one time. See the note on David's lamentation over Saul and Jonathan, 2 Sam. i. and Kennicott's first Dissertation, p. 101. Dr. Kennicott observes, "This one verse contains three great corruptions in the Hebrew text—1. The proper name of the hero *Jashobeam* is turned into two common words, rendered, *that sat in the seat*. 2. The words, *he lifted up his spear*, *חָמַר עָרַר הוּא* *hu orer et chanito*, are turned into two proper names wholly inadmissible here:—*חָמַר עָרַר הוּא* *hu Adino Hachoni*, he was Adino the Eznite: it being nearly as absurd to say that *Jashobeam* the Hachmonite was the same with Adino the Eznite, as that David the Beth-lehemite was the same with Elijah the Tishbite. 3. The number *eight hundred* was probably at first *three hundred*; as in 1 Chron. xi. 11. See Kennicott, ubi sup.

and defended it, and slew the Philistines; and the Lord wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in a hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, slew two lion-like men of Moab:

w Or, the three captains over the thirty.—x 1 Sam. 22. 1.—y Ch. 6. 13.—z 1 Sam. 22. 4.—a Lev. 17. 10.—b 1 Chron. 11. 20.—c Josh. 15. 21.—d Heb. great of acts.—e Exod. 15. 15.—f 1 Chron. 11. 22.—g Heb. Sons of God.

Verse 9. *When they defied the Philistines that were there gathered*] This is supposed to refer to the war in which David slew Goliath.

Verse 11. *A piece of ground full of lentiles*] In 1 Chron. xi. 13. it is a parcel of ground full of barley. There is probably a mistake of *עֲדָשִׁים* *odashim*, lentiles, for *שְׁעוּרִים* *sheorim*, barley; or vice versa. Some think there were both lentiles and barley in the field, and that a marauding party of the Philistines came to destroy, or carry them off; and these worthies defeated the whole, and saved the produce of the field. This is not unlikely.

Verse 13. *The three of the thirty*] The word *שְׁלָשִׁים* *shalashim*, which we translate *thirty*, probably signifies an office, or particular description of men. Of these *shalashim*, we have here *thirty-seven*; and it can scarcely be said, with propriety, that we have *thirty-seven* out of *thirty*: and besides, in the parallel place, 1 Chron. xi. there are *sixteen* added! The captains over Pharaoh's chariots are termed *שְׁלָשִׁים* *shalashim*, Exod. xiv. 7.

The Philistines pitched in the valley of Rephaim] This is the same war which is spoken of chap. v. 17, &c.

Verse 15. *The water of the well of Beth-lehem*] This was David's city, and he knew the excellence of the water which was there; and being near the place, and parched with thirst, it was natural for him to wish for a draught of water out of that well. These three heroes having heard it, though they received no command from David, brake through a company of the Philistines, and brought away some of the water. When brought to David, he refused to drink it; for, as the men had got it at the hazard of their lives, he considered it as their blood, and gave thereby a noble instance of self-denial. There is no evidence that David had requested them to bring it; they had gone for it of their own accord, and without the knowledge of David.

Verse 16. *Poured it out unto the Lord*] To make libations, both of water and wine, was a frequent custom among the heathens. We have an almost similar account in Arrian's Life of Alexander:—When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water: he ordered it to be carried back, saying, I cannot bear to drink alone, while so many are in want; and this cup is too small to be divided among the whole.

Tunc poculo pleno sicut oblatum est reddito: Non solus, inquit, bibere sustineo, nec tam exiguum dividere omnibus possum. ARRIAN, lib. vi.

The example was noble in both cases; but David added piety to bravery. He poured it out unto the Lord.

Verse 20. *Two lion-like men of Moab*] Some think that two real lions are meant; some, that they were two savage gigantic men; others, that two fortresses are

he went down also and slew a lion in the midst of a pit in time of snow :

21 And he slew an Egyptian, ^a a goodly man : and the Egyptian had a spear in his hand ; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was ⁱ more honourable than the thirty, but he attained not to the first three. And David set him ^o over his guard.^m

24 ^a Asahel, the brother of Joab, was one of the thirty ; Elhanan the son of Dodo of Bethlehem.

25 ^a Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gash,

^m Heb. a man of countenance, or, right : called, 1 Chron. 11. 33, a man of great stature.—1 Or, honourable among the thirty.—2 Ch. 8. 18. & 20. 23.—1 Or, counsel.
ⁿ Heb. at his command. 1 Sam. 22. 14.

meant. The words *שני ארלי מואב* *sheney ariel Moab*, may signify, as the Targum has rendered it, *ימי חרין רכרי מואב* *yay terin rabreby Moab*, "The two princes of Moab."

Verse 21. *He slew an Egyptian*]. This man, in 1 Chron. xi. 23, is stated to have been *five cubits high* ; about *seven feet six inches*.

He went down to him with a staff]. I have known men who, with a staff only for their defence, could render the sword of the best practised soldier of no use to him. I have seen even a parallel instance of a man with his staff being attacked by a soldier with his hanger ; he soon beat the weapon out of the soldier's hand, and could easily have slain him with his own sword.

We have a good elucidation of this in the duel between *Dioxippus* the Athenian, and *Horatas* a Macedonian, before Alexander.—"The Macedonian, proud of his military skill, treated the naked Athenian with contempt, and then challenged him to fight with him the ensuing day. The Macedonian came, armed *cap-a-pie*, to the place : on his left arm he had a brazen shield, and in the same hand the spear called *sarissa* ; he had a javelin in his right hand, and a sword girded on his side : in short, he appeared armed as though he were going to contend with a host. Dioxippus came into the field with a chaplet on his head, a purple sash on his left arm, his body naked, smeared over with oil ; and in his right hand a strong knotty club, (*destrâ validum nodosumque stipitem præferbat*.) Horatas, supposing that he could easily kill his antagonist while at a distance, threw his javelin ; which Dioxippus, suddenly stooping, dexterously avoided ; and, before Horatas could transfer the spear from his left to his right hand, sprang forward, and with one blow of his club broke it in two. The Macedonian, being deprived of both his spears, began to draw his sword ; but, before he could draw it, Dioxippus seized him, tripped up his heels, and threw him with great violence on the ground, (*pedibus repente subductis arietavit in terram*.) He then put his foot on his neck, drew out his sword, and lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king." *Q. Curt. lib. ix. cap. 7.*

How similar are the two cases : *He went down to him with a staff, and plucked the spear out of the Egyptian's hands, and slew him with his own spear*. Benaiah appears to have been just another clubman as Dioxippus.

Verse 23. *David set him over his guard*.] The Vulgate renders this *fecitque eum sibi David auricularium & secretum* ; David made him his privy counsellor : or, according to the Hebrew, *he put him to his ears* ; i. e. confided his secrets to him. Some think he made him a spy over the rest. It is supposed that the meaning of the fable which attributes to *Midás* very long ears, is, that this king carried the system of espionage to a great length ; that he had a multitude of spies in different places.

Verse 24. *Asahel—was one of the thirty*]. Asahel was one of those officers, or troops, called the *shalashim*.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliabba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah.

38 ^a Ira an Ithrite, Gareb an Ithrite,

39 ^a Uriah the Hittite : thirty and seven in all.

CHAPTER XXIV.

David is tempted by Satan to number Israel and Judah, 1. Joab remonstrates against it, but the king determines that it shall be done ; and Joab and the captains accomplish the work, and bring the sum total to the king ; viz. eight hundred thousand warriors in Israel, and, five hundred thousand in Judah, 2-9. David is convinced that he has done wrong ; and the prophet Gad is sent to him, to give him his choice of three judgments ; one of which God is determined to inflict upon the nation, 10-13. David humbles himself before God ; and a pestilence is sent, which destroys seventy thousand men, 14, 15. The angel of the Lord, being about to destroy Jerusalem, David makes intercession, and the plague is stayed, 16, 17. God directs him to build an altar to the Lord, on the threshing-floor of Araunah, where the plague was stayed, 18. He purchases this place for the purpose ; and offers burnt-offerings and peace-offerings, 19-25.

AND again the anger of the LORD ^a was kindled against Israel, and ^a he moved David against them to say, ^a Go, number Israel and Judah.

A. M. 2957.
B. C. 1017.
An Exod. 14.
74.
Aeneas 1.
I. Olymp. 341.

ⁿ Chap. 2. 18.—^o See 1 Chron. 11. 27.—^p Or, valleys, Deut. 1. 24.—^q Judg. 2. 8.
^r Chap. 20. 26.—^s Chap. 11. 5. 6.—^t Chap. 21. 1.—^u See 1 Chron. 21. 1.
^v James 1. 13, 14.—^w 1 Chron. 27. 25, 26.

This Asahel, brother of Joab, was the same that was killed by Abner, chap. xi. 23.

Verse 25. *Shammah the Harodite*]. There are several varieties in the names of the following *shalashim* ; which may be seen by comparing these verses with 1 Chron. xi. 27.

Verse 39. *Uriah the Hittite : thirty and seven in all*.] To these the author of 1 Chron. xi. 41. adds *Zabod* son of Ahlai.

Verse 42. *Adina* the son of *Shiza* the Reubenite, a captain of the Reubenites, and thirty with him.

Verse 43. *Hanan* the son of *Maachah*, and *Joshaphat* the Mithnite,

Verse 44. *Uzzia* the Ashterathite, *Shama* and *Jehiel* the sons of *Hothan* the Aroerite,

Verse 45. *Jediael* the son of *Shimri*, and *Joha*, his brother, the Tizite,

Verse 46. *Eliel* the Mahavite, and *Jeribai*, and *Joshaviah*, the sons of *Elnaam*, and *Athnah* the Moabite,

Verse 47. *Eliel*, and *Obed*, and *Jasiel* the Mesobaite.

THE 4th and 5th verses are very obscure ; *L. De Dieu* gives them a good meaning, if not the true one :

"The perpetuity of his kingdom David amplifies by a comparison to three natural things, which are very grateful to men, but not constant and stable. For the sun rises, and goes down again ; the morning may be clear, but clouds afterward arise ; and the tender grass springs up, but afterward withers. Not so, said he, is my kingdom before God ; it is flourishing like all these, but perpetual, for he has made an everlasting covenant with me, though some afflictions have befallen me ; and he has not made all my salvation and desire to grow."

De Dieu repeats (*> ke*), the note of similitude thrice ; and the following is his version :

"The God of Israel said, the Rock of Israel spake unto me, (or concerning me :) the just man ruleth among men ; he ruleth in the fear of God. And, as the sun ariseth with a shining light ; as the morning is without clouds, by reason of its splendour ; as, from rain, the tender grass springeth out of the earth ; truly so is not my house with God : because he hath made an everlasting covenant with me ; disposed in all things, and well kept and preserved in that order. Although he doth not make all my deliverance and desire to grow—i. e. though some adversities happen to me and my family ; yet, that always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved."

See Bishop Patrick on the place.

ONCE more I must beg the reader to refer to the first dissertation of Dr. Kennicott, on the present state of the printed Hebrew text ; in which there is not only a great light cast on this subject, several corruptions in the Hebrew text being demonstrated, but also many valuable criticisms on different texts in the Sacred Writings. There are two Dissertations, 2 vols. 8vo. ; and both very valuable.

2 For the king said to Joab the captain of the host, which *was* with him, "Go now through all the tribes of Israel, ^a from Dan even to Beer-sheba, and number ye the people, that ^b I may know the number of the people.

3 And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, a hundred fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in ^a Arero, on the right side of the city that lieth in the midst of the ^a river of Gad, and toward ^b Jazer:

6 Then they came to Gilead, and to the ^a land of Tahtim-hodshi; and they came to ^a Dan-jaan, and about to ^a Zidon.

7 And came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the

land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: "and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 ¶ And ^a David's heart smote him after that he had numbered the people. And David said unto the Lord, "I have sinned greatly in that I have done: and now I beseech thee, O Lord, take away the iniquity of thy servant; for I have ^b done very foolishly.

11 For when David was up in the morning, the word of the Lord came unto the prophet ^a Gad, David's ^a seer, saying,

12 Go and say unto David, Thus saith the Lord, I offer thee three *things*; choose thee one of them, that I may *do* it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall ^a seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great

^a Or, *Compass*.—x Judg. 20. 1.—y Jer. 17. 6.—z Dent. 2. 26. Josh. 13. 9, 16. ^a Or, *valley*.—b Numb. 32. 1, 2.—c Or, *netherland newly inhabited*.—d Josh. 13. 47. Judg. 13. 28.

^a Josh. 13. 28. Judg. 13. 28.—f See 1 Chron. 21. 5.—g Sam. 21. 5.—h Chap. 13. 13. 1 Sam. 13. 13.—i Sam. 22. 5.—j Sam. 2. 9. 1 Chron. 22. 16.—m See 1 Chron. 21. 12.

NOTES ON CHAPTER XXIV.

Verse 1. *He moved David against him*] God could not be angry with David for numbering the people, if *he moved him to do it*: but, in the parallel place, 1 Chron. xxi. 1. it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions, without the divine counsel or command, was naturally curious to know whether the number of fighting men in his empire were sufficient for the work which he had projected. See more on ver. 10. He therefore orders Joab, and the captains, to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away; either by *famine, war, or pestilence*.

Verse 3. *Joab said unto the king*] This very bad man saw that the measure now recommended by the king was a wrong one, and might be ruinous to the people; and, therefore, he remonstrates against it in a very sensible speech: but the king was infatuated, and would hear no reason.

Verse 5. *And pitched in Arero*] This was beyond Jordan, on the river Arnon, in the tribe of Gad: hence it appears, says *Calmet*, that they began their census with the most eastern parts of the country beyond Jordan.

Verse 6. *Tahtim-hodshi*] Where this place was, is not exactly known: some think that the words refer to a newly conquered country, as our margin, the *netherland newly inhabited*; and, if so, this was probably the country eastward of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarrenes, and dwelt in it themselves. See 1 Chron. v. 10. where this transaction is recorded.

To Dan-jaan] Or, *to Dan of the woods*. This is the place so frequently mentioned, situated at the foot of mount Libanus, near to the source of the Jordan, the most northern city of all the possessions of the Israelites, in what was called the promised land; as Beer-sheba was the most southern; hence the common form of speech, *From Dan to Beer-sheba*, i. e. from north to south.

Verse 7. *The strong-hold of Tyre*] This must have been the old city of Tyre, which was built on the main land: the new city was built on a rock in the sea.

Verse 8. *Nine months and twenty days*.] This was a considerable time: but they had much work to do; nor did they complete the work, as appears from 1 Chron. xxi. 6. xxvii. 24. *William the Conqueror* made a survey of all England, particularizing "how many hides or carucates the land is taxed at; whose it was in the time of his predecessor Edward; who the present owner and sub-tenants; what, and how much arable land, meadow, pasture, and wood, there is; how much in demesne; i. e. held and cultivated by the land-owners; how much in tenancy, and what number of ploughs it will keep; what mills and fisheries; how many sockmen, freemen, co-liberti, eotarii, bordarii, radmanni, radchenisters, villains, maid-servants, and bondmen, there are; how many hogs the woods would

support; how many churches, priests, or parsons; what customary rents, prestations, and services, are to be paid and rendered out of the lands; what has been added to the manor; what has been withheld from it, and by whom; what land is waste, and what the whole was let for in the time of King Edward; and what the net rent, and whether it was too dear rented, and whether it might be improved." This survey was begun in the year 1080, and was finished in the year 1086; *six years* having been employed in the work. This most important document is still preserved: it is in the *Chapter House, Westminster*; in two volumes; one *folio*, on *three hundred and eighty-two leaves* of vellum; the other in *quarto*, on *four hundred and fifty leaves*; and is in as good preservation as it was *seven hundred years ago*! This work was much more difficult than that which was performed by Joab and his fellows.

Verse 9. *In Israel eight hundred thousand—in Judah five hundred thousand*] In the parallel place, 1 Chron. xxi. 5. the sums are widely different: in Israel *one million one hundred thousand*; in Judah *four hundred and seventy thousand*. Neither of these sums is too great; but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely; but more corruptions have taken place in the *numbers* of the historical books of the Old Testament, than in any other part of the Sacred Records. To attempt to reconcile them is lost labour: better at once acknowledge, what cannot be successfully denied, that, although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes. They might mistake: and they did mistake.

Verse 10. *David said—I have sinned greatly*] We know not exactly in what this sin consisted. I have already hinted, ver. 1. that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own; and having, through the suggestions of Satan, or some other *adversary*, for so the word implies, given way to this covetous disposition, he could not well look to God for help; and, therefore, wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended, and refuses assistance, vain is the help of man.

Verse 11. *For when David was up*] It is supposed that David's contrition arose from the reproof given by Gad; and that, in the order of time, the reproof came before the confession, stated in the 10th verse.

David's seer] A holy man of God, under the divine influence, whom David had as a domestic chaplain.

Verse 13. *Shall seven years of famine*] In 1 Chron. xxi. 12. the number is *three*, not *seven*; and here, the *Septuagint* has *three*, the same as in *Chronicles*: this is, no doubt, the true reading; the letter *z* *zain*, *seven*, being mistaken for *g* *gimel*, *three*. A mistake of this kind might be easily made, from the similarity of the letters.

strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man.

15 ¶ So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the thrashing-place of Araunah the Jebusite.

17 And David spake unto the LORD, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the thrashing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king

and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the thrashing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

a Ps. 103. 3, 13, 14. & 119. 156.—o Or. mercy.—p See Isai. 47. 6. Zech. 1. 15. q 1 Chron. 21. 14. & 27. 24.—r Exod. 12. 35. 1 Chron. 21. 15.—s Gen. 6. 6. 1 Sam. 15. 11. Joel 2. 13, 14.

Verse 14. *I am in a great strait: let us fall now into the hand of the Lord*] David acted nobly in this business: had he chosen war, his own personal safety was in no danger; because there was already an ordinance preventing him from going to battle. Had he chosen famine, his own wealth would have secured his and his own family's support: but he showed the greatness of his mind in choosing the pestilence, to the ravages of which himself and household were exposed equally with the meanest of his subjects.

Verse 15. *From the morning—to the time appointed*] That is, from the morning of the day after David had made his election, till the third day, according to the condition which God had proposed, and he had accepted: but it seems that the plague was terminated before the conclusion of the third day; for Jerusalem might have been destroyed, but it was not. Throughout the land, independently of the city, seventy thousand persons were slain! This was a terrible mortality in the space of less than three days.

Verse 16. *The angel stretched out his hand upon Jerusalem*] By what means this destruction took place we know not: it appears that an angel was employed in it; and that this minister of divine justice actually appeared as an object of sight; for it is said, ver. 17. *When David saw the angel that smote the people, he said, &c.*; and both Ornan and his four sons saw him and were affrighted, 1 Chron. xxi. 20.

The thrashing-place of Araunah] These, we have already seen, were made in the open air. In the parallel place, 1 Chron. xxi. 15, 20, &c. this person is called Ornan. The word that we render Araunah, is written in this very chapter ארנא ארנא, ver. 16. ארנא ארנא, ver. 18. ארנא ארנא or ארנא, ver. 20. and the following: but in every place in 1 Chron. xxi. where it occurs, it is written ארנא Arnan. It is likely he had both names, Arnan and Arnan: but the varieties of spelling in 2 Sam. must arise from the blunders of transcribers.

Verse 17. *But these sheep, what have they done?*] It seems that, in the order of providence, there is no way of punishing kings in their regal capacity, but by afflictions on their land, in which the people must necessarily suffer. If the king, therefore, by his own personal offences, in which the people can have no part, bring down God's judgments upon his people; though they suffer innocently, grievous will be the account that their sovereigns must give to God. The people generally suffer for the miscarriages of their governors: this has been observed in every age.

Quævis delictis reges, plectuntur Achilæ.

"When dosing monarchs urge
Unseen! real res, their subjects feel the scourge."—Hor. Ep. lib. 1. ep. 2. l. 14.

Against my father's house] That is, against his own family; even to cut it off from the face of the earth.

Verse 18. *Go up, rear an altar unto the Lord*] This place is supposed to be mount Moriah; on which, according to the rabbins, Cain and Abel offered their sacrifices; where Abraham attempted to sacrifice Isaac; and where the temple of Solomon was afterward built.

1 Chron. 21. 15. Ornan: See Ver. 18. 2 Chron. 3. 1.—u 1 Chron. 21. 17. v 1 Chron. 21. 13, &c.—w Heb. Aradiah.—x See Gen. 35. 8–16.—y Numb. 16. 46, 50. z 1 Kings 19. 21.—a Ezek. 20. 40, 41.—b See 1 Chron. 21. 24, 25.—c Ch. 21. 14.—d Ver. 20.

Verse 22. *Here be oxen for burnt-sacrifice*] He felt for the king, and showed his loyalty to him by this offer: he felt for the people, and was willing to make any sacrifice to get the plague stayed. He felt for his own personal safety; and, therefore, was willing to give up all to save his life. He felt for the honour of God; and, therefore, was glad that he had a sacrifice to offer, so that God might magnify both his justice and mercy.

Verse 23. *As a king, give unto the king.*] Literally, *all these did king Araunah give unto the king.*] That there could not be a king of the Jebusites on mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so: the word *ḥamelec*, "the king," given here to Araunah, is wanting in the Septuagint, Syriac, and Arabic; in three of Kennicott's and De Rossi's MSS., and in the parallel place in Chronicles; and, it is very probable, never made a part of the text. Perhaps it should be read, *all these did Araunah give unto the king.*

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before; yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a subject of David; but he paid him respect, as a neighbour and a king. This is merely possible.

Verse 24. *Neither will I offer burnt-offerings*] It is a maxim from heaven, "Honour the Lord with thy substance." He who has a religion that costs him nothing, has a religion that is worth nothing: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been Araunah's sacrifice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah; therefore, David must offer sacrifice.

Verse 25. *David—offered burnt-offerings*] And that these sacrifices were pleasing to the Lord, is evident from a circumstance marked in the parallel place, 1 Chron. xxi. 26. *David called upon the Lord, and he answered him from heaven, by fire upon the altar of burnt-offering.*

The plague was stayed] Jerusalem did not share in the common calamity, seventy thousand being the whole that were slain throughout the land.

This book is unfinished, and requires 1 Chron. xxii. xxiii. xxiv. xxv. xxvi. xxvii. xxviii. and xxix. to complete it. A few things relative to this history may be found in the beginning of the following book: but the information in 1 Chron. is much more extensive and satisfactory.

Masoretic notes on the two books of Samuel.

In the time of the Masoretes the two books of Samuel were considered but as one, and thus divided:
Number of verses in these two books, 1506.

Number of Masoretic sections, 34.

The middle verse is 1 Sam. ch. xxviii. ver. 24. *And the woman had a fattened calf, and she heated, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof.*

PREFACE

TO THE

FIRST BOOK OF THE KINGS,

OTHERWISE CALLED

THE THIRD BOOK OF THE KINGS.

IN the most correct and ancient editions of the Hebrew Bible, the two Books of Kings make but *one*; with sometimes a little break, the First Book beginning with 1 Sam. xxii. 40. Some of the ancient fathers seem to have begun the First Book of Kings at the death of David, chap. ii. 12. The more modern copies of the Hebrew Bible have the same division with ours: but, in the time of the Mazoretes, they certainly made but one book; as both, like the Books of Samuel, are included under one enumeration of sections, verses, &c. in the Masora.

The titles to these Books have been various; though it appears, from Origen, that they had their name from their first words, וְכֵן דָּוִד *Vammelech David*, "and King David;" as *Genesis* had its name from בְּרֵשִׁית *bereshith*, "in the beginning." The *Septuagint* simply term it *Βασιλειων*, of reigns, or kingdoms; of which it calls Samuel the *first* and *second*, and these two the *third* and *fourth*. The *Vulgate* has, *Liber Regnum tertius; secundum Hebræos, Liber Malachim*: "The Third Book of Kings: but, according to the Hebrews, the First Book of Malachim." The *Syriac* has, "Here follows the Book of the Kings who flourished among this ancient people; and in this are also exhibited the history of the Prophets who flourished in their times." The *Arabic* has the following title: "In the name of the most merciful and compassionate God; the Book of Solomon, the son of David the prophet, whose benedictions be upon us—Amen."

The author of these books is unknown: that they are a *compilation* out of public and private records, as the Books of Samuel are, there is little doubt; but by whom this compilation was made, nowhere appears. Some have attributed them to Isaiah and to Jeremiah, because there are several chapters in both these prophets which are similar to some found in the First and Second Books of Kings; compare 2 Kings xviii. xix. and xx. with Isa. xxxvi. xxxvii. xxxviii. and xxxix.; and 2 Kings xxiv. 13 and xxv. 1, &c. with Jer. lii. 1, &c. But rather than allow those prophets to be the authors or compilers of these books, some very learned men have judged that the chapters in question have been taken from the Books of Kings in after times, and inserted in those prophets. It is worthy of remark, that the 52d chapter, found in Jeremiah, is marked so as to intimate that it is *not the composition of that prophet*; for, at the end of chap. li. we find these words, *Thus far are the words of Jeremiah*; intimating that the following chapter is *not his*.

But the most common opinion is, that *Ezra* was the author, or rather the compiler, of the history found in these books. Allowing only the existence of ancient documents, from which it was compiled, it appears—

1. That it is the work of one person; as is sufficiently evident from the uniformity of the style, and the connexion of events.

2. That this person had ancient documents, from which he compiled, and which he often only abridged, is evident from his own words: *The rest of the acts of such and such a prince, are they not written in the Chronicles of the kings of Judah, or of Israel; which occur frequently.*

3. These books were written during, or after, the Babylonish captivity; as, at the end of the Second Book, that event is particularly described.

The author states also, 2 Kings xvii. 23. that Israel was, in his time, in captivity in Syria; according to the declaration of God by his prophets.

4. That the writer was *not contemporary* with the facts which he relates, is evident from the reflections he makes on the facts which he found in the memoirs which he consulted. See 2 Kings xvii. from ver. 6. to ver. 24.

5. There is every reason to believe that the author was a *priest*, or a *prophet*: he studies less to describe acts of heroism, successful battles, conquests, political addresses, &c. than what regards the temple, religion, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestation of God's anger against the wicked, and his kindness to the righteous. He appears every where strongly attached to the house of David: he treats of the kings of Israel only accidentally; his principal object seems to be the kingdom of Judah, and the matters which concern it.

Now, all this agrees well with the supposition that *Ezra* was the compiler of these books: he was not only a *priest*, a zealous servant of God, and a reformer of the corruptions which had crept into the divine worship; but is universally allowed by the Jews to have been the collector and compiler of the whole Sacred Code, and of the arrangement of the different books which constitute the Old Testament. If some things be found in these Books of Kings which do not agree to his time, they may easily be accounted for on his often taking the facts as he found them in the documents which he consults, without any kind of alteration; and this is so far a proof of his great sincerity, and scrupulous exactness.

The First Book of Kings contains the history of *one hundred and nineteen years*; from A. M. 2989, to A. M. 3108. It contains a great variety of interesting particulars, the chief of which are the following:—The death of David; the reign of Solomon; the building and dedication of the temple; the building of Solomon's palace; an account of his great wisdom; his magnificence, and his fall; the division of Israel and Judah under Rehoboam; the idolatry of the ten tribes, over whom Jeroboam became king. It states how Judah, Benjamin, and Levi, attached themselves to the house of David; how Rehoboam was attacked by Shishac, king of Egypt, who pillaged the temple; how Baasha destroyed the house of Jeroboam, and seized on the government of Israel; how Jehu predicted the ruin of Baasha; how Ahab married the impious Jezebel, and persecuted the prophets of the Lord. It relates the acts of Elijah; the destruction of the prophets of Baal; the cruel death of Naboth; the death of Ahab; the good reign of Jehoshaphat, king of Judah; and the wicked reign of Ahaziah, king of Israel, &c. See *Calmes's* Preface to the First and Second Books of Kings.

THE FIRST BOOK OF THE KINGS.

Year from the Creation, according to the English Bible, 3928.—Year before the Incarnation, 1015.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 178.—Year before the first Olympiad, 1028.—Year before the building of Rome, 822.—Year of the Julian Period, 5938.—Year of the Dionysian Period, 597. Cycle of the Sun, 3.—Cycle of the Moon, 13.—Year of Acontia, the second perpetual archon of the Athenians; 81.—Pyrrhiades was king over the Assyrians about this time, according to Scaliger, Langius, and Struchchini. He was the thirty-seventh monarch, (including Belus,) according to Africanus; and the thirty-third according to Eusebius.—Year of Abas Silvius, the eighth king of the Latins, 15.—Year of David, king of the Hebrews, 41.

CHAPTER I.

David, grown old, is, by the advice of his physicians, cherished by Abishag, the Shunammite, 1-4. Adonijah conspires with Joab and Abiathar, to seize on the government, 5-10. Nathan and Bath-sheba communicate these tidings to the aged king, 11-27. David immediately pronounces Solomon his successor; and charges Zadok and Nathan to proclaim and anoint him king, 28-30. Adonijah and his friends hear of it, are afraid, and flee away, Adonijah, laying hold on the horns of the altar, from which he refuses to go till Solomon shall promise him his life; this he does, and banishes him to his own house, 31-33.

A. M. 2929.
B. C. 1015.
An. Exod. 46.
Anno ante
1. Olymp. 28.

NOW King David was old, and stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.

a Heb. entered into days.—b Let them seek.—c Heb. a damsel, a virgin.
d Heb. be a cherisher unto him.—e Job. 18. 13.—f 2 Sam. 3. 4.—g Heb. reign.
h 2 Sam. 15. 1.—i Heb. from his days.—k 2 Sam. 3. 4.—l 1 Chron. 3. 2.

NOTES ON CHAPTER I.

Verse 1. *Now King David was old*] He was probably now about sixty-nine years of age. He was thirty years old when he began to reign, reigned forty, and died in the seventieth year of his age, 2 Sam. v. 4. and 1 Kings ii. 11. And the transactions mentioned here are supposed to have taken place about a year before his death.

But he gat no heat.] Sixty-nine was not an advanced age; but David had been exhausted with various fatigues, and especially by family afflictions, so that he was much older in constitution than he was in years. Besides, he seemed to have laboured under some wasting maladies: to which there is frequent reference in the Psalms.

Verse 2. *Let there be sought—a young virgin*] This was the best remedy which, in his state, could be prescribed. His nearly exhausted frame would infallibly absorb from her young and healthy body an additional portion of animal heat; and, consequently, trim and revive the flame of animal life. This is properly, as I have elsewhere expressed it, Friar Bacon's secret for the Cure of Old Age.

Verse 4. *The king knew her not.*] The maxim of Bacon, in his enigmatical cure is, "Take all you can from the medicine, but give nothing to it: if you give any thing, it increases the disease, and hastens death." I have seen this abundantly verified; but it is a subject on which it would be improper to dilate, except in a medical work. An extract from Friar Bacon's *Cure of Old Age* may be found at the end of the chapter.

Verse 5. *Adonijah the son of Haggith*] Who this woman we know not; Adonijah was evidently David's eldest son now living, and one of whom his father was particularly fond; see ver. 6.

Prepared him chariots and horsemen] He copied the conduct of his brother Absalom in every respect. See 2 Sam. xv. 1.

Verse 7. *And he conferred with Joab*] Joab well knew
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7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped him.

8 But Zadok the priest, and Benaiah, the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto King David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

1 Heb. his words were with Joab.—m 2 Sam. 20. 23.—n Chap. 2. 22, 23.—o Heb. helped after Adonijah.—p Ch. 4. 13.—q 2 Sam. 20. 2.—r Or, the well Rogel. 2 Sam. 17. 17.—t 2 Sam. 3. 4.—u 1 Chron. 22. 2.

if he made the new king, he would necessarily be continued in the command of the army; and so govern him.

Verse 8. *And Nathan*] Some suppose that he was the preceptor of Solomon.

Verse 9. *Slew sheep and oxen*] Making a royal feast, in reference to his inauguration. As he had Abiathar the priest with him, no doubt these animals were offered sacrificially; and then the guests fed on the flesh of the victims. He not only had a splendid feast, but a great sacrifice; and he gave by this a popular colour to his pretensions, by affecting to receive authority from God.

Verse 11. *Hast thou not heard that Adonijah the son of Haggith doth reign*] He was now considered as being legally appointed to the regal office; and, no doubt, was about to begin to perform its functions.

Verse 12. *Save thine own life, and the life of thy son*] Nathan took for granted that Adonijah would put both Bath-sheba and Solomon to death as state criminals, if he got established on the throne. O cursed lust of rule! a father will destroy his son, a son depose his father, and a brother murder a brother, in order to obtain a crown! At this time the monarchy of Israel was unsettled; no man knew who was to succeed to the crown; and the minds of the people were as unsettled as the succession. I have examined both systems; and find that, with all its alleged disadvantages, hereditary monarchy has a high balance of evidence in its favour, beyond that which is elective; and is every way more safe for the state, and more secure for the subject.

Verse 13. *Go and get thee in unto King David*] He knew that this woman had a sovereign influence over the king. If Bath-sheba was a source of pleasure to David, must she not also have been a source of pain to him? For, could he ever forget the guilty manner in which he acquired her?

Didst not thou—swear] It is very likely that David
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14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, "What wouldest thou?"

17 And she said unto him, My lord, "thou swarest by the Lord thy God unto thine hand-maid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19 "And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 "For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, "God save King Adonijah.

26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, "As the Lord liveth, that hath redeemed my soul out of all distress,

30 "Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, "Let my lord King David live for ever.

32 ¶ And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, "Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, God save King Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too.

37 "As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord King David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

* Heb. *all up*—Heb. *What to thee?*—*Ver. 13, 20—y* *Ver. 7, 9, 25, 10, 16, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.*

† Heb. which belongeth to me: See Esch. 6. 2.—1 Chron. 22. 22.—2 Sam. 12. 1, & 16. 1, 12. 2 Sam. 2. 4, & 5. 2. Ch. 18. 18. 2 Kings 9. 3, & 11. 12.—2 Sam. 15. 10. 2 Kings 9. 13, & 11. 14.—Josh. 1. 5, 17. 1 Sam. 25. 12.—p *Ver. 47.—2 Sam. 8. 18, & 23. 30—Exod. 20. 23, 25, 28. Ps. 98. 22.—1 Chron. 22. 22.—2 Sam. 10. 24.—Or, *these*.*

made such an oath; and that it was known only to Bath-sheba and Nathan. It is nowhere else mentioned.

Verse 20. *That thou shouldest tell—who shall sit on the throne?* This was a monarchy neither hereditary nor elective; the king simply named his successor. This obtained less or more, anciently, in most countries.

Verse 21. *Shall be counted offenders.* When Adonijah and his party shall find that I and my son have had this promise from thee by oath, he will slay us both.

Verse 23. *Call me Bath-sheba.* She had gone out when Nathan came in; and he retired when she was re-admitted. Each had a separate audience; but to Nathan, the king did not express any will.

Verse 33. *Take with you the servants of your lord* By these we may understand the king's guards, the guards of the city, the Cherethites and Pelethites, who were under the command of Benaiah; and, in short, all the disposable force that was at hand.

Solomon—to ride upon mine own mule No subject could use any thing that belonged to the prince, without forfeiting his life. As David ordered Solomon to ride on his own mule, this was full evidence that he had appointed him his successor.

Verse 34. *Blow ye with the trumpet* After he has been anointed, make proclamation that he is king.

Verse 35. *Sit upon my throne* The manner of conducting a business of this kind seems to have been this—1. The king elect was placed on the mule of his predecessor, and caused to ride abroad to one of the public wells, or to a river where there was the greatest concourse of people, that they might see who he was that was ap-

pointed. Solomon was here taken to the river Gihon, in order to be anointed: the continual stream, or constantly running fountain, denoting the perpetuity of the kingdom—

2. The priest and the prophet anointed him in the name of the Lord; and thereby signified that he should be endowed with all the kingly virtues; that he should reign by, under, and for the Lord—3. The trumpet was then to be blown, and solemn proclamation made, that he was anointed king—4. He was then brought and solemnly placed on the throne, to signify that he had now assumed the reins of government, and was about to administer justice and judgment to the people.

Verse 37. *Make his throne greater than the throne of David.* A wish of this kind a king will suffer in behalf of his son; but it is never, in ordinary cases, considered a compliment to say, "I hope this child will make a better man than his father;" because it seems to insinuate some reflection on the father's conduct or character.

Claudian, in his panegyric *De Quarto Consulatu Honorii Augusti*, ver. 428. has words something similar to those of Benaiah; when he describes a father, worn out with toils and difficulties, committing the reins of government to the hands of his son:

*Adoptio compendit votum: sum natus adoptus
Te maritus; et, quod magis est optabile, vincti.*

"Behold, thy desire is accomplished. Even now, thy son equals thee in worth; and, what is still more desirable, surpasses thee."

Verse 39. *Zadok—took a horn of oil* Pottery and glass were little in use in those times; and horns were frequently used to hold oil and wine. The oil used here was the

41 ¶ And Adonijah, and all the guests that were with him, heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord King David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover, the king's servants came to bless our lord King David, saying, God make

the name of Solomon better than thy name, and make his throne greater than thy throne: * and the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the Lord God of Israel, which hath * given one to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth King Solomon; for, lo, he hath caught hold on the horns of the altar, saying, Let King Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, * there shall not a hair of him fall to the earth: but if wickedness should be found in him, he shall die.

53 So King Solomon sent, and they brought him down from the altar. And he came and bowed himself to King Solomon: and Solomon said unto him, Go to thine house.

w 2 Sam. 12. 27.—x 1 Chron. 28. 28.—y Jer. 57.—z Gen. 47. 31.

a Ch. 2. 6. Ps. 122. 11, 12.—b Ch. 2. 22.—c 1 Sam. 14. 45. 2 Sam. 14. 11. Acts 27. 34.

holy anointing oil, which was laid up in the tabernacle; and which was used for the anointing both of priests and kings.

Verse 40. *The people piped with pipes* They danced, sang, and played on what instrument of music they possessed.

The earth rent We use a similar expression in precisely the same sense—*They rent the air with their cries*.

Verse 43. *Jonathan answered* He was properly a messenger of the court; we have met with him and his brother Ahimaz before, 2 Sam. xv. 36. He had now been an observer, if not a spy, on all that was doing; and relates the transactions to Adonijah, in the very order in which they took place.

1. David has nominated Solomon his successor.

2. Zadok, Nathan, and Benaiah, have been appointed to set him on the king's mule.

3. They have taken him to Gihon, and anointed him there.

4. They have brought him up to Jerusalem, and placed him on the throne of the kingdom.

Verse 47. *Moreover the king's servants came* The king himself was, at this time, confined to his own house, and probably to his bed; and could not possibly see these ceremonies; therefore his confidential servants came and told him. We know not how Jonathan, in so short a time, possessed himself of so much information.

Verse 50. *Adonijah feared* He knew he had usurped the kingdom, and had not his father's consent; and, as he finds now that Solomon is appointed by David, he knows well that the people will immediately respect that appointment; and that his case is hopeless: he, therefore, took sanctuary; and, fleeing to the tabernacle, laid hold on one of the horns of the altar, as if appealing to the protection of God against the violence of men. The altar was a privileged place; and it was deemed sacrilege to molest a man who had taken refuge there. See ch. ii. ver. 28.

Verse 52. *If he will show himself a worthy man* If, from henceforth, he behave well, show himself to be contented, and not endeavour to make partisans, or stir up incurrections among the people, he shall be safe; but if wickedness be found in him—if he act at all contrary to this, he shall die; his blood shall be upon him.

Verse 53. *Go to thine house* Intimating that he should have no place about the king's person, nor under the government. Adonijah must have seen that he stood continually on his good behaviour.

Frior Bacon's method of restoring and strengthening the natural heat.

"I have read many volumes of the wise: I find few things in physic, which restore the natural heat, weakened by dissolution of the innate moisture, or increase of a foreign one.

"But certain wise men have tacitly made mention of some medicine, which is likened to that which goes out of the mine of the noble animal. They affirm, that in it there is a force and virtue, which restores and increases the natural heat. As to its disposition, they say it is like youth itself, and contains an equal and temperate complexion.

"And the signs of a temperate complexion in men are, when their colour is made up of white and red; when the hair is yellow, inclining to redness, and curling.

"This medicine, indeed, is like to such a complexion: for it is of a temperate heat, its flame is temperate and sweet, and grateful to the smell. When it departs from this temperature, it departs so far from its virtue and goodness.

"This medicine, therefore, temperately heats, because it is temperately hot; it therefore heals, because it is whole. When it is sick, it makes a man sick; when it is distempered, it breeds distempers; and changes the body to its own disposition, because of the similitude it has with the body.

"For the infirmity of a brute animal rarely passes into a man, but into another animal of the same kind; but the infirmity of man passes into man; and so does health, because of likeness.

"This thing is seldom found; and although sometimes it be found, yet it cannot commodiously be had of all men.

"Now, when this thing is like to youth, that is, of temperate complexion, it has good operations; if its temperature be better, it produces better effects: sometimes it is even in the highest degree of its perfection, and then it operates best; and then there is that property whereof we have spoken before.

"This differs from other medicines and nutriments, which heat and moisten after a certain temperate manner, and are good for old men. For other medicines principally heat and moisten the body; and, secondarily, they strengthen the native heat, and after that refresh the body, by moistening and heating it. For it brings back this heat in old men, who have it but weakly and deficient, to a certain stronger and more vehement power.

"If a plaster be made hereof, and applied to the stomach, it will help very much; for it will refresh the stomach itself, and excite an appetite; it will very much recreate an old man, and change him to a kind of youth; and will make complexions, by what means soever depraved or corrupted, better. But, it is to be observed, that Venus doth weaken and diminish the power and virtue of this thing!

"And it is very likely that the son of the prince, in his second canon of the operations of simple medicines, spoke of this thing, where he saith, that there is a certain medicine, concealed by wise men, lest the incontinent should offend their Creator. There is such a heat in this thing, as is in young men of a sound complexion: and, if I durst declare the properties of this heat, this most hidden secret should presently be revealed. For this heat doth help the palisical; it restores and preserves the wasted strength of the native heat; and causeth it to flourish in all the members, and gently revives the aged.

"But the simple medicine which restores the native heat, when wasted and weakened, is that which is likened to the complexion of a healthy young man."

All this covered and enigmatical description is intended simply to point out that very medicine recommended by the Jewish physicians, to restore and invigorate the dying king.

I could show the bearing of every sentence, but I must leave something to the good sense of my readers. By attending to the words in *Italics*, the sense will be the more easily discovered. See my note on Ruth iv. 16.

CHAPTER II.

David leaves his dying charge with Solomon, relative to his own personal conduct, 1-4. To Joab, 5, 6. To Barzillai, 7. To Shimei, 8, 9. He dies, and Solomon is established in the kingdom, 10-12. Adonijah requests to have Absalom to wife, and is put to death by Solomon, 13-25. Adonijah the priest is banished to his estate at Anathoth, 26, 27. Joab, fearing for his life, goes to the house of the altar, and is slain there by Benaiah, 28-34. Benaiah is made captain of the host in his stead, 35. Shimei is ordered to confine himself to Jerusalem, and never leave it on pain of death, 36-38. After three years, he follows some of his runaway servants to Gath, and thereby forfeits his life, 39, 40. Solomon sends for, upbraids him, and commands him to be slain by Benaiah, 41-45.

AN EXOD. PAR. **NOW** the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and show thyself a man:

3 And keep the charge of the Lord thy God to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the Lord may continue his word, which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the

son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

3 Gen. 47, 29. Deut. 31, 14.—Joab, 26, 14.—Deut. 17, 19, 20.—Gen. 29, 2. Joab, 1, 7. 1 Chron. 23, 15.—Or, do wisely. 1 Sam. 18, 6, 14, 40.—2 Sam. 7, 25.—1 Sam. 132, 12.—1 Kings 20, 3.—2 Sam. 7, 12, 13. Ch. 6, 25.—n Heb. be cut off from the throne.—o 2 Sam. 3, 32, 33, 34, 35, 36, 37.

NOTES ON CHAPTER II.

Verse 2. *I go the way of all the earth*] I am dying. All the inhabitants of the earth must come to the dust. In life, some follow one occupation, some another; but all must, sooner or later, come to the grave. Death is no respecter of persons; he visits the palace of the king as well as the cottage of the peasant.

Pallida mors equo pulsat pede pauperum tabernas.

Regumque turres. Hor. Ode. 1. l. 1. od. iv. ver. 13.

With equal pace, impartial fate

Knocks at the palace, as the cottage gate. Francis.

Sed omnes una manus vos

Et calcanda omnia vix leti. Ib. Od. xxviii. ver. 15.

One dreary night for all mankind remains,

And once we all must tread the shadowy plains. Ibid.

There is no respect to age or youth, more than to station or external circumstance:

Mista senem ac juvenem demantur funera nullum

Sensu caput Proserpina fugit. A. Od. xxviii. ver. 13.

Thus age and youth promiscuously crowd the tomb;

No mortal head can shun th' impending doom. Ibid.

And it is not merely man that is subjected to this necessity; all that have in them the breath of life must lose it; it is the way of all the earth, both men and inferior animals.

Terrestria quando

Mortales animas vivunt cordis, neque ulla est,

Aut magno, aut parvo leti fuga.

Vix minor quam eis aut brevis. Hor. Sat. 1. l. 1. s. 6, 93.

"All that tread the earth are subject to mortality; neither great nor small can avoid death. Live, therefore, conscious that your time is short."

It is painful to the pride of the great and mighty, that, however decorated their tombs may be, they must undergo the same dissolution and corruption with the vulgar dead: for the grave is the house appointed for the living; man is born to die.

Quantum idem exilis est, sed et idem domicilium.

"For all have the same end, and are huddled together in the same narrow house."

Here emperors, kings, statesmen, warriors, heroes, and butchers, of all kinds, with peasants and beggars, meet; however various their routes, they terminate in the same point. This, and all other kindred sentiments on the subject, are well expressed in that excellent little poem of Mr. Blair, entitled *THE GRAVE*, which opens with the following lines:

While some affect the sun, and some the shade;
Some flee the city, some the hermitage;
Their aims so various as the roads they take
In journeying through life—the task is mine
To paint the gloomy horrors of the tomb;
To point the appointed place of rendezvous, where all
These travellers meet.

Show thyself a man] Act like a rational being, and not like a brute; and remember, that he acts most like a man, who is most devoted to his God.

Verse 2. *Keep the charge of the Lord*] Keep what God has given thee to keep.

1. *Walk in his ways*: not in thine own, nor in the ways of a wicked, perishing world.

2. *Keep his statutes*. Consider all his appointments to be holy, just, and good; receive them as such; and conscientiously observe them.

p 2 Sam. 3, 27.—2 Sam. 20, 10.—r Heb. put.—s Ver. 2. Prov. 20, 24.—2 Sam. 19, 31, 32.—u 2 Sam. 7, 10, 11, 12, 13, 14, 15, 16, 17, 18.—v 2 Sam. 17, 22.—w 2 Sam. 16, 8.—x Heb. strong.—y 2 Sam. 19, 18.—z 2 Sam. 19, 23.—a Exod. 20, 7. Job 3, 26.—b Gen. 42, 38, 44, 31.

3. *Keep his commandments*. Whatever he has bidden thee to do, perform: what he has forbidden thee to do, omit.

4. *Keep his judgments*] What he has determined to be right, is essentially and inherently right: what he has determined to be wrong or evil, is inherently and essentially so. A thing is not good, because God has commanded it: a thing is not evil because he has forbidden it. He has commanded the good, because it is in its own nature good and useful; he has forbidden the evil, because it is in its own nature bad and hurtful. Keep, therefore, his judgments.

5. *Keep his testimonies*] Bear witness to all, to which he has borne witness. His testimonies are true; there is no deceit or falsity in them. His testimonies refer also to future good things, and good times: they are the signifiers of coming blessedness. As such, respect them.

That thou mayest prosper] If thou hast God's approbation, thou wilt have God's blessing. If thy ways please him, he will not withhold from thee any manner of thing that is good.

Verse 4. *That the Lord may continue his word*] The prosperity which God has promised to grant to my family will depend on their faithfulness to the good they receive: if they live to God, they shall sit for ever on the throne of Israel. But, alas! they did not: and God's justice cut off the entail made by his mercy.

Verse 5. *Thou knowest—what Joab—did to me*] He did every thing bad and dishonourable in itself, in the murder of Abner and Amasa: and, indeed, in the death of the profligate Absalom.

Shed the blood of war—upon his girdle—and in his shoes] He stabbed them while he pretended to embrace them: so that their blood gushed out on his girdle, and fell into his shoes! This was a most abominable aggravation of his crimes.

Verse 6. *Let not his hoar head go down to the grave in peace*] It would have been an insult to justice, not to have taken the life of Joab. David was culpable in delaying it so long: but probably the circumstances of his government would not admit of his doing it sooner. According to the law of God, Joab, having murdered Abner and Amasa, should die. And had not David commanded Solomon to perform this act of justice, he could not have died in the approbation of his Maker.

Verse 7. *But show kindness unto the sons of Barzillai*] See the notes on 2 Sam. xix. 31, &c.

Verse 8. *Thou hast with thee Shimei*] See on 2 Sam. xvi. 5, &c. and the notes on ibid. xix. 18—23.

Verse 9. *Hold him not guiltless*] Do not consider him as an innocent man, though I have sworn to him that I would not put him to death by the sword; yet as thou art a wise man, and knowest how to treat such persons, treat him as he deserves; only as I have sworn to him, and he is an aged man, let him not die a violent death; bring not down his hoar head to the grave with blood. So Solomon understood David, and so I think David should be understood; for the negative particle *not* to, in the former clause, *hold him not guiltless*, should be repeated in this

10 ¶ So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord.

16 And now I ask one petition of thee, I deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And King Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then King Solomon swore by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

Ch. i. 21. Acts 2. 29. & 12. 25. & 2 Sam. 5. 7. & 2 Sam. 6. 4. 1 Chron. 28. 26. 29. & 1 Chron. 29. 28. 2 Chron. 1. 1. & 1 Sam. 16. 4. & Ch. 1. 1. 1 Chron. 22. 9. 26. & 28. 6, 7. Prov. 21. 20. Dan. 2. 22. & Heb. turn not away my face. Ps. 138. 18.

1 Chap. i. 3. 4. & Exod. 30. 12. & See Ps. 45. 8. & Chap. i. 7. & Ruth i. 17. & 2 Sam. 7. 11. 12. 1 Chron. 22. 10. & Josh. 21. 18. & Heb. a man of death. & 1 Sam. 22. 6. 2 Sam. 15. 24. & 1 Sam. 22. 20. 23. 2 Sam. 16. 24. & 1 Sam. 2. 31-35.

latter clause, though not expressed; his hoary head bring thou not down; instances of which frequently occur in the Hebrew Bible. See Dr. Kennicott's note at the end of this chapter.

Verse 10. *David slept with his fathers*] His life was a life of remarkable providences, of much piety, and of great public usefulness. In general he lived well, and it is most evident that he died well; and, as a king, a general, a poet, a father, and a friend, he has had few equals, and no superior, from his own time to the present day. But I shall reserve a more particular consideration of his character till I come to the Book of Psalms, in which that character, with all its lights and shades, is exhibited by his own masterly hand. And it is from this composition alone that we can know David, and the maxims by which he was governed in public and private life.

Was buried in the city of David] And Josephus says, that Solomon deposited immense treasures with him in the grave, where they continued unmolested for thirteen hundred years; till Hyrcanus, the high priest, being besieged by Antiochus, he opened the sepulchre, and took thence three thousand talents, part of which he gave to Antiochus, to raise the siege. It is added that, many years afterward, Herod the Great ransacked this tomb, and got considerable riches. Little credit is due to this account; though we know that it was customary in ancient times, to deposit with the more illustrious dead, gold, silver, and precious stones. That the tomb of David existed in the days of the apostles, we learn from Acts ii. 29. where St. Peter, addressing the Jews, says, Men and brethren, let me speak freely to you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day. St. Jerom speaks of it as existing in his time: and modern travellers pretend that it is still in existence. But both monks and Mohammedans have long united to impose on Christian pilgrims; and there is scarcely any dependence to be placed on any of their relations; absurdity and self-contradiction are their principal characteristics.

Verse 15. *Thou knowest that the kingdom was mine*] It certainly was his by the right of primogeniture; and it was his by the voice of the people, and the consent of the high priest. But there was a right paramount to all these, the right of God: it was his kingdom; the kings were his liegemen, and he had a right to give the crown to whomsoever he pleased; and he was pleased to give it to Solomon.

Verse 17. *That he give me Abishag—to wife.*] He cheerfully gives up all right to the kingdom, and only desires to have this young woman; who, though she had

been his father's wife or concubine, was still in a state of virginity. Some think that Joab and Abiathar had advised Adonijah to make this application; not doubting, if he got Abishag, that the popular tide would again turn in his favour, and that Solomon, whom they did not like, might soon be deposed: and that it was on this account that Solomon was so severe. But there is little evidence to support these conjectures. It does not appear that Adonijah, by desiring to have Abishag, had any thought of the kingdom, or of maintaining any right to it; though Solomon appears to have understood him in this sense. But, without farther evidence, this was a flimsy pretence to imbrue his hands in a brother's blood. He who attempts to varnish over this conduct of Solomon, by either *state necessity*, or a *divine command*, is an enemy, in my mind, to the cause of God and truth. See on ver. 25.

Verse 25. *Solomon sent—Benaiah—and he fell upon him that he died.*] Benaiah seems to have been the public state executioner; and yet he was generalissimo of all the forces! See him employed in a similar work, ver. 34, 46. I suppose him to have been such another general as Suwarrow, butcher-general of the Turks and Poles to the late Empress Catherine of Russia: like mistress, like man. But they have long since been called to an impartial tribunal.

That this was an act of cruelty toward Adonijah needs no proof. He is suspected, condemned, and slain, without a hearing! Calmel vindicates all this by various assumptions; and lays down a doctrine that is calculated for the meridian of *Fez* or *Morocco*: hear him—*Un prince, dans ses jugemens, ne peut pas toujours suivre les regles de la plus parfaite morale: la politique, et le bien de l'état, obligent souvent à des choses opposées aux conseils de l'évangile.* "A prince, in his judgments, cannot always follow the rules of the most perfect morality: policy, and the good of the state, often require things to be done which are contrary to the counsels of the Gospel." What a diabolic maxim is this! And is this indeed the way that *French kings* ruled, and ministers decreed judgment? Then we need not wonder at a revolution in that state; nor of the scourge that desolated the land. O England! magnify God for your constitution, your constitutional king, and the laws according to which he reigns.

Verse 27. *So Solomon thrust out Abiathar*] This was for having taken part before with Adonijah: but by it a remarkable prophecy was fulfilled: see 1 Sam. ii. 32–35. and the notes there. God had told Eli that the priesthood should depart from his house: Abiathar was the last of the descendants of *Ilhamar*, of which family was Eli the high priest. Zadok, who was made priest in the stead of Abiathar, was of the family of *Eliezer*; and by this change the

28 ¶ Then tidings came to Joab; for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told King Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus saith Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

¶ Ch. 1. 7.—Ch. 1. 30.—Exod. 21. 14.—Numb. 35. 33. Deut. 19. 12 & 21. 9. —Judg. 9. 24, 57. —1 Sam. 2. 13.—2 Chron. 21. 13.—2 Sam. 2. 37.—2 Sam. 10. 10.—2 Sam. 2. 28.—Prov. 25. 5.

priesthood reverted to its ancient channel. Abiathar deserved this degradation: he supported Adonijah in his unnatural assumption of the royal dignity, even during the life of his father.

Verse 28. *Tidings came to Joab*] He heard that Adonijah had been slain, and Abiathar banished; and, probably, he had heard of David's dying charge to Solomon. Fearing, therefore, for his personal safety, he takes refuge at the tabernacle, as claiming divine protection, and desiring to have his case decided by God alone: or perhaps a spark of remorse is now kindled; and, knowing that he must die, he wishes to die in the house of God; as it were, under the shadow, that he might receive the mercy of the Almighty.

Verse 30. *Nay; but I will die here*] The altars were so sacred among all people, that, in general, even the vilest wretch found safety, if he once reached the altar. This led to many abuses, and the perversion of public justice; and, at last, it became a maxim that the guilty should be punished should they even have taken refuge at the altars. God decreed that the presumptuous murderer, who had taken refuge at the altar, should be dragged thence, and put to death: see Exod. xxi. 14. The heathens had the same kind of ordinance: hence Euripides:

Εγὼ γὰρ ὅτις πρὸς δίκας οὐκ ἔμην
Βυβὼν προέειπες, τὸν νόμον χερσὶν ἔμην,
Πρὸς τὴν δίκην ἀγέμην· αἶν, οὐ τρεπὰς θεῶν;
Κατὰ γὰρ ἀνδρᾶ χερὶ κακὸς παρῆναι ἔστι.

EURIPID. Frag. 42. Edit. Musg.

"If an unrighteous man, availing himself of the law, should claim the protection of the altar, I would drag him to justice, nor fear the wrath of the gods: for it is necessary that every wicked man should suffer for his crimes."

Verse 34. *So Benaiah went up—and slew him*] It appears he slew him at the very altar. Joab must have been both old and infirm at this time; and now he bleeds for Abner, he bleeds for Amasa, and he bleeds for Uriah. The former he murdered; of the blood of the latter he was not innocent.

Verse 36. *Build thee a house*] Thus he gave him the

whole city for a prison; and this certainly could have reduced him to no hardships.

Verse 37. *Thy blood shall be upon thine own head*] Thou knowest what to expect; if thou disobey my orders, thou shalt certainly be slain: and then thou shalt be considered as a self-murderer: thou alone shalt be answerable for thy own death. Solomon knew that Shimei was a seditious man; and he chose to keep him under his own eye; for such a man at large, in favourable circumstances, might do much evil. His bitter revilings of David were a sufficient proof.

Verse 40. *And Shimei—went to Gath*] It is astonishing that, with his eyes wide open, he would thus run into the jaws of death.

Verse 45. *King Solomon shall be blessed*] He seems to think that, while such bad men remained unpunished, the nation could not prosper: that it was an act of justice which God required him to perform, in order to the establishment and perpetuity of his throne.

Verse 46. *And the kingdom was established*] He had neither foes within or without. He was either dreaded or loved universally. His own subjects were affectionately bound to him; and the surrounding nations did not think proper to make him their enemy.

As there are serious doubts relative to the dying charge of David, as it relates to Shimei, most believing that, in opposition to his own oath, David desired that Solomon should put him to death; I shall here insert Dr. Kennicott's criticism on this part of the text:

"David is here represented in our English version, as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime for which, as David here says, he had sworn to him by the Lord he would not put him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable, (if true,) should be examined very carefully as to the ground it stands upon: and, when the passage is duly considered, I presume it will appear highly probable that an injury has been here done to this

CHAPTER III.

Solomon marries Pharaoh's daughter, 1, 2. He serves God, and offers a thousand burnt-offerings upon one altar, at Gibeon, 3, 4. God appears to him in a dream at Gibeon; and asks what he shall give him, 5. He asks wisdom; with which God is well pleased, and promises to give him not only that, but also riches and honour; and, if obedient, long life, 6-11. He comes back to Jerusalem; and offers burnt-offerings and peace-offerings, and makes a feast for his servants, 15. His judgment between the two harlots, 16-27. the rise in the opinion of the people, 28.

A. M. 2990.
B. C. 1014.
Am. Exod. lxx.
477.
anno ante
5. Olym. 328.

AND Solomon made affinity with A Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the house of David, until he had made an end of building his own house, and

Chap. 7. 2. & 3. 94.—2 Sam. 5. 7.—1 Chap. 7. 1.—Chap. 8.—y Chap. 8. 15, 16.
w Lev. 17. 2, 4, 5. Deut. 12. 2, 4, 5. Chap. 22. 42.

illustrious character. The point to which I now beg the reader's attention is this: that it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. And thus, on Isai. xiii. 22. the late learned annotator says: 'The negative is repeated or referred to, by the conjunction *vau*, as in many other places.' See also Isai. xxiii. 4. The necessity of so very considerable an alteration, as inserting the particle *nor*, may be here confirmed by some other instances. Thus Psa. i. 5. *The ungodly shall not stand in the judgment, nor (the Hebrew is AND, signifying and not) sinners in the congregation of the righteous.* Psa. ix. 18. *The needy shall not always be forgotten: (and then the negative, understood as repeated by the conjunction, now dropped,) the expectation of the poor shall (nor) perish for ever.* Psa. xxxviii. 1. *O Lord, rebuke me not in thy wrath; neither (AND, for and not) chasten me in thy hot displeasure.* Psa. lxxv. 4. *Lift not up your horn on high: (and then the negative, understood as repeated by the conjunction, now dropped) speak not with a stiff neck.* Prov. xxiv. 12. (our version is this)—*Doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth (nor) he know it? and shall (nor) he render to every man according to his works?* And Prov. xxx. 3. *I neither learned wisdom, nor (AND, for and not) have the knowledge of the holy.* If then there are, in fact, many such instances, the question is, Whether the negative here, expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and, if this may be, a strong reason will be added why it should be so interpreted. The passage will run thus: "Behold, thou hast with thee Shimei, who cursed me—but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him not guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him,) but bring nor down his hoar head to the grave with blood." Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not: for, after he had immediately commanded Job to be slain, in obedience to his father, he sends for Shimei; and, knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. Chap. ii. 36-42. See also Job xxiii. 17. xxx. 20. xxxi. 20. This is the best mode of interpreting this text.

NOTES ON CHAPTER III.

Verse 1. *Solomon made affinity with Pharaoh*] This was, no doubt, a political measure, in order to strengthen his kingdom; and, on the same ground, he continued his alliance with the king of Tyre: and these were among the most powerful of his neighbours. But should political considerations prevail over express laws of God? God had strictly forbidden his people to form alliances with heathenish women, lest they should lead their hearts away from him into idolatry. Let us hear the law: *Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, &c.* Exod. xxxiv. 16. Deut. vii. 3, 4. Now Solomon acted in direct opposition to these laws; and, perhaps, in this alliance, were sown those seeds of apostasy from God and goodness, in which he so long lived, and in which he so awfully died.

Those who are, at all hazards, his determinate apologists, assume: 1. That Pharaoh's daughter must have been a proselyte to the Jewish religion, else Solomon would not have married her. 2. That God was not displeased with this match. 3. That the book of Canticles, which is supposed to have been his *epithalamium*, would not have

the house of the Lord, and the wall of Jerusalem round about.

2 ¶ Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father; only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt-offerings did Solomon offer upon that altar.

x Deut. 6. 5. & 20. 16, 20. Psa. 51. 19. Rom. 8. 28. 1 Cor. 2. 3.—y Ver. 5, 14.
z 2 Chron. 1. 2.—a 1 Chron. 18. 26. 2 Chron. 1. 2.

found a place in the Sacred Canon, had the spouse, whom it all along celebrates, been at that time an idolatress. 4. That it is certain we nowhere in Scripture find Solomon blamed for this match. See Dodd.

Now, to all this I answer—1. We have no evidence that the daughter of Pharaoh was a proselyte, no more than that her father was a true believer. It is no more likely that he sought a proselyte here than that he sought them among the Moabites, Hittites, &c.; from whom he took many wives. 2. If God's law be positively against such matches, he could not possibly be pleased with this breach of it in Solomon: but his law is positively against them, therefore he was not pleased. 3. That the book of Canticles, being found in the Sacred Canon, is, according to some critics, neither a proof that the marriage pleased God, nor that the book was written by divine inspiration: much less that it celebrates the love between Christ and his church, or is at all profitable for doctrine, for reproof, or for edification in righteousness. 4. That Solomon is most expressly reprov'd in Scripture for this very match, is, to me, very evident, from the following passage: *Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like him who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin, Neh. xiii. 26.* Now, it is certain that Pharaoh's daughter was an outlandish woman; and, although it be not expressly said that Pharaoh's daughter is here intended, yet there is all reasonable evidence that she is included: and, indeed, the words seem to intimate that she is especially referred to. In ver. 3. it is said *Solomon loved the Lord, walking in the statutes of David:* and Nehemiah says, *Did not Solomon, king of Israel, sin by these things, who was beloved of his God?* referring most probably to this early part of Solomon's history. But, supposing that this is not sufficient evidence that this match is spoken against in Scripture, let us turn to chap. xi. 1, 2. of this book, where the cause of Solomon's apostasy is assigned; and there we read, *But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations which the Lord said unto the children of Israel, Ye shall not go in unto them; neither shall they come in unto you; for surely they will turn away your heart after their gods:* SOLOMON CLAYED UNTO THESE IN LOVE. Here the marriage with Pharaoh's daughter is classed most positively with the most exceptionable of his matrimonial and concubinal alliances: as it, no doubt, had its predisposing share in an apostasy the most unprecedented and disgraceful.

Should I even be singular, I cannot help thinking that the reign of Solomon began rather inauspiciously: even a brother's blood must be shed to cause him to sit securely on his throne; and a most reprehensible alliance, the forerunner of many others of a similar nature, was formed for the same purpose. But we must be ever careful to distinguish between what God has commanded to be done, and what was done through the vile passions and foolish jealousies of men. Solomon had many advantages, and no man ever made a worse use of them.

Verse 2. *The people sacrificed in high places*] Could there be any sin in this; or was it unlawful till after the temple was built? for prophets, judges, the kings which preceded Solomon, and Solomon himself, sacrificed on high places; such as Gibeon, Gilgal, Shiloh, Hebron, Kirjath-jearim, &c. But, after the temple was erected, it was sinful to offer sacrifices in any other place; yet here it is introduced as being morally wrong: and it is introduced, ver. 3. as being an exceptionable trait in the character of Solomon. The explanation appears to be this: as the ark and tabernacle were still in being, it was not right to offer sacrifices but where they were; and wherever they were, whether on a high place or a plain, there sacrifices might be lawfully offered, previously to the building of

5 ¶ In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none

like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women, that were harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give

the temple. And the tabernacle was now at Gibeon, 2 Chron. i. 3.

Verse 5. *The Lord appeared to Solomon in a dream*] This was the night after he had offered the sacrifices: see 2 Chron. i. 7: and, probably, after he had earnestly prayed for wisdom; see *Wisdom*, chap. vii. 7. *Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.* If this were the case, the dream might have been the consequence of his earnest prayer for wisdom: the images of those things which occupy the mind during the day are most likely to recur during the night; and this, indeed, is the origin of the greater part of our dreams. But this appears to have been supernatural.

Gregory Nyssen, speaking of different kinds of dreams, observes, that our organs and brain are not unlike a musical instrument: while the strings of such instruments have their proper degree of tension, they give, when touched, a harmonious sound; but, as soon as they are relaxed, or screwed down, they give no sound at all. During our waking hours, our senses, touched by our reason, produce the most harmonious concert; but, as soon as we are asleep, the instrument is no longer capable of emitting any sound, unless it happen that the remembrance of what passed during the day returns and presents itself to the mind while we are asleep, and so forms a dream; just as the strings of an instrument continue to emit feeble sounds for some time after the musician has ceased to strike them. See Gass. Nyss. *De officio hominis*, cap. xii. p. 77. *Oper.* vol. i. Edit. Morell. Par. 1638.

This may account, in some measure, for common dreams: but, even suppose we should not allow that Solomon had been, the day before, earnestly requesting the gift of wisdom from God, yet we might grant that such a dream as this might be produced by the immediate influence of God upon the soul. And if Solomon received his wisdom by immediate inspiration from heaven, this was the kind of dream that he had; a dream by which that wisdom was actually communicated. But probably we need not carry this matter so much into a miracle: God might be the author of his extraordinary wisdom, as he was the author of his extraordinary riches. Some say, "He lay down as ignorant as other men; and yet arose in the morning wiser than all the children of men." I think this is as credible as that he lay down with a scanty revenue; and in the morning, when he arose, found his treasury full. In short, God's special blessing brought him riches through the medium of his own care and industry: as the inspiration of the Almighty gave him understanding, while He gave his heart to seek and search out, by his wisdom, concerning all things under the sun,

1. 1 John 5. 14, 15.—Ch. 4. 20, 21, 22, & 15. & 10. St. Eccl. i. 14.—Wish. 7. 11. Matt. 5. 28. Eph. 3. 21.—Ch. 4. 20, 21, & 10. 25, 26. Prov. 2. 10. x Or, hath not been.—Chap. 16. 5.—a Ps. 91. 16. Prov. 2. 2.—a So Gen. 41. 2. b So Gen. 41. 20. Chap. 2. 65. Eccl. i. 2. Dan. 5. 1. Mark 6. 21.—a Numb. 27. 2.

Eccl. i. 13. God gave him the seeds of an extraordinary understanding; and by much study and research they grew up under the divine blessing, and produced a plentiful harvest: but alas! they did not continue to grow.

Verse 7. *I know not how to go out or come in.*] I am just like an infant, learning to walk alone; but can neither go out nor come in without help.

Verse 9. *Give—an understanding heart to judge thy people*] He did not ask wisdom in general, but the true science of government. This wisdom he sought: and this wisdom he obtained.

Verse 12. *I have given thee a wise and an understanding heart*] I have given thee a capacious mind; one capable of knowing much: make a proper use of thy powers, under the direction of my Spirit, and thou shalt excel in wisdom all that have gone before thee; and thou shalt like unto thee. But query, Was not all this conditional? *If he should walk in his ways, and keep his statutes and commandments*, ver. 14. Was it not to depend upon his proper use of initiatory inspirations? Did he ever receive all this wisdom? Did not his unfaithfulness prevent the fulfilment of the divine purpose? Instead of being the wisest of men, did he not become more brutish than any man? Did he not even lose the knowledge of his Creator, and worship the abominations of the Moabites, Zidonians, &c. &c.? And was not such idolatry a proof of the grossest stupidity? How few proofs does his life give that the gracious purpose of God was fulfilled in him? He received much; but he would have received much more, had he been faithful to the grace given. No character, in the Sacred Writings, disappoints us more than the character of Solomon.

None like thee, before thee] That is, no king, either in Israel or among the nations; as the following verse explains.

Verse 16. *Then came there two women—harlots*] The word *harlot*, which we here, and in some other places, improperly translate *harlots*, is, by the Chaldee, the best judge in this case, rendered *prino pundekon*, tavernkeepers. See on Josh. ii. 1. If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and, if they had been common women, it is not likely they would have had children: nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their husbands, it is probable they might have been, at this time, in other parts, following their necessary occupations; and the settling the present business could not have been delayed till their return: the appeal to justice must be made immediately.

my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No: but the dead is thy son, and the living is my son. Thus they spake before the king.

23 Then said the king, The one saith, This is my son that liveth, and thy son is dead: and the other saith, Nay; but thy son is the dead, and my son is the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in nowise slay it. But the other said, Let it be neither mine nor thine, but divide it.

27 Then the king answered and said, Give her the living child, and in nowise slay it: she is the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

CHAPTER IV.

An account of Solomon's chief officers, 1-4. Names of the twelve officers that were over twelve tribes, to provide victuals for the king's household monthly, 7-12. Judah and Israel are very populous; and Solomon reigns over many provinces, 13, 21. The daily provision for his family, 22, 23. The extent and peace of his dominions, 24, 25. His horses, chariots, and dragoons; with the provision made for them, 26-28. His wisdom and understanding, 29-31. The number of his prophets and songs; and his knowledge in natural history, 32, 33. People from all nations come to hear his wisdom, 34.

A. M. 2090
B. C. 1015-975
So King Solomon was king over all Israel.

2 And these were the princes which he had; Azariah the son of Zadok the priest;

3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.

4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests:

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend:

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: The son of Hur, in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 The son of Heseb, in Aruboth; to him pertained Sochoh, and all the land of Hephher:

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

13 The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars.

14 Ahinadab the son of Iddo had Mahanaim:

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

d Gen. 43. 30. Gen. 45. 15. Jer. 31. 20. Hos. 11. 3.—a Hab. were not.—f Ver. 9, 11, 12.—g Hab. in the midst of him.—h Or, the chief officer.—i Or, secretaries.—k 2 Sam. 8. 16. & 26. 24.—l Or, remembrance.—m Ch. 2. 25.—n See Ch. 2. 27.—o Ver. 7.

p 2 Sam. 8. 16. & 26. 24.—q 2 Sam. 15. 37. & 16. 16. 1 Chron. 27. 36.—r Ch. 5. 14.—s Or, levy.—t Or, Benhur.—u Or, Bendakar.—v Or, Benhadad.—w Or, Benadad.—x Or, Benger.—y Num. 32. 41.—z Deut. 3. 4.—a Or, to Adoniram.

Verse 25. *Divide the living child in two*] This was, apparently, a very strange decision; and such as nothing could vindicate, had it been carried into execution; but Solomon saw that the only way to find out the real mother was by the affection and tenderness which she would necessarily show to her offspring. He plainly saw that the real mother would rather relinquish her claim to her child than see it hewn to pieces before her eyes; while it was probable the pretender would see this with indifference. He therefore orders such a mode of trial as would put the maternal affection of the real mother to the utmost proof: the plan was tried, and it succeeded. This was a proof of his sound judgment, penetration, and acquaintance with human nature; but it is surely not produced as a proof of extraordinary and supernatural wisdom. We have several similar decisions even among heathens.

Suetonius, in his life of the emperor Claudius, cap. xv. whom he celebrates for his wonderful sagacity and penetration, on some particular occasions, tells us, that this emperor discovered a woman to be the mother of a certain young man, whom she refused to acknowledge as her son, by commanding her to marry him, the proofs being doubtful on both sides; for, rather than commit this incest, she confessed the truth. His words are—*Fæminam, non agnoscentem filium suum, dubitâ utrinque argumentorum fide, ad confessionem compulsi, indicto matrimonio juvenis.*

Ariopharnes, the king of Thrace, being appointed to decide between three young men, who each professed to be the son of the deceased king of the Cimmerians, and claimed the crown in consequence; found out the real son, by commanding each to shoot an arrow into the body of the dead king: two of them did this without hesitation; the third refused, and was therefore judged by *Ariopharnes* to be the real son of the deceased. *Grotius*, on this place, quotes this relation from *Diodorus Siculus*: I quote this on his authority, but have not been able to find the place in *Diodorus*. This is a parallel case to that in the text; a covert appeal was made to the principle of affection; and the truth was discovered, as in the case of the mother of the living child.

Verse 28. *They feared the king*] This decision proved that they could not impose upon him; and they were afraid to do those things, which might bring them before his judgment-seat.

They saw that the wisdom of God was in him] They perceived that he was taught of God, judged impartially, and could not be deceived. What was done to the other woman we are not told; justice certainly required that she should be punished for her lies and fraud.

NOTES ON CHAPTER IV.

Verse 2. *These were the princes which he had; Azariah the son of Zadok, the priest, &c.*] His great, chief, or principal men. None of them were princes in the common acceptance of the word.

Verse 3. *Elihoreph and Ahiah—scribes*] Secretaries to the king.

Jehoshaphat—recorder.] Historiographer to the king; who chronicled the affairs of the kingdom. He was in this office under David; see 2 Sam. xx. 24.

Verse 5. *Azariah—was over the officers*] He had the superintendence of the twelve officers mentioned below: see ver. 7.

Zabud—was principal officer] Perhaps what we call premier, or prime minister.

The king's friend] His chief favourite; his confidant.

Verse 6. *Ahishar was over the household*] The king's chamberlain.

Adoniram—was over the tribute.] What we call chancellor of the exchequer. He received and brought into the treasury all the proceeds of taxes and tributes. He was in this office under David; see 2 Sam. xx. 24.

Verse 7. *Twelve officers*] The business of these twelve officers was to provide daily, each for a month, those provisions which were consumed in the king's household: see verses 22 and 23. And the task for such a daily provision was not an easy one.

Verse 13. *Threescore great cities with walls and brazen bars.*] These were fortified cities; their gates and bars covered with plates of brass. Such were the gates in Priam's palace—

These latter phrases corrupted during the reign of Uzziah per. unple, postquam a cordibus viri. Virg. Æn. 8. v. 478.

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, in ^b the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, ^c as the sand which is by the sea in multitude, ^d eating and drinking, and making merry.

21 And ^e Solomon reigned over all kingdoms from ^f the river unto the land of the Philistines, and unto the border of Egypt: ^g they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's ^h provision for one day *was* thirty ⁱ measures of fine flour, and three-score measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all the *region* on this side the river, from Tiphseh even to Azzah, over ^j all the kings on this side the river: and ^k he had peace on all sides round about him.

b Deut. 3. 8.—c Gen. 22. 17. Ch. 3. 9. Prov. 14. 92.—d Ps. 72. 3, 7. Mic. 4. 4. g 2 Chron. 9. 25. Ps. 74. 4. Eccles. 47. 12.—f Gen. 15. 18. Josh. 1. 4.—g Ps. 65. 9. 72. 16. 11.—h 1 Hsb. brass.—i Hsb. cura.—k Ps. 72. 11.—l 1 Chron. 22. 9. See Jer. 23. 4.—m Hsb. confidit.—n Mic. 4. 4. See 3. 10.

Pierce Pyrrhus in the front, with forestal away,
Piled the huge axe, and bowed the beams away;
The solid timbers from the portal tore,
And rent from every hinge the brazen door.

Plu.

Verse 20. *Eating, and drinking, and making merry.* They were very comfortable, very rich, very merry, and very corrupt. And this full feeding and dissipation led to a total corruption of manners.

Verse 21. *Solomon reigned over all kingdoms.* The meaning of this verse appears to be, that Solomon reigned over all the provinces from the river Euphrates, to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was on the east of Solomon's dominions; the Philistines were westward, on the Mediterranean sea; and Egypt was on the south. Solomon had, therefore, as tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean. See Calmet. Thus he appears to have possessed all the land that God covenanted with Abraham to give to his posterity.

Verse 22. *Solomon's provision for one day—*

Of fine flour 30 measures, or cors.

Of meal 60 ditto.

Stall-fed oxen 10

Ditto from the pasture 20

Sheep 100: with harts, roe-bucks,

fallow-deer, and fat fowls.

The ^o cor, was the same as the homer, and contained nearly seventy-six gallons, wine measure, according to Bishop Cumberland.

[Sheep] ^p tsen, comprehending both sheep and goats.

[Harts] ^q meayal, the deer.

[Roe-bucks] ^r tschi, the gazel, antelope, or wild goat.

[Fallow-deer] ^s yachmur, the buffalo. See the notes Deut. xii. 15. and xiv. 5.

[Fatted fowl] ^t barburim *abusim*, I suppose, means all the wild fowls in season during each month. Michaelis derives ^u barburim, from ^v bara, which, in Chaldee, Syriac, and Arabic, signifies a field, a desert; all that is without the cities and habitations of men: hence ^w chayoth bara, wild beasts, Dan. ii. 38. ^x tor bar, wild bull; and, therefore, *barburim* may signify creatures living in the fields, woods, and deserts, which are taken by hunting; and opposed to those which are domesticated; and, consequently, may include *beasts* as well as *fowls*. Many have translated the word *capons*; but, query, was any such thing known among the ancient Jews? Solomon's table, therefore, was spread with all the necessities and delicacies which the houses or the field could afford.

But how immense must the number of men have been who were fed daily at the palace of the Israelitish king! Vilapandus computes the number to be not less than forty-eight thousand six hundred; and Calvinus makes, by estimation from the consumption of food, fifty-four thousand! These must have included all his guards,

each of whom received a ration from the king's stores.

Verse 25. *Every man under his vine.* They were no longer obliged to dwell in fortified cities for fear of their

25 And Judah and Israel ^y dwelt ^z safely, ^a every man under his vine and under his fig tree, ^b from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And ^c Solomon had forty thousand stalls of ^d horses for his chariots, and twelve thousand horsemen.

27 And ^e those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ^f dromedaries brought they unto the place where the officers were, every man according to his charge.

29 ¶ And ^g God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children ^h of the east country, and all the ⁱ wisdom of Egypt.

31 For he was ^j wiser than all men: ^k than Ethan the Ezrahite, and Heman, ^l and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

p Judg. 20. 1.—q Ch. 10. 25. 2 Chron. 1. 14. & 2. 25.—r See Deut. 17. 16.—s Ven. 7.—t Or, mules, or, swift beasts. Esth. 8. 14. Mic. 1. 16.—u Ch. 9. 12. Eccles. 12. 14. 15. 17.—v Gen. 25. 6.—w See Acts 7. 22.—x Ch. 2. 13.—y 1 Chron. 22. 25. Ps. 51. 11.—z See 1 Chron. 2. 2 & 3. 25. & 15. 13. Ps. 55. 11.

enemies; they spread themselves over all the country, which they every where cultivated; and had always the privilege of eating the fruits of their own labours. This is the meaning of the phrase.

Verse 26. *Solomon had forty thousand stalls of horses—and twelve thousand horsemen.* In 2 Chron. ix. 25. instead of *forty thousand stalls*, we read *four thousand*; and even this number might be quite sufficient to hold horses for *twelve thousand* horsemen; for *stalls* and *stables* may be here synonymous. In chap. x. 26. it is said he had *one thousand four hundred chariots, and twelve thousand horsemen*: and this is the reading in 2 Chron. i. 14. In 2 Chron. ix. 25. already quoted, instead of *forty thousand stalls for horses*, the Septuagint has *recesses*, *χαλκας* *θηλειαι* *αρουι*, *four thousand mares*; and in this place the whole verse is omitted, both by the Syriac and Arabic. In the Targum of Rabbi Joseph on this book we have *ארבעת אלפים* *arba meah*, *four hundred*, instead of the *four thousand* in Chronicles, and the *forty thousand* in the text. From this collation of parallel places, we may rest satisfied that there is a corruption in the numbers somewhere; and, as a sort of medium, we may take from the whole *four thousand stalls, one thousand four hundred chariots, and twelve thousand horsemen*.

Verse 28. *And dromedaries.* The word ^o rakesh, which we translate thus, is rendered *beasts*, or *beasts of burden*, by the Vulgate; *mares*, by the Syriac and Arabic; *chariots*, by the Septuagint; and *race-horses*, by the Chaldee. The original word seems to signify a very swift kind of horse; and *race*, or *post-horse*, is probably its true meaning. To communicate with so many distant provinces Solomon had need of many animals of this kind.

Verse 29. *God gave Solomon wisdom, &c.* He gave him a capacious mind, and furnished him with extraordinary assistance to cultivate it.

Even as the sand that is on the sea-shore. Lord Bacon observes on this: "As the sand on the sea-shore encloses a great body of waters, so Solomon's mind contained an ocean of knowledge." This is a happy and correct illustration.

Verse 30. *The children of the east country.* That is, the Chaldeans, Persians, and Arabians; who, with the Egyptians, were famed for wisdom and knowledge through all the world.

Verse 31. *He was wiser than all men.* He was wiser than any of those who were most celebrated in his time: among whom were the four after-mentioned, viz. Ethan, Heman, Chalcol, and Darda. Ethan was probably the same as is mentioned in some of the Psalms, particularly Ps. lxxxix. title; and among the singers, in 1 Chron. vi. 42. There is a Heman mentioned in the title to Ps. lxxxviii. In 1 Chron. ii. 7. we have all the four names; but they are probably not the same persons, for they are there said to be the sons of Zerah, who he flourished long before Solomon's time.

Some suppose that ^p beney mahol should be rendered *masters of dancing*, or *music*; as ^q mahol signifies not only a *dance* or *choir*, but also an instrument

32 * And he spake three thousand proverbs: and his ^b songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And ^c there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

Hiram, king of Tyre, sends to congratulate Solomon on his accession to the kingdom. 1. Solomon commits him on building a temple for the Lord, and requests his assistance, 4—8. Hiram is pleased, and specifies the assistance which he will afford, 7—9. He sends oaks and fir trees, 10. The return made by Solomon, 11. They form a league, 12. Solomon makes a levy of men in Israel to prepare wood and stones, 13—15.

A. M. 2989.
B. C. 1014.
AN. R. 104.
77.
A. M. 2990.
B. C. 1013.
AN. R. 105.
78.
Hiram was ever a lover of David.

2 And ^c Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the Lord his God, ^e for the wars which were about him on every side, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me ^b rest on every side, so that there is neither adversary nor evil occurrent.

5 ^d And, behold, I ^d purpose to build a house unto the name of the Lord my God, ^e as the Lord spake unto David my father, saying, Thy son whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore command thou that they hew me ^a cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt ^a appoint: for thou knowest that there is not any among us that can skill to hew timber like unto the Sidonians.

7 ^f And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have ^c considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring them down from Lebanon unto the sea: ^a and I will convey them

g 1 Chron. 22. 3. & 28. 3.—h Ch. 4. 22. 2 Chron. 22. 3.—i 2 Chron. 2. 4.—k Heb. say.—l 2 Sam. 7. 13. 1 Chron. 17. 12. & 22. 10.—m 2 Chron. 2. 5, 10.—n Heb. say. o Heb. Asael.—p 2 Chron. 2. 16.

of music, of the pipe kind. Perhaps a reference is here made to Solomon's skill in music and poetry; as he is compared to persons who appear to have been eminent poets and musicians.

Verse 32. *He spake three thousand proverbs*] The Book of Proverbs, attributed to Solomon, contains only about nine hundred, or nine hundred and twenty-three distinct proverbs; and if we grant, with some, that the first nine chapters are not the work of Solomon, then all that can be attributed to him is only about six hundred and fifty.

Of all his *one thousand and five songs, or poems*, we have only one, the Book of Canticles, remaining; unless we include the cxxviii. Psalm, which in the title is said to be by or for him. Except the Lord build the house, &c.; though it appears more properly to be a Psalm of direction, left him by his father David, relative to the building of the temple.

Verse 33. *He spake of trees—beasts—fowls—creeping things, and of fishes.*] This is a complete system of natural history, as far as relates to the animal and vegetable kingdom; and the first intimation we have of any thing of the kind: and Solomon was properly the first natural historian in the world.

How must the heart of Tournefort, Ray, Linné, Buffon, Cuvier, Swammerdam, Bloesch, and other naturalists, be wrung to know, that these works of Solomon are all, and for ever lost! What lights should we have thrown on the animal and vegetable kingdoms, had these works been preserved! But the providence of God has not thought fit to preserve them; and succeeding naturalists are left to invent the system which he probably left perfect. If there be any remains of his wisdom, they must be sought among the Orientals, among whom his character is well known, and rates as high as it does with either Jews or Christians. I shall give some extracts from their works, relative to Solomon, when I come to consider his character at the end of chapter xi.

Verse 34. *There came of all people to hear the wisdom of Solomon.*] We learn from chap. x. that the queen of Sheba was one of those visitants; and perhaps the most remarkable, as we have the particulars of her visit, but not of the others.

It is astonishing that of a person so renowned for wisdom, so little should be left to prove the truth of a fact of which all the civilized nations of the world have heard; and of which scarcely any man has ever doubted! The people that came from all kings of the earth were probably ambassadors, who came to form and maintain friendship between their sovereigns and the Israelitish king. We cannot understand the place as speaking of people who, either through an idle or laudable curiosity, came to see and converse with Solomon: to give free access to such people would ill comport with the maintenance of his dignity.

NOTES ON CHAPTER V.

Verse 1. *Hiram king of Tyre*] It must have been at the beginning of Solomon's reign that these ambassadors were sent; and some suppose that the Hiram mentioned

here is different from him who was the friend of David; but there seems no very solid reason for this supposition. As Hiram had intimate alliance with David, and built his palace, 2 Sam. v. 11. he wished to maintain the same good understanding with his son, of whose wisdom he had, no doubt, heard the most advantageous accounts; and he loved the son, because he always loved the father. For Hiram was ever a lover of David.

Verse 2. *Solomon sent to Hiram*] Made an interchange of ambassadors and friendly greetings. Josephus tells us that the correspondence between Hiram and Solomon was preserved in the archives of the Tyrians, even in his time. But this, like many other assertions of the same author, is worthy of little credit.

Verse 4. *There is neither adversary*] *non est inimicus*, there is no Satan, no opposer, nor any kind of evil; all is peace and quiet, both without and within. God has given me this quiet that I may build his temple. *Deus nobis hæc omnia fecit.*

Verse 5. *A house unto the name of the Lord*] The name of God is God himself. I purpose to build a house to that infinite and eternal being, called *Jehovah*.

Verse 6. *Any that can skill to hew timber*] An obsolete and barbarous expression for, *any that know how to cut timber*. They had neither sawyers, carpenters, joiners, nor builders among them, equal to the Sidonians. Sidon was a part of the territories of Hiram, and its inhabitants appear to have been the most expert workmen. It requires more skill to fell and prepare timber than is generally supposed. Vitruvius gives some rules relative to this, lib. ii. cap. 9. the sum of which is this:—1. Trees should be felled in autumn, or in the winter, and in the wane of the moon; for in this season the trees recover their vigour and solidity, which was dispersed among their leaves, and exhausted by their fruit, in spring and summer: they will then be free from a certain moisture, very apt to engender worms, and rot them; which in autumn and winter is consumed and dried up. 2. Trees should not be cut down at once; they should be cut carefully round, toward the pith, that the sap may drop down, and distil away; and thus left till thoroughly dry; and then cut down entirely. 3. When fully dried, a tree should not be exposed to the south sun, high winds, and rain; and should be smeared over with cow-dung to prevent its splitting. 4. It should never be drawn through the dew; but be removed in the afternoon. 5. It is not fit for floors, doors, or windows, till it has been felled three years. Perhaps these directions, attended to, would prevent the dry rot. And we see from them that there is considerable skill required to hew timber, and in this the Sidonians excelled. We do every thing in a hurry, and our building is good for nothing.

Verse 7. *Blessed be the Lord this day*] From this, and indeed from every part of Hiram's conduct, it is evident that he was a worshipper of the true God: unless, as was the case with many of the heathens, he supposed that every country had its own god, and every god his own country; and he thanked the God of Israel that he had given so wise a prince to govern those whom he considered his friends and allies; but the first opinion seems to be the most correct.

by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.

10 ¶ So Hiram gave Solomon cedar trees, and fir trees, according to all his desire.

11 * And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the Lord gave Solomon wisdom, * as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15 * And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which were over the work, three thousand and

three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers; so they prepared timber and stones to build the house.

CHAPTER VI.

In the four hundred and eightieth year from the Exodus, in the fourth year of Solomon's reign, and in the second month, he laid the foundations of the temple; the length thirty cubits, the breadth twenty, and the height thirty cubits; besides the porch, which was twenty cubits in length, and ten cubits in height, 1-8. A description of its different external parts, 9-10. (Sol's promise to Solomon, 11-13. Description of its internal parts and contents, 14-36. Temple finished in the eighth month of the eleventh year of Solomon's reign; being seven years in building, 37, 38.

AND * it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

2 And the house which King Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

q Heb. send.—r See Ezra 3. 7. Esak. 37. 17. Aeta 12. 30.—s See 2 Chron. 2. 10. t Heb. corr.—u Chap. 3. 12.—v Heb. tribute of men.—w Chap. 4. 6.

Verse 9. *Shall bring them down from Lebanon unto the sea.* As the river Adonis was in the vicinity of the forest of Lebanon, and emptied itself into the Mediterranean sea, near Biblos, Hiram could transport the timbers all squared, and not only cut to scantling, but cut so as to occupy the place it was intended for in the building, without any farther need of axe or saw. It might readily be sent down the coast on rafts, and landed at Joppa, or Jamnia, just opposite to Jerusalem, at the distance of about twenty-five miles. See 2 Chron. ii. 16. The carriage could not be great, as the timber was all fitted for the building where it was hewn down. The materials had only to be put together when they arrived at Jerusalem. See ch. vi. 7.

Verse 11. *And Solomon gave Hiram, &c.* The information in this verse, of the annual stipend paid to Hiram, is deficient; and must be supplied out of 2 Chron. ii. 10. Here twenty thousand measures of wheat, and twenty measures of pure oil, is all that is promised; there, twenty thousand measures of beaten wheat, twenty thousand measures of barley, twenty thousand baths of wine, and twenty thousand baths of oil is the stipulation; unless we suppose the first to be for Hiram's own family, the latter for his workmen. Instead of twenty measures of oil, the Syriac, Arabic, and Septuagint, have twenty thousand measures, as in Chronicles. In 2 Chron. instead of cors of oil, it is baths. The bath was a measure much less than the cor.

Verse 13. *The levy was thirty thousand men.* We find, from the following verse, that only ten thousand were employed at once, and those only for one month at a time; and having rested two months, they again resumed their labour. These were the persons over whom Adoniram was superintendent; and were all Israelites.

Verse 15. *Threescore and ten thousand that bare burdens.* These were all strangers or proselytes, dwelling among the Israelites; as we learn from the parallel place, 2 Chron. ii. 17, 18.

Verse 16. *Besides—three thousand and three hundred, which ruled over the people.* In the parallel place, 2 Chron. ii. 18, it is three thousand six hundred. The Septuagint has here the same number.

Verse 17. *Great stones.* Stones of very large dimensions.

Costly stones. Stones that cost much labour and time to cut them out of the rock.

Hewed stones. Every where squared and polished.

Verse 18. *And the stone-squarers.* Instead of stone-squarers, the margin very properly reads *Gibbites*, גִּבִּיטִים *ha-giblim*, and refers to Ezek. xxvii. 9, where we find the inhabitants of Gebal celebrated for their knowledge in ship-building. Some suppose that these *Gibbites* were the inhabitants of Biblos, at the foot of mount Libanus, northward of Sidon, on the coast of the Mediterranean sea; famous for its wines; and now called *Gada*. Both Ptolemy and Stephanus Byzantinus speak of a town called *Gebala*, to the east of Tyre; but this was different from *Gebal* or *Biblos*. It seems more natural to understand this of a people, than of stone-squarers; though

most of the versions have adopted this idea, which we follow in the text.

NOTES ON CHAPTER VI.

Verse 1. *In the four hundred and eightieth year.* The Septuagint has the four hundred and fortieth year. It need scarcely be noticed, that among chronologists there is a great difference of opinion concerning this epocha. Glycas, has 330 years; Melchior Canus, 590 years; Josephus, 592 years; Sulpicius Severus, 668; Clemens Alexandrinus, 670; Cedrenus, 672; Codomanus, 686; Vossius and Capellus, 680; Serarius, 690; Nicholas Abraham, 521; Maestlinus, 592; Petavius and Valtherus, 520. Here are more than a dozen of different opinions; and after all, that in the common Hebrew text is as likely to be the true one as any of the others.

The month Zif. This answers to a part of our April and May; and was the second month of the sacred year, but the eighth month of the civil war. Before the time of Solomon, the Jews do not appear to have had any names for their months, but mentioned them in the order of their consecutive occurrence, first month, second month, third month, &c. In this chapter, we find *Zif* and *Eul*; and in ch. viii. ver. 2. we find another, *Ethanim*; and these are supposed to be borrowed from the Chaldeans; and, consequently, this book was written after the Babylonian captivity. Before this time, we find only the word *Abib* mentioned as the name of a month, Exod. xiii. 4. Whether there were any others at that time, or whether *Abib* were really intended as the name of a month, we cannot absolutely say. The present names of the Hebrew months are:—*Tieri*, (answering to a part of September and October), *Marchesvan*, *Cisleu*, *Thebat*, *Shebet*, *Adar*, *Nissan*, *Ijar*, *Sivan*, *Thammuz*, *Ab*, and *Elul*.

Verse 2. *The length thereof was threescore cubits.* A cubit, according to Bishop Cumberland, is 21 inches, and 888 decimals, or 1 foot, 9 inches, and 888 decimals.

Yds. Ft. Inch.

According to this, the length, 60 cubits, was 36 1 5 23

The breadth, 20 cubits, was 12 0 5 76

The height, 30 cubits, was 18 0 8 64

This constituted what was called the temple, or house, the house of God, &c. But, besides this, there were courts and colonnades, where the people might assemble to perform their devotions, and assist at the sacrifices, without being exposed to the open air. The court surrounded the temple, or holy place, into which the priests alone entered. Sometimes the whole of the building is called the temple; at other times that, the measurement of which is given above. But as no proper account can be given of such a building in notes; and as there is a great variety of opinions concerning the temple, its structure, ornaments, &c. as mentioned in the books of Kings and Chronicles, in Ezekiel, and by Josephus; and as modern writers, such as Vitellius, Dr. Lightfoot, and Dr. Prideaux, professing to be guided by the same principles, have produced very different buildings; I think it best to hazard nothing on the subject, but give that description at the end of the chapter which Calmet with great pains and industry has collected: at the same time pledging myself to no parti-

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; and ten cubits *was* the breadth thereof before the house.

4 ¶ And for the house he made windows of narrow lights.

5 ¶ And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without in the wall of the house he made narrowed reests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it *was* in building, *was* built of stone made ready before it *was* brought thither: so that there *was* neither hammer, nor axe, nor any tool of iron heard in the house, while it *was* in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 ¶ So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high; and they rested on the house with timber of cedar.

11 ¶ And the word of the Lord came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of

the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17 And the house, that is, the temple before it, *was* forty cubits long.

18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar: there *was* no stone seen.

19 ¶ And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which *was* of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar, that *was* by the oracle, he overlaid with gold.

23 ¶ And within the oracle he made two cherubim of olive tree, each ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubim *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was* it of the other cherub.

27 And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubim with gold.

29 And he carved all the walls of the house round about with carved figures of cherubim, and palm trees, and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors of olive tree: the lintel and side posts *were* a fifth part of the wall.

See Exod. 40. 18. & 41. 18.—Or, windows broad within, and narrow without: or, shewed and closed.—Or, upon, or, joining to.—See Exod. 41. 6.—1 Heb. floors.—2 Ver. 16, 18, 20, 21, 24.—3 Heb. narrowing, or, restraining.—4 See Deut. 27. 6, & Ch. 5. 18.—5 Heb. shoulder.—6 Ver. 14. 28.—Or, the wall beams and the ceilings with cedar.—7 Ch. 2. 4. & 4.—8 Sam. 7. 13. 1 Chron. 28. 10.—9 Exod. 25. 8. Lev. 26. 11. 9 Cor. 4. 14. Rev. 21. 3.—10 Deut. 24. 6.

cular form or appearance, as I find I cannot give any thing as the likeness of Solomon's temple, which I could say, either in honour or conscience, bears any affinity to it. For other particulars I must refer the reader to the three large vols. of Vitallpandus, Dr. Lightfoot's Works, and to the Connexions of Dr. Prideaux.

Verse 4. *Windows of narrow lights*] The Vulgate says, *fenestras obliquas*, oblique windows: but what sort of windows could such be? The Hebrew is *trōm tēpōv vīn chālōney shekuphim atumim: windows to look through, which shut*. Probably latticed windows: windows through which a person within could see well; but a person without, nothing. *Windows*, says the Targum, *which were open within, and shut without*. Does he mean windows with shutters; or, are we to understand, with the Arabic, windows opening wide within, and narrow on the outside; such as we still see in ancient castles? This sense our margin expresses.

Verse 7. *The house—was built of stone*] It appears that every stone *was* hewn and squared, and its place in the building ascertained, before it came to Jerusalem: the timbers were fitted in like manner. This greatly lessened the trouble and expense of carriage; on this account, that all *was* prepared at mount Lebanon, *There was neither hammer, axe, nor any tool of iron, heard in the building*: nothing except mallets to drive the tenons into the mortices, and drive in the pins to fasten them, *was* necessary; therefore, there *was* no noise. But why is this so particularly marked? Is it not because the temple *was* a type of the kingdom of God; and the souls of men are to be prepared here for that place of blessedness. There, there

See Exod. 36.—Or, from the floor of the house unto the walls, &c. and so, Ver. 16.—7 Exod. 25. 33. Lev. 16. 2. Ch. 8. 6. 2 Chron. 3. 5. Exod. 43. 3. Heb. 9. 2. Or, golden.—8 Heb. openings of flowers.—9 Heb. about.—10 Exod. 30. 1, 3, 4. Exod. 37. 7, 8, 9. 2 Chron. 3. 10, 11, 12.—11 Heb. beam of oil.—12 Exod. 25. 30. & 37. 9. 2 Chron. 5. 8.—13 Or, the cherubim stretched forth their wings. 1 Heb. openings of flowers.—14 Or, flowers square.

is no preaching, exhortations, repentance, tears, cries, nor prayers; the stones must be all squared and fitted here for their place in the New Jerusalem: and being living stones, must be built up a holy temple for a habitation of God, through the Spirit.

Verse 9. *Covered the house with beams and boards of cedar*] The Eastern custom is very different from ours: We ceil with plaster, and make our floors of wood: they make their floors of plaster, or painted tiles; and make their ceilings of wood. But it may not be improper to observe that, in ancient times, our buildings were somewhat similar: Westminster Hall is a proof of this.

Verse 11. *The word of the Lord came to Solomon*] Some think that this is the same revelation as that mentioned chap. xii. 2. &c. which took place after the dedication of the temple: but to me it appears different; it *was* a word to encourage him while building; to warn him against apostasy, and to assure him of God's continued protection of him and his family, if they continued faithful to the grace which God had given.

Verse 15. *The walls of the ceiling*] See on ver. 9.

Verse 19. *The oracle he prepared*] See the description of the temple at the end of this chapter.

Verse 22. *The whole house he overlaid with gold*] It is impossible to calculate this expense, or the quantity of gold employed in this sacred building.

Verse 26. *The height of the one cherub was ten cubits*] Concerning the cherubim, their form, &c. see my note on Exod. xxv. 18. the height of each cherub *was* about eighteen feet and three inches.

32 The two doors also were of olive tree; and he carved upon them carvings of cherubim, and palm trees, and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, "a fourth part of the wall.

34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubim, and

palm trees, and open flowers: and covered them with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the Lord laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

1 Or, leaves of the door.—m High openings of flowers.—a Or, four square.
o Ezek. 41. 23, 24, 25.

p Ver. 1.—a Or, with all the appointments thereof, and with all the ordinances thereof.—a Compare ver. 1.

Verse 36. *Three rows of hewed stone, and a row of cedar beams.*] Does not this intimate that there were three courses of stones; and then one course of timber, all through this wall? Three strata of stone, and one stratum of timber, and so on. If so, could such a building be very durable? This is also referred to in the succeeding chapter, ver. 11.; and as both the temple and Solomon's house were built in the same manner, we may suppose that this was the ordinary way in which the better sort of buildings were constructed. Calmet thinks, that to this mode of building the prophet alludes, Hab. ii. 11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* But it should be observed, that this was in the inner court; and, therefore, the timber was not exposed to the weather. The outward court does not appear to have been built stratum super stratum, of stone and wood.

Verse 38. *In the eleventh year—was the house finished.*] It is rather strange that this house required seven years and about six months to put all the stones and the timbers in their places: for we have already seen, that they were all prepared before they came to Jerusalem: but the ornamenting, gilding, or overlaying with gold, making the carved work, cherubim, trees, flowers, &c. must have consumed a considerable time. The month Bul answers to a part of our October and November; as Zif, in which it was begun, answers to a part of April and May.

The dedication did not take place till the following year, the twelfth of Solomon; because that then, according to Archbishop Ussher, the jubilee happened.

So he was seven years in building of it.] Properly, seven years and six months: but the Scripture generally expresses things in round numbers.

Diana's temple, at Ephesus, was one of the seven wonders of the world. It is said that almost all Asia was employed in the building of it, for about two hundred years: but it was certainly more extensive than the temple at Jerusalem; for it may be justly questioned, notwithstanding the profusion of gold, silver, precious stones, &c. employed in the temple of Solomon, whether it cost any thing like the money expended on the temple of Diana.

Pliny informs us, *Hist. Nat. lib. xxxvi. cap. 12.* that, in order to build one of the pyramids in Egypt, no less than three hundred and sixty thousand men were employed for the space of twenty years. But neither was the temple any such work as this. We may also observe, that the temple was never intended to hold a vast concourse of people; it was only for the service of the Lord, and the priests were those alone who were employed in it. The courts, chambers, and other apartments, were far more extensive than the temple itself: it was never designed to be a place to worship in, but a place to worship at. There God was known to have a peculiar residence; and before him the tribes came, and the priests were a sort of mediators between him and the people. In short, the temple was to the Jews in the promised land, what the tabernacle was to the Hebrews in the wilderness; the place where God's honour dwelt, and whither the people flocked to pay their adoration.

Solomon laid the foundation of the temple in the year of the world 2992, before Christ 1003, before the vulgar era 1012; and it was finished in the year of the world 3000, and dedicated in 3001, before Christ 999, before the vulgar era 1003, (1 Kings viii. 2 Chron. v. vii. viii.) The place that was pitched on for erecting this magnificent structure was on the side of mount Zion, called Moriah. Its entrance, or frontispiece, stood toward the east; and the most holy, or the most retired part, was toward the west. The author of the First Book of Kings, and of the Second of Chronicles, has chiefly made it his business to describe the temple, properly so called; that is, the sanctuary, the sanctum, and the apartments belonging to them; as also the vessels, the implements, and the ornaments of the temple; without giving any description almost of the courts and open areas, which, however, made a principal part of the grandeur of this august edifice.

"But Ezekiel has supplied this defect, by the exact plan he has delineated of these necessary parts. Indeed, it must be owned, that the temple, as described by Ezekiel, was never restored after the captivity of Babylon, according to the model and the mensuration that this prophet has given of it. But, as the measures he sets down for the sanctum and the sanctuary are, within a small matter, the same as those of the temple of Solomon; and as this prophet, who was himself a priest, had seen the first temple; it is to be supposed that the description he gives us of the temple of Jerusalem is the same as that of the temple of Solomon.

"The ground-plot upon which the temple was built, was a square of six hundred cubits, or twenty-five thousand royal feet, (Ezek. xiv.) This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of Israel. This wall was a square of five hundred cubits. The court of Israel was a hundred cubits in square; and was encompassed all round with magnificent galleries, supported by two or three rows of pillars. It had four gates of entrances; one to the east, another to the west, a third to the north, and the fourth to the south. They were all of the same form and largeness, and each had an ascent of seven steps. The court was paved with marble of divers colours, and had no covering; but the people, in case of need, could retire under the galleries that were all round about. These apartments were to lodge the priests in, and to lay up such things as were necessary for the use of the temple. There were but three ways to come in, to the east, to the north, and to the south; and they went to it by an ascent of eight steps. Before, and over against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt-offerings, of twelve cubits square, according to Ezekiel, xliii. 12, 13. or of ten cubits high, and twenty broad, according to 2 Chron. iv. 1. They went up to it by stairs on the eastern side.

"Beyond this, and to the west of the altar of burnt-offerings, was the temple, properly so called; that is to say, the sanctuary, the sanctum, and the porch of entrance. The porch was twenty cubits wide, and six cubits deep. Its gate was fourteen cubits wide. The sanctum was forty cubits wide, and twenty deep. There stood the golden candlestick, the table of show-bread, and the golden altar, upon which the incense was offered. The sanctuary was a square of twenty cubits. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high priest entered here but once a year, and none but himself was allowed to enter. Solomon had embellished the inside of this holy place with palm trees in relief, and cherubim of wood, covered with plates of gold; and, in general, the whole sanctuary was adorned, and as it were, overlaid with plates of gold.

"Round the sanctum and sanctuary were three stories of chambers, to the number of thirty-three. Ezekiel, makes them but four cubits wide; but the First Book of Kings, vi. 5. allows five cubits to the first story, six to the second, and seven to the third.

"Since the consecration or dedication of the temple by Solomon, in the year of the world 3001, this edifice has suffered many revolutions, which it is proper to take notice of here.

"In the year of the world 3033, before Christ 967, before the vulgar era 971, Shishach, king of Egypt, having declared war with Rehoboam, king of Judah, took Jerusalem, and carried away the treasures of the temple, 1 Kings xiv. 2 Chron. xii.

"In 3146, Joash, king of Judah, got silver together, to go upon the repairs of the temple: they began to work

upon it in earnest in 3148, before Christ 852, before the vulgar era 866, 1 Kings xii. 4, 5. and 2 Chron. xxiv. 7, 8, 9, &c.

"Ahaz, king of Judah, having called to his assistance *Tiglath-pileser*, king of Assyria, against the kings of Israel and Damascus, who were at war with him, robbed the temple of the Lord of its riches, to give away to this strange king: (2 Chron. xxviii. 21, 22, &c. in the year of the world 3264, before Christ 736, before the vulgar era 740;) and not contented with this, he profaned this holy place, by setting up there an altar like one he had seen at Damascus, and taking away the brazen altar that Solomon had made, 2 Kings xvi. 10, 11, 12, &c. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from their pedestals, and the king's throne, or oratory, which was of brass. These he took away to prevent their being carried away by the king of Assyria. Nor did he stop here; but carried his wickedness so far as to sacrifice to strange gods, and to erect profane altars in all the corners of the streets of Jerusalem, 2 Chron. xxviii. 24, 25. He pillaged the temple of the Lord, broke the sacred vessels, and, lastly, shut up the house of God. This happened in the year of the world 3264, before Christ 736, before the vulgar era 740, to his death, which happened in 3278, before Christ 722, before the vulgar era 726.

"*Hzekiah*, the son and successor of Ahaz, opened again, and repaired the gates of the temple, which his father had shut up and robbed of their ornaments. (2 Chron. xxxix. 3, 4, &c. in the year of the world 3278, before Christ 722, before the vulgar era 726.) He restored the worship of the Lord, and the sacrifices, and made new sacred vessels in the place of those that Ahaz had destroyed. But in the fourteenth year of his reign, (2 Kings xviii. 15, 16, in the year of the world 3291, before Christ 709, before the vulgar era 713,) Sennacherib, king of Assyria, coming with an army into the land of Judah, *Hzekiah* was forced to take all the riches of the temple, and even the plates of gold that he himself had put upon the gates of the temple, and give them to the king of Assyria. But when Sennacherib was gone back into his own country, there is no doubt that *Hzekiah* restored all these things to their first condition.

"*Manasseh*, son and successor of *Hzekiah*, profaned the temple of the Lord by setting up altars to all the hosts of heaven, even in the courts of the house of the Lord, (2 Kings xxi. 4, 5, 6, 7. 2 Chron. xxxiii. 5, 6, 7, in the year of the world 3306, and the following years.) He set up idols there, and worshipped them. God delivered him into the hands of the king of Babylon, who loaded him with chains, and carried him away beyond the Euphrates. (2 Chron. xxxiii. 11, 12, &c. in the year of the world 3328, before Christ 672, before the vulgar era 676.) There he acknowledged and repented of his sins; and being sent back to his own dominions, he redressed the profanations he had made of the temple of the Lord, by taking away the idols, destroying the profane altars, and restoring the altar of burnt-offerings, upon which he offered his sacrifices.

"*Josiah*, king of Judah, laboured with all his might in repairing the edifices of the temple, (2 Kings xxii. 4, 5, 6, &c. 2 Chron. 8, 9, 10. in the year of the world 3380, before Christ 620, before the vulgar era 624,) which had been either neglected or demolished by the kings of Judah, his predecessors. He also commanded the priests and Levites to replace the ark of the Lord in the sanctuary, in its appointed place; and ordered that it should not any more be removed from place to place, as it had been during the reign of the wicked kings, his predecessors, 2 Chron. xxxv. 3.

"Nebuchadnezzar took away a part of the sacred vessels of the temple of the Lord, and placed them in the temple of his god, at Babylon, under the reign of Jehoiakim, king of Judah, (2 Chron. xxxvi. 6, 7. in the year of the world 3398, before Christ 702, before the vulgar era 706.) He also carried away others under the reign of Jehoniah; 2 Chron. xxxvi. 10. in the year of the world 3406, before Christ 696, before the vulgar era 699. Lastly, he took the city of Jerusalem, and entirely destroyed the temple, in the eleventh year of Zedekiah, in the year of the world 3416, before Christ 584, before the vulgar era 588. 2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 18, 19.

"The temple continued buried in its ruins for the space of fifty-two years, till the first year of Cyrus, at Babylon, in the year of the world 3468, before Christ 532, before the vulgar era 536. Then Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the temple of the Lord, Ezra i. 1, 2, 3, &c. The following year they laid the foundation of the second temple; but they had hardly been at work upon it one year, when either Cyrus

or his officers, being gained over by the enemies of the Jews, forbade them to go on with their work, (Ezra iv. 5. in the year of the world 3470, before Christ 530, before the vulgar era 584.) After the death of Cyrus and Cambyse, they were again forbade by the Magian, who reigned after Cambyse, and whom the Scripture calls by the name of Artaxerxes, Ezra iv. 7, 17, 18. (in the year of the world 3483, before Christ 517, before the vulgar era 521.) Lastly, these prohibitions being superseded, under the reign of Darius, son of *Hystaspes*, (Ezra v. 1. vi. 1, 14. Hag. i. 1, &c.; in the year of the world 3485, before Christ 515, before the vulgar era 519,) the temple was finished and dedicated four years after, in the year of the world 3489, before Christ 511, before the vulgar era 515, twenty years after the return from the captivity.

"This temple was profaned by order of *Antiochus Epiphanes*, in the year of the world 3837. The ordinary sacrifices were discontinued therein, and the idol of *Jupiter Olympus* was set up upon the altar. It continued in this condition for three years; when *Judas Maccabeus* purified it, and restored the sacrifice and the worship of the Lord, in the year of the world 3840, before Christ 160, before the vulgar era 164. 1 Mac. iv. 36.

"*Herod* the Great undertook to rebuild the whole temple of Jerusalem anew, in the eighteenth year of his reign, and in the year of the world, 3986, (*Joseph*. Antiq. lib. xv. c. 14.) He began to lay the foundation of it in the year of the world, 3987, forty-six years before the first passover of Jesus Christ, as the Jews observe to him, by saying, *Forty and six years was this temple in building, and wilt thou rear it up in three days?* John ii. 20. This is not saying that *Herod* had employed six and forty years in building it; for *Josephus* assures us, that he finished it in nine years and a half, (*Joseph*. Antiq. lib. xv. c. 14.) But, after the time of this prince, they all continued to make some new additions to it; and the same *Josephus* tells us, that they went on working upon it, even to the beginning of the Jewish war. *Joseph*. Antiq. lib. xx. c. 8.

"This temple, built by *Herod*, did not subsist more than seventy-seven years, being destroyed in the year of the world 4073, of Christ 73, of the vulgar era 70. It was begun by *Herod*, 3987, finished in 3996, burnt and destroyed by the Romans in 4073.

"This temple of *Herod* was very different from that of *Solomon*, and from that which was rebuilt by *Zerubbabel*, after the captivity. This is the description that *Josephus* has left us of it, who himself had seen it:

"The temple, properly so called, was built sixty cubits high, and as many broad: but there were two sides of front, like two arms, or shoulders, which advanced twenty cubits on each side, which gave in the whole front a hundred cubits wide, as well as in height. The stones made use of in this building were white and hard, twenty-five cubits long, eight in height, and twelve in width. *Joseph*. de Bell. lib. vi. p. 917.

"The front of this magnificent building resembled that of a royal palace. The two extremes of each face were lower than the middle, which middle was so exalted, that those who were over against the temple, or that approached toward it, at a distance, might see it, though they were many furlongs from it. The gates were almost of the same height as the temple; and on the top of the gates were veils, or tapestry, of several colours, embellished with purple flowers. On the two sides of the doors were two pillars, the cornices of which were adorned with the branches of a golden vine, which hung down with their grapes and clusters: and were so well imitated, that art did not at all yield to nature. *Herod* made very large and very high galleries about the temple, which were suitable to the magnificence of the rest of the building, and exceeded in beauty and sumptuousness all of the kind that had been seen before.

"The temple was built upon a very irregular mountain; and at first there was hardly place enough on the top of it for the site of the temple and altar. The rest of it was steep and sloping, (*Joseph*. de Bell. lib. vi. pag. 915. *expéd.* Antiq. lib. 15. c. 14.) But when king *Solomon* built it, he raised a wall toward the east, to support the earth on that side; and after this side was filled up, he then built one of the porticoes, or galleries. At that time this face only was cased with stone; but, in succeeding times, the people endeavouring to enlarge this space, and the top of the mountain being much extended, they broke down the wall which was on the north side, and enclosed another space as large as that which the whole circumference of the temple contained at first. So that at last, against all hope and expectation, this work was carried so far, that the whole mountain was surrounded by a treble wall. But, for the completing of this great work, whole ages were no more than sufficient; and all

CHAPTER VII.

Solomon builds his own house, and completes it in thirteen years, 1. He builds another, called the house of the forest of Lebanon; and a house for Pharaoh's daughter, 2—12. He brings Hiram, a coopersmith, out of Tyre, who makes much curious work for the temple, 13—20. He unites the two pillars, Jachin and Boaz, 21, 22. The molten sea, and the twelve oxen that bare it, 23—25. And ten brassen basins, and the ten vessels, with pots, shovels, and basins, all of which he cast in the plain of Jordan, 27—29. The brass too great to be weighed; and the vessels of the temple were all of pure gold, 47—50. Solomon brings into the house the silver and gold which his father had dedicated, 51.

A. M. 3000—3013.
B. C. 1004—991.
Anno ante
I. Olymp. 228
—215.

BUT Solomon was building his own house * thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it *was* covered with cedar above upon the * beams, that lay on forty-five pillars, fifteen in a row.

4 And *there were* windows in three rows, and * light *was* against light in three ranks.

5 And all the * doors and posts *were* square, with the windows: and light *was* against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* * before them: and the other pillars and the thick beam *were* * before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and it *was* covered with cedar * from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also a house for Pharaoh's daughter, * whom he had taken to wife, like unto this porch.

9 ¶ All these *were* of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation *was* of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

13 ¶ And king Solomon sent and fetched * Hiram out of Tyre.

14 He *was* * a widow's son of the tribe of Naphtali, and * his father *was* a man of Tyre, a

a Ch. 9. 10. 2 Chron. 9. 1.—b Heb. *right against right*.—c Or, *apices and pillars were square in prospect*.—d Or, *according to them*.—e Or, *according to design*.—f Heb. *from floor to floor*.—g Ch. 9. 1. 2 Chron. 9. 11.—h John 10. 23. Acts 2. 11.—i 2 Chron. 4. 11. Hiram. See Ver. 40.—j 2 Chron. 2. 14. m Heb. *the son of a widow woman*.

the sacred treasures were applied to this use, that the devotion of the people had brought to the temple from all the provinces of the world. In some places these walls were above three hundred cubits high; and the stones used in these walls were some forty cubits long. They were fastened together by iron cramps and lead, to be able to resist the injuries of time. The platform on which the temple was built was a furlong square, or one hundred and twenty-five paces." Thus far Calmet and Josephus.

NOTES ON CHAPTER VII.

Verse 1. *Building his own house*] This house is said to have been situated in Jerusalem; and probably was, what some call it, his *winter's residence*. It is called the *king's house*, chap. ix. 10.

Verse 2. *The house of the forest of Lebanon*] It was not built in Lebanon, but is thought to have been on mount Zion. And why it was called the *house of the forest of Lebanon*, does not appear: probably it was because it was built almost entirely of materials brought from that place. See the following verses.

Verse 7. *A porch for the throne*] One porch appears to have been devoted to the purpose of administering judgment, which Solomon did in person.

Verse 8. *A house for Pharaoh's daughter*] This appears to have been a *third house*: probably the whole three

worker in brass: and * he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

15 ¶ For he * cast * two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapters upon the two pillars *had* pomegranates also above, over against the belly which *was* by the net-work: and the pomegranates *were* * two hundred, in rows round about upon the other chapter.

21 And he set up the pillars in * the porch of the temple: and he set up the right pillar, and called the name thereof * Jachin: and he set up the left pillar, and called the name thereof * Boaz.

22 And upon the top of the pillars *was* lily-work: so *was* the work of the pillars finished.

23 ¶ And he made * a molten sea, ten cubits * from the one brim to the other: it *was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, * compassing the sea round about: the knops *were* cast in two rows, when it *was* cast.

25 It stood upon * twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was* set above upon them, and all their hinder parts *were* inward.

26 And it *was* a handbreadth thick, and the brim thereof *was* wrought like the brim of a cup, with the flowers of lilies: it contained * two thousand baths.

27 ¶ And he made ten bases of brass: four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

n 2 Chron. 4. 16.—o Exod. 31. 2. & 35. 1.—p Heb. *fashioned*.—q 2 Kings 25. 17. 2 Chron. 3. 14. & 4. 12. Jer. 52. 21.—r See 2 Chron. 2. 16. & 4. 12. Jer. 52. 21. 2 Chron. 4. 12.—s Ch. 6. 8.—t That is, *He shall establish*.—u That is, *in its strength*.—v 2 Kings 25. 17. 2 Chron. 4. 2. Jer. 52. 21.—w Heb. *from his brim to his brim*.—x 2 Chron. 4. 2.—y 2 Chron. 4. 4. Jer. 52. 20.—z See 2 Chron. 4. 2.

made but *one building*; and were in the same place, but distinguished from each other; the first as Solomon's palace; the second as a house of judgment, a court-house; the third, the *harem*, or apartments for the women.

Verse 13. *Solomon sent and fetched Hiram out of Tyre*.] This was not the Tyrian king, mentioned before; but a very intelligent coopersmith, of Jewish extraction by his mother's side, who was probably married to a Tyrian. In 2 Chron. ii. 14. this woman is said to be of the *daughters of Dan*; but here of the *tribe of Naphtali*. The king of Tyre, who gives the account as we have it in Chronicles, might have made the mistake, and confounded the two tribes: or, she might have been of Naphtali by her father, and of Dan by her mother; and so be indifferently called of the *tribe of Naphtali*, or of the *daughters of Dan*. This appears to be the best solution of the difficulty. The versions and MSS. give no help here.

Verse 15. *He cast two pillars—eighteen cubits high*] That is, nearly thirty feet, in English measure.

A line of twelve cubits] In circumference. We should find it difficult, even now, to procure a founder who could cast such massive pillars, whether solid or hollow.

Verse 21. *The right pillar—Jachin*] That is, *he shall establish*. *The left pillar—Boaz*; that is, *in strength*. These were, no doubt, emblematical: for, notwithstanding

28 And the work of the bases *was* on this manner: they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubim: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters; under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, four square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* joined to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel; their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: and the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this manner he made the ten bases; all of them had one casting, one measure, and one size.

38 ¶ Then *made* he ten lavers of brass: one laver contained forty baths: and every laver *was* four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And *Hiram* made the lavers, and the shovels, and the basins. So *Hiram* made an end of doing all the work that he made King Solomon for the house of the Lord:

41 The two pillars, and the two bowls of the chapters that *were* on the top of the two pillars; and the two networks, to cover the two bowls

of the chapters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapters, that *were* upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basins: and all these vessels, which *Hiram* made to King Solomon for the house of the Lord, *were* of bright brass.

46 In the plain of Jordan did the king cast them; in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, because they *were* exceeding many: neither *was* the weight of the brass found out.

48 ¶ And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the show-bread *was*.

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.

50 And the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold: and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So *was* ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

CHAPTER VIII.

Solomon assembles the elders of Israel, and brings up the ark; and the holy vessels, and the tabernacle, out of the city of David, and places them in the temple; on which account, a vast number of sheep and oxen are sacrificed, 1-5. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, 6. The cloud of God's glory fills the house, 10, 11. Solomon blesses the people, 12-21. His dedicatory prayer, 22-33. Afterward he blesses and exhorts the people, 34-61. They offer a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand sheep, 62, 63. He hallows the middle of the court for offerings, as the brazen altar, which was before the Lord was too little, 64. He holds the Feast of the Dedication for seven days; and, for other seven days, the Feast of Tabernacles; and, on the eighth day, blesses the people, and sends them away joyful, 65, 66.

THEN *Solomon* assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

A. M. 3000.
B. C. 1004.
An. Archipp.
Arab. Athab.
perpet. 8.

their names, they seem to have supported no part of the building.

Verse 27. *He made ten bases*] That is, pedestals, for the ten lavers to rest on.

Verse 33. *Then made he ten lavers*] These were set on the ten bases or pedestals, and were to hold water for the use of the priests in their sacred office; particularly to wash the victims that were to be offered as a burnt-offering, as we learn from 2 Chron. iv. 6.; but the brazen sea was for the priests to wash in. The whole was a building of vast art, labour, and expense.

Verse 40. *So Hiram made an end*] It is truly surprising that, in so short a time, one artist could design and execute works of such magnitude, taste, and variety, howsoever numerous his assistants might be. The mere building of the house was a matter of little difficulty, in comparison of these internal works.

Verse 46. *Cast them; in the clay ground*] In this place he found that particular kind of clay that was proper for his purpose. Some suppose that the place where Hiram had his foundry was on the other side, some on this side of Jordan. Calmet supposes that it was near to Bethshan.

Verse 51. *Solomon brought in the things*] It has been a question whether Solomon, in the structure of the temple, used any of the gold and silver which David had provided? And here it seems answered in the negative; for, after the house was finished, with all its utensils and ornaments,

with its immense profusion of gold, it is here said that Solomon brought in the silver, and the gold, and the vessels which David his father had dedicated. It appears, therefore, that Solomon had employed four years to make preparation for the work before it was begun. During the whole time of the building, he was, no doubt still appropriating a part of the public revenue for this purpose; and the provision made by his father he placed among the treasures of the house: but the temple was truly Solomon's, as he had provided all its materials, and borne all its expense.

As the temple was built, in some measure, on the model of the tabernacle, and dedicated to the same use, I wish to refer the reader to the description of the former, in Exod. xxv—xxvii., and xxxv—xxxix.; and the notes there.

NOTES ON CHAPTER VIII.

Verse 1. *Then Solomon assembled*] It has already been observed, that Solomon deferred the dedication of the temple to the following year after it was finished; because that year, according to Archbishop Usher, was a jubilee. "This," he observes, "was the ninth jubilee, opening the fourth millenary of the world, or, A. M. 3001; wherein Solomon, with great magnificence, celebrated the dedication of the temple seven days, and the feast of tabernacles other seven days; and the celebrity of the eighth day of tabernacles being finished, upon the twenty-third day of the seventh month the people were dismissed every man

2 And all the men of Israel assembled themselves unto King Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7 For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord.

11 So that the priests could not stand to min-

ister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 ¶ Then spake Solomon, The Lord said that he would dwell in the thick darkness.

13 I have surely built thee a house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood.)

15 And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build a house for the name of the Lord God of Israel.

18 And the Lord said unto David my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart:

19 Nevertheless thou shalt not build the house; but thy son, that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he

• Lev. 23. 34. 2 Chron. 7. 8.—Numb. 4. 15. Deut. 31. 9. Josh. 3. 8. 6. 1 Chron. 15. 14, 15.—Ch. 3. 4. 2 Chron. 1. 3.—h 2 Sam. 6. 13.—i 2 Sam. 6. 17.—k Exod. 25. 25, 34. Ch. 6. 19.—l Ch. 6. 27.—m Exod. 25. 14, 15.—n Heb. *Acad.*—o Or, *ark*: as 2 Chron. 5. 9.—p Exod. 25. 21. Deut. 10. 2.—r Deut. 10. 5. Heb. 9. 4.—s Exod. 25. 22.—t Or, *where*:—Exod. 24. 27, 28. Deut. 4. 13. Ver. 21.—u Exod. 40. 34.

25. 2 Chron. 5. 13, 14 & 7. 2.—v Chr. 6. 1. &c.—x Lev. 16. 2. Pm. 18. 11. & 27. 2. y 2 Sam. 7. 13.—z Pm. 132. 14.—a 2 Sam. 6. 18.—b Luke 1. 68.—c 2 Sam. 7. 5, 26. d 2 Sam. 7. 6. 2 Chron. 6. 5, &c.—e Ver. 29. Deut. 12. 11.—f 1 Sam. 16. 1. 2 Sam. 7. 8. 1 Chron. 26. 1.—g 2 Sam. 7. 2. 1 Chron. 17. 1.—h 2 Chron. 5. 8, 9.—i 2 Sam. 7. 6, 13. Chron. 6. 5, 6.—j 1 Chron. 28. 5, 6.—k Ver. 9. Deut. 31. 28.

to his home. The eighth day of the seventh month, viz. the thirtieth of our October, being Friday, was the first of the seven days of dedication; the tenth day, Saturday, November 1, was the fast of expiation, or atonement, held; whereon, according to the Levitical law, the jubilee was proclaimed by sound of trumpet. The fifteenth day, Friday, November 6, was the feast of tabernacles; the twenty-second, of our November 13, being also Friday, was the feast of tabernacles, which was always very solemnly kept, 2 Chron. vii. 9. Lev. xxiii. 36. John vii. 37; and the day following, November 14, being our Saturday, when the sabbath was ended, the people returned home.

"In the thirteenth year after the temple was built, Solomon made an end also of building his own house; having spent full twenty years upon both of them: seven and a half upon the temple; and thirteen, or twelve and a half, upon his own." *Usher's Annals*, sub. A. M. 3001.

Verse 2. *At the feast in the month Ethanim*] The feast of tabernacles; which was celebrated in the seventh month of what is called the Ecclesiastical year.

Verse 4. *They brought up—the tabernacle*] It is generally agreed that there were now two tabernacles: one at Gibeon, and the other in the city of David; which one David had constructed as a temporary residence for the ark, in the event of a temple being built. Which of these tabernacles was brought into the temple at this time is not well known; some think both were brought in, in order to prevent the danger of idolatry. I should rather suppose that the tabernacle from Gibeon was brought in, and that the temporary one erected by David was demolished.

Verse 3. *And there they are unto this day.*] This proves that the book was written before the destruction of the first temple; but how long before we cannot tell.

Verse 9. *Save the two tables of stone*] See my notes on Heb. ix. 4.

Verse 10. *When the priests were come out*] That is, after having carried the ark into the holy of holies; before any sacred service had yet commenced.

Verse 11. *The glory of the Lord had filled the house*] The cloud, the symbol of the divine glory and presence, appears to have filled not only the holy of holies, but the whole temple, court and all; and became evident to the people: and, by this, Solomon knew that God had honoured the place with his presence, and taken it for his habitation in reference to the people of Israel.

Verse 12. *The Lord said—he would dwell*] It was under the appearance of a cloud that God showed himself

present with Israel in the wilderness, see Exod. xiv. 19, 20. And at the dedication of the tabernacle in the wilderness, God manifested himself in the same way that he did here, at the dedication of the temple; see Exod. xvi. 10.

Verse 13. *I have surely built thee a house*] He was now fully convinced that the thing pleased God, and that he had taken this place for his settled habitation.

Verse 14. *Blessed all the congregation*] Though this blessing is not particularly stated, yet we may suppose that it was such as the high priest pronounced upon the people: "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." See Numb. vi. 24—26; for Solomon seems now to be acting the part of the high priest. But he may have in view more particularly the conduct of Moses, who, when he had seen that the people had done all the work of the tabernacle, as the Lord had commanded them, he blessed them, Exod. xxxix. 43. And the conduct of his father David, who, when the ark had been brought into the city of David, and the burnt-offerings and peace-offerings completed, he blessed the people in the name of the Lord, 2 Sam. vi. 18.

Verse 16. *Since the day, &c.*] Mention is here made, says Dr. Kennicott, of some one place, and some one person, preferred before all others; and the preference is that of Jerusalem to other places, and of David to other men. In consequence of this remark, we shall see the necessity of correcting this passage by its parallel, in 2 Chron. vi. 5, 6; where the thirteen Hebrew words now lost in Kings are happily preserved. Let us compare the passages:—

1 Kings vii. 16.	2 Chron. vi. 5, 6.
Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and I have chosen David to be over my people Israel.	Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the cities of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and I have chosen David to be over my people Israel.

I would just observe here, that I do not think these thirteen words ever made a part of Kings; and, consequently, are not lost from it: nor do they exist here in any of the versions; but their being found in Chronicles helps to complete the sense.

Verse 21. *Wherein is the covenant of the Lord*] As it is said, ver. 9. that there was nothing in the ark but the two tables of stone, consequently, these are called The Covenant; i. e. a sign of the covenant, as our Lord calls

made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before ^m the altar of the Lord, in the presence of all the congregation of Israel, and ⁿ spread forth his hands toward heaven:

23 And he said, "LORD God of Israel, ^p there is no God like thee, in heaven above, or on earth beneath, ^q who keepest covenant and mercy with thy servants that ^r walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled ^s it with thine hand, as ^t it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, "There ^u shall not fail thee a man in my sight to sit on the throne of Israel; ^v so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 " And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But ^w will God indeed dwell on the earth? Behold, the heaven, and ^x heaven of heavens,

cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, ^y even toward the place of which thou hast said, ^z "My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make ^a toward ^b this place.

30 " And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ^c toward this place: and hear thou in heaven thy dwelling-place; and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, ^d and 'an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, ^e condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned

m 2 Chron. 6. 12, &c.—n Exod. 9. 33. Ezra 9. 5. Isai. 1. 15.—o 2 Mac. 2. 8. Exod. 15. 11. 2 Sam. 7. 32.—p Deut. 7. 9. Neh. 1. 5. Dan 9. 4.—q Gen. 17. 1. Ps. 3. 6. 3 Kings 23. 3.—r Ch. 2. 4. 2 Sam. 7. 12, 16.—s Heb. There shall not be cut off unto thee a man from my sight.—t Heb. only if.—u 2 Sam. 7. 35.

the cup the New Covenant in his blood; that is, the sign of the New Covenant: as *This is my body*, implied this is the sign or emblem of my body.

Verse 22. *Stood*] He ascended the brazen scaffold, five cubits long, and five cubits broad, and three cubits high; and then *kneeled down upon his knees*, with his hands spread up to heaven, and offered up the following prayer: see ver. 54. and 2 Chron. v. 12, 13.

And spread forth his hands toward heaven] This was a usual custom in all nations: in prayer the hands were stretched out to heaven, as if to invite and receive assistance from thence; while humbly kneeling on their knees, they seemed to acknowledge at once their dependence and unworthiness. On this subject I have spoken elsewhere. In the Scriptures we meet with several examples of the kind: *Hear my voice—when I lift up my hands towards thy holy oracle*, Psa. xxviii. 2. *LIFT UP YOUR HANDS in the sanctuary, and bless the Lord*, Psa. cxxiv. 2. *Let my prayer be set forth—and the lifting up of my hands as the evening sacrifice*, Psa. cxli. 2. And see 1 Tim. ii. 8. &c.

In heathen writers, examples are not less frequent:

Statuisti aras vincula ad sidera palmae
Vos aeterni ignis ac non violabilem castrum
Tutor numen ait. Virg. Aen. lib. ii. v. 108.

Yalumps of Heaven, he said, and lifted high
His hands, now free; thou venerable sky,
Variable power!

And that they *kneeled down* when supplicating, I have also proved. Of this also the Scriptures afford abundant evidence; as do also the heathen writers. I need add but one word:

Et genibus prostratus, supplicans, stansque rogans,
Circumfert lacertos, tanquam sua brachia, castra.
Ovid. Met. lib. iii. f. 3. v. 390.

Indeed, so universal were these forms in praying, that one of the heathens has said, "All men, in praying, lift up their hands to heaven."

Verse 24. *Who hast kept with thy servant David*] This is in reference to 2 Sam. vii. 13. where God promises to David that Solomon shall build a house for the name of the Lord. The temple being now completed, this promise was literally fulfilled.

Verse 27. *But will God indeed dwell on the earth*] This expression is full of astonishment, veneration, and delight. He is struck with the immensity, dignity, and grandeur, of the Divine Being; but especially at his *condescension* to dwell with men: and though he sees, by his filling the place, that he has come now to make his abode with them, yet he cannot help asking the question—How can such a God dwell in such a place, and with such creatures!

Behold, the heaven] The words are all in the plural number in the Hebrew: *הַשָּׁמַיִם וְהָאָרֶץ hashshamayim, u-shemey hashshamayim*; "the heavens, and the heavens of heavens." What do these words imply? That there are *systems*, and *systems of systems*, each possessing its sun, its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular

and graduated order, which we find to prevail in what we call our *solar system*; which, probably, in its thousands of millions of miles in diameter, is, to some others, no more than the area of the lunar orbit to that of the Georgium Sidus. When God, his manifold wisdom, his creative energy, and that space which is unlimited, are considered, it is no hyperbole to say, that, although the earth has been created nearly *six thousand* years ago, suns, the centres of systems, may have been created at so immense a distance that their light has not yet reached our earth, though travelling at the rate of *one hundred and ninety thousand* miles every second; or upwards of a *million* times swifter than the motion of a cannon ball! This may be said to be inconceivable; but what is even all this to the vast immensity of space! Had God created a system like ours in every six days since the foundation of the world, and kept the seventh as a sabbath, and though there might have been by this time [A. M. 5823, *incunte*, A. D. 1819, *incunte*,] *three hundred and three thousand five hundred and seventy-five* mundane systems, they would occupy but a *speck* in the inconceivable immensity of space. Reader, all this, and millions more, is demonstrably possible; and, if so, what must God be—*illud inexpressibile*, who i-n-h-a-b-i-t-e-t-h e-t-e-r-n-i-t-y!

Verse 29. *My name shall be there*] I will there show forth my power and my glory, by enlightening, quickening, pardoning, sanctifying, and saving all my sincere worshippers.

Verse 30. *Toward this place*] Both tabernacle and temple were types of our Lord Jesus, or of God *manifested in the flesh*; and he was and is the Mediator between God and man. All prayer, to be acceptable, and to be entitled to a hearing, must go to God *through him*. The human nature of Christ is the temple in which *dwell all the fulness of the Godhead bodily*; therefore, with propriety, all prayer must be offered to God through him. "If they pray toward this place, hear thou in heaven, thy dwelling-place; and when thou hearest, forgive." This appears to me to be the true sense and doctrine of this verse.

Verse 31. *If any man trespass against his neighbour*] Solomon puts here *seven cases*, in all of which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention, on condition that the people pray toward that holy place; and, with a feeling heart, make earnest supplication.

The first case is one of *doubtfulness*; where a man has sustained an injury, and charges it on a suspected person, though not able to bring direct evidence of the fact, the accused is permitted to come before the altar of God, and purge himself by his personal oath. Solomon prays that God may not permit a false oath to be taken; but that he will discover the truth, so that the wicked shall be condemned, and the righteous justified.

Verse 33. *When thy people Israel be smitten down, &c.*] The second case: When their enemies make inroads upon them, and defeat them in battle, and lead them into captivity, because God, being displeased with their transgres-

against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee: if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be:

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou

knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm:) when he shall come and pray toward this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

1 Lev. 26. 39, 40. Neh. 1. 9.—4 Or, toward.—1 Lev. 26. 19. Deut. 28. 23.—2 Ps. 26. 4 & 27. 11. 3 Ps. 12. 6 & 13. 8.—4 1 Sam. 19. 23.—5 Lev. 26. 16, 25. 6 Ps. 26. 21, 22, 27, 38, 42, 52. 7 2 Chr. 30. 9.—8 Or, Jurisdiction.—9 1 Sam. 16. 7. 1 Chr. 26. 2. Ps. 11. 4. Jer. 17. 10. Acts 1. 24.

1 Ps. 130. 4.—2 Deut. 3. 24.—3 1 Sam. 17. 48. 4 Kings 19. 18. Ps. 67. 1.—5 Ps. 102. 15.—6 Heb. thy name is called upon this house.—7 Heb. the men of the city. 8 Or, right.—9 2 Chron. 6. 35. Prov. 30. 8. Eccles. 7. 30. James 2. 2. 1 John 1. 8, 10.—10 Lev. 26. 34, 44. Deut. 28. 36, 64.

sions, has delivered them up: then, if they shall turn again, confess the name of God, which they had in effect denied, by either neglecting his worship, or becoming idolatrous; and pray and make supplication. Then, says Solomon, *hear thou in heaven—and bring them again into the land which thou gavest unto their fathers.*

Verse 35. *When the heaven is shut up, and there is no rain*] The third case: When, because of their sin, and ceasing to walk in the good way in which they should have walked, God refuses to send the early and latter rain, so that the appointed weeks of harvest come in vain, as there is no crop: then, if they pray, confess their sin, &c. hear thou in heaven, and forgive, &c.

Verse 37. *If there be in the land famine—pestilence*] The fourth case includes several kinds of evils: 1. *Famine*; a scarcity, or total want of bread, necessarily springing from the preceding cause, drought. 2. *Pestilence*; any general and contagious disease. 3. *Blasting*; any thing by which the crops are injured, so that the ear is never matured; but, instead of wholesome grain, a black offensive dust. 4. *Mildew*; any thing that vitiates, or corrodes the texture of the stalk, destroys the flowers and blossoms, or causes the young shaped fruits to fall off their stems. 5. *Locust*; a well-known curse in the East, a species of grasshopper, that multiplies by millions, and covers the face of the earth for many miles square, destroying every green thing; leaving neither herb nor grass upon the earth, nor leaf, nor bark upon the trees. 6. *Caterpillar*; the locust in its young or nymph state. The former refers to locusts, brought by winds from other countries, and settling on the land; the latter to the young locusts bred in the land. 7. *An enemy, having attacked their defended cities*, the keys and barriers of the land. 8. Any other kind of plague; that which affects the surface of the body; blotch, blain, leprosy, ophthalmia, &c.: or, sickness, whatever impaired the strength, affected the intestines, disturbed or destroyed their natural functions. All such cases were to be brought before the Lord, the persons having a deep sense of the wickedness which induced God thus to afflict, or permit them to be afflicted; for only those who know the plague of their own hearts, ver. 38; the deep-rooted moral corruption of their nature, and the destructive nature and sinfulness of sin, were likely to pray in such a manner as to induce God to hear and forgive.

Verse 41. *Moreover, concerning a stranger*] The fifth case relates to heathens coming from other countries, with the design to become proselytes to the true religion; that they might be received, blessed, and protected, as the true Israelites: that the name of Jehovah might be known over the face of the earth.

Verse 44. *If thy people go out to battle*] The sixth case refers to wars undertaken by divine appointment: whithersoever thou shalt send them; for in no other ways could they expect the blessing and concurrence of the Lord; in

none other could the God of truth and justice maintain their cause. There were such wars under the Mosaic dispensation, there are none such under the Christian dispensation; nor can there be any; for the Son of man is come not to destroy men's lives, but to save them. Except mere defensive war, all others are diabolic; and, *query*, were there no provocations, would there be any attacks, and consequently any need of defensive wars?

Verse 46. *If they sin against thee*] This seventh case must refer to some general defection from truth; to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High; as for it, they are here stated to be delivered into the hands of their enemies, and carried away captive, which was the general punishment for idolatry; and what is called, ver. 47. *acting perversely, and committing wickedness.*

In ver. 46. we read, *If they sin against thee, for there is no man that sinneth not.* On this verse we may observe, that the second clause, as it is here translated, renders the supposition, in the first clause, entirely nugatory; for, if there be no man that sinneth not, it is useless to say, if they sin: but this contradiction is taken away by reference to the original, *אין איש כי יעשהו לא*, which should be translated *if they shall sin against thee: or, should they sin against thee, אין איש אשר לא יעשהו לא* *Adam asher lo yecheta*; "For there is no man that may not sin;" i. e. there is no man impeccable, none infallible; none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for, even in the 31st verse of this chapter, they have translated *ויעשהו לא*, *if a man trespass*; which certainly implies he might or might not do it: and in this way they have translated the same word, *if a soul sin*, in Lev. v. 1. vi. 7. 1 Sam. ii. 25. 2 Chron. vi. 22., and in several other places. The truth is, the Hebrew has no mood to express words in the permissive or optative way, but to express this sense it uses the future tense of the conjugation *kaf*.

This text has been a wonderful strong-hold for all who believe that there is no redemption from sin in this life; that no man can live without committing sin; and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine, it only speaks of the possibility of every man sinning; and this must be true of a state of probation. 2. There is not another text in the divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the Gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are unavoidable.

47 ^b Yet if they shall ^c bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, ^d saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so ^e return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and ^f pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their ^g cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and ^h give them compassion before them who carried them captive, that they may have compassion on them:

51 For ⁱ they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, ^j from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, ^k as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

54 ^l And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, ^m and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: ⁿ there hath not ^o failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: ^p let him not leave us, nor forsake us:

58 That he may ^q incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain

the cause of his servant, and the cause of his people Israel ^r at all times, as the matter shall require:

60 ^s That all the people of the earth may know that ^t the LORD is God, and that there is none else.

61 Let your ^u heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ^v And ^w the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 ^x The same day did the king hallow the middle of the court that ^y was before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because ^z the brazen altar that ^a was before the LORD ^b was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ^c And at that time Solomon held ^d a feast, and all Israel with him, a great congregation, from ^e the entering in of Hamath unto ^f the river of Egypt, before the LORD our God, ^g seven days and seven days, ^h even fourteen days.

66 ⁱ On the eighth day he sent the people away: and they ^j blessed the king, and went unto their tents joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

The Lord appears a second time to Solomon, and assures him that he had heard his prayer; and that he would establish his worship for ever in that temple, and him and his successors on the throne of Israel, provided he and they would keep his statutes and judgments, 1-5. But if they should transgress and forsake the Lord, then they should be cast off, the temple itself abandoned, and their enemies permitted to prevail over them, 6-9. Solomon, having finished the temple, and the king's house, about which he was employed twenty years; and, having received assistance from Hiram, king of Tyre, he gave him in return twenty cities in Galilee, with which he was well pleased, 10-14. Solomon's levites, building, and the persons employed, 15-25. Pharaoh's daughter comes to the city of David, 26. He sacrifices thrice a year at the temple, 25. Solomon's navy; and the gold they brought from Ophir, 26-28.

AND ^k it came to pass, when Solomon had finished the building of the house of the LORD, ^l and the king's house, and ^m all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, ⁿ as he had appeared unto him at Gibeon.

3 And the LORD said unto him, ^o I have heard thy prayer and thy supplication, that thou hast

^b Lev. 25. 45.—^c Heb. bring back to their heart.—^d Neh. 1. 6. Ps. 106. 6. Dan. 9. 4.—^e Jer. 12. 13, 14.—^f Dan. 6. 10.—^g Or, right.—^h Ezra 7. 6. Ps. 106. 46. 1. Deut. 9. 28. Neh. 1. 10.—ⁱ k Deut. 4. 30. Jer. 11. 4.—^j Exod. 19. 5. Deut. 9. 28. 28. & 14. 2.—^k Num. 31. 5.—^l Deut. 12. 10. Josh. 21. 45. & 28. 11.—^m Heb. fall in. 1. Deut. 31. 6. Josh. 1. 5.—ⁿ Ps. 119. 36.—^o Heb. do thing of day in his day.

Verse 50. And give them compassion before them who carried them captive] He does not pray that they may be delivered out of that captivity; but, that their enemies may use them well; and that they might, as formerly, be kept a separate and distinct people.

Verse 55. He stood, and blessed all the congregation] This blessing is contained in the 57th and 58th verses.

Verse 59. And let these my words] This, and the following verse, is a sort of supplement to the prayer, which ended ver. 53: but there is an important addition to this prayer in the parallel place, 2 Chron. vi. 41, 42. "Now therefore arise, O LORD God, into thy resting-place, thou and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness. O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant."

Verse 61. Let your heart therefore be perfect] Be sincere in your faith; be irreproachable in your conduct.

Verse 63. Two and twenty thousand oxen] This was the whole amount of the victims that had been offered during the fourteen days; i. e. the seven days of the dedication, and the seven days of the feast of tabernacles. In what way could they dispose of the blood of so many victims?

Verse 64. Did the king hallow the middle of the court] The great altar of burnt-offerings was not sufficient for the

¹ Josh. 4. 91. 1 Sam. 17. 46. 2 Kings 19. 19.—² Deut. 1. 26. 30.—³ Ch. 11. 4. & 15. 3. 14. 2 Kings 30. 3.—⁴ 2 Chron. 7. 4. & 2 Chron. 7. 7.—⁵ 2 Chron. 4. 1. & Ver. 2. 1. Jer. 23. 34.—⁶ Num. 31. 4. Josh. 12. 5. Judges 3. 3. 2 Kings 14. 25. b Gen. 15. 13. Num. 31. 5.—⁷ 2 Chron. 7. 8.—⁸ 2 Chron. 7. 9, 10.—⁹ Or, Jerusalem. 2 Chron. 7. 11. & c—¹⁰ Ch. 7. 1.—¹¹ 2 Chr. 8. 6.—¹² Ch. 3. 6.—¹³ 2 Kings 46. 5. Ps. 10. 17.

number of sacrifices which were then made; therefore, the middle of the court was set apart, and an altar erected there for the same purpose.

Verse 65. From—Hamath unto the river of Egypt] Supposed to be Antioch of Syria—to the Rhinocorura; the former being on the north, the latter on the south; i. e. from one extremity of the land to the other.

Verse 66. They blessed the king] Wished him all spiritual and temporal happiness. They were contented with their king, at peace among themselves, and happy in their God; so that they returned to their houses magnifying their God for all his bounty to them, their country and their king. How happy must these people have been; and how prosperous, had their king continued to walk uprightly before God. But, alas! the king fell, and the nation followed his example.

NOTES ON CHAPTER IX.

Verse 2. The Lord appeared to Solomon] The design of this appearance, which was in a dream, as that was at Gibeon, was to assure Solomon that he had accepted his service, and had taken that house for his dwelling-place; and would continue it, and him, and his descendants, upon the throne of Israel, for ever, provided they served him with an upright heart: but, on the contrary, if they forsook him, he would abandon both them and his temple.

made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments, and my statutes, which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them: and this house, which I have hallowed for my name, will I cast out of my sight: and Israel shall be a proverb and a by-word among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house,

11 Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire, that then King Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 And this is the reason of the levy which King Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them

1 Ch. 4. 29.—n Deut. 11. 12.—n Gen. 17. 1.—c Ch. 11. 4, 6, 33, & 14. 8, & 15. 5. p 2 Sam. 7. 12, 16. Ch. 2. 4, & 6. 12. 1 Chron. 22. 10. Psa. 132. 12.—q 2 Sam. 7. 14. r 2 Chron. 7. 19, 30. Psa. 30. 30, &c.—r Deut. 4. 26. 2 Kings 17. 23, & 25. 31.—s Jer. 7. 14.—t Deut. 28. 37. Psa. 30. 30, &c.—u 2 Chron. 7. 21.—v Deut. 32. 34, 35, 36. Jer. 32. 8, &c.—w Ch. 6. 37, 38, & 7. 1. 2 Chron. 8. 1.—x 2 Chron. 8. 2.—y Heb. were not

right in his eyes.—s Josh. 19. 27.—a That is, displeasing, or dirty.—b Ch. 5. 13. c Ver. 21. 2 Sam. 5. 9.—d Josh. 19. 28.—e Josh. 17. 11.—f Josh. 18. 10. Judg. 1. 28. g Josh. 18. 10.—h Josh. 18. 3, & 21. 22. 2 Chron. 8. 5.—i Josh. 13. 44. 2 Chron. 8. 5, &c.—k Ch. 4. 26.—l Heb. the desire of Solomon which he desired.—m Ver. 1. n 2 Chron. 8. 7, &c.—o Judg. 1. 21, 27, 29, & 3. 1.

Verse 7. *A proverb and a by-word among all people*] And so they are to the present: the unbelieving Jews; the stubborn, stiff-necked Jews; are words still in common use. They forsook the Lord, rejected his Christ, and are cast off, their temple destroyed, and they scattered over the face of the earth.

Verse 10. *At the end of twenty years*] He employed seven years and a half in building the temple, and twelve years and a half in building the king's house; see 1 Kings vii. 1. 2 Chron. viii. 1.

Verse 11. *Solomon gave Hiram twenty cities*] It is very likely that Solomon did not give those cities to Hiram, so that they should be annexed to his Tyrian dominions; but rather gave him the produce of them till the money was paid which he had advanced to Solomon for his buildings. It appears, however, that either Hiram did not accept them, or that, having received the produce till he was paid, he then restored them to Solomon; for, in the parallel place, 2 Chron. viii. 2. it is said, *The cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.* Some think that they were heathen cities, which Solomon had conquered; and, therefore, had a right to give them, if he pleased, as they were not any part of the land given by promise to the Israelites.

Verse 13. *Called them the land of Cabul*] Whether this epithet was given to this land by Hiram, as a mark of disapprobation, or what is its proper meaning, the learned are not agreed. That there was a country of this name in the promised land, in the time of Joshua, is evident enough, from Josh. xix. 27. as it was one part of the boundary of the tribe of Asher: hence some interpret the word *border*, or *boundary*; and so the Septuagint understood it, for they have translated the Hebrew word *epher*, which signifies the same. The margin gives another meaning.

Verse 14. *Sixscore talents of gold*] This was the sum which Hiram had lent; and, in order to pay this, he laid a tax upon his people, as we afterward learn. The whole is very darkly expressed.

Verse 15. *This is the reason of the levy*] That is, in order to pay Hiram the sixscore talents of gold which he had borrowed from him, Hiram not being willing to take the Galilean cities mentioned above, or having taken

them, soon restored them again, he was obliged to lay a tax upon the people; and that this was a grievous and oppressive tax we learn from chap. xii. 1—4. where the elders of Israel came to Rehoboam, complaining of their heavy state of taxation, and entreating that their yoke might be made lighter.

And Millo] This is supposed to have been a deep valley between mount Zion and what was called the city of Jebus, which Solomon filled up, and it was built on; and became a sort of fortified place, and a place for public assemblies. See *Camel*.

Verse 16. *Pharaoh—had gone up and taken Gezer*] This city Joshua had taken from the Canaanites, Josh. x. 33. and xii. 12. and it was divided by lot to the tribe of Ephraim, and was intended to be one of the Levitical cities: but it appears that the Canaanites had retaken it, and kept possession till the days of Solomon, when his father-in-law Pharaoh, king of Egypt, retook it, and gave it to Solomon in dowry with his daughter.

Verse 18. *And Tadmor in the wilderness*] This is almost universally allowed to be the same with the celebrated *Palmyra*, the ruins of which remain to the present day, and give us the highest ideas of Solomon's splendour and magnificence. *Palmyra* stood upon a fertile plain, surrounded by a barren desert, having the river Euphrates on the east. The ruins are well described by *Messrs. Dawkes and Wood*; of which they give fine representations. They are also well described in the ancient part of the *Universal History*, vol. i. p. 367—70. The description concludes thus: "The world never saw a more glorious city; the pride, it is likely, of ancient times, and the reproach of our own. A city not more remarkable for the state of her buildings and unwontedness of her situation, than for the extraordinary personages who once flourished there; among whom the renowned *Zenobia*, and the incomparable *Longinus*, must for ever be remembered with admiration and regret."

Verse 19. *And all the cities of store*] Though, by the multitude and splendour of his buildings, Solomon must have added greatly to the magnificence of his reign; yet, howsoever plentiful silver and gold were in his times, his subjects must have been greatly oppressed with the taxation necessary to defray such a vast public expenditure.

in the land, ^p whom the children of Israel also were not able utterly to destroy, ^q upon those did Solomon levy a tribute of ^r bond-service unto this day.

22 But of the children of Israel did Solomon ^s make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, ^t five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But ^u Pharaoh's daughter came up out of the city of David unto ^v her house which Solomon had built for her: ^w then did he build Millo.

25 ¶ ^x And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord, and he burnt incense ^y upon the altar that *was* before the Lord. So he finished the house.

26 ¶ And ^z King Solomon made a navy of ships in ^a Ezion-geber, which *is* beside Eloth, on the ^b shore of the Red sea, in the land of Edom.

27 ^c And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the merchants of Solomon.

^p Josh. 15. 63. & 17. 12.—^q Judg. 1. 31.—^r See Gen. 9. 29, 30. Ezra 3. 63, 58. Neh. 7. 57. & 11. 3.—^s Lev. 25. 39. & 2 Chron. 2. 10.—^t Ch. 3. 1. 2 Chron. 8. 11. & 7. 14.—^u 2 Sam. 5. 9. Ch. 11. 37. 2 Chron. 22. 6.—^v 2 Chron. 8. 12, 13, 16.

Verse 21. *A tribute of bond-service*] He made them do the most laborious part of the public works, the Israelites being generally exempt. When Sesostris, king of Egypt, returned from his wars, he caused temples to be built in all the cities of Egypt: but did not employ one Egyptian in the work; having builded the whole by the hands of the captives which he had taken in his wars. Hence he caused this inscription to be placed upon each temple:—

Οὐδεις εὐχρηστος τις αὐτὰ μεμαχόηκε.

No native has laboured in these.

Diodor. Sic. Bibl. l. 1. c. 58.

It appears that Solomon might, with propriety, have placed a similar inscription on most of his works.

Verse 25. *Three times in a year did Solomon offer*] These three times were—1. The Passover—2. Pentecost—3. The feast of Tabernacles.

Verse 26. *A navy of ships*] Literally *יָם אוֹנִי*, "a ship;" but in the parallel place, 2 Chron. viii. 17. it is said that Hiram sent him *רִמִּים אניֹת*, "ships;" but it does not appear that Solomon, in this case, built more than one ship, and this was manned principally by the Tyrians.

Verse 28. *And they came to Ophir*] No man knows certainly, to this day, where this Ophir was situated. There were two places of this name; one somewhere in India, beyond the Ganges; and another in Arabia, near the country of the Sabæans, mentioned by Job, chap. xxiii. 24. *Then shall thou lay up gold as dust; and the gold of Ophir as the stones of the brook.* And chap. xxviii. 16. *It cannot be valued with the gold of Ophir, with the precious onyx or the sapphires.* Calmet places this country at the sources of the Euphrates and Tigris.

But there are several reasons to prove that this was not the Ophir of the Bible; which, it seems, was so situated as to require a voyage of *three years* long to go out, load, and return. Mr. Bruce has discussed this subject at great length; see his *Travels*, vol. ii. c. 4. p. 364, &c. He endeavours to prove that Ezion-geber is situated on the Elanitic branch of the Arabian gulf, or Red sea. 2. That Tharshish is Moka, near to Melinda, in the Indian ocean, in about three degrees south latitude. 3. That Ophir lies somewhere in the land of Sofala, or in the vicinity of the Zambeze river, opposite to the island of Madagascar, where there have been gold and silver mines in great abundance, from the remotest antiquity. And he proves—4. That no vessel could perform this voyage in *less* than three years, because of the *Monsoons*; that more time *need not* be employed; and that this is the precise time mentioned 1 Kings x. 22. 5. That this is the country of the queen of Sheba, or Saba, or Azaba, who, on her visit to Solomon, brought him *one hundred and twenty talents of gold*; and of *spices and precious stones great store*, ver. 10. And that gold, ivory, silver, &c. are the natural productions of this country. To illustrate and prove his positions, he has given a *map* on a large scale, "showing the tract of Solomon's fleet in their three

28 And they came to ^d Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to King Solomon.

CHAPTER X.

The queen of Sheba visits Solomon, and brings rich presents; and tries him by hard questions, which he readily solves, 1-3. She expresses great surprise at his wisdom, his buildings, his court, &c.; and praises God for placing him on the Jewish throne, 4-9. She gives him rich presents, 10. What the navy of Hiram brought from Ophir, 11, 12. The queen of Sheba returns, 13. Solomon's annual revenues, 14, 15. He makes two hundred targets, and three hundred shields of gold, 16, 17. His magnificent ivory throne, 18-20. His drinking vessels all of gold, 21. What the navy of Tharshish brought every three years to Solomon, 22. His great riches, numerous chariots, and horsemen, 23-27. He brings chariots and horses out of Egypt, 28, 29.

A. M. 3014.
B. C. 980.
Ante I. O. 314.
An. Tharshipp,
Arab. Adhah,
perpet. 4.

AND when the ^e queen of Sheba ^f heard of the fame of Solomon concerning the name of the Lord, she came ^g to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her ^h questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the ⁱ attendance of his minis-

^d Heb. upon it.—^e 2 Chron. 17. 12.—^f Numb. 23. 25. Deut. 2. 8. Ch. 22. 48. ^g Heb. 2p.—^h Ch. 10. 11.—ⁱ Job 22. 24.—^j Matt. 12. 42. Luke 11. 31.—^k See Judg. 14. 12. Prov. 1. 6.—^l Heb. words.—^m Heb. standing.

years' voyage from the Elanitic gulf to Ophir and Tharshish;" to which, and his description, I must refer the reader.

NOTES ON CHAPTER X.

Verse 1. *When the queen of Sheba heard*] As our Lord calls her *queen of the south*, Matt. xii. 42. it is likely the name should be written *Saba*, *Azab*, or *Azaba*, all of which signify the *south*. She is called *Balkis* by the Arabians; but by the Abyssinians *Maqueda*. See the account at the end of the chapter.

With hard questions.] בְּחִידוֹת bechidoth; *in enigmas*, Septuagint, with riddles. *With parables and riddles*, says the Arabic. Those who contend that she was queen of the Sabæans, a people of Arabia Felix, toward the southern extremity of the Red sea, find several proofs of their opinion—1. That the Sabæans abounded in riches and spices.

India mittit ebur; molles sua thura Sabei.

"India furnishes ivory; and the effeminate Sabæans their frankincense."

Virg. Geor. l. v. 62.

And again,—

Dilex arboribus patria. Sola India nigrum Fert eburnum; solis est tura virga Sabæis.—Geor. li. v. 116.

All sorts of trees their several countries know:
Black ebon only will in India grow;
And odorous frankincense on the Sabæan bough.—Dryden.

Ubi templum ibi centumque Sabæo,

Thure salent ara.

Where to her fame a hundred altars rise,
And pour Sabæan odours to the skies.

PLINY, *Hist. Nat. lib. xii. c. 17.* observes, *Non alia ligna genera in usu sunt quàm odorata; cibosque Sabæi coquunt thuris ligno; alii myrrhæ.*

"The Sabæans use odorous wood only; and even use the incense tree, and myrrh, to cook their victuals."

2. All ancient authors speak not only of their *odorous woods*, but of their *rich gold and silver mines*, and of their *precious stones*. See Pliny, *Hist. Nat. lib. xxxvii. c. 6, &c.*

It is also well known that the Sabæans had *queens* for their sovereigns, and not *kings*. So Claudian, in *Eutrop. lib. i.*

Medis, Ictibusque Sabæis
Imperat hic senex, Regimenque sui armis
Barbaris paræ magna facit.

By this is meant, says Mr. Bruce, the country between the Tropic and mountains of Abyssinia, the country of shepherds; from *berber*, a shepherd. And he contends that these Sabæans were a distinct people from the *Æthiopians* and the *Arabs*; and that SABA was a distinct state.

Verse 3. *Solomon told her all her questions*] Riddles, problems, fables, apologues, &c. formed the principal part of the wisdom of the East; indeed, they use and delight in them to the present day. See the case of Samson and his friends, Judges xiv. 12, 14, and the notes there.

Verse 4. *Had seen all Solomon's wisdom*] By the answers which he gave to her subtle questions.

And the house that he had built] Most probably his own house.

ters, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy ¹acts, and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: ²thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of ³almug trees, and precious stones.

12 And the king made of the almag trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for sing-

ers: there came no such ⁴almug trees, nor were seen unto this day.

13 And King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

15 Besides that he had of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the ⁵governors of the country.

16 And King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target.

17 And he made ⁶three hundred shields of beaten gold; three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood behind the stays.

¹ Or, butlers.—² 1 Chron. 28. 16.—³ Heb. word.—⁴ Or, sayings.—⁵ Heb. thou hast added wisdom and goodness to the fame.—⁶ Prov. 8. 34.—⁷ Ch. 6. 7.—⁸ 2 Sam. 8. 15. ⁹ Ps. 72. 2. Prov. 8. 15.—¹⁰ Ps. 72. 10, 15.—¹¹ Ch. 9. 27.—¹² 2 Chr. 2. 8. & 9. 10, 11. ¹³ Gen. 7. 2.

¹⁴ 2 Chr. 9. 11.—¹⁵ Or, ralls.—¹⁶ Heb. a prop.—¹⁷ 2 Chr. 9. 18.—¹⁸ Heb. according to the hand of King Solomon.—¹⁹ 2 Chr. 9. 24. ²⁰ Ps. 72. 10.—²¹ Or, captives.—²² Ch. 14. 25.—²³ Ch. 7. 2.—²⁴ 2 Chr. 9. 17. &c.—²⁵ Heb. on the hinder part thereof.—²⁶ Heb. bands.

Verse 5. *The meat of his table*] The immense supply of all kinds of food, daily necessary for the many thousands which were fed at and from his table. See chap. iv. 22, 23, and the notes there.

And the sitting of his servants] The various orders and distinctions of his officers.

The attendance of his ministers] See the account of these, and their attendance, chap. iv. 1, &c.

And their apparel] The peculiarity of their robes, and their splendour and costliness.

And his cup-bearers] The original ¹מַשְׁכֵּיטִים *mashekitim*, may as well be applied to his *beverage*, or to his *drinking-utensils*, as to his *cup-bearers*.

And his ascent by which he went up] It seems very strange that the steps to the temple should be such a separate matter of astonishment. The original is ²מַעְלֵי מַעְלֵי מַעְלֵי which all the versions have translated, *And the holocausts which he offered in the house of the Lord*. The Vulgate, Septuagint, Chaldee, Syriac, and Arabic, all express this sense: so does the German translation of Luther; from which, in this place we have most pitifully departed: *Und seine brand opfer die er in dem hause des Herrn opferte*; "And his burnt-offering which he offered in the house of the Lord."

There was no more spirit in her.] She was overpowered with astonishment; she fainted. I have seen precisely the same effect produced: a lady, who was herself an artist, viewing some exquisitely finished oriental paintings, was so struck with astonishment, that she twice nearly fainted; and was obliged to leave the room. What happened to the queen of Sheba is a natural, and not an uncommon effect, which will be produced in a delicate, sensible mind, at the sight of rare and extraordinary productions of art.

Of the profusion of Solomon's sacrifices we have already had proof, chap. viii. 63, and ix. 25.

Verse 8. *Happy are thy men*] All these are very natural expressions from a person in her state of mind.

Verse 10. *A hundred and twenty talents of gold*] The worth of these one hundred and twenty talents of gold, according to Mr. Reynolds, is equal to 843,905l. 10s. 4½d. of our British sterling. But the *spices and precious stones* might have been yet of more value. After this verse the 13th should be read, which is here most evidently misplaced: and then the account of the queen of Sheba will be concluded, and that of Solomon's revenue will stand without interruption.

Verse 13. *All her desire, whatsoever she asked*] Some imagine she desired progeny from the wise king of Israel; and all the traditions concerning her state that she had a son by Solomon, called *Menilek*, who was brought up at the Israelitish court, succeeded his mother in the kingdom of Saba, and introduced among his subjects the Jewish religion. See at the end of the chapter.

Verse 11. *Great plenty of almag trees*] In the parallel place, 2 Chron. ix. 10, 11, these are called *almug trees*, the ¹מֶמ and the ²גִּמְל being transposed; probably the latter is the most correct orthography. What the *almug* trees were, we do not exactly know. The Vulgate calls it *ligna thyina*, the *thya* or *lignum vitæ* wood; and Mr. Parkhurst thinks that the original ³מֶמְלִיט *almugim*, comes from ⁴מֶמ *al*, not, and ⁵גִּמְל *gem*, to fill; because the *lignum vitæ* is of so close a texture that it can imbibe no water, and cannot be affected by wet weather. The Septuagint translate it ⁶ξύλα πεύκεα *pine timber*; the Syriac ⁷ܠܝܓܢܐ ܕܝܡܝܢܐ *kaisé darkishoth*, probably *cypress wood*; or what the translators render *ligna brasilia*. The Arabic translates *coloured wood*; and subjoins a periphrase, for that wood was by nature painted with various colours. Perhaps the Arabic comes nearest the truth; wood shaded of different colours, such as the rose wood, and such like, which are brought to us from various parts of the East Indies. The whole passage, as it stands in the Arabic, is this: And the ships of Hiram brought gold from the land of Hind, (India); and they carried also much coloured wood, (but this wood is naturally painted of various colours,) and very precious jewels. And Solomon put some of that same painted wood which was brought to him, in the house of the Lord, and in his own house; and with it he adorned them." And for inlaying and veneering, nothing can be finer than this wood.

Verse 14. *The weight of gold—was six hundred threescore and six talents*] This would amount, in our money, to 4,683,675l. 12s. 8½d. sterling. This seems to be what he got annually of bullion; but, independently of this, he had tribute of all the kings of Arabia, duties from merchantmen, and the traffic of spice-merchants. See ver. 25.

Verse 16. *Solomon made two hundred targets of beaten gold*] I have already conjectured that the *rus tsinanah*, might resemble the Highland targe, or target, with a dagger projecting from the umbo, or centre.

Verse 17. *He made three hundred shields*] The *po magen*, was a large shield, by which the whole body was protected.

Mr. Reynolds computes that the two hundred targets, on each of which was employed three hundred shekels of gold, were worth 23,131l. 16s. 9½d.

And the three hundred shields, in forming each of which three pounds of gold were employed, were worth 210,976l. 7s. 7d.

Verse 19. *The throne was round behind: and there were stays on either side*] This description seems to indicate that this throne was in the form of one of our ancient round-topped, two-armed chairs. This throne, or chair of state, was raised on a platform, the ascent to which consisted of six steps. What we call *stays* is in the Hebrew ¹יָדוֹת *yadoth*, *hands*; which serves to confirm the conjecture above.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not ^s the like made in any kingdom.

21 ¶ And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of ^s Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So ^s King Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and gar-

ments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 ¶ And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.

28 And Solomon had horses brought out of Egypt, and ^s linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

^g Heb. ^s—^h 2 Chron. 2. 20, &c.—ⁱ Or, there was no silver in them.—^k Gen. 10. 4. ^l 2 Chron. 20. 28.—^m Or, elephant's tooth.—ⁿ Chap. 2. 12, 13, & 20.—^o Heb. sought the face of.—^p Ch. 2. 25. ^q 2 Chron. 1. 18, & 2. 25.—^r Dent. 17. 16.

Verse 22. A navy of Tharshish] For probable conjectures concerning this place, and the three years' voyage, see at the end of this and the preceding chapter.

Apes] ^sprop kophim; probably a species of monkey rather than ape.

Verse 23. Solomon exceeded all the kings of the earth for riches] Mr. Reynolds, stating the income of Solomon at about four times as much as his father left him, hence reckons that he had, each year, 142,242,034*l.* 9*s.* 7*d.*; each week, 2,735,423*l.* 14*s.* 9*d.*; and, each day, 390,770*l.* 16*s.* 4*d.*; taking each day, week, and year, one with another.

Verse 25. They brought every man his present] This means tribute; and it shows us of what sort that tribute was—viz. vessels of gold and silver, probably ingots; garments of very rich stuffs; armour, for little of this kind was ever made in Judea; spices, which doubtless sold well in that country; horses, which were very rare; and mules, the most necessary animals for all the purposes of life.

Verse 26. He had a thousand and four hundred chariots] See the note on chap. iv. 26.

Verse 27. Made silver—as stones] He destroyed its value by making it so exceedingly plenty.

As the sycamore trees] He planted many cedars, and doubtless had much cedar wood imported; so that it became as common as the sycamore trees, which appear to have grown there in great abundance. This is considered to be a tree that partakes of the nature of the fig tree, and of the mulberry. Of the former it has the fruit, and of the latter the leaves: that is, the fruit has a considerable resemblance to the fig, and the leaf to that of the mulberry tree; hence its name sycamore, from the Greek *syon*, a fig, and *popa*, a mulberry tree.

Verse 28. Horses brought out of Egypt] It is thought that the first people who used horses in war were the Egyptians; and it is well known that the nations who knew the use of this creature in battle, had greatly the advantage of those who did not. God had absolutely prohibited horses to be imported or used; but, in many things, Solomon paid little attention to the divine command.

And linen yarn] The original word *mikveh*, is hard to be understood, if it be not indeed a corruption.

The versions are all puzzled with it: the Vulgate and Septuagint make it a proper name, "And Solomon had horses brought out of Egypt, and from Coa, or Tekoa." Some think it signifies a tribute: thus Bochart: "They brought horses to Solomon out of Egypt; and, as to the tribute, the farmers of this prince received it at a price." They farmed the tribute, gave so much annually for it; taking the different kinds to themselves, and giving a round sum for the whole.

Some suppose that *mikveh* signifies the string or cord by which one horse's head is tied to the tail of another; and that the meaning is, Solomon brought droves of horses, thus tied, out of Egypt.

Rabbi Solomon Jarchi, in his comment on the parallel place, 2 Chron. i. 14, says, that *mikveh*, signifies a collection, or drove of horses; or, what the Germans call *stut*, a stud. He observes on that place, "That he has heard that there was a company of merchants in Egypt, who bought horses from the Egyptians at a certain price, on condition that no person should be permitted to bring a horse out of Egypt but through them."

Abuabrigant supposes the place to be corrupt; and that, Vol. I.—101

^q 2 Chron. 1. 15-17.—^r Heb. ^s—^t Dent. 17. 16. ^u 2 Chron. 1. 16, & 2. 28.—^v Heb. And the going forth of the horses which was Solomon's.—^w Ezek. 27. 7.—^x Josh. 1. 4. ^y Kings 1. 8.—^z Heb. by their hand.

for *mikveh*, we should read מרכבה *merclubah*, chariots: "And Solomon had horses brought out of Egypt, and chariots; and the king's merchants received the chariots at a price; and a chariot came up and went out of Egypt for six hundred shekels of silver, &c." This makes a very good and consistent sense; but none of the versions acknowledge it; nor is there any various reading here in any of the MSS. yet collated.

If we understand it of thread, it may refer to the byssus, or fine flax, for which Egypt was famous: but I do not see on what authority we translate it *linen thread*. Bochart's opinion appears to me the most probable, as the text now stands; but the change contended for by Houbigant makes the text far more simple and intelligible.

Verse 29. A chariot came up—for six hundred shekels] This was the ordinary price of a chariot, as a hundred and fifty shekels were for a horse.

Kings of the Hittites] These must have been the remains of the original inhabitants of Canaan, who had gone to some other country, probably Syria, and formed themselves into a principality there. It seems that neither horses nor chariots came out of Egypt but by means of Solomon's servants.

Mr. Bruce's account of Solomon's voyage to Ophir: "We are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews with their correspondents, the Cushites and shepherds, on the coast of Africa. This had gone so far as, very naturally, to create a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of the immense treasures that had been exported from her country for a series of years; and the prince who so magnificently employed them. There can be no doubt of this expedition; as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch for it nearly in the terms of Scripture.

"Her name, the Arabs say, was Belkis; the Abyssinians, Maqueda. Our Saviour calls her Queen of the South, without mentioning any other name: but gives his sanction to the truth of the voyage. 'The queen of the South, (or Saba, or Azab,) shall rise up in judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.' No other particulars, however, are mentioned about her in Scripture; and it is not probable that our Saviour would have said she came from the uttermost parts of the earth, if she had been an Arab, and had near fifty degrees of the continent behind her. But, when we consider that the boundaries of the known land to the southward were, at that time, Raptum, or Præsum, as we have just seen, these being the uttermost parts of the known earth, were, with great propriety, so styled by our Saviour; and of these she was undoubtedly sovereign. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country.

"Whether she was a Jewess or a Pagan is uncertain. Sabæism was the religion of all the East; it was the constant attendant and stumbling-block of the Jews: but, considering the multitude of that people, then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. 'And when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions,' 1 Kings, x. 1. 2 Chron. ix. 1. Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the

CHAPTER XI.

Solomon's attachment to strange women, and consequent idolatry, 1, 2. Number of his wives and concubines, 3. In his old age they turn away his heart from God, 4. He builds temples to idols, burns incense, and sacrifices to them, 5-8. The Lord is angry with him, and threatens to deprive him of the kingdom, but will leave one tribe for David's sake, 9-13. The Lord stirs up Hadad the Edomite, to be his enemy; the history of this man, 14-22. He stirs up another adversary against him, Rezon, the son of Eliadab. He and Hadad plague Israel, 23-25. Jeroboam also becomes his enemy, and the reason why, 26-32. Ahijah, the prophet, meets Jeroboam, and promises, in the name of the Lord, that God will rend Israel from the family of Solomon, and give him ten tribes, 33-36. Solomon hearing of this, seeks to put Jeroboam to death, who escapes to Egypt, where he continues till the death of Solomon, 40. Solomon dies, after having reigned over Israel forty years; and his son Rehoboam reigns in his stead, 41-42.

A. M. 3020-3029.
B. C. 984-975.
Anno ante
I. Olymp. 303
-159.

BUT a King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

a Neh. 13. 28.-b Dent. 17. 17. Eccles. 47. 13.-c Or, besides.

Jews. And in her thanksgiving before Solomon, she alludes to God's blessing on the seed of Israel for ever; which is by no means the language of a Pagan, but of a person skilled in the ancient history of this nation.

"She likewise appears to have been a person of learning, and of that sort of learning which was then almost peculiar to Palestine, not to Ethiopia; for we know that one of the reasons of her coming was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed him.

"The annals of the Abyssinians, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab; but, being full of admiration of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom he called Menilek, and who was their first king.

"The Abyssinians, both Jews and Christians, believe the xlvth psalm to be a prophecy of the queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem; and that the last part of it contains a declaration of her having a son by Solomon, who was to be a king over a nation of the Gentiles.

"To Saba, or Azab, then, she returned with her son Menilek; whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge; and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem; and, at his inauguration, took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges of in his kingdom; from whom the present *umbares*, or supreme judges, (three of whom always attended the king,) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of *nebré*, or high priest; and this charge, though the book itself was burnt with the church of Axum, in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are *nebrés*, or keepers of the church of Axum at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

"By the last act of the queen of Saba's reign, she settled the mode of succession in her country for the future: First, she enacted that the crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown, or being queen; but that it should descend to the heir male, however distant, in exclusion of all heirs female, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs male of the royal house should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

"The queen of Saba, having made these laws irrevocable by all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far, indeed, we must bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from the earliest account of time; first, when Jews, then in later days, after they embraced Christianity. We may farther add, that the testimony of all the neighbouring nations is with them upon this subject, whether friends or enemies. They only differ in the name of the queen, or in giving her two names.

"I shall, therefore, now give a list of their kings of the

2 Of the nations concerning which the Lord said unto the children of Israel, 'Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

d Exod. 24. 16. Dent. 7. 3, 4.-e Dent. 17. 17. Neh. 13. 28.-f Ch. 8. 61.-g Ch. 9. 4

race of Solomon, descended from the queen of Saba, whose device is a lion passant, proper, upon a field gules; and their motto, *Mo Anbassa am Nizilek Solomon am Negadi Juda*; which signifies 'The lion of the race of Solomon and tribe of Judah hath overcome.'

List of the kings of Abyssinia, from Maqueda, queen of Saba, to the Nalabes.

Reigned Yrs.		Reigned Yrs.	
Menilek, or David I.	4	Katcha,	9
Handaya, or Zagkur,	1	Wascha,	1
Awida,	11	Hazer,	2
Auyi,	3	Kala,	6
Sawa,	18	Solaya,	16
Gowaya,	15	Falaya,	9
Catar,	15	Ageloh,	9
Menta,	20	Adama,	1
Baba,	9	Brua,	20
Kewich,	2	Mochem,	1
Kanem,	19	Brua,	14

Mr. Bruce justly finds fault with this table as being defective: several kings must necessarily have been lost out of this list. It is, probably, a late invention, the ancient genealogical tables having been lost or destroyed; and no wonder, when we consider the numerous predatory wars in which the people of Abyssinia have been frequently engaged.

I need scarcely add, that the very learned *Samuel Bochart* has endeavoured to prove by arguments not to be despised, that the Scripture *Ophir* is the island *Taprobane*, or *Serendib*; now called *Ceylon*. With any other opinions on this subject I think it unnecessary to trouble the reader. That the voyage which Mr. Bruce describes would take up three years, I think he has satisfactorily proved: but on other points and resemblances many readers will doubtless hesitate; while some may suppose his theory is the most plausible of any yet offered to the public on this very obscure subject. *Bruce's Travels*, vol. ii. p. 306.

NOTES ON CHAPTER XI.

Verse 1. *Many strange women*] That is, idolaters:—together with the daughter of Pharaoh: she was also one of those strange women, and an idolater; but many think she became a proselyte to the Jewish religion. Of this there is no evidence.

Verse 3. *He had seven hundred wives, princesses*] How he could get so many of the blood royal from the different surrounding nations is astonishing: but, probably, the daughters of noblemen, generals, &c. may be included.

And three hundred concubines] These were wives of the second rank, who were taken according to the usages of those times: but their offspring could not inherit. Sarah was to Abraham, what these seven hundred princesses were to Solomon, and the three hundred concubines stood in the same relation to the Israelitish king, as *Hagar* and *Keturah* did to the patriarch.

Here then are one thousand wives to form this great bad man's harem! Was it possible that such a person could have any piety to God, who was absorbed by such a number of women? We scarcely allow a man to have the fear of God, who has a second wife or mistress: in what state then must the man be who had one thousand of them? We may endeavour to excuse all this by saying, "It was a custom in the East to have a multitude of women; and that there were many of those whom Solomon probably never saw," &c. &c. But was there any of them whom he might not have seen? Was it for reasons of state, or merely court splendour, that he had so many? How then is it said, that he loved many strange women?—that he clave to them in love? And did he not give them the utmost proofs of his attachment, when he not only tolerated their iniquitous worship in the land, but built temples to their idols; and, more, burnt incense to them himself? As we should not condemn what God justifies; so we should not justify what God condemns. He went after *Ashlaroth*, the impure Venus of the Sidonians; after *Milcom*, the abomination of the Ammonites; after *Chemosh*, the abomination of the Moabites; and after the murderous *Moloch*, the abomination of the children of Ammon. He seems to have gone as far in iniquity as it was possible.

5 For Solomon went after ^a Ashtoreth, the goddess of the Zidonians, and after ^b Milcom, the abomination of the Ammonites.

6 And Solomon did evil in the sight of the Lord, and ^c went not fully after the Lord, as did David his father.

7 ^d Then did Solomon build a high place for ^e Chemosh, the abomination of Moab, in ^f the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon, because ^g his heart was turned from the Lord God of Israel, ^h which had appeared unto him twice.

10 And ⁱ he had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord said unto Solomon, Forasmuch as this ^j is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, ^k I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13 ^l Howbeit I will not rend away all the kingdom; but will give ^m one tribe to thy son for David my servant's sake, and for Jerusalem's sake ⁿ which I have chosen.

14 ¶ And the Lord stirred ^o up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

15 ^p For it came to pass, when David was in Edom, and Joab the captain of the host was gone

up to bury the slain, ^q after he had smitten every male in Edom;

16 [For six months did Joab remain there with all Israel, until he had cut off every male in Edom.]

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 ^r And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, ^s Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? and he answered, ^t Nothing: howbeit let me go in any wise.

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord ^u Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, ^v when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

^h Ver. 31. Jer. 2. 13. 2 Kings 23. 13.—ⁱ Called Molech, ver. 7.—^j Heb. *Adulter* not after. Numb. 11. 34.—^k Numb. 33. 52.—^l Numb. 21. 29. Judg. 11. 34. a 2 Kings 23. 13.—^m Ver. 2. 3.—ⁿ Ch. 2. 6. & 9. 2.—^o Ch. 6. 12. & 9. 6.—^p Heb. *is with thee*.

^q Ver. 31. Chap. 12. 15, 16.—^r 2 Sam. 7. 15. Ps. 89. 33.—^s Chap. 12. 29. ^t Deut. 12. 11.—^u 1 Chron. 6. 38.—^v 2 Sam. 8. 14. 1 Chron. 18. 12, 13.—^w Numb. 24. 15. Deut. 20. 12.—^x 1 Kings 2. 10, 34.—^y Heb. *Sand me away*.—^z Heb. *Not* d 2 Sam. 8. 2.—^{aa} 2 Sam. 8. 2. & 10. 6, 15.

Verse 7. *The hill that is before Jerusalem*] This was the mount of Olives.

Verse 9. *The Lord was angry with Solomon*] Had not this man's delinquency been strongly marked by the divine disapprobation, it would have had a fatal effect on the morals of mankind. Vice is vice, no matter who commits it. And God is as much displeased with sin in Solomon, as he can be with it in the most profligate, uneducated wretch. And although God sees the same sin in precisely the same degree of moral turpitude, as to the act itself, yet there may be circumstances which greatly aggravate the offence, and subject the offender to greater punishment. Solomon was wise; he knew better: his understanding showed him the vanity, as well as the wickedness, of idolatry. God had appeared unto him twice; and thus given him the most direct proof of his being, and of his providence. The promises of God had been fulfilled to him in the most remarkable manner; and in such a way, as to prove that they came by a divine counsel, and not by any kind of casualty. All these were aggravations of Solomon's crimes, as to their demerit, for the same crime has, in every case, the same degree of moral turpitude in the sight of God: but circumstances may so aggravate, as to require the offender to be more grievously punished; so the punishment may be legally increased where the crime is the same. Solomon deserved more punishment for his worship of Ashtoreth than any of the Sidonians did, though they performed precisely the same acts. The Sidonians had never known the true God: Solomon had been fully acquainted with him.

Verse 11. *Forasmuch as this is done of thee*] Was not this another warning from the Lord? And might not Solomon have yet recovered himself? Was there not mercy in this message, which he might have sought and found?

Verse 13. *Will give one tribe—for David my servant's sake*] The line of the Messiah must be preserved. The prevailing Lion must come out of the tribe of Judah: not only the tribe must be preserved, but the regal line, and the regal right. All this must be done for the true David's sake: and this was undoubtedly what God had in view by thus miraculously preserving the tribe of Judah, and the royal line, in the midst of so general a defection.

And for Jerusalem's sake] As David was the type of the Messiah, so was Jerusalem a type of the true Church: therefore, the old Jerusalem must be preserved in the hands of the tribe of Judah, till the true David should establish the new Jerusalem in the same land, and in the same city. And what a series of providences did it require to do all these things!

Verse 14. *The Lord stirred up an adversary*] A Satan, *jew*. When he sent to Hiram to assist him in building the temple of the Lord, he could say, *There was no Satan*, see chap. v. 4. And all his kingdom was in peace and security; every man dwell under his vine, and under his fig-tree, chap. iv. 25; but now that he had turned away from God, three Satans rise up against him at once, Hadad, Rezon, and Jeroboam.

Verse 15. *Was gone up to bury the slain*] The slain Edomites; for Joab had in the course of six months exterminated all the males, except Hadad and his servants, who escaped to Egypt. Instead of bury the slain, the Targum has it, to take the spoils of the slain.

Verse 17. *Hadad being yet a little child*] *יפ יפ* *naar kaon*, a little boy. One who was apprehensive of his danger, and could, with his father's servants, make his escape. Not an infant.

Verse 18. *They arose out of Midian*] They at first retired to Midian, which lay to the southwest of the Dead sea. Not supposing themselves in safety there, they went afterward to Paran, in the south of Idumea; and getting a number of persons to join them in Paran, they went straight to Egypt, where we find Hadad became a favourite with Pharaoh, who gave him his sister-in-law to wife; and incorporated him and his family with his own.

Verse 22. *Let me go in any wise*] It does not appear that he avowed his real intention to Pharaoh: for at this time there must have been peace between Israel and Egypt; Solomon having married the daughter of Pharaoh.

Verse 23. *Rezon the son of Eliadah*] Thus God fulfilled his threatening by the prophet Nathan; *If he commit iniquity I will chasten him with the rod of men; and with the stripes of the children of men*. 2 Sam. vii. 14.

Verse 24. *And reigned in Damascus*] Rezon was one of the captains of Hadadezer, whom David defeated. It seems that, at this time, Rezon escaped with his men;

25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

A. M. 3024.
B. C. 980.
Ann. 1. Ch. 130.
Arch. Ahab.
perpet. 14.
26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he *lifted up his hand* against the king.

27 And this was the cause that he *lifted up his hand* against the king: *solomon* built Millo, and *repaired* the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he *was* industrious, he made him ruler over all the *charge* of the house of Joseph.

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet *Ahijah* the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and *rent it in twelve pieces*:

31 And he said to Jeroboam, Take thee ten pieces: for *thus saith the Lord, the God of Israel*, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 *Because* that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is right in mine eyes, and to keep my sta-*

tutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But *I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.*

36 And unto his son will I give one tribe, that *David my servant may have a light* alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is right* in my sight, to keep my statutes and my commandments, as David my servant did; that *I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.*

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And *the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?*

42 *And the time that Solomon reigned in Jerusalem over all Israel was forty years.*

43 *And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.*

¹ Chap. 12. 2. ² Chron. 13. 6—g 2 Sam. 30. 31.—h Chap. 9. 24.—i Heb. closed. k Heb. did work.—l Heb. burden.—m Chap. 14. 2.—n See 1 Sam. 15. 27. & 24. 5. o Ver. 11. 13—Ver. 5, 6, 7.—r Ch. 12. 16, 17.

¹ Kings 15. 4. ² Kings 3. 19. ³ Ps. 132. 17.—i Heb. lamp, or, candle.—a Josh. 1. 5.—r 2 Sam. 7. 11, 27.—s 2 Chron. 9. 30.—t Or, words, or, things.—y 2 Chron. 9. 30.—i Heb. days.—a 2 Chron. 9. 31.—b Matt. 1. 7, called Roboam.

and having lived, as is supposed, some time by plunder, he seized on Damascus, and reigned there, till David took Damascus, when he subdued Syria, and drove out Rezon. But after Solomon's defection from God, Rezon, finding that God had departed from Israel, recovered Damascus; and joining with Hadad, harassed Solomon during the remaining part of his reign. But some think that Hadad and Rezon were the same person.

Verse 26. *Jeroboam the son of Nebat*] From the context we learn that Jeroboam, while a young man, was employed by Solomon to superintend the improvements and buildings at Millo; and had so distinguished himself there by his industry and good conduct, as to attract general notice, and to induce Solomon to set him over all the labourers employed in that work, belonging to the tribe of Ephraim and Manasseh, called here the house of Joseph.

At first it appears that Solomon employed none of the Israelites in any drudgery: but it is likely that, as he grew profane, he grew tyrannical and oppressive; and, at the works of Millo, he changed his conduct; and there, in all probability, were the seeds of disaffection sown. And Jeroboam, being a clever and enterprising man, knew well how to avail himself of the general discontent.

Verse 29. *When Jeroboam went out of Jerusalem*] On what errand he was going out of Jerusalem we know not.

Ahijah the Shilonite] He was one of those who wrote the history of the reign of Solomon, as we find from 2 Chron. ix. 29; and it is supposed that it was by him God spoke twice to Solomon; and particularly delivered the message which we find in this chapter, ver. 11—13.

Verse 31. *Take thee ten pieces*] The garment was the symbol of the kingdom of Israel; the twelve pieces the symbol of the twelve tribes; the ten pieces, given to Jeroboam, of the ten tribes which should be given to him, and afterward form the kingdom of Israel, ruling in Samaria, to distinguish it from the kingdom of Judah, ruling in Jerusalem.

Verse 36. *That David my servant may have a light alway*] That his posterity may never fail, and the regal line never become extinct. This, as we have already seen, was in reference to the Messiah. He was not only David's light, but he was a light to enlighten the Gentiles.

Verse 37. *According to all that thy soul desireth*] It appears from this that Jeroboam had afflicted the king-

dom, and was seeking for an opportunity to seize on the government. God now tells him by his prophet, *what he shall have, and what he shall not have*; in order to prevent him from attempting to seize on the whole kingdom, to the prejudice of the spiritual seed of David.

Verse 38. *And build thee a sure house*] He would have continued his posterity on the throne of Israel, had he not, by his wickedness, forfeited the promises of God, and thrown himself out of the protection of the Most High.

Verse 39. *But not for ever*] They shall be in affliction and distress till the Messiah come; who shall sit on the throne of David, to order it and establish it in judgment and justice for ever. Jarchi says, on this verse, When the Messiah come, the kingdom shall be restored to the house of David.

Verse 40. *Sought—to kill Jeroboam*] He thought by this means to prevent the punishment due to his crimes.

Unto Shishak king of Egypt] This is the first time we meet with the proper name of an Egyptian king; Pharaoh being the common name for all the sovereigns of that country. Some suppose that this Shishak was the Sesostris, so renowned for his wars and his conquests. But it is likely that this king lived long before Solomon's time.

Verse 41. *The book of the acts of Solomon*] These acts were written by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer; as we learn from 2 Chron. ix. 29. Probably from these were the books of Kings and Chronicles composed; but the original documents are long since lost.

Verse 42. *Solomon reigned—forty years*] Josephus says *four score years*; which is sufficiently absurd. Calmet supposes him to have been *eighteen years* old when he came to the throne; and that he died, A. M. 3029, aged *fifty-eight years*; and, when we consider the excess in which he lived, and the criminal passions which he must have indulged among his thousand wives, and their idolatrous and impure worship, this life was as long as could be reasonably expected.

Verse 43. *Solomon slept with his fathers*] He died in almost the flower of his age; and, it appears, unregretted. His government was no blessing to Israel; and laid, by its exactions and oppressions, the foundation of that schism which was so fatal to the unhappy people of Israel and

Judah : and was the most powerful procuring cause of the miseries which have fallen upon the Jewish people from that time until now.

I. It may be now necessary to give a more distinct outline of the character of this king.

1. In his infancy and youth he had the high honour of being peculiarly *loved by the Lord*; and he had a name given him by the express authority of God himself; which, to himself and others, must ever call to remembrance this peculiar favour of the Most High.

There is little doubt that he was a most amiable youth; and his whole conduct appeared to justify the high expectations that were formed of him.

2. He ascended the Israelitish throne at a time the most favourable for the cultivation of those arts so necessary to the comfort and improvement of life. Among all the surrounding nations, Israel had not one open enemy: *there was neither adversary nor evil occurrent*, 1 Kings v. 4. He had *rest on every side*; and, from the universal and profound peace which he enjoyed, the very important name *Jedidiah*, "beloved of the Lord," which was given him by divine authority, was changed to that of Solomon, *the peaceable*, 2 Sam. xii. 24, 25, which at once indicated the state of the country, and the character of his own mild, pacific mind.

3. To the dying charge of his pious father, relative to the building a temple for the Lord, he paid the most punctual attention. He was fond of *architecture*, as we may learn from the account that is given of his numerous buildings and improvements: and yet it does not appear that he at all excelled in architectural knowledge. Hiram, the amiable king of Tyre, and his excellent workmen, were the grand directors and executors of the whole. By his public buildings he doubtless rendered Jerusalem highly respectable; but his *passion* for such works was not, on the whole, an advantage to his subjects, as it obliged him to have recourse to a burdensome system of taxation; which at first oppressed and exasperated his people, and ultimately led to the fatal separation of Israel and Judah.

4. That he improved the *trade and commerce* of his country is sufficiently evident: by his public buildings vast multitudes were employed; and knowledge in the most beneficial arts must have been greatly increased, and the spirit of *industry* highly cultivated.

Commerce does not appear to have been much regarded, if even known, in Israel, previously to the days of Solomon. The most celebrated maritime power then in the world was that of the Tyrians. With great address and prudence he availed himself of their experience and commercial knowledge; sent his ships, in company with theirs, to make long and dangerous but lucrative voyages; and, by getting their sailors aboard of his own vessels, he gained possession of their nautical skill: and also a knowledge of those safe ports in which they harboured, and of the rich countries with which they traded. His friendly alliance with the king of Tyre was a source of advantage to Israel; and might have been much more so, had it been prudently managed. But, after the time of Solomon, we find it scarcely mentioned; and therefore it does not appear that the Jews continued to follow a track which had been so successfully opened to them: their endless contentions, and the ruinous wars of the two kingdoms, paralyzed all their commercial exertions; till, at length, all the maritime skill, which they had acquired from the expert and industrious Tyrians dwindled down to the puny art of managing a few boats on the internal lakes of their own country. Had it not been for the destructive feuds that reigned between the two kingdoms of Israel and Judah, that country might have become one of the best and richest maritime powers of either Asia or Europe. Their situation was grand and commanding; but their execrable jealousies deprived them of its advantages, exposed them to the aggressions of their enemies, and finally brought them to ruin.

5. That Solomon was truly *pious* in his youth there can be no doubt: it was on this account that the Lord *loved him*; and his zeal in the cause of true religion, and high respect for the honour of God, are strong indications of such a frame of mind. Had we no other proof of this than his *prayer for wisdom*, and his *prayer at the dedication of the temple*, it would put the matter for ever beyond dispute; independently of the direct testimonies we have from God himself on the subject. He loved the *worship and ordinances of God*; and was a pattern to his subjects in the strictest attention to religious duties. He even exceeded the requisitions of the law, in the multitude of his sacrifices; and was a careful observer of those annual

festivals so necessary to preserve the memory of the principal facts of the Israelitish history, and those miraculous interventions of God in the behalf of that people.

6. There can be no doubt that Solomon possessed the *knowledge of governing well*: of the importance of this knowledge he was duly aware; and this was the *wisdom* that he so particularly sought from God. "I am," said he, "but a little child; I know not how to go out or come in; and thy servant is in the midst of a great people that cannot be counted for multitude. Give, therefore, thy servant an *understanding heart to judge thy people*; and that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing," 1 Kings iii. 9-10. This *wisdom* he did receive from God: and he is here a pattern to all kings, who, as they are the viceroyers of the Lord, should earnestly seek that wisdom which is from above, that they may be able to know how to govern the people entrusted to their care; because, in every civil government, there are a multitude of things on which a king may be called to decide, concerning which neither the laws, nor the commonly received political maxims by which, in particular cases, the conduct of a governor is to be regulated, can give any specific direction.

7. But the wisdom of Solomon was not confined to the art of government: he appears to have possessed a *universal knowledge*. The sages of the East were particularly distinguished by their accurate *knowledge of human nature*; from which they derived innumerable maxims for the regulation of man in every part of his moral conduct, and in all the relations in which he could possibly be placed. Hence their vast profusion of *maxims, proverbs, instructive fables, apologues, enigmas, &c.*; great collections of which still remain locked up in the languages of Asia, particularly the *Sanscrit, Arabic, and Persian*; besides those which, by the industry of learned men, have been translated and published in the languages of Europe. Much of this kind appears in the books of *Wisdom* and *Ecclesiasticus* in the *Apocrypha*; and in the very excellent collections of *D'Herbelot, Visselot, and Galand*, in the *Bibliothèque Orientale*. That Solomon possessed this wisdom in a very high degree, the Book of *Proverbs* bears ample testimony; leaving *Ecclesiastes*, for the present, out of the consideration.

8. As a *poet*, Solomon stands deservedly high; though of his *one thousand and five poems*, not one, except the Book of *Canticles*, remains. This ode alone, taken in a literary point of view, is sufficient to raise any man to a high degree of poetic fame. It is a most interesting drama; where, what *Racine* terms the *génie créateur*, the creative genius, every where appears: in which the imagery, which is always borrowed from nature, is impressive and sublime; the characters accurately distinguished and defined; the strongest passion, in its purest and most vigorous workings, elegantly portrayed; and in which allusions, the most delicate, to transactions of the tenderest complexion, while sufficiently described to make them intelligible, are nevertheless hidden from the eye of the gross vulgar, by a tissue as light as a gossamer covering. Such is the nature of that inimitable ode; which, had it not been perverted by weak but well-designing men to purposes to which it can never legitimately apply, would have ranked with the highest productions of the *Épithamian* kind that ever came from the pen of man. But, alas! for this exquisite poem; its true sense has been perverted; it has been forced to speak a language that was never intended, a language far from being honourable to the cause which it was brought to support, and subversive of the unity and simplicity of the ode itself. By a forced mode of interpretation, it has been hackneyed to death; and allegorized to destruction. It is now little read, owing to the injudicious manner in which it has been interpreted.

It was scarcely to be expected that the son of such a father should not, independently of inspiration, have caught a portion of the pure poetic *Æra*. Though the spirit of poetry, strictly speaking, is not transmissible by ordinary generation, yet most celebrated poets have had poetical parents: but, in many cases, the talent has degenerated into that of *music*; and the *spirit of poetry* in the *æra* has become a mere musical instrument in the hands of the son. This, however, has not been the case with the son of David; for, though vastly inferior to his father in this gift, he had nevertheless the spirit and powers of a first-rate poet.

9. His knowledge in *natural history* must have been very extensive; it is said, "He spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts, of fowls,

of reptiles, and of fishes," 1 Kings iv. 33. All this knowledge has perished: his countrymen, the prophets excepted, were without taste, and took no pains to preserve what they did not relish. A man of such mental powers and comprehension, under the direction of divine light, must have spoken of things as they are: his doctrine, therefore, of generation and corruption, of nutrition, vegetation, production, aliments, tribes, classes, families, and habits, relative to the different subjects in botany, zoology, ornithology, entomology, and ichthyology, which are all evidently referred to here, must have been at once correct, instructive, and delightful. I have already lamented the labour it cost our Rays, Tournesforts, Linnés, Buffons, Willoughbys, Swammerdams, and Blochs, to regain those sciences which possibly were possessed in their highest degrees by the Israelitish king; and which, alas! are all lost, except a few traces in the Book of Ecclesiastes; if that work can be traced to so remote an age as that of Solomon.

10. As a moral philosopher the author of the Book of Ecclesiastes occupies no mean rank. At present we may consider this work as a production of Solomon, though this is disputed; and the question shall be considered in its proper place. This book contains such a fund of wisdom, applied to the regulation of life, and all referred to the proper end, that it most deservedly occupies a high place in Biblical ethics; and deserves the closest attention of every reader.

11. The proofs of Solomon's vast wisdom, as brought into practical effect, lie in a very small compass, because his history in the Bible is short; his own writings, in general, lost; and the annals of his reign, as compiled by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer, long since perished. The decision between the two harlots is almost the only instance.

Of his interesting interview with the queen of Sheba, and the discussions into which they entered, we have only the fact stated, without the least detail of particulars. Those who have read the *Concessus of Hariri*, or the *Hecapadesa of Veeshnoo Sarma*, will regret that the conversation of the wisest of men, with probably the most intelligent of women, should have been lost to the world; which may be reasonably concluded to have been as far superior to the excellent works above referred to, as they are beyond the maxims of *Rocheffoucauld*, and the sayings of *Madame Maintenon*.

12. The wisdom of the East has been ever celebrated; and, if we may believe their own best writers, much of what they possess has been derived from Solomon! Encomiums of his wisdom are every where to be met with in the Asiatic writers; and his name is famous in every part of the East. Most of the oriental historians, poets, and philosophers, mention *Soliman ben Daoud*, "Solomon, the son of David." They relate that he ascended the throne of Israel at the death of his father, when he was only twelve years of age; and that God subjected to his government not only men, but good and evil spirits, the fowls of the air, and the winds of heaven. They agree with the sacred writers in stating that he employed seven years in building the temple at Jerusalem.

Solomon's seal, and Solomon's ring, are highly celebrated by them; and to which they attribute a great variety of magical effects. They state that, without his ring, he had not the science of government: and having once lost it, he did not remount his throne for forty days, as being destitute of that wisdom without which he could not decide according to truth and equity. But these things are probably spoken allegorically by their oldest writers. Of the throne of this prince they speak in terms of the most profound admiration: I have met with the most minute description of its magnificence, its ivory, gold, and jewels; and an estimate of its cost in lacs of rupees! According to those writers it had 12,000 seats of gold on the right hand, for patriarchs and prophets; and as many on the left, for the doctors of the law who assisted him in the distribution of justice.

In various parts of the *Koran* Solomon is spoken of in terms of the highest respect, and is represented as a true believer; though, through the envy of demons, magic and sorcery were attributed to him. Mohammed speaks of this in the second surah of his *Koran*. The story, in sum, is this: The devils, by God's permission, having tempted Solomon without success, made use of the following stratagem to blast his reputation: they wrote several books of magic, and hid them under his throne: and, after his death, told the chief men that if they wished to know by what means Solomon had obtained absolute dominion over men, genii, and the winds, they should dig under his throne. This they did, and found the aforesaid books full

of impious superstitions. The better sort would not learn these incantations: but the common people did, and published them as the genuine works of Solomon. From this imputation the *Koran* justifies him, by saying, *Solomon was not an unbeliever*, surah 2. From the wonder-working signal and ring of the Asiatics came the *clavicle* of Solomon, so celebrated among the Jewish rabbins, and the Christian philosophers: for such things, found in *Cornelius Agrippa*, and such like writers, are not late inventions, but have descended from a very remote antiquity, as the *Koran*, and the various commentators on it, sufficiently prove. See *Calmel* and *Sale*.

The oriental traditions concerning this prince have been embodied in the *Soliman Nameh* of Ferdoosy, in Persian; and in the *Soliman Nameh* of Useobi, in Turkish. D'Herbelot mentions one of these historians in Persian verse, containing 1571 couplets.

Indeed, the traditions concerning the wonderful knowledge of Solomon, which abound so much in the East, are, at least, an indirect proof that many things relative to this prince have been preserved among them which are not mentioned in our sacred books; but which they have blended so miserably with fables that it is impossible now to distinguish the precious from the vile.

Works attributed to Solomon have existed in different ages, from his time till the present. *Eusebius* states that Hezekiah, finding the Jews putting too much confidence in the books of Solomon, relative to cures and different occult arts, ordered them to be suppressed. *Josephus* positively says, that Solomon did compose books of charms to cure diseases; and conjurations to expel demons, Antiq. lib. viii. chap. 2. He states farther, that a Jew, named Eliezar, cured several demoniacs in the presence of Vespasian, by reciting the charms which had been invented by Solomon. *R. D. Kimchi*, speaks of a book of Solomon, entitled *The Cure of Diseases*, which *Genebrard* supposes to be the same work of which *Josephus* speaks. And *Origen* speaks of conjurations which were used by the Jews in his time, and which they professed to derive from the books of Solomon.

There are still extant books of this kind attributed to Solomon: such as *The Enchantments*, *The Clavicle*, *The Ring*, *The Hygromantia*, *The New Moon*, and *The Shadow of Ideas*; but these, as they now stand, are the inventions of quacks and impostors, and entitled to no regard. If there were any books containing the wisdom of Solomon, they are either irrecoverably lost, or exist in mutilated fragments among the Eastern sages; and are disfigured by being connected with improbable tales, and pretended mantras or charms.

II. Hitherto we have looked only at the bright side of Solomon's character; we must now take a much less satisfactory view of this singular man: one in whom every thing great, glorious, wise, and holy, and every thing little, mean, foolish, and impious, predominated by turns. He forsook the God of his mercies in a great variety of ways.

1. Whatever may be thought of the step, in a political point of view, he most assuredly went out of the way of God's providence, and acted contrary to his law, in making affinity with Pharaoh's daughter. The sacred writers frequently refer to this: and it is never mentioned with approbation; it is rather associated with circumstances that place it in a reprehensible point of view. She was doubtless an idolater; and the question of her becoming a proselyte, is far from being satisfactorily settled. I believe she was the first means of drawing off his heart from the true God.

2. His expensive buildings, obliging him to have recourse to a system of oppressive taxation, was another flaw in his character. Though with great zeal, and honourable industry, and at great expense, he built a temple for the Lord, which he completed in seven years; yet the expense here was little in comparison of what was incurred by his own house, called the house of the forest of Lebanon, in which he spent incredible sums, and consumed nearly thirteen years; almost twice the time employed in building the temple at Jerusalem. This would have had no evil operation, provided he had not been obliged to impose heavy taxes on his subjects, which produced an almost universal disaffection. Add to this, he had a most expensive household: one thousand women, part wives, part mistresses, would require immense riches to support their pomp, and gratify their ambition. The people, therefore, justly complained of an establishment, which, notwithstanding the riches brought into the country, must be both odious and oppressive.

3. He began his reign by an inauspicious act, the death of his brother Adonijah. This was a sin against God and

nature; and no art of man can ever wash out its guilt. If *state policy* required it, which is very questionable, what had that to do with the *feelings of humanity*, and the *love of God*. On no pretence whatever is Solomon justified in this art.

4. His inordinate love of women:—he had no doubt formed matrimonial alliances with all kingdoms and neighbouring states, by taking their *sisters and daughters* to be his wives, to the fearful amount of no less than *seven hundred*! Politicians may endeavour to justify these acts by asserting that, in the Eastern countries, they were matters of a sound policy, rather than an argument of the prevalence of an irregular and unbridled passion. Let this stand for its value:—but what can such apologists say for the *additional three hundred concubines*, for the taking of whom no such necessity can be pleaded? But even allowing that state policy might require such extensive alliances, what are we to say to the flagrant breaches of a most positive law of God? Most solemnly and most authoritatively had he said, that his people should not give their daughters to the heathen, nor take the daughters of the heathen to be their wives; lest they should turn their hearts away from serving the Lord. In the face of this most positive declaration, Solomon took wives of the most idolatrous of the surrounding nations: who succeeded, according to what was foretold, in turning his heart away from God.

5. He became an idolater:—he worshipped “Ashtaroth, the Venus of the Sidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of the Moabites; and Molech, the abomination of the children of Ammon.” He did more; he built a temple to each of these; “and to all the gods of all his strange wives, which burned incense, and sacrificed unto their gods,” chap. xi. 5–8.

6. By this time we may suppose that the light of God had entirely departed from his mind. He who knew so well the true God, now served him not; or, if he did, it was in conjunction with those idols; thus bringing the Supreme Being on a level with demons, or the figments of impure hearts and disordered fancies. We need not wonder at the tale of the mighty Samson, betraying his life's secret in the lap of Delilah; or of the unconquerable Hercules, handling the distaff among the maids of Omphale, queen of Lydia; when we see the son of David, the once well-beloved of the Lord, the wisest of human beings, for the love of his *millenary* of wives and concubines, erecting temples to devils, and burning incense to them that were no gods: not considering that an idol is nothing in the world. To what an indescribable state of blindness and fatuity must this man have been brought before he could have been capable of such acts as these! O Lucifer, son of the morning, how art thou fallen!

7. I have already hinted that Solomon's oppressive taxation laid the foundation of that discontent which, shortly after his death, produced the separation of Israel and Judah; also the long and ruinous wars which drenched these states in blood; and was doubtless the cause that ten-twelfths of the Jewish people became idolaters; which crime was punished by the just judgments of God, by the Babylonian captivity, which lasted seventy years; and by the carrying away of the ten Israelitish tribes by the Assyrians, who are lost from the map of the universe, and no longer numbered among the children of men!

8. What greatly aggravates the whole of this most dismal tale is, that this strange defection from God, truth, reason, and common sense, was persisted in to his old age; or, that in his old age, meaning, undoubtedly, his latter days, his wives turned away his heart from God. But his idolatry must have been of *many years'* standing; he meddled with it in his connexion with the princess of Egypt; each of his idolatrous wives in succession increased the propensity: to chastise him for this very idolatry, the Lord stirred up an adversary unto him, *Hadad* the Edomite, and *Rezon* the son of Eliadah, who was an adversary to Israel all the days of Solomon, 1 Kings xi. 14–25; which surely intimates that this idolatry was not the sin merely of his *old age*; as, to chastise him for it, *Rezon* was an adversary to Israel all his days. And, as Solomon reigned forty years, we may fairly presume that a principal part of that time was spent in idolatrous practices.

9. This dismal account has a more dismal close still; for, in the same place in which we are informed of his *apostasy*, we are informed of his *death*: without the slightest intimation that he ever repented and turned to God. It is true, that what is wanting in *fact*, is supplied by *conjecture*; for it is firmly believed that “he did repent, and wrote the *Book of Ecclesiastes* after his conversion, which is a

decided proof of his repentance.” I am sorry that I cannot strengthen this opinion; of which I find not the shadow of a proof. 1. The Book of Ecclesiastes, though it speaks much of the vanity of the creature; yet speaks little or nothing of the *vanity or sin of idolatry*. 2. It is not the *language* of a man who was recovering from a state of the most awful backsliding. Is there any direct confession of *sin* in it? Is there any thing in it like the *penitential confessions* of his father? or like the *lamentations* of Jeremiah? Is there any where to be heard in it the *sighing of a broken heart*, or strong crying and tears to deprecate the justice, and implore the mercy, of a deeply offended God? Does it any where exhibit the language of a *penitent*, or expressions suitable to the state and circumstances of this supposed penitent king of Israel? Excellent as it is of its kind, is it any thing more than a valuable collection of experimental ethics, relative to the *emptiness of the creature*, and the folly of earthly pursuits, and worldly anxieties? 3. Nor is it even past doubt that Solomon wrote this book; it certainly does, in several places, bear evidences of times posterior to those of Solomon. Eminent scholars have discerned a deterioration in the *style* from the pure classical Hebrew; with an admixture of exotic terms, that did not exist in the Hebrew language, previously to the Babylonian captivity. But supposing that they are mistaken here, I still contend that it is not the language of a penitent soul. 4. It has been supposed, that as Solomon was a *type* of Christ, it is not likely that he has finally perished. To this I answer—1. I know not that Solomon was a *type* of Christ. The reference to Cant. iii. 7. viii. 11, 12. is to me no proof whatever of the point. 2. Were it even otherwise, this would be no proof of his repentance, when the Scriptures are silent on the subject. The *brazen serpent* was a *type* of Christ, John iii. 14. and was held in great veneration for a considerable time among the Jews; but when it became an *incitement to idolatry*, it was called *nehushlan*, a *brazen trifle*, taken down, and destroyed, 2 Kings xviii. 4. Typical persons, and typical things, may perish as well as others. The antitype alone will infallibly remain. Finally, there seems every evidence that he died in his sins. His crimes were greatly aggravated: he forsook the Lord, who had appeared unto him twice; his wives turned away his heart, in his old age: there is not a single testimony in the Old or New Testament that intimates he died in a safe state. That awful denunciation of divine justice stands pointblank in the way of all contrary suppositions: “If thou forsake the Lord, he will cast thee off for ever,” 1 Chron. xviii. 9. He did forsake the Lord; and he forsook him in his very last days; and there is no evidence that he ever again came to him. *Ergo*,—

Reader, let him that standeth take heed lest he fall; not only foully, but finally. Certainly, unconditional final perseverance will find little support in the case of Solomon. He was once most incontrovertibly in grace. He lost that grace, and sinned most grievously against God. He was found in this state in his old age. He died, as far as the Scripture informs us, without repentance. Even the doubtfulness in which the bare letter of the Scripture leaves the eternal state of this man, is a blast of lightning to the siren song of “once in grace, and still in grace;” “once a child, and a child for ever.”

I shall close these observations with the account given by Abul Farage, an Arabic writer of the thirteenth century, in his work entitled *The History of the Dynasties*, page 55. “But in this Solomon transgressed, because toward the end of his life he took other women of foreign nations, besides the daughter of Pharaoh; nations with whom God had forbidden the children of Israel to form matrimonial alliances; but leaning toward their gods, he worshipped their idols. In the *thirty-fourth* year of his reign he built a house for idols in the mount which is opposite to Jerusalem; and the length of it was one hundred cubits, its breadth fifty, and its height thirty. He made also for himself golden shields, and a brazen sea, supported on the horns of brazen oxen. God reproved him for his infidelity, and gave him for punishment in this world that he took away from his son the greater part of the kingdom. Moreover, the duration of his reign was *forty years*; *وَمَاتَ عِيسَى دَرْدَ* and he died without repentance, and was buried in the sepulchre of his father David.”

For other particulars relative to the different transactions of this reign, the reader is referred to the *notes*, in the order of their occurrence; and to those treatises which have been written on the probability that Solomon *did or did not* repent of his idolatry: and also to the notes on *Ecclesiastes* where the subject will be again reviewed

CHAPTER XII.

The people go to Shechem to make Rehoboam king, and send for Jeroboam out of Egypt, who, with the heads of the tribes, request relief from the heavy burdens laid on them by Solomon, 1-4. He requires three days to consider their petition, 5. He rejects the counsel of the elders, who served his father, and follows that of young men, and returns the people a provoking answer, 6-15. The people, therefore, renounce the family of David, sworn to death Adoram, who came to receive their tribute, and make Jeroboam king; none cleaving to Rehoboam but the tribes of Judah and Benjamin, 16-20. Jeroboam comes to Jerusalem, and assembling all the fighting men of Judah and Benjamin, and finds the number to be one hundred and eighty thousand; and with these he purposes to reduce the men of Israel to his allegiance, but is forbidden by the prophet Shemaiah, 21-24. Jeroboam builds Shechem in mortal Ephraim and Manasse, 25. And, lest the people should be drawn away from their allegiance to him by going up to Jerusalem to worship, he makes two golden calves, and sets them up, one in Dan, the other in Beth-el, and the people worshipped them, 26-35. He makes priests of the lowest of the people, and established the eighth day of the eighth month as a feast to his new god; makes offerings, and burns incense, 31-35.

Ante l. 1. Ol. 139.
An. Tharrippi,
Arab. Athia.
perpet. 13.

AND Rehoboam went to Shechem; for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt.)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And King Rehoboam consulted with the old men, that stood before Solomon his father, while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak

good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

a 2 Chron. 10. 1, &c.—b Chap. 11. 28.—c Chap. 11. 40.—d Sam. 8. 11-15. Ch. 4. 7.
e 2 Chron. 10. 7. Prov. 15. 1.

NOTES ON CHAPTER XII.

Verse 1. *Rehoboam went to Shechem*] Rehoboam was probably the only son of Solomon; for although he had a thousand wives, he had not the blessing of a numerous offspring; and though he was the wisest of men himself, his son was a poor unprincipled fool. Had Solomon kept himself within reasonable bounds in matrimonial affairs, he would probably have had more children; and such as would have had common sense enough to discern the delicacy of their situation, and rule according to reason and religion.

Verse 4. *The grievous service—and heavy yoke*] They mean here to complain of two things: excessively laborious service, and a heavy taxation. At first, it is supposed, Solomon employed no Israelite in drudgery; afterward, when he forsook the God of compassion, he seemed to have used them as slaves, and to have revived the Egyptian bondage.

Verse 7. *If thou wilt be a servant unto this people*] This is a constitutional idea of a king: he is the servant, but not the slave, of his people; every regal act of a just king is an act of service to the state. The king is not only the fountain of law and justice; but as he has the appointment of all officers and judges, consequently, he is the executor of the laws; and all justice is administered in his name. Properly speaking, a good and constitutional king is the servant of his people; and, in being such, he is their father and their king.

They will be thy servants for ever.] The way to ensure the obedience of the people, is to hold the reins of empire with a steady and impartial hand: let the people see that the king lives for them, and not for himself; and they will obey, love, and defend him. The state is maintained on the part of the ruler and the ruled by mutual acts of service and benevolence. A good king has no self-interest; and such a king will ever have obedient and loving subjects. The haughty proud tyrant will have a suspicious and jealous people, hourly ripening for revolt. The king is made for the people, not the people for the king. Let every potentate wisely consider this: and let every subject know that the heaviest cares rest on the heart, and the heaviest responsibility rests on the head, of the king. Let them, therefore, under his government, fashion themselves as obedient children; acknowledge him their head; and duly consider whose authority he has; that they may love, honour, and obey him. Happy are the people who have such a king; safe is the king who has such a people.

f Heb. hardly.—g Ver. 24. Judg. 14. 4. 2 Chron. 10. 15. & 22. 7. & 25. 22.—h Ch. 11. 11, 21.

Verse 10. *And the young men that were grown up with him*] It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age. This, as Calmet observes, answered two great and important ends: 1. It excited the prince to emulation; that he might, as far as possible, surpass in all manly exercises, and in all acts of prudence and virtue, those whom one day he was to surpass in the elevation and dignity of his station. 2. That he might acquire a correct knowledge of the disposition and views of those who were likely to be, under him, the highest officers of the state; and, consequently, know the better how to trust and employ them. The old counsellors Rehoboam did not know: with the young nobility he had been familiar.

My little finger shall be thicker] A proverbial mode of expression: "My little finger is thicker than my father's thigh." As much as the thigh surpasses the little finger in thickness, so much does my power exceed that of my father; and the use that I shall make of it to employ and tax you, shall be in proportion.

Verse 11. *Chastise you with scorpions.*] Should you rebel, or become disaffected, my father's whip shall be a scorpion in my hand. His was chastisement, mine shall be punishment. St. Isidore, and after him Calmet, and others, assert that the scorpion was a sort of severe whip, the lashes of which were armed with iron points, that sunk into and tore the flesh. We know that the scorpion was a military engine among the Romans for shooting arrows, which, being poisoned, were likened to the scorpion's sting, and the wound it inflicted.

Verse 15. *The cause was from the Lord*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version: but if we come to inquire into the meaning of the cause of all this confusion and anarchy, we shall find it was Rehoboam's folly, cruelty, and despotic tyranny—and was this from the Lord? But does the text speak this bad doctrine? No: it says *והייתה*, the revolution was from the Lord. This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them. We had such a *razo* revolution in these nations, in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present version does: they have it either the *turning away* was from the Lord, or it was the Lord's ordinance; viz. that they should turn away from this foolish king.

16 ¶ So when all Israel saw that the king hearkened not unto them; the people answered the king, saying, 'What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But ^{as for} the children of Israel which dwell in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah, the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people will go up to do sacrifice in the

house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made; and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

CHAPTER XIII.

A man of God prophesies against Jeroboam's altar, and foretells the destruction of the altar, and of his idolatrous priests; yea, and gives Jeroboam a sign that the prophecy should be accomplished, 1-3. Jeroboam is enraged, and orders the man of God to be seized; and stretching out his hand for this purpose, his arm dries up. 4. The altar is rent, and the ashes poured out, according to the sign given by the man of God; and at his intercession Jeroboam's arm is restored. 5, 6. Jeroboam wishes to engage him in his service, but he refuses, and tells him, that he was ordered by God not even to eat, or drink in that place; and he accordingly departs. 7-10. An old prophet that dwelt at Beth-el, hearing of this, rises after the man of God; deceives him; brings him back to his home, and persuades him to eat and drink, 11-13. While he is eating, the word of the LORD came to the old prophet, and he foretells the death of the man of God; who, departing, is met by a lion, and slain. 14-25. On hearing this, the old prophet goes to the place, finds the carcass, brings it home, buries it, and mourns over it, charging his sons to bury him, when dead, in the same grave, 26-32. Notwithstanding these warnings, Jeroboam continues in his idolatry, 33, 34.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

A. M. 3030.
B. C. 974.
Anie I. Ch. 13.
An. Thersapp.
Arab. Arab.
parap. 20.

1-2 Sam. 20. 1-4 Ch. 11. 13, 26-1 Ch. 4. 8 & 5. 14-10 Heb. strengthened himself.—2 Kings 17. 21.—Or, fell away.—p Chap. 11. 13, 32.—r 2 Chron. 11. 1. s 2 Chron. 11. 1.—t Ver. 15.—u See Jude. 8. 45.—v Jude. 8. 17.—w Deut. 12. 5, 6. x 2 Kings 10. 28 & 17. 16.—y 2 Kings 34. 4.—z Gen. 28. 18. Hos. 4. 15.—a Jude. 13. 28.—b Ch. 13. 34. 2 Kings 17. 21.

Verse 16. *So Israel departed unto their tents.* That is, the ten tribes withdrew their allegiance from Rehoboam; only Judah and Benjamin, frequently reckoned one tribe, remaining with him.

Verse 18. *King Rehoboam sent Adoram.* As this was the person who was superintendent over the tribute, he was probably sent to collect the ordinary taxes; but the people, indignant at the master who had given them such a brutish answer, stoned the servant to death. The sending of Adoram to collect the taxes, when the public mind was in such a state of fermentation, was another proof of Rehoboam's folly and incapacity to govern.

Verse 20. *Made him king over all Israel.* What is called Israel here, was ten-twelfths of the whole nation;—and had they a right to call another person to the throne? They had not: they had neither legal nor constitutional right. Jeroboam was not of the blood royal; he had no affinity to the kingdom. Nothing could justify this act, but the just judgment of God. God thus punished a disobedient and gainsaying people; and especially Solomon's family, whose sins against the LORD were of no ordinary magnitude.

Verse 24. *For this thing is from me.* That is, the separation of the ten tribes from the house of David.

They returned to depart. This was great deference, both in Rehoboam and his officers, to relinquish, at the command of the prophet, a war which they thought they had good grounds to undertake. The remnant of the people heard the divine command gratefully, for the mass of mankind are averse from war. No nations would ever rise up against each other, were they not instigated to it, or compelled by their rulers.

Verse 27. *And they shall kill me.* He found he had little cause to trust this fickle people: though they had declared for him, it was more from caprice, desire of

change, and novelty, than from any regular and praiseworthy principle.

Verse 28. *Made two calves of gold.* He invented a political religion, and instituted feasts in his own times, different from those appointed by the LORD; gave the people certain objects of devotion, and pretended to think it would be both inconvenient and oppressive to them to have to go up to Jerusalem to worship. This was not the last time that religion was made a state engine to serve political purposes. It is strange that, in pointing out his calves to the people, he should use the same words that Aaron used when he made the golden calf in the wilderness! when they must have heard what terrible judgments fell upon their forefathers for this idolatry.

Verse 29. *One in Beth-el, and the other—in Dan.* One at the southern, and the other at the northern extremity of the land. Solomon's idolatry had prepared the people for Jeroboam's abominations.

Verse 31. *A house of high places.* A temple of temples: he had many high places in the land; and, to imitate the temple at Jerusalem, he made one chief over all the rest, where he established a priesthood of his own ordination.

Made priests of the lowest of the people. He took the people indifferently as they came; and made them priests till he had enough, without troubling himself whether they were of the family of Aaron, or the house of Levi, or not. Any priests would do well enough for such gods. But those whom he took seem to have been worthless good-for-nothing fellows, who had neither piety nor good sense. Probably the sons of Levi had grace enough to refuse to sanction this new priesthood, and idolatrous worship.

Verse 32. *Ordained a feast.* The Jews held their feast of tabernacles on the 15th day of the seventh

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, ³ Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave ⁴ a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 ¶ And it came to pass, when King Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, ⁷ Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 ¶ And the king said unto the man of God, Come home with me, and refresh thyself, and ⁸ I will give thee a reward.

8 And the man of God said unto the king, ⁹ If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, ¹⁰ Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his ¹² sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, ¹⁷ I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For ¹⁸ it was said to me ¹⁹ by the word of the LORD, Thou shalt eat no bread nor drink water

2 Kings 23. 15, 16.—¹ I. 7. 14. John 2. 18. 1 Cor. 1. 22.—² Exod. 8. 8. & 9. 21. & 10. 17. Numb. 31. 7. Acts 8. 24. James 5. 16.—³ Heb. the face of the Lord.

1 Sam. 9. 7. 2 Kings 5. 15.—⁴ So Numb. 22. 18. & 24. 13.—⁵ 1 Cor. 5. 11.—⁶ Heb. son.—⁷ Ver. 8, 9.—⁸ Heb. word was.—⁹ Ch. 20. 25. 1 Thim. 4. 15.

month: Jeroboam, who would meet the prejudices of the people, as far as he could, appointed a similar feast on the 15th of the eighth month: thus appearing to hold the thing, while he subverted the ordinance.

Verse 33. *He offered upon the altar*] Jeroboam probably performed the functions of high priest himself, that he might in his own person condense the civil and ecclesiastical power.

NOTES ON CHAPTER XIII.

Verse 1. *There came a man of God*] Who this was, we know not. The Chaldees, Syriacs, and Arabic, call him a prophet. The Vulgate and Septuagint follow the Hebrew. *אֱלֹהִים אִישׁ* *ish elohim*, means a divine person; one wholly devoted to God's service. Some have thought it was Shemaiah, others Joel, and others Iddo. It could not have been either the former or the latter, for he wrote the acts of Jeroboam, 2 Chron. ix. 29; and the prophet was killed before he returned home: but conjecture is idle on such a subject.

Jeroboam stood by the altar] Like gods, like priest: he made himself high priest: and he took of the lowest of the people, and made them priests of the high places: they proved themselves to be fools, by worshipping of calves.

Verse 2. *He cried against the altar*] He denounced the destruction of this idolatrous system.

A child shall be born—Josiah by name] This is one of the most remarkable and most angular prophecies in the Old Testament. It here most circumstantially foretells a fact which took place three hundred and forty years after the prediction: a fact which was attested by the two nations. The Jews, in whose behalf this prophecy was delivered, would guard it most sacredly; and it was the interest of the Israelites, against whom it was levelled, to impugn its authenticity and expose its falsehood, had this been possible. This prediction not only showed the knowledge of God, but his power. He gave, as it were, this warning to idolatry, that it might be on its guard, and defend itself against this Josiah, whenever a person of that name should be found sitting on the throne of David: and, no doubt, it was on the alert, and took all prudent measures for its own defence; but all in vain; for Josiah, in the eighteenth year of his reign, literally accomplished this prophecy, as we may read, 2 Kings, chap. xxiii. 15–20. And from this latter place we find that the prophecy had three permanent testimonials of its truth. 1. The house of Israel. 2. The house of Judah. And, 3. The tomb of the prophet, who delivered this prophecy, who, being slain by a lion, was brought back and buried at Beth-el; the superscription on whose tomb remained till the day on which Josiah destroyed that altar, and burnt dead men's bones upon it. See above, verses 15, 17, and 18.

Verse 3. *And he gave a sign*] A miracle, to prove that the prophecy should be fulfilled in its season.

Verse 4. *Lay hold on him*] No doubt stretching out his own hand at the same time, through rage, pride, and haste, to execute his own orders.

And his hand—dried up] The whole arm became suddenly rigid; the nerves no longer communicated their influence, and the muscles ceased to obey the dictates of the will.

Verse 5. *The altar also was rent*] It split or clave of its own accord; and, as the split parts would decline at the top from the line of their perpendicular, so the ashes and coals would fall off, or be poured out.

Verse 6. *Entreat—the face of the LORD thy God*] The face of God is his favour, as we see in many parts of the Sacred Writings: he says, *thy God*; for Jeroboam knew that he was not his God, for he was now in the very act of acknowledging other gods, and had no portion in the God of Jacob.

And the king's hand was restored] Both miracles were wrought to show the truth of the Jewish religion, and to convince this bold innovator of his wickedness, and to reclaim him from the folly and ruinous tendency of his idolatry.

Verse 7. *Come home with me—and I will give thee a reward*] Come and be one of my priests, and I will give thee a proper salary.

Verse 9. *For so was it charged me—Eat no bread, &c.*] That is, have no kind of communication with those idolaters. He was charged also not to return by the way that he came; probably lest the account of what was done should have reached the ears of any of the people through whom he had passed, and he suffer inconveniences on the account, either by persecution from the idolaters, or from curious people delaying him, in order to cause him to give an account of the transactions which took place at Beth-el. This is a reason why he should not return by the same way; but what the reason of this part of the charge was, if not the above, is not easy to see.

Verse 11. *An old prophet*] Probably once a prophet of the Lord, who had fallen from his steadfastness, and yet not so deeply as to lose the knowledge of the true God, and join with Jeroboam in his idolatries. We find he was not at the king's sacrifice, though his sons were there; and perhaps even they were there not as idolaters, but as spectators of what was done.

Verse 14. *And went after the man of God*] I can hardly think that this was with any evil design. His sons had given him such an account of the prediction, the power, and influence of this prophet, that he wished to have a particular acquaintance with him, in order that he might get further information relative to the solemn import of the prophecy which he had denounced against the idolatry at Beth-el. This good man could not have been an object of the old prophet's malevolence.

there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, ^o of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to *wit*, for the prophet whom he had brought back.

24 And when he was gone, ^a a lion met him by the way, and slew him: and his carcass was

cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath ^a torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor ^a torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcass in his own grave: and they mourned over him, saying, 'Alas, my brother!'

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I

b Ver. 2-6 Ch. 20. 26-4 Heb. broken.

c Heb. broken.—f Jer. 22. 18.

Verse 18. *An angel spake unto me*] That he lied unto him is here expressly asserted, and is amply proved by the event. But why should he deceive him? The simple principle of curiosity to know all about this prediction, and the strange facts which had taken place, of which he had heard at second hand, by means of his sons, was sufficient to induce such a person to get the intelligence he wished, by any means. We may add to this, that, as he found the man of God sitting under an oak, probably faint with *fatigue* and *fasting*, for he had had no refreshment, his humanity might have led him to practise this deception, in order to persuade him to take some refreshment. Having fallen from God, as I have supposed, ver. 11. his own tenderness of conscience was gone; and he would not scruple to do a *moral evil*, if even a *temporal good* could come of it. Again, is it not possible that the old prophet was himself deceived? for, though he *lied unto him*, it is possible that he was not conscious of his lie, for Satan, as an *angel of light*, might have deceived him in order to lead him to deceive the other. He does not say, as the man of God did, *It was said to me by the word of the Lord*—No: but *An angel spake unto me by the word of the Lord*. And I think it very likely that an angel did appear to him on the occasion; an *angel of darkness and idolatry*, in the garb of an *angel of light*, who wished to use him as an instrument to bring discredit on the awful transactions which had lately taken place, and to destroy him who had foretold the destruction of his power and influence.

Verse 19. *So he went back with him*] He permitted himself to be imposed on: he might have thought, as he had accomplished every purpose for which God sent him, and had actually begun to return by another way, God, who had given him the charge, had authority to say, "As thy purpose was to obey every injunction, even to the letter, I now permit thee to go with this old prophet, and take some refreshment." Now God might have as well dispensed with this part of the injunction, as he did in the case of Abraham—*Take thy son Isaac, thy only son, whom thou lovest—and offer him for a burnt-offering*: but, when he saw his perfect readiness, he dispensed with the *actual offering*, and accepted a ram in his stead. Thus much may be said in vindication of the man of God:—But, if this be so, why should he be punished with *death*, for doing what he had *reason and precedent* to believe might be the will of God? I answer—He should not have taken a step back, till he had remission of the clause from the same authority which gave him the general message. He should have had it from the *word of the Lord to himself*, in both cases, as Abraham had; and not taken an apparent contradiction of what was before delivered unto him, from the mouth of a *stranger*, who only professed to have it from an *angel*, who pretended to speak unto him *by the word of the Lord*. In this, and in this alone, lay the *sinfulness* of the act of the man of God, who came out of Judah.

Verse 20. *The word of the Lord came unto the prophet that brought him back*] "A great clamour," says Dr.

Kennicott, "has been raised against this part of the history, on account of God's denouncing sentence on the *true* prophet by the mouth of the *false* prophet: but, if we examine with attention the original words here, they will be found to signify either, *he who brought him back*; or, *whom he had brought back*; for the very same words, אשר אשר אשר hehshibo, occur again ver. 23; where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the *true* prophet, thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in ver. 26. 'The Lord hath delivered him unto the lion, according to the word of the Lord, which he spake unto him.' Josephus expressly asserts, that the sentence was declared by God to the *true* prophet." The *Arabic* asserts the same.

Verse 21. *And he*] That, is, according to the above interpretation, the *voice of God* from heaven, addressing the man of God; the old prophet having nothing to do in this business.

Verse 22. *Thy carcass shall not come*] This intimated to him that he was to die an *untimely death*; but probably did not *specify* by what means.

Verse 24. *A lion met him—and slew him*] By permitting himself to be seduced by the old prophet, when he should have acted only on the expressly declared counsel of God, he committed the *sin unto death*; that is, such a sin as God will punish with the death of the body, while he extends mercy to the soul. See my notes on 1 John v. 16, 17.

From the instance here related we see, as in various other cases, that often *judgment begins at the house of God*. The true prophet, for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king, and the old fallen prophet, are both permitted to live! If this was *severity* to the man of God, it was *mercy* to the others; neither of whom was prepared to meet his judge. Here we may well say, "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

Verse 28. *The lion had not eaten the carcass, nor torn the ass*] All here was preternatural. The lion, though he had killed the man, does not devour him; the ass stands quietly by, not fearing the lion; and the lion does not attempt to tear the ass: both stand as guardians of the fallen prophet. How evident is the hand of God in all!

Verse 30. *Alas, my brother*] This lamentation is very simple, very short, and very pathetic. Perhaps the old prophet said it as much in reference to *himself*, who had been the cause of this untimely death, as in reference to the man of God, whose corpse he now committed to the tomb.

am dead, then bury me in the sepulchre where in the man of God is buried; ⁶ lay my bones beside his bones:

32 ^b For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 [†] After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he ^a consecrated him, and he became one of the priests of the high places.

34 ^a And this thing became sin unto the house of Jeroboam, even ^a to cut it off, and to destroy it from off the face of the earth.

CHAPTER XIV.

Abijah, son of Jeroboam, falls sick. 1. Jeroboam sends his wife disguised to Ahijah the prophet, and with her a present, to inquire concerning his son, 3, 4. Ahijah discovers her by a divine intimation, and delivers to her a heavy message concerning the destruction of Jeroboam's house, and the death of her son, 5-18. The child dies, according to the prediction of Ahijah, 17. Jeroboam's reign and death, 18-20. Rehoboam's bad reign, and the apostasy of Judah, 21-24. Shishak, king of Egypt, invades Judah, spoils the temple, and takes away the golden shield made by Solomon; instead of which, Rehoboam makes others of brass, 25-28. Rehoboam's reign and death, 29-31.

A. M. 3038.
B. C. 966.
At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that ^a I should be king over this people.

3 ^a And take ^a with thee ten loaves, and ^a cracknels, and a ^a cruise of honey, and go to him: he shall tell thee what shall become of the child.

g 2 Kings 23. 17, 18.—h Ver. 2. 2 Kings 23. 16, 19.—i See Ch. 16. 24.—k Ch. 12. 21, 22. 2 Chron. 11. 18. & 13. 8.—l Heb. returned and made.—m Heb. Alled his head. Judg. 17. 12.—n Ch. 12. 20.—o Ch. 14. 19.—p Ch. 11. 31.—q See 1 Sam. 9. 7, 8.—r Heb. in thine hand.

Verse 31. *Lay my bones beside his bones*] This argues a strong conviction, in the mind of the old prophet, that the deceased was a good and holy man of God; and he is willing to have place with him in the general resurrection.

Verse 32. *In the cities of Samaria*] It is most certain that Samaria, or as it is called in Hebrew, *Shomeron*, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of *Shamer*, after whom he called the city Samaria, or *Shomeron*, see chap. xvi. 24. And this was *fifty* years after the death of Jeroboam. How then could the old prophet speak of *Samaria*, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name *three hundred* years before he was born? Some suppose that the historian adds these words, because Samaria existed in *his time*, and he well knew that it did not exist in the time of the old prophet; for himself, in the xviii chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of *Houbigant*, and is thought sound by many good critics.

Verse 33. *Jeroboam returned not from his evil way*] There is something exceedingly obstinate and perverse, as well as blinding and infatuating, in idolatry. The prediction lately delivered at Beth-el, and the miracles wrought in confirmation of it, were surely sufficient to have affected and alarmed any heart, not wholly and incorrigibly hardened; and yet they had no effect on Jeroboam!

Made—the lowest of the people priests] So hardy was this bad man in his idolatry, that he did not even attempt to form any thing according to the model of God's true worship: he would have nothing like God and truth. In his calves, or rather oxen, he copied the manner of Egypt; and, in the formation of his priesthood, he seems to have gone aside from all models. Among the worst of heathens, the priesthood was filled with respectable men: but Jeroboam took of the lowest of the people, and put them in that office.

Whosoever would, he consecrated him] He made no discrimination: any vagabond that offered was accepted, even of those who had no character; who were too idle to work, and too stupid to learn.

Verse 34. *And this thing became sin*] These abominations were too glaring, and too insulting to the Divine

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 [†] And the Lord said unto Ahijah, Behold the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with ^a heavy tidings.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, ^a Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And ^a rent the kingdom away from the house of David, and gave it thee: ^a yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

9 But hast done evil above all that were before thee: ^a for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and ^a hast cast me behind thy back:

10 Therefore, behold, ^a I will bring evil upon the house of Jeroboam, and ^a will cut off from Jeroboam him that pisseth against the wall, ^a and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

a Or, cakes.—4 Or, bottle.—5 Chap. 11. 30.—v Heb. stood for his hearings. w Heb. heard.—x See 2 Sam. 12. 7, 8. Ch. 16. 2.—y Ch. 11. 31. & Ch. 11. 23. & 16. 5.—z Chap. 12. 22. 2 Chron. 11. 15.—a Heb. 5. 29. Ps. 20. 17. Eccl. 12. 22. c Ch. 15. 22.—d Ch. 21. 21. 2 Kings 5. 8.—e Dant. 32. 36. 2 Kings 14. 25.

Majesty, to be permitted to last; therefore his house was cut off, and destroyed from the face of the earth.

A HOLY priesthood, a righteous ministry, is a blessing to any state; because it has a most powerful effect on the morals of the community; inducing order, sobriety, and habits of industry among the people; on the contrary, the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle in which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the state; because it was supposed, from the general aversion of men from good, that, if left to themselves, they would have no religion at all. Where the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the state, as well as the attention of every individual. A Christian state has surely authority to enact, *The Christian religion is, and shall be, the religion of this land*; and, prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the Sacred Writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country.

NOTES ON CHAPTER XIV.

Verse 1. *Abijah—fell sick*] This was but a pretude to the miseries which fell on the house of Jeroboam; but it was another merciful warning, intended to turn him from his idolatry and wickedness.

Verse 3. *Ten loaves*] Probably common, or household bread.

Cracknels] נקודים *nakudim*, spotted, or perforated bread: thin cakes, pierced through with many holes, the same as is called *Jews' bread* to the present day, and used by them at the passover. It was customary to give presents to all great personages; and no person consulted a prophet without bringing something in his hand.

Verse 5. *She shall feign herself to be another woman*] It would have been discreditable to Jeroboam's calves, if it had been known that he had consulted a prophet of Jebovah.

Verse 8. *And rent the kingdom away from the house of David*] That is, permitted it to be rent; because of the folly and insolence of Rehoboam.

11 'Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

12 Arise thou, therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.

14 Moreover, the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old

when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah, an Ammonitess.

22 And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of King Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And King Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah, an Ammonitess. And Abijam his son reigned in his stead.

[Ch. 14. 4. & 21. 24.—v. 17.—b 2 Chron. 12. 12. & 13. 2.—1 Ch. 15. 27, 28, 29. 2 Kings 17. 4. Ps. 52. 1.—1 John. 23. 14. 18.—m 2 Kings 15. 22.—a Exod. 34. 13. Deut. 12. 2. 4.—v. 18.—Ch. 12. 20. & 13. 24. & 14. 25.—v. 19.—Ch. 14. 4. & 15. 12. Cant. 4. 4.—v. 20.—v. 21.—v. 22.—v. 23.—v. 24.—v. 25.—v. 26.—v. 27.—v. 28.—v. 29.—v. 30.—v. 31.—v. 32.—v. 33.—v. 34.—v. 35.—v. 36.—v. 37.—v. 38.—v. 39.—v. 40.—v. 41.—v. 42.—v. 43.—v. 44.—v. 45.—v. 46.—v. 47.—v. 48.—v. 49.—v. 50.—v. 51.—v. 52.—v. 53.—v. 54.—v. 55.—v. 56.—v. 57.—v. 58.—v. 59.—v. 60.—v. 61.—v. 62.—v. 63.—v. 64.—v. 65.—v. 66.—v. 67.—v. 68.—v. 69.—v. 70.—v. 71.—v. 72.—v. 73.—v. 74.—v. 75.—v. 76.—v. 77.—v. 78.—v. 79.—v. 80.—v. 81.—v. 82.—v. 83.—v. 84.—v. 85.—v. 86.—v. 87.—v. 88.—v. 89.—v. 90.—v. 91.—v. 92.—v. 93.—v. 94.—v. 95.—v. 96.—v. 97.—v. 98.—v. 99.—v. 100.—v. 101.—v. 102.—v. 103.—v. 104.—v. 105.—v. 106.—v. 107.—v. 108.—v. 109.—v. 110.—v. 111.—v. 112.—v. 113.—v. 114.—v. 115.—v. 116.—v. 117.—v. 118.—v. 119.—v. 120.—v. 121.—v. 122.—v. 123.—v. 124.—v. 125.—v. 126.—v. 127.—v. 128.—v. 129.—v. 130.—v. 131.—v. 132.—v. 133.—v. 134.—v. 135.—v. 136.—v. 137.—v. 138.—v. 139.—v. 140.—v. 141.—v. 142.—v. 143.—v. 144.—v. 145.—v. 146.—v. 147.—v. 148.—v. 149.—v. 150.—v. 151.—v. 152.—v. 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1136.—v. 1137.—v. 1138.—v. 1139.—v. 1140.—v. 1141.—v. 1142.—v. 1143.—v. 1144.—v. 1145.—v. 1146.—v. 1147.—v. 1148.—v. 1149.—v. 1150.—v. 1151.—v. 1152.—v. 1153.—v. 1154.—v. 1155.—v. 1156.—v. 1157.—v. 1158.—v. 1159.—v. 1160.—v. 1161.—v. 1162.—v. 1163.—v. 1164.—v. 1165.—v. 1166.—v. 1167.—v. 1168.—v. 1169.—v. 1170.—v. 1171.—v. 1172.—v. 1173.—v. 1174.—v. 1175.—v. 1176.—v. 1177.—v. 1178.—v. 1179.—v. 1180.—v. 1181.—v. 1182.—v. 1183.—v. 1184.—v. 1185.—v. 1186.—v. 1187.—v. 1188.—v. 1189.—v. 1190.—v. 1191.—v. 1192.—v. 1193.—v. 1194.—v. 1195.—v. 1196.—v. 1197.—v. 1198.—v. 1199.—v. 1200.—v. 1201.—v. 1202.—v. 1203.—v. 1204.—v. 1205.—v. 1206.—v. 1207.—v. 1208.—v. 1209.—v. 1210.—v. 1211.—v. 1212.—v. 1213.—v. 1214.—v. 1215.—v. 1216.—v. 1217.—v. 1218.—v. 1219.—v. 1220.—v. 1221.—v. 1222.—v. 1223.—v. 1224.—v. 1225.—v. 1226.—v. 1227.—v. 1228.—v. 1229.—v. 1230.—v. 1231.—v. 1232.—v. 1233.—v. 1234.—v. 1235.—v. 1236.—v. 1237.—v. 1238.—v. 1239.—v. 1240.—v. 1241.—v. 1242.—v. 1243.—v. 1244.—v. 1245.—v. 1246.—v. 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Asa 1. Ol. 154.
An. Phoen.
Arch. Athen.
perpet. 25.

up against Judah, and built Ramah, so that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver, and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hands of his servants: and King Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hезion, king of Syria, that dwelt at Damascus, saying,

19 *There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.*

20 So Ben-hadad hearkened unto King Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then King Asa made a proclamation throughout all Judah, none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and King Asa built with them Geba of Benjamin, and Mispah.

23 ¶ The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the Chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the Lord,

and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite;

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAPTER XVI.

John the prophet denounces the destruction of Baasha, 1-7. Zimri conspires against him, and slays him and his family, and reigns seven days, 8-15. The people make Omri king, and banish Zimri in Tirzah; who, finding no way to escape, sets fire to his palace, and consumes himself in it, 16-23. The people are divided, half following Tibni, and half Omri; the latter faction overcomes the former, Tibni is slain, and Omri reigns alone, 24-28. He founds Samaria, 24. His bad character and death, 25-28. Ahab reigns in his stead; marries Jezebel, restores idolatry, and outdoes his predecessors in wickedness, 29-35. Rise the Beth-elites evicting Jeroboam, 34.

THEN the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out

A. M. 3060.
B. C. 914.
Asa 1. Ol. 158.
An. Phoen.
Arch. Athen.
perpet. 6.

A. M. 3050.
—3051.
B. C. 954-953.
Asa ante
1. Olymp. 178
—177.

A. M. 3069
—3071.
B. C. 954-953.
Asa ante
1. Olymp. 178
—177.

A. M. 3051
—3071.
B. C. 954-953.
Asa ante
1. Olymp. 177
—176.

A. M. 3072.
B. C. 951.
Asa 1. Ol. 153.
An. Phoen.
Arch. Athen.
perpet. 22.

1 Josh. 18. 26.—an See Ch. 12. 27.—n 2 Chron. 16. 2.—o Ch. 11. 33, 34.—p Heb. go up.—q 2 Kings 16. 28.—r Judg. 18. 28.—s 2 Sam. 20. 14.—t 2 Chron. 16. 4.—u Heb. from.—v Josh. 21. 17.—w Josh. 18. 28.—x 2 Chron. 16. 12.—y 2 Chron. 17. 1.—z Matt. 1. 9, called Josephus.

the years should be reckoned not from the beginning of the reign of Asa, but from the separation of the kingdoms of Israel and Judah. It is most certain that Baasha could not make war upon Asa in the thirty-sixth year of his reign, when it is evident from this chapter that he was slain in the twenty-sixth year of that king. We must either adopt the mode of solution given by chronologists, or grant that there is a mistake in some of the numbers; most likely in the parallel places in Chronicles, but which we have no direct means of correcting. But the reader may compare 2 Chron. xiv. 1. with xv. 10, 19. and xvi. 1.

Verse 17. *And Baasha—built Ramah*] As the word signifies a *high place*, what is here termed *Ramah* was probably a *hill* (commanding a *defile* through which lay the principal road to Jerusalem,) which Baasha fortified, in order to prevent all intercourse with the kingdom of Judah, lest his subjects should cleave to the house of David. *Ramah* was about two leagues northward of Jerusalem.

Verse 18. *Asa took all the silver*] Shishak, king of Egypt, had not taken the whole, or there had been some treasures brought in since that time.

Ben-hadad] This was the grandson of Rezon, called here Hезion, who founded the kingdom of Damascus. See chap. xi. 23, 24. and *Calmel*.

Verse 19. *There is a league between me and thee*] Or, Let there be a league between me and thee; as there was between my father and thy father. There was no reason why Asa should have emptied his treasures at this time to procure the aid of the Syrian king; as it does not appear that there was any danger which himself could not have turned aside. He probably wished to destroy the kingdom of Israel; and, to effect this purpose, even robbed the house of the Lord.

Verse 20. *Ijon, and Dan, &c.*] He appears to have attacked and taken those towns which constituted the principal strength of the kingdom of Israel.

Verse 21. *Dwelt in Tirzah.*] This seems to have been

the royal city: see ver. 33. and chap. xiv. 17. And in this Baasha was probably obliged to shut himself up.

Verse 22. *None was exempted*] Every man was obliged to go and help to dismantle the fortress at Ramah which Baasha had built. This was a general *levée en masse* of the people: every one was obliged to lend a helping hand, as the state was then supposed to be in danger, and all exemptions necessarily ceased. This is a maxim of civil policy: *Ubi adversus hostem muniendi sunt limites, omnis immunitas cessat*: "Where the boundaries are to be fortified against an enemy, then all exemptions cease."

Verse 23. *And the cities which he built*] Such as Geba and Mispah, which he built out of the spoils of Ramah.

He was diseased in his feet.] Probably he had a strong rheumatic affection, or the gout. This took place in the thirty-ninth year of his reign, three years before his death: and, it is said, that he sought to physicians rather than to the Lord, 2 Chron. xvi. 12, 13.

Verse 24. *Asa slept with his fathers*] Of his splendid and costly funeral we read, 1 Chron. xvi. 13.

Verse 25. *Nadab—began to reign over Israel*] He began his reign in the second year of the reign of Asa, and reigned two years.

Verse 27. *Smote him at Gibbethon*] This was a city in the tribe of Dan, and generally in the possession of the Philistines.

Verse 29. *He smote all the house of Jeroboam*] This was according to Ahijah's prophetic declarations; see chap. xiv. 10, 14. Thus God made use of one wicked man to destroy another.

Verse 32. *There was war*] See on ver. 16.

Verse 34. *Walked in the way of Jeroboam*] The entail of iniquity cannot be cut off but by a thorough conversion of the soul to God; and, of this, these bad kings seem to have had no adequate notion. The wicked followed the steps of the wicked, and became still more wicked: sin gathers strength by exercise and age.

of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like * the house of Jeroboam the son of Nebat.

4 * Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, * are they not written in the book of the Chronicles of the kings of

Israel?

6 So Baasha slept with his fathers, and was buried in * Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet * Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam: and because * he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 * And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him * not one that pisseth against a wall, * neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, * according to the word of the Lord, which he spake against Baasha * by * Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger * with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped * against Gibbethon, which belonged to the Philistines.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the Lord, * in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts; half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign * over Israel, twelve years: six years he reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, * Samaria.

b Ch. 15. 24. — Ver. 11. — a Ch. 14. 12 & 13. 22. — c Ch. 14. 11. — d 2 Chron. 15. 1. p Ch. 15. 17. & 15. 22. — q Ver. 1. — r Ch. 15. 22. 23. See Hos. 1. 4. — s 2 Kings 2. 21. f Heb. which was over. — u 1 Sam. 23. 22. — v Or, both his kinsmen and his friends.

v Ver. 2. — s 2 Heb. by the hand of. — y Ver. 1. — z Dent. 32. 21. 1 Sam. 12. 21. Imi. 41. 26. — t Josh. 2. 8. — 1 Cor. 5. 4. & 10. 18. — (Ch. 15. 17. — b Ch. 15. 22. & 15. 23. c Heb. Shemer. — d See Ch. 13. 23. 2 Kings 17. 24. — e Job. 4. 4.

NOTES ON CHAPTER XVI.

Verse 1. *Then the word of the Lord came to Jehu*] Of this prophet we know nothing but from this circumstance. It appears from 2 Chron. xvi. 7, 10, that his father Hanani was also a prophet, and suffered imprisonment in consequence of the faithful discharge of his ministry to Asa.

Verse 2. *Made thee prince over my people*] That is, in the course of my providence, I suffered thee to become king: for it is impossible that God should make a rebel, a traitor, and a murderer, king over his people, or over any people. God is ever represented in Scripture as doing those things which, in the course of his providence, he permits to be done.

Verse 7. *And because he killed him*] This the Vulgate understands of Jehu the prophet, put to death by Baasha: *Ob hanc causam occidit eum, hoc est, Jehu filium Hanani prophetam*; "on this account he killed him, that is, Jehu the prophet, the son of Hanani." Some think Baasha is intended; others Jeroboam; and others Nadab, the son of Jeroboam. This last is the sentiment of Rab. Sol. Jarchi, and of some good critics. The order is here confused; and the seventh verse should probably be placed between the fourth and fifth.

Verse 9. *Captain of half his chariots*] It is probable that Zimri, and some other who is not here named, were commanders of the cavalry.

Verse 11. *He slew all the house of Baasha*] He endeavoured to exterminate his memory: and the Jews say, when such a matter is determined, they not only destroy the house of the person himself, but the five neighbouring houses, that the memory of such a person may perish from the earth.

Verse 13. *For all the sins of Baasha*] We see why it was that God permitted such judgments to fall on this family. Baasha was a grievous offender, and so also was

his son Elah: and they caused the people to sin; and they provoked God to anger by their idolatries.

Verse 15. *The people were encamped against Gibbethon*] It appears that, at this time, the Israelites had war with the Philistines, and were now besieging Gibbethon, one of their cities. This army, hearing that Zimri had rebelled, and killed Elah, made Omri, their general, king, who immediately raised the siege of Gibbethon, and went to attack Zimri, in the royal city of Tirzah; who, finding his affairs desperate, chose rather to consume himself in his palace than to fall into the hands of his enemies.

Verse 21. *Divided into two parts*] Why this division took place we cannot tell; the people appear to have been for Tibni, the army for Omri: and the latter prevailed.

Verse 23. *In the thirty and first year of Asa*] There must be a mistake here in the number thirty-one; for, in verse 10 and 15, it is said that Zimri slew his master, and began to reign in the twenty-seventh year of Asa: and as Zimri reigned only seven days, and Omri immediately succeeded him, this could not be in the thirty-first, but in the twenty-seventh year of Asa, as related above. Rab. Sol. Jarchi reconciles the two places thus: "The division of the kingdom between Tibni and Omri began in the twenty-seventh year of Asa: this division lasted five years, during which Omri had but a share of the kingdom. Tibni dying, Omri came into the possession of the whole kingdom, which he held seven years: this was in the thirty-first year of Asa. Seven years he reigned alone; five years he reigned over part of Israel; twelve years in the whole. The two dates, the twenty-seventh and thirty-first of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri." Jarchi quotes Seder Olam for this solution.

Verse 24. *He bought the hill Samaria of Shemer*] This should be read, "He bought the hill of Shomer from

25 ¶ But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the

sight of the Lord above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove: and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

o Mic. 6. 16.—f Ver. 12.—g Ver. 13.—h Hah was it a light thing, &c.—i Deut. 7. 2.—k Judg. 13. 1.—l Ch. 21. 28, 29. 2 Kings 18. 18. & 19. 16.

m 2 Kings 10. 21, 26, 27.—n 2 Kings 13. 6. & 17. 10. & 21. 8. Jer. 17. 2.—o Ver. 32. Ch. 21. 25.—p Josh. 6. 26.

Shomer, and called it Shomeron; (i. e. Little Shomer,) after the name of Shomer, owner of the hill." At first the kings of Israel dwelt at Shechem, and then at Tirzah; but this place having suffered much in the civil broils, and the palace having been burnt down by Zimri, Omri purposed to found a new city, to which he might transfer the seat of government. He fixed on a hill that belonged to a person of the name of Shomer; and bought it from him for two talents of silver, about 707l. 2s. 9d. Though this was a large sum in those days, yet we cannot suppose that the hill was very large which was purchased for so little; and probably no other building upon it than Shomer's house, if indeed he had one there. Shomeron, or, as corruptly written, Samaria, is situated in the midst of the tribe of Ephraim, not very far from the coast of the Mediterranean sea, and about midway between Dan and Beersheba: thus Samaria became the capital of the ten tribes, the metropolis of the kingdom of Israel, and the residence of its kings. The kings of Israel adorned and fortified it: Ahab built a house of ivory in it, chap. xxii. 39; the kings of Syria had magazines or storehouses in it, for the purpose of commerce; see chap. xx. 34. And it appears to have been a place of considerable importance and great strength.

Samaria endured several sieges: Ben-hadad, king of Syria, besieged it twice, chap. xx. 1, &c.; and it cost Shalmaneser a siege of three years to reduce it, 2 Kings xvii. 6, &c. After the death of Alexander the Great, it became the property of the kings of Egypt: but Antiochus the Great took it from the Egyptians; and it continued in the possession of the kings of Syria till the Asmoneans took and razed it to the very foundation. Gabinius, proconsul of Syria, partially rebuilt it, and called it *Gabiniana*. Herod the Great restored it to its ancient splendour, and placed in it a colony of six thousand men, and gave it the name of *Sebaste*, in honour of *Augustus*. It is now a place of little consequence.

Verse 25. *Did worse than all—before him*] Omri was—1. An idolater in principle—2. An idolater in practice—3. He led the people to idolatry by precept and example—And 4. which was that in which he *did worse* than all before him, he made statutes in favour of idolatry, and obliged the people by law to commit it. See Mic. vi. 16. where this seems to be intended; *For the statutes of Omri are kept, and all the works of the house of Ahab*.

Verse 31. *He took to wife Jezebel*] This was the head and chief of his offending: he took to wife not only a heathen, but one whose hostility to the true religion was well known, and carried to the utmost extent. 1. She was the idolatrous daughter of an idolatrous king—2. She practised it openly—3. She not only countenanced it in others, but protected it, and gave its partisans honours and rewards—4. She used every means to persecute the true religion—5. She was hideously cruel; and put to death the prophets and priests of God—6. And all this she did with the most zealous perseverance, and relentless cruelty.

Notwithstanding Ahab had built a temple, and made an altar for Baal, and set up the worship of *Asherah*, the Sidonian *Venus*, which we (ver. 33.) have transformed into a grove; yet so well known was the hostility of Jezebel to all good, that his marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom.

Verse 33. *Ahab made a grove*] אֲשֶׁרָה *Asherah*, As-

tarte, or *Venus*: what the Syriac calls an *idol*, and the Arabic a *tall tree*; probably meaning by the last an image of *Priapus*, the obscene keeper of groves, orchards, and gardens.

Verse 34. *Did Hiel the Beth-elite build Jericho*] I wish the reader to refer to my note on Josh. vi. 26. for a general view of this subject. I shall add a few observations. Joshua's curse is well known: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born; and in his youngest son shall he set up the gates of it."—Josh. vi. 26. This is the curse, but the meaning of its terms are not very obvious. Let us see how this is to be understood, from the manner in which it was accomplished.

"In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; according to the word of the Lord which he spake by Joshua the son of Nun." This prediction was delivered upwards of five hundred years before the event; and, though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execution, and in this place, where its fulfilment is mentioned. There are three opinions on the words, *lay the foundation in his first-born, and set up the gates in his youngest son*.

1. It is thought, when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.

2. These expressions signify only *great delay* in the building:—that he who should undertake it should spend nearly his whole life in it; all the time in which he was capable of procreating children: in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind, intimating greatly protracted labour, occasioned by multitudinous hindrances and delays.

3. That he who rebuilt this city should, in laying the foundation, slay, or sacrifice, his first-born, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the Chaldees, which represents Hiel as slaying his first-born, Abiram, and his youngest son, Segub.

But who was Hiel the Beth-elite? The Chaldees call him Hiel of Beth-Momi, or the Bethmomiite; the Vulgate, Hiel of Beth-el; the Septuagint, Hiel the Beth-elite; the Syriac represents Ahab as the builder, "Also in his days did Ahab build Jericho, the place of execration;" the Arabic, "Also in his days did Hiel build the house of idols—to wit, Jericho." The MSS. give us no help. None of these versions, the Chaldees excepted, intimates that the children were either slain, or died; which circumstance seems to strengthen the opinion, that the passage is to be understood of delays and hindrances. Add to this, Why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if

CHAPTER XVII.

Elijah's message to Ahab, concerning the three years' drought. 1. He is commanded to go to the brook Cherith, where he is fed by ravens. 3-7. He afterwards goes to a widow's house at Zarephath, and miraculously multiplies her meal and oil, 8-16. Her son dies, and Elijah restores him to life, 17-24.

Ante l. Orl. 134.
An. Magdala,
Arch. Aboon
perpet. 12

AND ¹ Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, ² As the Lord God of Israel liveth, ³ before whom I stand, ⁴ there shall not be dew nor rain ⁵ these years, but according to my word.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass ⁸ after a while, that the brook dried up because there had been no rain in the land.

8 ¶ And the word of the Lord came unto him, saying,

9 Arise, get thee to ¹⁰ Zarephath, which belongeth to Zidon, and dwell there: behold, I

q Heb. *Elijahu*. Luke 1. 17. & 4. 25, he is called *Elias*.—r 2 Kings 3. 14.—s Dent. 10. 8.—t Eccl. 4. 69. 3. Jas. 5. 17.—u Luke 4. 25.—v Heb. at the end of days.

Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the divine displeasure, and at the risk of losing his whole family? Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state.

NOTES ON CHAPTER XVII.

Verse 1. *Elijah the Tishbite*] The history of this great man is introduced very abruptly; his origin is enveloped with perfect obscurity. He is here said to be a *Tishbite*. Tishbeh, says Calmet, is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who was his father, or from what tribe he sprang, is not intimated: he seems to have been the prophet of Israel peculiarly, as we never find him prophesying in Judah. A number of apocryphal writers have trifled at large about his parentage, miraculous birth, of his continual celibacy, his academy of the prophets, &c. &c. all equally worthy of credit. One opinion, which at first view appears strange, bears more resemblance to truth than any of the above, viz. that he had no earthly parentage known to any man; that he was an angel of God, united for a time to a human body, in order to call men back to perfect purity, both in doctrine and manners, from which they had totally swerved. His Hebrew name, which we have corrupted into *Elijah*, and *Elias*, is *אליהו* *Alihu*; or, according to the vowel points, *Eliyah*; and signifies, he is my God. Does this give countenance to the supposition that this great personage was a manifestation in the flesh of the Supreme Being? He could not be the Messiah; for we find him with Moses on the mount of transfiguration with Christ. The conjecture, that he was an angel, seems countenanced by the manner of his departure from this world; yet, in James v. 17. he is said to be a man *homo*, of like passions, or rather with real human propensities: this, however, is reconcilable with the conjecture.

There shall not be dew nor rain these years] In order to remove the abruptness of this address, R. S. Jarchi dreams thus:—"Elijah and Ahab went to comfort Hiel in his grief, concerning his sons. And Ahab said to Elijah, Is it possible that the curse of Joshua, the son of Nun, who was only the servant of Moses, should be fulfilled; and the curse of Moses, our teacher, not be fulfilled; who said, (Deut. xi. 16, 17.) *If ye turn aside and serve other gods, and worship them, then the Lord's wrath shall be kindled against you; and he will shut up the heaven that there be no rain?* Now all the Israelites serve other gods, and yet the rain is not withheld. Then Elijah said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." This same mode of connecting this, and the preceding chapter, is followed by the Jerusalem and Babylonish Talmuds, Sedar Olam, Abarbanel, &c.

Verse 3. *Hide thyself by the brook Cherith*] This brook, and the valley through which it run, are supposed

have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruise; and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son:

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth.

15 And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat ¹⁶ many days.

16 And the barrel of meal wasted ¹⁷ not, neither did the cruise of oil fail, according to the word of the Lord, which he spake by Elijah.

17 ¶ And it came to pass these things,

w Obad. 20. Luke 4. 25, called *Sarepta*.—x Heb. *growth*.—y Or, a full year.—z Heb. by the hand of.

to have been on the western side of Jordan, and not far from Samaria. Others supposed it to have been on the eastern side, because the prophet is commanded to go eastward, ver. 3. It was necessary, after such a declaration to this wicked and idolatrous king, that he should immediately hide himself; as, on the first drought, Ahab would undoubtedly seek his life. But what a proof was this of the power of God, and the vanity of idols! As God's prophet prayed, so there was rain or drought; and all the gods of Israel could not reverse it! Was not this sufficient to have converted all Israel?

Verse 4. *I have commanded the ravens to feed thee*] Thou shalt not lack the necessities of life: thou shalt be supplied by an especial providence. See more on this subject at the end of the chapter.

Verse 6. *And the ravens brought him bread and flesh*] The *Septuagint*, in the Codex Vaticanus, and some ancient fathers, read the passage thus—*Και οι ραβδεις εφερον αυτω αρουσ το πρωι, και κρεα το δελης, And the crows brought him bread in the morning, and flesh in the evening*: but all the other versions agree with the Hebrew text. This is the first account we have of flesh-meat breakfasts, and flesh-meat suppers. And, as this was the food appointed by the Lord, for the sustenance of the prophet, we may naturally conjecture that it was the food of the people at large.

Verse 7. *The brook dried up*] Because there had been no rain in the land for some time; God having sent this drought as a testimony against the idolatry of the people. See Deut. xi. 16, 17.

Verse 9. *Get thee to Zarephath*] This was a town between Tyre and Sidon, but nearer to the latter, and is therefore called in the text *Zarephath*, which belonged to Sidon; or, as the *Vulgate* and other versions express it, *Sarepta of the Sidonians*. Sarepta is the name by which it goes in the New Testament; but its present name is *Sarphan*. Mr. Maundrel, who visited it, describes it as consisting of a few houses only, on the tops of the mountains; but supposes that it anciently stood in the plain below, where there are still ruins to a considerable extent.

Verse 12. *A handful of meal in a barrel*] The word *cad*, is to be understood as implying an earthen jar; not a wooden vessel, or barrel of any kind. In the East they preserve their corn and meal in such vessels; without which precaution the insects would destroy them. Travellers, in Asiatic countries, abound with observations of this kind.

The word *cruise*, *ρνες* *tsiphath*, says Jarchi, signifies what in our tongue, is expressed by *bouteille*, a bottle. Jarchi was a French rabbin.

Verse 13. *But make me thereof a little cake first*] This was certainly putting the widow's faith to an extraordinary trial: to take and give to a stranger, of whom she knew nothing, the small pittance requisite to keep her child from perishing, was too much to be expected.

Acts I. 10. 132.
An. Magnolia,
Arch. Athen.
perpet. 14.

that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

a See Luke 5. 8.—b 2 Kings 4. 24, 35.—c Heb. measured.

Verse 16. *The barrel of meal wasted not*] She continued to take out of her jar, and out of her bottle, the quantity of meal and oil requisite for the consumption of her household; and, without carefully estimating what was left, she went with confidence each time for a supply, and was never disappointed. This miracle was very like that worked by Jesus at the marriage at Cana in Galilee: as the servants drew the water out of the pots, they found it turned into wine; and thus they continued to draw wine from the water-pots till the guests had been sufficiently supplied.

Verse 17. *There was no breath left in him.*] He ceased to breathe, and died.

Verse 18. *To call my sin to remembrance*] She seems to be now conscious of some secret sin, which she had either forgotten, or too carelessly passed over; and, to punish this, she supposes the life of her son was taken away. It is mostly in times of adversity that we duly consider our moral state: outward afflictions often bring deep searchings of heart.

Verse 21. *Stretched himself upon the child three times*] It is supposed that he did this in order to communicate some natural warmth to the body of the child, in order to dispose it to receive the departed spirit. Elisha, his disciple, did the same, in order to restore the dead child of the Shunammite, 2 Kings iv. 24. And St. Paul appears to have stretched himself on Eutychus, in order to restore him to life, Acts xx. 10.

Let this child's soul come into him again.] Surely this means more than the breath. Though the word נפש, may sometimes signify the life; yet, does not this imply that the spirit must take possession of the body in order to produce and maintain the flame of animal life? The expressions here are singular: *Let his soul* נפש, *come into him*; אל-קירבו אל kirbo, into the midst of him.

Verse 22. *And the soul* נפש nephesh, "of the child came into him again;" אל-קירבו אל kirbo, "into the midst of him;" and he revived, חיים ואי, *he became alive*." And did he not become alive from the circumstance of the immaterial principle coming again into him?

Although רוח, *ruach*, is sometimes put for the breath, yet נפש generally means the immortal spirit; and where it seems to refer to animal life alone, it is only such a life as is the immediate and necessary effect of the presence of the immortal spirit.

The words and mode of expression here appear to me a strong proof, not only of the existence of an immortal and immaterial spirit in man; but also that that spirit can and does exist in a separate state from the body. It is here represented as being in the midst of the child like a spring in the centre of a machine, which gives motion to every part, and without which the whole would stand still.

Verse 24. *The word of the Lord in thy mouth is truth.*] Three grand effects were produced by this temporary affliction.—1. The woman was led to examine her heart, and try her ways.—2. The power of God became highly manifest in the resurrection of the child.—3. She was convinced that the word of the Lord was truth, and that not one syllable of it could fail to the ground. Through a little suffering all this good was obtained.

This subject in the fourth verse of this chapter deserves a more particular consideration:

I have commanded the ravens to feed thee.—It is contended that, if we consider ערבים orebim, to signify ravens, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few: the raven is an unclean bird, *And these ye shall have in abomination among the fowls—every raven after his kind*, Lev. xi. 13–16; that is, every species of this genus shall be considered by you unclean and abominable. Is it, therefore,

21^b And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come^d into him again.

22 And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

d Heb. into his inward parts.—e Heb. 11. 35.—f John 5. 8. & 16. 30.

likely that God would employ this most unclean bird to feed his prophet? Besides, where could the ravens get any flesh that was not unclean? Carrion is their food; and would God send any thing of this kind to his prophet? Again, if the flesh was clean which God sent, where could ravens get it? Here must be at least three miracles; one, to bring from some table the flesh to the ravens; another, to induce the ravenous bird to give it up; and the third, to conquer its timidity toward man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his own law had pronounced abominable. Again, he could not have employed this means without working a variety of miracles at the same time, in order to accomplish one simple end: and this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word orebim has been considered by some as meaning merchants, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was miracle enough; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this, it is said, that "the original word never signifies merchants; and that the learned Bochart has proved this." I have carefully read over cap. 13. part ii. lib. 2. of the *Hierozicon* of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that ravens are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis ערביי עזק Ezek. xxvii. 27. the occupiers of thy merchandize; and asserts that ערביי orebim, per se, mercatores nusquam significat, by itself, never signifies merchants. Now, with perfect deference to so great an authority, I assert that ערביי orebey, the contracted form of ערביי orebim, does signify merchants, both in Ezek. xxvii. 9, 27. and that ערביי meoreb, signifies a place for merchandize, the market-place or bazaar, in Ezek. xxvii. 9, 13, 17, 19; as also the goods sold in such places, Ezek. xxvii. 33; and therefore may, for aught proved to the contrary, signify merchants in the text.

As to Bochart's objections, that the prophet being ordered to go to the brook Cherith, that he might lie hid, and the place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c.; I think there is no weight in it; for the men might be as well known by the secret inspiration of God, not to discover the place of his retreat, as they were to supply his wants: besides, they might have been of the number of those seven thousand men who had not bowed their knees to the image of Baal, and consequently would not inform Ahab and Jezebel of their prophet's hiding place.

Some have supposed that the original means Arabians; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes and families of the same people, have been widely scattered over different places, for the purpose of temporary sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of ravens being the agents employed to feed the prophet, I would observe, that there was a town or city of the name of Orbo, that was not far from the place where Elijah was commanded to hide himself. In *Bereshith Rabba*, a rabbinical comment on Gene-

CHAPTER XVIII.

Elijah is commanded by the Lord to show himself to Ahab, 1, 2. Ahab and Obadiah his steward search the land to find provender for the cattle, 3-6. Obadiah meets Elijah, who commends him to inform Ahab that he is ready to present himself before him, 7-13. Elijah and Ahab meet, 16-18. Elijah proposes that the four hundred and fifty priests of Baal should be gathered together at mount Carmel; and that they should offer a sacrifice to their god, and he to Jehovah; and the God who should send fire to consume the sacrifice should be acknowledged as the true God, 19-24. The proposal is accepted, and the priests of Baal call in vain upon their god through the whole day, 25-29. Elijah offers his sacrifice, prays to God, and fire comes down from heaven and consumes it; whereupon the people acknowledge Jehovah to be the true God, and say all the prophets of Baal, 30-40. Elijah promises Ahab that there shall be immediate rain, it comes accordingly, and Ahab and Elijah come to Jeruel, 41-45.

AND it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab, and

I will send rain upon the earth.

2 And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the Lord greatly:

4 For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

g Luke 4. 25. James 5. 17.-4 Dent. 32. 12.-1 Heb. Obadiah. -2 Heb. over his house.-1 Heb. I saw. -1 Heb. that we cut not off ourselves from the beasts.

sis, we have these words: עיר היא בתחום ביתשאן ושמה ערבי Air his betechom Beithshan, veshemo orbo; "There is a town in the vicinity of Bethshan, (Scythopolis,) and its name is Orbo." We may add to this from St. Jerom, *Orbim acrole villis in finibus Arabum, Elia dederunt alimenta*; "The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Now, I consider Jerom's testimony to be of great worth, because he spent several years in the Holy Land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to his translating the Sacred Writings, and explaining them. Had there not been such a place in his time he could not have written as above: and, although in this place the common printed editions of the *Vulgate* have *corvi*, crows or ravens; yet, in 2 Chron. xxi. 16. St. Jerom translates the same word ערבי *Orbim*, "the Arabians;" and the same in Neh. iv. 7: it is, therefore, most likely that the inhabitants of *Oreb*, or *Orbo*, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this, being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic version, which considers the word as meaning a people, *Orabim*, and not ravens or fowls of any kind. In such a case this version is high authority.

It is contended, that those who think the miracle is lost if the ravens be not admitted, are bound to show—1. With what propriety the raven, an unclean animal, could be employed? 2. Why the dove, or some such clean creature, was not preferred? 3. How the ravens could get properly dressed flesh to bring to the prophet? 4. From whose table it was taken; and by what means? 5. Whether it be consistent with the wisdom of God, and his general conduct, to work a *fiat* of miracles where one was sufficient? 6. And whether it be not best, in all cases of this kind, to adopt that mode of interpretation which is most simple; the wisdom, goodness, and providence of God, being as equally apparent as in those cases where a multitude of miracles are resorted to, in order to solve difficulties?

NOTES ON CHAPTER XVIII.

Verse 1. After many days—in the third year] We learn from our Lord, Luke iv. 25. that the drought, which brought on the famine in Israel, lasted three years and six months, St. James, v. 17. gives it the same duration. Probably Elijah spent six months at the brook Cherith, and three years with the widow at Sarepta.

I will send rain upon the earth] The word אירמה

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation nor kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom, and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

15 And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 ¶ And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

19 Now therefore send and gather to me all Israel unto mount Carmel, and the prophets of

n 2 Kings 2. 16. Esch. 2. 12. 14. Matt. 4. 1. Acts 9. 28.—Ch. 21. 30.—p. Josh. 7. 25. Acts 16. 30.—q. 2 Chron. 13. 2.—r. Josh. 10. 16.

haadamah, should be translated the ground, or, the land; as it is probable that this drought did not extend beyond the land of Judea.

Verse 3. Obadiah feared the Lord greatly] He was a sincere and zealous worshipper of the true God; and his conduct toward the persecuted prophets was the full proof both of his piety and humanity.

Verse 4. Fed them with bread and water] By these are signified the necessities of life, of whatsoever kind.

Verse 5. Unto all fountains of water] All marshy or well-watered districts, where grass was most likely to be preserved.

Verse 10. There is no nation or kingdom] He had sent through all his own states, and to the neighbouring governments, to find out the prophet; as he knew, from his own declaration, that both rain and drought were to be the effect of his prayers. Had he found him, he no doubt intended to oblige him to procure rain; or punish him for having brought on this drought.

He took an oath] Ahab must have had considerable power and authority among the neighbouring nations, to require and exact this; and Elijah must have kept himself very secret to have shunned such an extensive and minute search.

Verse 12. The Spirit of the Lord shall carry thee] Obadiah supposed that the Spirit of the Lord had carried him to some strange country, during the three years and a half of the drought; and, as he had reason to think that Ahab would slay Elijah if he found him, and that the God of the prophet would not suffer his servant to fall into such murderous hands: he took for granted that, as soon as he should come into danger, so soon would the Spirit of the Lord carry him away, or direct him to some hiding-place.

Verse 13. When Jezebel slew the prophets] This persecution was probably during the dearth; for, as this bad woman would attribute the public calamity to Elijah, not being able to find him, she would naturally wreak her vengeance on the prophets of Jehovah, who were within her reach.

Verse 18. I have not troubled Israel] Here the cause of the dearth is placed on its true ground: the king and the people had forsaken the true God; and God shut up the heavens that there was no rain. Elijah was only the minister whom God used to dispense this judgment.

Verse 19. Gather to me all Israel] The heads of tribes and families; the rulers of the people.

The prophets of Baal four hundred and fifty—the prophets of the groves four hundred] The king and

Baal four hundred and fifty, *and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God

that answereth by fire, let him be God. And all the people answered and said, "It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them.

^a Chap. 16. 33.—^b Chap. 22. 8.—^c 2 Kings 17. 41. Matt. 5. 29.—^d Or, thoughts. ^e See Josh. 24. 15.—^f Chap. 19. 10, 14.—^g Ver. 18.—^h Ver. 24. 1 Chron. 21. 28. ⁱ Heb. The word is good.—^j Or, answer.

^k Psa. 115. 6. Jer. 10. 5. 1 Cor. 14. 4. & 12. 2.—^l Or, heard.—^m Or, leaped up and down at the altar.—ⁿ Heb. with a great voice.—^o Or, he meditated.—^p Heb. hath a pursuit.—^q Lev. 19. 28. Deut. 14. 1.—^r Heb. poured out blood upon them.

queen had different religious establishments: the king and his servants worshipped Baal, the supreme lord and master of the world, the sun. For this establishment four hundred and fifty priests were maintained.

The queen and her women worshipped אֲשֵׁרָה *Asherah*, אֲשֵׁרָתִי, or *Venus*; and for this establishment four hundred priests were maintained. These latter were in high honour: they ate at Jezebel's table; they made a part of her household. It appears that those eight hundred and fifty priests were the domestic chaplains of the king and queen; and, probably, not all the priests that belonged to the rites of Baal and Asherah in the land; and yet, from the following verse, we learn that Ahab had sent to all the children of Israel to collect these prophets: but Jezebel had certainly four hundred of them in her own house, who were not at the assembly mentioned here. Those of Baal might have a more extensive jurisdiction than those of Asherah, the latter being constantly resident in Samaria.

Verse 21. *How long halt ye between two opinions?* Literally, "How long hop ye about upon two boughs?" This is a metaphor taken from birds hopping about from bough to bough; not knowing on which to settle. Perhaps the idea of *limping*, through *lameness*, should not be overlooked. They were *halt*, they could not walk uprightly; they dreaded Jehovah, and therefore could not totally abandon him; they feared the king and queen, and therefore thought they must embrace the religion of the state. Their conscience forbade them to do the former; their fear of man persuaded them to do the latter: but in neither were they heartily engaged; and, at this juncture, their minds seemed in equipoise, and they were waiting for a favourable opportunity to make their decision. Such an opportunity now, through the mercy of God, presented itself.

Verse 22. *I only, remain a prophet of the Lord* That is, I am the only prophet of God present, and can have but the influence of an individual; while the prophets of Baal are four hundred and fifty to one! It appears that the queen's prophets, amounting to four hundred, were not at this great assembly; and these are they whom we meet, chap. xxii. 6. and whom the king consulted relative to the battle at Ramoth-gilead.

Verse 24. *The God that answereth by fire* Elijah gave them every advantage when he granted that the God who answered by fire should be acknowledged as the true God: for as the Baal who was worshipped here was incontestably Apollo, or the sun, he was therefore the god of fire, and had only to work in his own element.

Verse 25. *For ye are many* And therefore shall have the preference; and the advantage of being first in your application to the Deity.

Verse 26. *From morning even until noon* It seems that the priests of Baal employed the whole day in their desperate rites. The time is divided into two periods:—1. *From morning until noon*; this was employed in preparing and offering the sacrifice, and in earnest supplication for the celestial fire. Still there was no answer: and at noon Elijah began to mock and ridicule them, and thus excited them to commence anew.—And, 2. They continued from noon to the time of offering the evening sacrifice, dancing up and down, cutting themselves with knives, mingling their own blood with their sacrifice, praying, supplicating, and acting in the most frantic manner.

And they leaped upon the altar Perhaps it will be more correct to read with the margin, *they leaped up and down at the altar*; they danced round it with strange and hideous cries and gesticulations: tossing their heads to and fro, with a great variety of bodily contortions.

A heathen priest, a high priest of Budhoo, has been just showing me the manner in which they dance and jump up and down, and from side to side, twisting their bodies in all manner of ways, when making their offerings to their demon-gods; a person all the while beating furiously on a tom-tom, or drum, to excite and sustain those frantic attitudes; at the same time imploring the succour of their god, frequently in some such language as this—"O loving brother devil, hear me, and receive my offering." To perform these sacrificial attitudes they have persons who are taught to practice them from their earliest years, according to directions laid down in religious books; and to make the joints and body pliant, much anointing of the parts, and mechanical management, are used; and they have masters whose business it is to teach these attitudes and contortions, according to the rules laid down in those books. It seems, therefore, that was a very general practice of idolatry; as, indeed, are the others mentioned in this chapter.

Verse 27. *At noon—Elijah mocked them* Had not Elijah been conscious of the divine protection, he certainly would not have used such freedom of speech, while encompassed by his enemies.

Cry aloud Make a great noise: oblige him by your vociferations to attend to your suit.

For he is a god כִּי אֱלֹהִים הוּא *ki Elohim hu*; he is the supreme god; you worship him as such; he must needs be such; and, no doubt, jealous of his own honour, and the credit of his votaries!

He is talking He may be giving audience to some others: let him know that he has other worshippers, and must not give too much of his attention to one. Perhaps the word *ro shach*, should be interpreted as in the margin, *he meditateth*; he is in a profound reverie; he is making some godlike projects; he is considering how he may best keep up his credit in the nation. Shout! let him know that all is now at stake.

He is pursuing He may be taking his pleasure in hunting; and may continue to pursue the game in heaven, till he have lost all his credit and reverence on earth.

The original words, *ro sig lo*, are variously translated: *He is in a hotel, in diversorio, VULGATE. Perhaps he is delivering oracles in some chymical avors, SEPTUAGINT.* Or, he is on some special business. Therefore, cry aloud.

He is in a journey He has left his audience-chamber, and is making some excursions: call aloud to bring him back, as his all is at stake.

Peradventure he sleepeth Rab. S. Jarchi gives this the most degrading meaning: I will give it in Latin, because it is too coarse to be put in English;—*Fortassis ad locum secretum abiit, ut ventrem ibi exoneret.* "Perhaps he is gone to the ———." This certainly reduces Baal to the lowest degree of contempt, and with it the ridicule and sarcasm are complete.

Verse 28. *They cried aloud* The poor fools acted as they were bidden.

And cut themselves after their manner This was done

29 And it came to pass, when mid-day was past, ¹ and they prophesied until the time of the ² offering of the evening sacrifice, that *there was* ³ neither voice, nor any to answer, nor any ⁴ that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him. ⁵ And he repaired the altar of the Lord *that was broken down*.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, ⁶ Israel shall be thy name:

32 And with the stones he built an altar ⁷ in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he ⁸ put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and ⁹ pour it on the burnt-sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ¹⁰ ran round about the altar; and he filled ¹¹ the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the

prophet came near, and said, Lord ¹² God of Abraham, Isaac, and of Israel, ¹³ let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that* ¹⁴ I have done all these things at thy word.

37 Hear me, O Lord, hear me, that these people may know that thou *art* the Lord God, and *that* thou hast turned their heart back again.

38 Then ¹⁵ the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw it, they fell on their faces: and they said, ¹⁶ The Lord, he is the God; the Lord, he is the God.

40 And Elijah said unto them, ¹⁷ Take ¹⁸ the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and ¹⁹ slew them there.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ²⁰ a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; ²¹ and he cast himself down upon the earth, and put his face between his knees,

11 Cor. 11. 4, 5.—a Heb. according.—a Ver. 28.—o Heb. attention.—p Ch. 19. 10.—q Gen. 22. 28. & 35. 10. 2 Kings 17. 34.—r Col. 3. 17.—s Lev. 1. 6, 7, 8.—t See Judg. & 22.—u Heb. went.—Ver. 32, 33.—w Exod. 2. 6.

x Ch. 8. 43. 2 Kings 19. 19. Ps. 83. 15.—y Num. 16. 22.—z Lev. 9. 24. Judg. 6. 21. 1 Chr. 21. 26. 2 Chr. 7. 1.—a Ver. 34.—b Or, approached.—c 2 Kings 18. 25.—d Deut. 13. 5. & 18. 22.—e Or, a sound of a noise of rain.—f James & 7. 16.

according to the rites of that barbarous religion: if the blood of the bullock would not move him, they thought their own blood might; and with it they smeared themselves and their sacrifice. This was not only the custom of the idolatrous Israelites, but of the Syrians, Persians, Greeks, Indians, and in short of all the heathen world.

Verse 29. *They prophesied*] They made incessant prayer and supplication: a farther proof that to pray, or supplicate, is the proper ideal meaning of the word נָבֵא, naba, which we constantly translate to prophesy, when even all the circumstances of the time and place are against such a meaning. See what is said on the case of Saul among the prophets, in the note on 1 Sam. x. 5.

Verse 30. *He repaired the altar of the Lord*] There had been an altar of Jehovah in this place, called, even among the heathens, the altar of Carmel, probably built in the time of the Judges; or, as the rabbins imagine, by Saul. Tacitus and Suetonius mention an altar on mount Carmel, which Vespasian went to consult: there was no temple nor statue, but simply an altar that was respectable for its antiquity. "*Est Judeam inter Syriamque Carmelus; ita vocant montem Deumque: nec simulachrum Deo, aut templum ritum tradidere majores: aram tantum, et reverentiam.*" TACIT. Hist. lib. ii. c. 78. A priest, named Basilides, officiated at that altar: and assured Vespasian that all his projects would be crowned with success.

Suetonius speaks to this purpose:—*Apud Judæam Carmeli Dei oraculum consulenti ita confirmare sortes, ut quicquid cogitaret volueretque animo, quamlibet magnam, id esse proventurum polliceretur.* SUET. in Vespas. cap. 5. The mount, the absence of a temple, no image, but a simple altar, very ancient, and which was held in reverence on account of the true answers which had been given there, prove that this was originally the altar of Jehovah; though, in the time of Vespasian, it seems to have been occupied by a heathen priest, and devoted to lying vanities.

Verse 31. *Took twelve stones*] He did this to show that all the twelve tribes of Israel should be joined in the worship of Jehovah.

Verse 32. *He made a trench*] This was to detain the water that might fall down from the altar, when the barrels should be poured upon it, ver. 35.

Verse 33. *Fill four barrels*] This was done to prevent any kind of suspicion that there was fire concealed under the altar. An ancient writer, under the name of Chrysostom, quoted by Calmet, says, that he had seen, under the altars of the heathens, holes dug in the earth, with funnels proceeding from them, and communicating with openings on the tops of the altars. In the former the priests concealed fire, which, communicating through the funnels with the holes, set fire to the wood, and consumed the sacrifice; and thus the simple people were led to believe that the sacrifice was consumed by a miraculous fire. Elijah showed that no such knavery could be practised in

the present case. Had there been a concealed fire under the altar, as in the case mentioned above, the water that was thrown on the altar must have extinguished it most effectually. This very precaution has for ever put this miracle beyond the reach of suspicion.

Verse 36. *Lord God of Abraham*] He thus addressed the Supreme Being, that they might know, when the answer was given, that it was the same God whom the patriarchs and their fathers worshipped; and thus have their hearts turned back again to the true religion of their ancestors.

Verse 38. *Then the fire of the Lord fell*] It did not burst out from the altar: this might still, notwithstanding the water, have afforded some ground for suspicion that fire had been concealed (after the manner of the heathens) under the altar.

Consumed the burnt-sacrifice] The process of this consumption is very remarkable; and all calculated to remove the possibility of a suspicion that there was any concealed fire. 1. The fire came down from heaven. 2. The pieces of the sacrifice were first consumed. 3. The wood next, to show that it was not even by means of the wood that the flesh was burnt. 4. The twelve stones were also consumed, to show that it was no common fire, but one whose agency nothing could resist. 5. The dust, the earth of which the altar was constructed, was burnt up. And, 6. The water that was in the trench was, by the action of this fire, entirely evaporated. 7. The action of this fire was, in every case, downward, contrary to the nature of all earthly and material fire. Nothing can be more simple and artless than this description; and yet how amazingly full and satisfactory is the whole account!

Verse 39. *Fell on their faces*] Struck with awe and reverence at the sight of this incontestable miracle.

And they said] We should translate the words thus: *JEHOVAH, He is the God! JEHOVAH, He is the God!*

Baal is not the God; Jehovah alone is the God of Israel! As our term *Lord* is very equivocal, we should every where insert the original word נָרָא, which we should write *Yed* or *Yehench*, or *Yahvah* or *Yehush*; or, according to the points, *Yehovah*.

Verse 40. *Let not one of them escape*] They had committed the highest crime against the state and the people, by introducing idolatry, and bringing down God's judgments upon the land: therefore their lives were forfeited to that law which had ordered every idolater to be slain. It seems also that Ahab, who was present, consented to this act of impartial justice.

Verse 41. *Get thee up, eat and drink*] It appears most evidently that Ahab and the prophet were now on good terms; and this is a farther evidence that the slaying of the false prophets was by the king's consent.

Verse 42. *Put his face between his knees*] He knelt down, and then bowed his head to the earth; so that, while his face was between his knees, his forehead touched the ground.

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is nothing.* And he said, Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, * Prepare thy chariot, and get thee down, that the rain stop thee now.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER XIX.

Ahab tells Jezebel what Elijah had done; she is enraged, and threatens to take away his life, 1, 2. He leaves Jezreel, and comes to Beer-sheba, and hence to the wilderness, where he is fed and encouraged by an angel, 3-9. His complaint, and the vision by which God instructs him, 10-14. He is sent to Damascus, in order to assist Hazael, king over Syria; and Jehu, king over Israel, 15-18. He meets with Kishta, who becomes his servant, 19-21.

Amos I. 01. 120.
An. Magacis,
Aroth. Athen.
Parpet. 14.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, * So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into

the wilderness, and came and sat down under a juniper tree; and he requested * for himself that he might die; and said, It is enough; now, O LORD, take away my life: for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and behold, there was a cake baked on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat * forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, * I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand * upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks

g Habb. 16. or, hind.—h 2 Kings 4. 29. & 2. 1.—i Habb. 16. till thou come to Jezreel.
k Ch. 18. 40.—l Ruth 1. 17. Ch. 20. 10. 2 Kings 6. 21.—m Numb. 11. 15. Jonah 4. 2, 8.

n Habb. for his life.—o Habb. 16. 16.—p So Exod. 24. 28. Deut. 9. 9, 18. Matt. 4. 2.—q Exod. 3. 1.—r Rom. 11. 3.—s Numb. 25. 11, 13. Ps. 69. 9.—t Chap. 18. 4. u Ch. 18. 22. Rom. 11. 3.—v Exod. 24. 12.—w Ezek. 1. 4. & 37. 7.

Verse 43. Look toward the sea.] From the top of mount Carmel the Mediterranean sea was full in view.

Verse 44. There ariseth a little cloud out of the sea, like a man's hand.] *וַיֵּרָא כִּי צֶמֶד יָדָאִי* like the hollow of a man's hand. In the form of the hand bent, the concave side downward. I have witnessed a resemblance of this kind at sea, previously to a violent storm. A little cloud, the size of a man's hand, first appearing, and this increasing in size and density every moment, till at last it covered the whole heavens, and then burst forth with incredible fury.

Mr. Bruce mentions a similar appearance in Abyssinia:—"Every morning, in Abyssinia, is clear, and the sun shines. About nine a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on mount Carmel." *Travels*, vol. v. page 336. edit. 1905.

Verse 46. Ran before Ahab.] Many think that Elijah ran before the king, in order to do him honour: and much learned labour has been spent on this passage, in order to show that Elijah had put himself at the head of a company of chanters, who ran before the king, reciting his praises, or the praises of God; a custom which still exists in Arabian countries! I believe all these entirely mistake the writer's meaning. Ahab yoked his chariot, and made all speed to Jezreel. The hand of the Lord, or, as the Targum says, the spirit of strength, came upon Elijah, and he girded up his loins, that is, tucked up his long garments in his girdle, and ran; and notwithstanding the advantage the king had, by means of his chariot, the prophet reached Jezreel before him. There is no intimation here that he ran before the horses' heads. All this was intended to show that he was under the peculiar influence and inspiration of the Almighty, that the king might respect and fear him; and not do, or permit to be done to him, any kind of outrage.

NOTES ON CHAPTER XIX.

Verse 1. Ahab told Jezebel.] Probably with no evil design against Elijah.

Verse 2. So let the gods do.] If I do not slay thee, let the gods slay me with the most ignominious death.

Verse 3. He arose, and went for his life.] He saw it was best to give place to this storm, and go to a place of safety. He probably thought that the miracle at Carmel would have been the means of effecting the conversion of

the whole court, and of the country: but, finding himself mistaken, he is greatly discouraged.

To Beer-sheba.] This being at the most southern extremity of the Promised Land, and under the jurisdiction of the king of Judah, he might suppose himself in a place of safety.

Left his servant there.] Being alone, he would be the more unlikely to be discovered: besides, he did not wish to risk the life of his servant.

Verse 4. A day's journey into the wilderness.] Probably in his way to mount Horeb. See verse 8.

Juniper tree.] A tree that afforded him a shade from the scorching sun.

It is enough.] I have lived long enough; I can do no more good among this people, let me now end my days.

Verse 6. As he lay and slept.] Excessive anguish of mind frequently induces sleep, as well as great fatigue of body.

An angel touched him.] He needed refreshment, and God sent an angel to bring him what was necessary.

Verse 6. A cake baked on the coals.] All this seems to have been supernaturally provided.

Verse 7. The journey is too great for thee.] From Beer-sheba to Horeb was about one hundred and fifty miles.

Verse 8. Forty days and forty nights.] So he fasted just the same time as Moses did at Horeb; and as Christ did in the wilderness.

Verse 9. He came thither unto a cave.] Conjectured by some to be the same cave in which God put Moses, that he might give him a glimpse of his glory. See Exod. xxxiii. 22.

What doest thou here, Elijah?] Is this a reproach for his having fled from the face of Jezebel, through what some call unbelieving fears, that God would abandon him to her rage?

Verse 10. I have been very jealous for the LORD.] The picture which he draws here of apostate Israel is very affecting:

1. They have forsaken thy covenant.] They have now cleaved to and worshipped other gods.

2. Thrown down thine altars.] Endeavoured, as much as they possibly could, to abolish thy worship, and destroy its remembrance from the land.

3. And slain thy prophets.] That there might be none to reprove their iniquity, or teach the truth; so that the restoration of the true worship might be impossible.

4. I only, am left.] They have succeeded in destroying all the rest of the prophets, and they are determined not to rest till they slay me.

before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

12 And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and

when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

x So Exod. 2. 6. Isai. 6. 2-9. Ver. 9-10. 2 Kings 8. 12, 13. 2 Kings 1. 2. Eccles. 5. 3. Luke 4. 27, called Elishae.

d 2 Kings 8. 12, & 9. 14, &c. & 10. 6, &c. & 12. 1. See Hos. 6. 5. Rom. 11. 4. Or, I will leave. See Hos. 12. 2.

Verse 11. *Stand upon the mount before the Lord.* God was now treating Elijah nearly in the same way that he treated Moses: and it is not unlikely that Elijah was now standing on the same place where Moses stood, when God revealed himself to him in the giving of the law. See Exod. xix. 9, 16.

The Lord passed by. It appears that the passing by of the Lord occasioned the strong wind, the earthquake, and the fire: but in none of these was God to make a discovery of himself unto the prophet; yet these, in some sort, prepared his way, and prepared Elijah to hear the small still voice. The apparatus, indicating the presence of the Divine Majesty, is nearly the same as that employed to minister the law to Moses; and many have supposed that God intended these things to be understood thus: that God intended to display himself to mankind, not in judgment, but in mercy; and that as the wind, the earthquake, and the fire, were only the forerunners of the small still voice, which proclaimed the benignity of the Father of spirits; so the law, and all its terrors, were only intended to introduce the mild spirit of the Gospel of Jesus, proclaiming glory to God in the highest; and, on earth, peace and good will unto men. Others think that all this was merely natural; and that a real earthquake, and its accompaniments, are described. 1. Previously to earthquakes the atmosphere becomes greatly disturbed, mighty winds and tempests taking place. 2. This is followed by the actual agitation of the earth. 3. In this agitation, fire frequently escapes, or a burning lava is poured out, often accompanied with thunder and lightning. 4. After these the air becomes serene, the thunder ceases to roll, the forked lightnings no longer play, and nothing remains but a gentle breeze. However correct all this may be, it seems most probably evident that what took place at this time was out of the ordinary course of nature: and although the things, as mentioned here, may often be the accompaniments of an earthquake that has nothing supernatural in it; yet here, though every thing is produced in its natural order, yet the exciting cause of the whole is supernatural. Thus the Chaldee understands the whole passage: "And behold the Lord was revealed; and before him was a host of the angels of the wind, tearing the mountains, and breaking the rocks before the Lord; but the Majesty (*Shekinah*) of the Lord was not in the host of the angels of the wind. And after the host of the angels of the wind, there was a host of the angels of commotion; but the Majesty of the Lord was not in the host of the angels of commotion. And after the host of the angels of commotion, a fire; but the Majesty of the Lord was not in the host of the angels of fire. And after the host of the angels of fire, a voice singing in silence," &c.; that is, a sound with which no other sound was mingled. Perhaps the whole of this is intended to give an emblematical representation of the various displays of divine providence and grace.

Verse 13. *Wrapped his face in his mantle.* This he did to signify his respect: so Moses hid his face, for he dared not to look upon God, Exod. iii. 6. *Covering the face* was a token of respect among the Asiatics; as uncovering the head is among Europeans.

Verse 15. *To the wilderness of Damascus.* He does not desire him to take a road by which he might be likely to meet Jezebel, or any other of his enemies.

Anoint Hazael. For what reason the Lord was about to make all these revolutions, we are told in ver. 17. God was about to bring his judgments upon the land, and especially on the house of Ahab. This he exterminated by means of Jehu; and Jehu himself was a scourge of the

Lord to the people. Hazael also grievously afflicted Israel: see the accomplishment of these purposes, 2 Kings viii. and ix.

Verse 16. *Elisha—shalt thou anoint to be prophet in thy room.* Jarchi gives a strange turn to these words. "Thy prophecy, (or execution of the prophetic office,) does not please me; because thou art the constant accuser of my children." With all their abomination, this rabbin would have us believe that those vile idolaters and murderers were still the beloved children of God! And why?—Because God had made a covenant with their fathers; therefore, said the ancient as well as the modern Siren song: "Once in the covenant, always in the covenant; once a son, and a son for ever." And yet we have here the testimony of God's own prophet, and the testimony of their history, that they had forsaken the covenant; and, consequently, renounced all their interest in it.

Verse 17. *Shall Elisha slay.* We do not find that Elisha either used the sword, or commissioned it to be used, though he delivered solemn prophecies against this disobedient people; and this is probably the sense in which this should be understood, as Elisha was prophet before Hazael was king, and Hazael was king before Jehu; and the heavy famine which he brought on the land took place before the reign either of Jehu or Hazael. The meaning of the prophecy may be this:—Hazael, Jehu, and Elisha, shall be the ministers of my vengeance against this disobedient and rebellious people. The order of time, here, is not to be regarded.

Verse 18. *Seven thousand in Israel.* That is, many thousands; for seven is a number of perfection, as we have often seen: so the barren has borne seven; has had a numerous offspring. Gold seven times purified; purified till all the dross is perfectly separated from it. The court, and multitudes of the people, had gone after Baal; but perhaps the majority of the common people still worshipped, in secret, the God of their fathers.

Every mouth which hath not kissed him. Idolaters often kiss their hand in honour of their idols; and hence the origin of adoration: bringing the hand to the mouth, after touching the idol, if it were within reach; and, if not, they kissed the right hand, in token of respect and subjection. The word is compounded of *ad*, to, and *os*, oris, the mouth. *Dexterâ manu deum contingentes, ori admovent:* "Touching the god with their right hand, they applied it to their mouth." So kissing the hand, and adoration, mean the same thing: thus Pliny, *Inter adorandum, dexteram ad oculum referimus*, Nat. Hist. lib. xxviii. cap. 2.—"In the act of adoration we kiss the right hand." Cicero mentions a statue of Hercules, the chin and lips of which were considerably worn by the frequent kissing of his worshippers: *Ut rictus ejus, et mentem paulo sit attritus, quod in precibus et gratulationibus, non solum id venerari, sed etiam oculari solent.*—Orat. in VERRER.

Verse 19. *Twelve yoke of oxen.* Elisha must have had a considerable estate, when he kept twelve yoke of oxen to till the ground. If, therefore, he obeyed the prophetic call, he did it to considerable secular loss.

He with the twelfth. Every owner of an inheritance among the Hebrews, and indeed among the ancients in general, was a principal agent in its cultivation.

Cast his mantle upon him. Either this was a ceremony used in a call to the prophetic office, or it indicated that he was called to be the servant of the prophet. The mantle, or pallium, was the peculiar garb of the prophet, as we may learn from Zech. xiii. 4; and this was probably made of skin dressed with the hair on. See also 2 Kings i. 8. It is likely, therefore, that Elijah threw his mantle

20 And he left the oxen, and ran after Elijah, and said, ' Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, ' Go back again : for what have I done to thee ?

21 And he returned back from him, and took a yoke of oxen, and slew them, and ' boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAPTER XX.

Ben-hadad, King of Syria, and thirty-two kings, besiege Samaria. 1. He sends an insulting message to Ahab; and insists on pillaging the whole city. 2-7. The elders of Israel counsel the king not to submit to such shameful conditions. 8. He sends a refusal to Ben-hadad; who, being enraged, vows revenge. 9-12. A prophet comes to Ahab, and promises him victory, and gives him directions how he should order the battle. 13-19. The Syrians are discomfited, and Ben-hadad secretly escapes. 20, 21. The prophet warns Ahab to be on his guard, for the Syrians would return next year. 22. The commanders of the king of Syria instruct him how he may successfully invade Israel. 23-25. He leads an immense army to Aphek, to fight with Ahab. 26, 27. A man of God encourages Ahab; who attacks the Syrians, and kills one hundred thousand of them. 28. They retreat to Aphek, where twenty-seven thousand of them are slain by a casualty. 29. Ben-hadad and his courtiers, being closely besieged in Aphek, and unable to escape, surrender themselves with sackcloth on their loins, and bawls on their heads: the king of Israel receives them in a friendly manner, and makes a covenant with Ben-hadad. 31-34. A prophet, by a symbolical action, shows him the impolicy of his conduct, in permitting Ben-hadad to escape; and predicts his death, and the slaughter of Israel. 35-43.

*A. M. 3103.
B. C. 901.
And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.*

1 Mall. 3. 21, 22. Luke 9. 61, 62.—1 Heb. Go return.—1 2 Sam. 21. 22.—m 2 Kings 6. 24.

on Elijah to signify to him that he was called to the prophetic office. See more on this subject below.

Verse 20. *Let me—kiss my father and my mother*] Elisha fully understood that he was called by this ceremony to the prophetic office: and it is evident that he conferred not with flesh and blood, but resolved, immediately re-resolved, to obey; only he wished to bid farewell to his relatives. See below.

What have I done to thee?] Thy call is not from me, but from God: to him, not to me, art thou accountable for thy use or abuse of it.

Verse 21. *He returned back*] He went home to his house: probably he yet lived with his parents, for it appears he was a single man;—and he slew a yoke of the oxen: and he made a feast for his household, having boiled the flesh of the oxen with his agricultural implements, probably in token that he had abandoned secular life; and, having bidden them an affectionate farewell, he arose, went after Elijah, who probably still awaited his coming in the field, or vicinity, and ministered unto him.

On the call of Elisha I may make a few remarks: 1. Elijah is commanded, ver. 16. to *anoint* Elisha prophet in his room. Though it is generally believed that *kings, priests, and prophets*, were inaugurated into their respective offices by the rite of *unction*, and this I have elsewhere supposed, yet this is the only instance on record where a prophet is commanded to be *anointed*, and even this case is problematical: for it does not appear that Elijah did *anoint* Elisha. Nothing is mentioned in his call to the prophetic office, but the casting the mantle of Elijah upon him; wherefore it is probable that the word *anoint*, here, signifies no more than the *call to the office*, accompanied by the *simple rite* of having the prophet's *mantle thrown over his shoulders*.

2. A call to the ministerial office, though it completely sever from all secular occupations, yet never supercedes the duties of filial affection. Though Elisha must leave his oxen, and become a prophet to Israel, yet he may first go home, eat and drink with his parents and relatives, and bid them an affectionate farewell.

3. We do not find any attempt on the part of his parents to hinder him from obeying the divine call: they had too much respect for the authority of God, and they left their son to the dictates of his conscience. Wo to those parents who strive for filthy lucre's sake, to prevent their sons from embracing a call to preach Jesus to their perishing countrymen, or to the heathen, because they see that the life of a true evangelist is a life of comparative poverty; and they had rather he should *gain money than save souls*.

4. The *cloak*, we have already observed, was the prophet's peculiar habit; it was probably in imitation of this that the Greek philosophers wore a sort of *mantle*, that distinguished them from the common people; and by which they were at once as easily known as certain academical characters are by their *gowns and square caps*. The *pallium* was as common among the *Greeks* as the *toga* was among the *Romans*. Each of these was so

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants, and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Hearken unto him, nor consent.

a Chap. 15. 18.—o Heb. desirable—p 2 Kings 5. 7.—q Heb. I kept not back from him.

peculiar to those nations, that *Palliatius*, is used to signify a *Greek*, as *Togatus* is to signify a *Roman*.

5. Was it from this act of Elijah, conveying the prophetic office and its authority to Elisha, by throwing his mantle upon him, that the popes of Rome borrowed the ceremony of collating an archbishop to the spiritualities and temporalities of his *see*, and investing him with plenary sacerdotal authority, by sending him what is well known in ecclesiastical history by the name *pallium*, *pall*, or *cloak*? I think this is likely: for, as we learn from *Zech. xlii. 4.* and *2 Kings i. 8.* that this mantle was a *rough or hairy garment*, so we learn from *Durandus* that the *pallium* or *pall*, was made of *white wool*, after the following manner:

The nuns of *St. Agnes* annually, on the festival of their patroness, offer two *white lambs* on the altar of their church, during the time they sing *Agnus Dei*, in a solemn mass; which lambs are afterwards taken by two of the canons of the Lateran church, and by them given to the pope's subdeacons, who send them to pasture till shearing time; and then they are shorn, and the *pall* is made of their wool, mixed with other white wool. The *pall* is then carried to the Lateran church, and there placed on the high altar by the deacons, on the bodies of *St. Peter* and *St. Paul*; and after an usual watching, or vigil, it is carried away in the night, and delivered to the subdeacons, who lay it up carefully. Now, because it was taken from the body of *St. Peter*, it signifies the plenitude of ecclesiastical power; and therefore, the popes assume it as their prerogative, being the professed successors of this apostle, to invest other prelates with it. This was at first confined to *Rome*, but afterwards it was sent to popish prelates in different parts of the world.

6. It seems from the place in *Zechariah*, quoted above, that this *rough cloak, or garment*, became the covering of *hypocrites and deceivers*; and that persons assumed the *prophetic dress* without the *prophetic call*: and God threatens to *unmask* them. We know that this became general in the popish church in the beginning of the 16th century; and God stripped those false prophets of their false and wicked pretensions, and exposed them to the people. Many of them profited by this exposure, and became reformed; and the whole community became at least more *cautious*. The *Romish* church should be thankful to the Reformation for the moral purity which is now found in it; for had not its vices, and usurpations, and super-sandalous sales of indulgences, been thus checked, the whole fabric had, by this time, been probably dissolved. Should it carry its reformation still farther, it would have a more legitimate pretension to the title of *apostolic*. Let them compare their *ritual* with the *Bible* and common sense, and they will find cause to lop many cumbrous and rotten branches from a good tree.

NOTES ON CHAPTER XX.

Verse 1. *Ben-hadad*] Several MSS. and some early printed editions, have *Ben-hadar*; or, the son of *Hadar*, as the Septuagint. He is supposed to be the same whom

9 Wherefore he said unto the messengers of Ben-hadad, 'Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, 'The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that I follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, 'Set yourselves in array. And they set themselves in array against the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus said the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

14 And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

r. Ch. 19. 2.—e Heb. are at my feet: So Exod. 11. 5. Judges 4. 10.—t Heb. word. v. Ver. 15.—w Or, tents.—w Or, place the engines: And they placed engines. x Heb. approached.

Asa stirred up against the king of Israel, chap. xv. 18. or, as others, his son or grandson.

Thirty and two kings] Tributary chieftains of Syria, and the adjacent countries. In former times every town and city had its independent chieftain. Both the Septuagint and Josephus place this war after the history of Naboth.

Verse 4. I am thine, and all that I have.] He probably hoped, by this humiliation, to soften this barbarous king, and perhaps to get better conditions.

Verse 6. Whatever is pleasant in thine eyes] It is not easy to discern in what this second requisition differed from the first; for surely his silver, gold, wives, and children, were among his most pleasant or desirable things. Jarchi supposes that it was the Book of the Law of the Lord which Ben-hadad meant, and of which he intended to deprive Israel. It is, however, evident that Ben-hadad meant to sack the whole city; and, after having taken the royal treasures, and the wives and children of the king, to deliver up the whole to be pillaged by his soldiers.

Verse 8. Hearken not unto him.] The elders had every thing at stake; and they chose rather to make a desperate defence than tamely to yield to such degrading and ruinous conditions.

Verse 10. If the dust of Samaria shall suffice] This is variously understood. Jonathan translates thus: "If the dust of Shomeron shall be sufficient for the soles of the feet of the people that shall accompany me." i. e. I shall bring such an army that there will scarcely be room for them to stand in Samaria and its vicinity.

Verse 11. Let not him that girdeth on] This was, no doubt, a proverbial mode of expression. Jonathan translates, "Tell him, let not him who girds himself, and goes down to the battle, boast as he who has conquered and returned from it."

Verse 12. In the pavilions] This word comes from *papilio*, a butterfly; because tents, when pitched or spread out, resembled such animals: partly because of the mode of their expansion, and partly because of the manner in which they were painted.

Set yourselves in array.] The original word *simu*, which we translate by this long periphrasis, is probably a military term for *Begin the attack; invest the city; every man to his post; or* some such like expression.

Verse 13. There came a prophet] Who this was we

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

y Ver. 22.—z Or, servants.—a Heb. bind, or, tie.—b Ver. 11. Chap. 14. 2. c 2 Sam. 11. 1.—d Heb. that was fallen.—e Josh. 12. 4.—f Heb. to the war with Israel.—g Or, were victualled.

cannot tell: Jarchi says it was Micaiah, son of Imlah. It is strange that, on such an occasion, we hear nothing of Elijah, or Elisha! Is it not possible that this was one of them disguised?

Verse 14. By the young men of the princes of the provinces.] These were probably some chosen persons out of the militia of different districts, raised by the princes of the provinces; the same as we would call lord-lieutenants of counties.

Verse 15. Two hundred and thirty-two] These were probably the king's life or body guards; not all the militia, but two hundred and thirty of them who constituted the royal guard in Samaria. They were, therefore, the king's own regiment; and he is commanded by the prophet to put himself at their head.

Seven thousand.] How low must the state of Israel have been at this time! These, Jarchi thinks, were the seven thousand who had not bowed the knee to Baal.

Verse 18. Take them alive.] He was confident of victory. Do not slay them; bring them to me, they may give us some useful information.

Verse 20. The Syrians fled] They were, doubtless, panic-struck.

Verse 23. Their gods are gods of the hills] It is very likely that the small Israelitish army availed itself of the heights and uneven ground, that they might fight with greater advantage against the Syrian cavalry; for Ben-hadad came up against Samaria with horses and chariots, ver. 1. These, therefore, must soon be thrown into confusion when charging in such circumstances; indeed, the chariots must be nearly useless.

Let us fight against them in the plain] There our horses and chariots will all be able to bear on the enemy; and there their gods, whose influence is confined to the hills, will not be able to help them. It was a general belief in the heathen world, that each district had its tutelary and protecting deity, who could do nothing out of his own sphere.

Verse 24. Take the kings away] These were not acquainted with military affairs; or they had not competent skill. Put experienced captains in their place, and fight not but on the plains, and you will be sure of victory.

Verse 26. Ben-hadad numbered the Syrians, and went up to Aphek] There were several towns of this name; see

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore I will deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him.

Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and

b Ver. 13.—1 Or, from chamber to chamber.—k Heb. into a chamber within a chamber. Ch. 22. 28.—1 Gen. 37. 31.—m Ch. 13. 21.—n 2 Kings 2. 5, 6, 7, 15.

c Ch. 13. 17, 18.—p Ch. 13. 24.—q Heb. smiting and wounding.—r See 2 Sam. 12. 1, &c.—s 2 Kings 10. 24.—t Heb. weight.

the note on Josh. xii. 18. It is supposed that the town mentioned here was situated in Libanus, upon the river Adonis, between Heliopolis and Biblos.

Verse 28. *Because the Syrians have said*] God resents their blasphemy, and is determined to punish it. They shall now be discomfited in such a way as to show that God's power is every where; and that the multitude of a host is nothing against him.

Verse 29. *Slew—a hundred thousand footmen in one day.*] This number is enormous: but the MSS. and versions give no various reading.

Verse 30. *A wall fell upon twenty and seven thousand*] From the first view of this text it would appear that when the Syrians fled to Aphek, and shut themselves within the walls, the Israelites immediately brought all hands, and sapped the walls, in consequence of which a large portion fell, and buried twenty-seven thousand men. But perhaps the hand of God was more immediately in this disaster: probably a burning wind is meant. See at the end of the chapter.

Came into the city, into an inner chamber] However the passage above may be understood, the city was now, in effect, taken; and Ben-hadad either betook himself, with his few followers, to the citadel, or to some secret hiding-place, where he held the council with his servants immediately mentioned.

Verse 31. *Put sackcloth on our loins, and ropes upon our heads*] Let us show ourselves humbled in the deepest manner; and let us put ropes about our necks, and go submitting to his mercy, and deprecating his wrath. The citizens of Calais are reported to have acted nearly in the same way, when they surrendered their city to Edward III. king of England, in 1346: see at the end.

Verse 32. *Thy servant Ben-hadad*] See the vicissitude of human affairs! A little before he was the haughtiest of all tyrants; and Ahab calls him his lord: now, so much is he humbled, that he will be glad to be reputed Ahab's slave!

Verse 33. *Did hastily catch it*] They were watching to see if any kind word should be spoken by him, from which they might draw a favourable omen: and, when they heard him use the word brother, it gave them much encouragement.

Verse 34. *Thou shalt make streets for thee in Damascus*] It appears that it was customary for foreigners to have a place assigned to them, particularly in maritime towns, where they might deposit and vend their merchandise. This was the very origin of European settlements in Asiatic countries: "The people gave an inch to those strangers; and, in consequence, they took an ell." Under the pretence of strengthening the place where they kept their wares, to prevent depredations, they built forts,

and soon gave laws to their entertainers. In vain did the natives wish them away; they had got power, and would retain it; and at last subjected these countries to their own dominion.

It was customary also in the time of the Crusades, to give those nations which were engaged in them, *streets, churches, and post dues*, in those places which they assisted to conquer. The Genoese and Venitians had each a street in Acon, or St. Jean d'Acre, in which they had their own jurisdiction; with oven, mill, bagnio, weights, and measures. See *William of Tyre*, and *Harmer's Observations*.

He made a covenant with him] According to the words recited above, putting him under no kind of disabilities whatsoever.

Verse 35. *In the word of the Lord*] By the word or command of the Lord; that is, God has commanded thee to smite me. Refusing to do it, this man forfeited his life, as we are informed in the next verse.

By this emblematical action he intended to inform Ahab, that, as the man forfeited his life who refused to smite him when he had the Lord's command to do it; so he, (Ahab,) had forfeited his life, because he did not smite Ben-hadad when he had him in his power.

Verse 36. *A lion found him and slew him.*] This seems a hard measure; but there was ample reason for it. This person was also one of the sons of the prophets, and he knew that God frequently delivered his counsels in this way, and should have immediately obeyed; for the smiting could have had no evil in it when God commanded it: and it could be no outrage or injury to his fellow, when he himself required him to do it.

Verse 38. *Disguised himself with ashes upon his face.*] It does not immediately appear how putting ashes upon his face could disguise him. Instead of אפר *apher*, dust, Houbigant conjectured that it should be אפח *aphah*, a fillet, or bandage. It is only the corner of the last letter which makes the difference; for the ד *daleth*, and ר *resh*, are precisely the same, only the shoulder of the former is square, the latter round. That bandage, not dust, was the original reading, seems pretty evident from its remains in two of the oldest versions, the *Septuagint* and the *Chaldee*: the former has, Καὶ περιένθητο ἐν τριχωτῇ τοῦ ὀφθαλμοῦ αὐτοῦ, "And he bound his eyes with a fillet." The latter has וְכָסָה עֵינָיו בְּכֶסֶת אֶרֶץ *ukerid bemakphrah etnohi*; "And he covered his eyes with a cloth." The MSS. of *Kennicott* and *De Rossi* contain no various reading here: but bandage is undoubtedly the true one.

Verse 39. *Keep this man*] The drift of this is at once seen: but Ahab, not knowing it, was led to pass sentence on himself.

there, "he was gone. And the king of Israel said unto him, *So shall thy judgment be; thyself hast decided it.*

41 And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the

u. Heb. *he was not*—v. Ch. 22. 31-37.

Verse 41. *Took the ashes away*] He took the bandage from off his eyes: see on ver. 39. It was no doubt of thin cloth, through which he could see, while it served for a sufficient disguise.

Verse 42. *Thy life shall go for his life*] This was fulfilled at the battle of Ramoth-gilead, where he was slain by the Syrians; see chap. xxii. 34, 35.

Verse 43. *Heavy and displeased*] Heavy or afflicted, because of these dreadful tidings; and displeased with the prophet for having announced them. Haul he been displeased with himself, and humbled his soul before God, even those judgments, so circumstantially foretold, might have been averted.

1. We have already seen, in ver. 30. that, according to our text, *twenty-seven thousand* men were slain by the falling of a wall. Serious doubts are entertained concerning the legitimacy of this rendering. I have, in the note, given the conjecture concerning sapping the foundation of the wall, and thus overthrowing them that were upon it. If, instead of *chomah*, a wall, we read *confusion*, or *disorder*, then the destruction of the *twenty-seven thousand* men may appear to have been occasioned by the *disorganized* state into which they fell; and of which their enemies taking advantage, might destroy the whole with ease.

But *chomah*, a wall, becomes, as Dr. Kennicott has observed, a very different word when written without the *vau*, *chamah*, which signifies *heat*; sometimes the *sun*, *vehement heat*, or the *heat of the noon-day sun*; and also the name of a *wind*, from its suffocating, parching quality.

The same noun, from *cham* yacham, Dr. Castel explains by *exardescencia*, *furor*, *venenum*; burning, rage, poison. These renderings, says Dr. Kennicott, all concur to establish the sense of a *burning wind*; eminently blasting and destructive. I shall give a few instances from the Scripture:

We read in Job xxvii. 21. *The east wind carrieth him away*; where the word *kadim* is, *savours*, *burning*, in the *Septuagint*; and in the *Vulgate*, *ventus urens*, a burning wind. In Ezek. xix. 12. *She was plucked up, for she was cast down to the ground, and the east wind dried up her fruit; her strong rods withered, and the fire consumed them.* Hosea (xiii. 15.) mentions the desolation brought by an *east wind*, the *wind of the Lord*. What in Amos iv. 9. is, *I have smitten you with blasting*, is in the *Vulgate* *vento vehemente*, "with a vehement wind;" and in the *Syriac*, *with a hot wind*.

Let us apply these to the history: when Ben-hadad, king of Syria, was besieging Samaria the second time, the Israelites slew of the Syrians *one hundred thousand* footmen in one day; and it follows that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left were suddenly destroyed by *chomah*, or *chamah*, a burning wind. That such is the true interpretation will appear more clearly, if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a *blast*, *ruach*, a wind; doubtless such a wind as would be suddenly destructive. The event is said to be that, in the night, *one hundred and eighty five thousand* Assyrians were smitten by the angel of the Lord, 2 Kings xix. 7, 35. The connexion of this sentence, with this execution of it, is given by the Psalmist, who says, civ. 4. *God maketh his angels ruchoth, winds; or, maketh the winds his angels*, i. e. *messengers for the performance of his will*. In a note on Ps. xi. 6. Professor Michaelis has these words, *Ventus zilgaphoth, pestilens eurus est, orientibus notissimus, qui obvia quævis necat*; "The wind Zilgaphoth is a pestilent east wind, well known to the Asiatics, which suddenly kills those who are exposed to it." *Thevenot* mentions such a wind in 1659; that, in one night, suffocated *twenty thousand* men! And the *Samuel* he mentions as having, in 1665, suffocated *four thousand* persons! Upon the whole, I conclude, says the Doctor, that, as *Thevenot* has mentioned *two* great multitudes destroyed by this *burning wind*; so has Holy Scripture recorded the destruction of *two* much greater multitudes, by a similar cause: and, therefore, we should translate the words thus; *But the rest fled to*

LORD, "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel "went to his house heavy and displeased, and came to Samaria.

w Chap. 21. 4.

Aphek, into the city; and the burning wind fell upon the twenty and seven thousand of the men that were left.

2. On the case of Ben-hadad and his servants coming out to Ahab, with *sackcloth on their loins, and ropes about their necks*, ver. 31. I have referred to that of the six citizens of Calais, in the time of Edward III. I shall give this affecting account from Sir *John Froissart*, who lived in that time, and relates the story circumstantially; and with that simplicity and detail that give it every appearance of truth. He is the only writer of all his contemporaries who gives the relation; and, as it is not only illustrative of the text in question, but also very curious and affecting, I will give it in his own words; only observing that, King Edward having closely invested the city, in 1346, and the king of France having made many useless attempts to raise the siege, at last withdrew his army, and left it to its fate. "Then," says *Froissart*, chap. cxliv. "after the departure of the king of France with his army, the Calesians saw clearly that all hopes of succour were at an end; which occasioned them so much sorrow and distress that the hardiest could scarcely support it. They entreated, therefore, most earnestly, the Lord *John de Vienne*, their governor, to mount upon the battlements, and make a sign that he wished to hold a parley.

"The king of England, upon hearing this, sent to him Sir *Walter Manny* and Lord *Basset*. When they were near, the Lord de Vienne said to them: 'Dear gentlemen, you who are very valiant knights, know that the king of France, whose subjects we are, has sent us hither to defend this town and castle from all harm and damage. This we have done to the best of our abilities: all hopes of help have now left us, so that we are most exceedingly straitened: and if the gallant king, your lord, have not pity upon us, we must perish with hunger. I therefore entreat that you would beg of him to have compassion upon us, and to have the goodness to allow us to depart in the state we are in; and that he will be satisfied with having possession of the town and castle, with all that is within them, as he will find therein riches enough to content him.' To this Sir *Walter Manny* replied: 'John, we are not ignorant of what the king our lord's intentions are, for he has told them to us: know then, that it is not his pleasure that you should get off so, for he is resolved that you surrender yourselves wholly to his will, to allow those whom he pleases their ransom, or to be put to death; for the Calesians have done him so much mischief, and have, by their obstinate defence, cost him so many lives, and so much money, that he is mightily enraged.'

"The Lord de Vienne answered, 'These conditions are too hard for us: we are but a small number of knights and squires, who have loyally served our lord and master, as you would have done, and have suffered much ill and disquiet: but we will endure more than any men ever did, in a similar situation, before we consent that the smallest boy in the town should fare worse than the best. I therefore, once more, entreat you, out of compassion, to return to the king of England, and beg of him to have pity on us: he will, I trust, grant you this favour; for I have such an opinion of his gallantry as to hope that, through God's mercy, he will alter his mind.'

"The two lords returned to the king, and related what had passed. The king said, 'He had no intention of complying with the request, but should insist that they surrendered themselves unconditionally to his will.' Sir *Walter* replied: 'My lord, ye may be to blame in this, as you will set us a very bad example; for, if you order us to go to any of your castles, we shall not obey you so cheerfully if you put these people to death, for they will retaliate upon us in a similar case.'

"Many barons who were present supported this opinion: upon which the king replied; 'Gentlemen, I am not so obstinate, as to hold my opinion alone against you all—Sir *Walter*, you will inform the governor of Calais, that the only grace he is to expect from me is, that six of the principal citizens of Calais march out of the town with bare heads and feet, with ropes round their necks, and the keys of the town and castle in their hands. These six persons shall be at my absolute disposal, and the remainder of the inhabitants pardoned.'

"Sir *Walter* returned to the Lord de Vienne, who was

CHAPTER XXI.

Ahab covets the vineyard of Naboth, and wishes to have it either by purchase or exchange, 1, 2. Naboth refuses to alienate it on any account, because it was his inheritance from his fathers, 3. Ahab becomes disconsolate, takes to his bed, and refuses to eat, 4. Jezebel, flinging out the cause, promises to give him the vineyard, 5-7. She writes to the nobles of Jezreel to proclaim a fast, to accuse Naboth of blasphemy, carry him out, and stone him to death; which is accordingly done, 8-14. She then tells Ahab to go and take possession of the vineyard; he goes, and is met by Elijah, who denounces on him the heaviest judgments, 15-24. Ahab's abominable character, 25, 26. He humbles himself; and God promises not to bring the threatened public calamities in his days, but in the days of his son, 27-29.

A. M. 3105.
B. C. 899.
Ante l. O. 128.
An. Magellan.
Arch. Athen.
perpet. 23.

AND it came to pass, after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

a 1 Sam. 8. 14.—b Heb. be good in thine eyes.

waiting for him on the battlements, and told him all that he had been able to gain from the king. 'I beg of you,' replied the governor, 'that you would be so good as to remain here a little, while I go and relate all that has passed to the townsmen; for, as they have desired me to undertake this, it is but proper they should know the result of it.'

"He went to the market-place, and caused the bell to be rung; upon which all the inhabitants, men and women, assembled in the town-hall. He then related to them what he had said, and the answers he had received, and that he could not obtain any conditions more favourable; to which they must give a short and immediate answer.

"This information caused the greatest lamentations and despair, so that the hardest heart would have had compassion on them: even the Lord de Vienne wept bitterly.

"After a short time, the most wealthy citizen of the town, by name *Eustace de St. Pierre*, rose up and said, 'Gentlemen, both high and low, it would be a very great pity to suffer so many people to die through famine, if any means could be found to prevent it; and it would be highly meritorious in the eyes of our Saviour, if such misery could be averted. I have such faith and trust in finding grace before God, if I die to save my townsmen, that I name myself as first of the six.'

"When Eustace had done speaking, they all rose up, and almost worshipped him; many cast themselves at his feet, with tears and groans. Another citizen, very rich, and respected, rose up and said, 'He would be the second to his companion *Eustace*.' His name was *John Daire*. After him *James Wisant*, who was very rich in merchandise and lands, offered himself as companion to his two cousins; as did *Peter Wisant* his brother. Two others then named themselves, which completed the number demanded by the king of England. The Lord *John de Vienne*, then mounted a small hackney, for it was with difficulty he could walk, (he had been wounded in the siege), and conducted them to the gate. There was the greatest sorrow and lamentation over all the town; and in such manner were they attended to the gate, which the governor ordered to be opened, and then shut upon him and the six citizens, whom he led to the barriers, and said to sir Walter Manny, who was there waiting for him, I deliver up to you, as governor of Calais, with the consent of the inhabitants, these six citizens; and I swear to you that they were, and are, at this day, the most wealthy and respectable inhabitants of Calais. I beg of you, gentle sir, that you would have the goodness to beseech the king, that they may not be put to death.' 'I cannot answer for what the king will do with them,' replied Sir Walter, 'but you may depend that I will do all in my power to save them.'

"The barriers were opened, when these six citizens advanced towards the pavilion of the king; and the Lord de Vienne re-entered the town.

"When Sir Walter Manny had presented these six citizens to the king, they fell upon their knees, and, with uplifted hands, said, 'Most gallant king, see before you six citizens of Calais, who have been capital merchants, and who bring you the keys of the castle and of the town. We surrender ourselves to your absolute will and pleasure, in order to save the remainder of the inhabitants of Calais, who have suffered much distress and misery. Condescend therefore out of your nobleness of mind to have mercy and compassion upon us.' All the barons, knights, and squires, that were assembled there in great numbers, wept at this sight.

"The king eyed them with angry looks, (for he hated much the people of Calais, for the great losses he had formerly suffered from them at sea,) and ordered their heads to be stricken off. All present entreated the king that he would be more merciful to them; but he would not listen to them. Then Sir Walter Manny said, 'Ah, gentle king, let me beseech you to restrain your anger; you have the reputation of great nobleness of soul, do not therefore tar-

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my

c Lev. 25. 23. Numb. 25. 7. Ezek. 46. 18.

nish it by such an act as this; nor allow any one to speak in a disgraceful manner of you. In this instance, all the world will say you have acted cruelly, if you put to death six such respectable persons; who of their own free will, have surrendered themselves to your mercy, in order to save their fellow-citizens.' Upon this the king gave a wink, saying, *Be it so*, and ordered the headman to be sent for; for, that the Calaisians had done him so much damage, it was proper they should suffer for it.

"The queen of England, who was at that time very big with child, fell on her knees, and with tears said, 'Ah, gentle sir, since I have crossed the sea with great danger to see you, I have never asked you one favour; now I most humbly ask as a gift, for the sake of the Son of the blessed Mary, and for your love to me, that you will be merciful to these six men.' The king looked at her for some time in silence, and then said, 'Ah lady, I wish you had been any where else than here; you have entreated in such a manner that I cannot refuse you; I therefore give them to you, to do as you please with them.'

"The queen conducted the six citizens to her apartments, and had the halters taken from round their necks, new clothed, and served them with a plentiful dinner: she then presented each with nobles, and had them escorted out of the camp in safety."

This is the whole of this affecting account, which is mentioned by no other writer; and has been thought a proper subject for the pen of the poet, the pencil of the painter, and the burin of the engraver; and which has seldom been fairly represented in the accounts we have of it from our historians. The translation I have borrowed from the accurate edition of Froissart, by Mr. Johns, of Hafod; and to his Work, vol. i. page 367, I must refer for objections to the authenticity of some of the facts stated by the French historian. We see in *Eustace de St. Pierre*, and his five companions, the portrait of genuine patriotism: the principle almost as rare in the world as the Egyptian phoenix, which leads its possessors to devote their property, and consecrate their lives to the public weal. Widely different from that spurious birth, which is deep in the cry of *my country!* while it has nothing in view but its places, pensions, and profits—Away with it!

NOTES ON CHAPTER XXI.

Verse 1. *After these things*] This and the xxth chapter are transposed in the *Septuagint*; this preceding the account of the Syrian war with Ben-hadad. *Josephus* gives the history in the same order.

Verse 2. *Give me thy vineyard*] The request of Ahab seems, at first view, fair and honourable. Naboth's vineyard was nigh to the palace of Ahab, and he wished to add it to his own for a kitchen garden, or perhaps a grass-plot, *רִיבָן גַּן יִרְעֶה*; and he offers to give him either a better vineyard for it, or to give him its worth in money. Naboth rejects the proposal with horror: *The Lord forbid it me that I should give the inheritance of my fathers to thee*. No man could finally alienate any part of the parental inheritance; it might be sold or mortgaged till the jubilee, but at that time it must revert to its original owner, if not redeemed before; for this God had particularly enjoined, Lev. xxv. 14-17, 25-28. Therefore Naboth properly said, *The Lord forbid it me to give the inheritance of my fathers*. Ahab most evidently wished him to alienate it finally, and this is what God's law had expressly forbidden; therefore he could not, consistently with his duty to God, indulge Ahab: and it was high iniquity in Ahab to tempt him to do it; and, to covet it, showed the depravity of Ahab's soul. But we see farther that, despotic as those kings were, they dared not seize on the inheritance of any man. This would have been a flagrant breach of the law and constitution of the country; and this indeed would have been inconsistent with the character which they sustained, viz. *The*

fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles, that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth ^don high among the people;

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst ^ablaspheme God and the king. And then carry him out, and ^cstone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 ^eThey proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. ^bThen they carried him forth out of the city, and stoned him with stones, that he died.

^d Heb. in the top of the people. — Exod. 22. 28. Lev. 24. 15, 16. Acts 6. 11. — ^e Lev. 24. 14. — ^a Lat. 22. 4. — ^b See 2 Kings 9. 26. — ^c Pm. 9. 12. — ^e Chap. 13. 32. 2 Chron. 25. 2.

Lord's viceregents. The Jewish kings had no authority either to alter the old laws, or to make new ones.

Verse 4. *He laid him down upon his bed*] Poor soul! he was lord over ten-twelfths of the land, and became miserable because he could not get a poor man's vineyard added to all that he possessed! It is a true saying, That soul in which God dwells not, has no happiness; and he who has God, has a satisfying portion. Every privation and cross makes an unholty soul unhappy: and privations and crosses it must ever meet with, therefore—

^a Wherever it goes to hell; itself is hell.

Verse 7. *Dost thou now govern the kingdom of Israel?*] Naboth, not Ahab, is king. If he have authority to refuse, and thou have no power to take, he is the greater man of the two. This is the vital language of despotism and tyranny.

Verse 8. *She wrote letters in Ahab's name*] She counterfeited his authority, by his own consent; and he lent his signet to stamp that authority.

Verse 9. *Proclaim a fast*] Intimate that there is some great calamity coming upon the nation, because of some evil tolerated in it.

Set Naboth on high] Bring him to a public trial.

Verse 10. *Set two men*] For life could not be attained but on the evidence of two witnesses at least.

Sons of Belial] Men who will not scruple to tell lies, and take a false oath.

Thou didst blaspheme God and the king] Thou art an atheist, and a rebel. Thou hast spoken words injurious to the perfections and nature of God; and thou hast spoken words against the crown and dignity of the king. The words literally are, *Naboth hath blasphemed God and the king*; or, as Parkhurst contends, "Thou hast blessed the false gods and Molech," בָּרַכָה אֱלֹהִים זָרִים. And though Jezebel was herself an abominable idolatress, yet, as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth, upon the false accusation of *blessing the heathen Aleim and Molech*, which subjected him to death by Deut. xii. 6. xviii. 2-7.

Many think that the word בָּרַךְ *barac*, signifies both to *bless* and *curse*; and so it is interpreted in most Lexicons:

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the Lord came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, ^awhich is in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, ^bIn the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, ^cHast thou found me, O mine enemy? And he answered, I have found thee: because ^dthou hast sold thyself to work evil in the sight of the Lord.

21 Behold, ^eI will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab ^fhim that pisseth against the wall, and ^ghim that is shut up and left in Israel.

22 And will make thine house like the house of ^hJeroboam the son of Nebat, and like the house of ⁱBaasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And ^jof Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the ^kwall of Jezreel.

24 ^l¶ Him that dieth of Ahab in the city the

¹ Ch. 22. 28. — on Ch. 18. 17. — 2 Kings 17. 17. Rom. 7. 14. — Ch. 14. 19. 2 Kings 9. 8. — 1 Sam. 28. 12. — Ch. 14. 10. — Ch. 15. 28. — Ch. 16. 2. 11. — 2 Kings 9. 26. — ^v Or, ditch. — w Ch. 14. 11. & 16. 4.

it is passing strange, that, out of the same word, proceedeth *blessing* and *curse*; and, to give such opposite and self-destructive meanings to any word is very dangerous. Parkhurst denies that it ever has the meaning of *curse*, and examines all the texts where it is said to occur with this meaning; and shows that *blessing*, not *curse*, is to be understood in all those places: see him under בָּרַךְ sec. vi.

Verse 13. *And stoned him with stones*] As they pretended to find him guilty of treason against God and the king, it is likely they destroyed the whole of his family; and then the king seized on his grounds as confiscated, or as *sequestered* to the king, without any heir at law. That his family was destroyed appears strongly intimated, 2 Kings ix. 26: *Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord.*

Verse 15. *Arise, take possession*] By what rites or in what forms this was done, we do not know.

Verse 18. *Go down to meet Ahab*] This was the next day after the murder, as we learn from the above quotation, 2 Kings ix. 26.

Verse 19. *In the place where dogs licked, &c.*] It is in vain to look for a *literal* fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria, where his chariot and his armour were washed, after he had received his death-wound at Ramoth-gilead; but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning *his son* was fulfilled, see 2 Kings ix. 25; where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite; and there, doubtless, the dogs licked his blood, if they did not even devour his body.

Verse 20. *Thou hast sold thyself to work evil*] See a similar form of speech, Rom. vii. 14. Thou hast totally abandoned thyself to the service of sin; Satan is become thy *absolute master*, and thou his *undivided slave*.

Verse 23. *The dogs shall eat Jezebel*] This was most literally fulfilled, see 2 Kings ix. 36.

dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But ^a there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, ^b whom Jezebel his wife ^c stirred up.

26 And he did very abominably in following idols, according to all things ^a as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and ^b put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; ^a but ^b in his son's days will I bring the evil upon his house.

CHAPTER XXII.

Jehoshaphat king of Judah, and Ahab king of Israel, unite against the Syrians, in order to recover Ramoth-gilead, 1-4. They inquire of false prophets; who promise them success. Micaiah, a true prophet, foretells the disaster of the war, 5-17. A lying spirit, in the mouth of Ahab's prophets, persuades Ahab to go up against Ramoth, 18-22. The confederate armies are routed, and the king of Israel slain, 23-28. Death and burial of Ahab, 29-40. Character of Jehoshaphat, 41-47. He makes a fleet, in order to go to Ophir for gold; which is wrecked at Edon-gader, 48. His death, 49. He is succeeded by his son Jehoram, 50. Ahab's successor his father Ahab, and reigns wickedly, 51, 52.

AND they continued three years ^a without war between Syria and Israel.

2 And it came to pass in the third year, that ^a Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that ^a Ramoth is ours, and we be ^b still, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, ^a I am as thou art, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel ^a gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the hand of the king.

7 ¶ And ^a Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD; but I hate him; for he doth not prophesy good concerning me, but evil.* And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an ^a officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a ^a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is good*.

14 And Micaiah said, As the LORD liveth, ^a what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

^a Chap. 16. 20, &c.—^b Chap. 16. 31.—^c Or, incited.—^d Gen. 15. 16. 2 Kings 21. 11. b Chap. 37. 34.—^c 2 Kings 9. 25.—^d 2 Chron. 18. 2, &c.—^e Deut. 4. 62.

Verse 25. *Did sell himself to work wickedness*] He hired himself to the devil for this very purpose, that he might work wickedness. This was to be his employment, and at this he laboured.

In the sight of the LORD, whom Jezebel his wife stirred up.] A good wife is from the Lord; a bad wife is from the devil: Jezebel was of this kind; and she has had many successors.

Verse 27. *He rent his clothes*] He was penetrated with sorrow.

Put sackcloth upon his flesh] He humbled himself before God and man.

And fasted] He afflicted his body for his soul's benefit.

Lay in sackcloth] Gave the fullest proof that his repentance was real.

And went softly.] Walked barefooted; so the Chaldees, Syriacs, and Arabs. The Vulgate has *demisso capite*; with his head hanging down. Houbigant translates, *went groaning*. Jeroni says that the word *at*, used here, signifies, *to be unshod*. This is its most likely sense. All these things prove that Ahab's repentance was genuine; and God's approbation of it puts it out of doubt.

Verse 29. *Seest thou how Ahab humbleth himself*] He did abase himself: he did truly repent him of his sins; and it was such a repentance as was genuine in the sight of God; he humbleth himself before ME.

The penitent heart ever meets the merciful eye of God: repentance is highly esteemed by the Father of compassion; even where it is comparatively shallow and short-lived. Any measure of godly sorrow has a proportionate measure of God's regards: where it is deep and lasting, the heart of God is set upon it. He that mourns shall be comforted: thus hath God spoken; and, though repentance for our past sins can purchase no favour, yet, without it God will not grant us his salvation.

NOTES ON CHAPTER XXII.

Verse 1. *Three years without war*] That is, from the time that Ahab made the covenant with Ben-hadad, men-

tioned chap. xx. 34. And probably in that treaty it was stipulated that Ramoth-gilead should be restored to Israel: which not being done, Ahab formed a confederacy with Judah, and determined to take it by force.

Verse 4. *Wilt thou go with me*] We find that there was a good understanding between Jehoshaphat and Ahab; which, no doubt, was the consequence of a matrimonial alliance between the son of the former, Jehoram, and the daughter of the latter, Athaliah; see 2 Chron. xviii. 1. 2 Kings viii. 48. This coalition did not please God, and he is severely reproved for it by Jehu the seer, 2 Chron. xix. 1-3.

Verse 6. *About four hundred men*] These were probably the prophets of *Asherah*, or *Venus*, maintained by Jezebel, who were not present at the contention on mount Carmel. See chap. xviii. 19, &c.

Verse 8. *Micaiah the son of Imlah*] The Jews suppose that it was this prophet who reproved Ahab for dismissing Ben-hadad, chap. xx. 35, &c. And that it was because of the judgments with which he had threatened him, that Ahab hated him: *I hate him, for he doth not prophesy good concerning me, but evil.*

Verse 9. *The king of Israel called an officer*] *Or scribe*; literally, a eunuch: probably a foreigner, for it was not lawful to disgrace an Israelite, by reducing him to such a state.

Verse 11. *Zedekiah—made him horns of iron*] This was in imitation of that sort of prophecy which instructed by significative actions. This was frequent among the prophets of the Lord.

Verse 13. *The words of the prophets declare good*] What notion could these men have of prophecy, when they supposed it was in the power of the prophet to model the prediction as he pleased; and have the result accordingly?

Verse 15. *Go, and prosper*] This was a strong irony; as if he had said, All your prophets have predicted success; you wish me to speak as they speak; *Go, and prosper, for the Lord will deliver it into the hand of the king.* These were the precise words of the false prophets, see

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left:

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath

a Matt. 9. 36.—o Lam. 6. 1. Dan. 7. 9.—p Job 1. 6. & 2. 1. Ps. 103. 20, 31. Dan. 7. 10. Zech. 1. 10. Matt. 18. 10. Heb. 1. 7, 14.—q Or, decide.—r Judg. 4. 28. Job 12. 16. Ezek. 14. 9. 2 Thes. 2. 11.

ver. 6. and 11; and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them: hence the king *adjures* him, (ver. 16.) that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark, that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe, that the word *it* is not in the original; *the Lord will deliver it into the hand of the king*; and the words are so artfully constructed that they may be interpreted *for or against*: so that, be the event whatever it might, the *juggling prophet* might save his credit, by saying he meant what had happened. Thus, then, the prophecy might have been understood: *The Lord will deliver (it), Ramoth-Gilead, into the king's (Ahab's) hand*; or, *the Lord will deliver (Israel) into the king's hand*; i. e. into the hand of the king of Syria. And Micaiah repeats these words of uncertainty in order to *ridicule* them, and expose their fallacy.

The following oracles, among the heathens, were of this same *dubious* nature, in order that the priests' credit might be saved, let the event turn out as it might. Thus the Delphic oracle spoke to Cæsar words which are capable of this double meaning, and which he understood to his own destruction:—

Cræsus Hælym penetrans, magnam subvertit opem viam;

Which says, in effect—

"If you march against Cyrus, he will either overthrow you, or you will overthrow him."

He trusted in the *latter*; the *former* took place; he was deluded: and yet the oracle maintained its credit. So in the following:—

Atto te, Flaccida, Romanos vincere posse.
Iste ridiculus nunquam in bello peribit.

Pyrrhus, king of Epirus, understood by this that he should conquer the Romans, against whom he was then making war: but the oracle could be thus translated—"The Romans shall overcome thee." He trusted in the *former*; made unsuccessful war, and was overcome: and yet the juggling priest saved his credit. The latter line is capable of two *opposite* meanings:—

"Thou shalt go, thou shalt return, thou shalt never perish in war."

Or,

"Thou shalt go, thou shalt not return, thou shalt perish in war."

When prophecies and oracles were not delivered in this dubious way, they were generally couched in such intricate and dark terms that the assistance of the oracle was necessary to explain the oracle; and then it was *ignotum per ignotius*: a dark saying, paraphrased by one yet more obscure.

Verse 17. *These have no master*] Here the prophet foretells the defeat of Israel, and the death of the king: they were as *sheep* that had not a *shepherd*; people that had no *master*; the political *shepherd* and *master* (Ahab) shall fall in battle.

put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

a Ezek. 14. 9.—1 Chron. 18. 23.—u Or, from chamber to chamber.—v Heb. a chamber in a chamber. Ch. 20. 30.—w Num. 16. 29. Deut. 18. 22, 23. 22.—x Or, when he was to disguise himself, and enter into the battle.—y 2 Chron. 35. 22.

Verse 19. *I saw the LORD sitting on his throne*] This is a mere *parable*; and only tells, in figurative language, what was in the womb of providence; the events which were shortly to take place, the agents employed in them, and the permission on the part of God for these agents to act. Micaiah did not choose to say before this angry and impious king, "Thy prophets are all liars; and the devil, the father of lies, dwells in them:" but he represents the whole by this *parable*; and says the same truths in language as forcible, but less offensive.

Verse 22. *Go forth, and do so*] This is no more than, "God has permitted the spirit of lying to influence the whole of thy prophets; and he now, by my mouth, apprises thee of this, that thou mayest not go and fall at Ramoth-gilead." Never was a man more circumstantially and fairly warned: he had counsels from the *God of truth*, and counsels from the *spirit of falsity*; he obstinately forsook the *former*, and followed the *latter*. He was shown by this *parable* how every thing was going on; and that all was under the control and direction of God; and that still it was possible for him to make that God his friend, whom, by his continual transgressions, he had made his enemy; but he would not: his blood was, therefore, upon his own head.

Verse 23. *The LORD hath put a lying spirit*] He hath permitted, or suffered, a lying spirit to influence thy prophets. It is requisite again to remind the reader, that the Scriptures repeatedly represent God as *doing* what, in the course of his providence, he only permits or suffers to be done. Nothing can be done in heaven, in earth, or hell, but either by his immediate *energy* or *permission*. This is the reason why the Scripture speaks as above.

Verse 24. *Which way went the Spirit of the LORD from me*] This is an expression of as great insolence as the act was of brutal aggression. "Did the Spirit of the LORD, which rests solely upon me, condescend to inspire thee? Was it at this ear (where he smote him) that it entered, in order to hold communion with thee?" Josephus tells an idle rabbinical tale about this business, which is as unworthy of reputation as it is of credit. See his *Antiq. of the Jews*, book viii. c. 10.

Verse 25. *When thou shalt go into an inner chamber*] It is probable that this refers to some divine judgment which fell upon this deceiver. Hearing of the tragical result of the battle, he no doubt went into a secret place, to hide himself from the resentment of Jezebel, and the Israelitish courtiers; and there, it is probable, he perished: but *how, when, or where*, is not mentioned.

Verse 27. *Feed him with bread of affliction*] Deprive him of all the conveniences and comforts of life: treat him severely; just keep him alive, that he may see my triumph.

Verse 30. *I will disguise myself*] Probably he had heard of the orders given by Ben-hadad to his thirty-two captains, to fight with the king of Israel only: that is, to make their most powerful attack where he commanded, in order to take him prisoner; that he might lead him captive whose captive he formerly was: and, therefore, he disguised himself, that he might not be known.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow * at a venture, and smote the king of Israel between the * joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am * wounded.

35 And the battle * increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the * midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and * was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according * unto the word of the Lord which he spake.

1. 2 Chron. 18. 31. Prov. 12. 20.—a Heb. in his simplicity. 2 Sam. 15. 11. b Heb. joints and the breastplate.—c Heb. made sick.—d Heb. ascended.—e Heb. bow.

But put thou on thy robes! What is meant by this? He could not mean, "Appear as the king of Judah, for they will not molest thee, as the matter of contention lies between them and me;" this is Jarchi's turn. But if Jehoshaphat aided Ahab, is it to be supposed that the Syrians would spare him in battle? A general in the civil wars of England, when he had brought his army in sight of their foes, thus addressed them: "Yonder are your enemies; if you do not kill them, they will kill you." So it might be said in the case of Jehoshaphat and the Syrians.

The Septuagint gives the clause a different and more intelligible turn: "I will cover (conceal) myself, and enter into the battle; *καὶ ἐν σινοῖς τοῖς παρρησίου ποῦ, but put thou on my robes.*" And does it not appear that he did put on Ahab's robes? And was it not this that caused the Syrians to mistake him for the king of Israel? ver. 32.

Verse 34. *Drew a bow at a venture*] It is supposed that he shot, as the archers in general did, not aiming at any person in particular.

The word *וּבְהִטְמוֹתָם* *le-tummo*, which we translate in his simplicity, has been variously understood: in his integrity, his uprightness, in his perfection; i. e. to the utmost of his skill and strength. This is most probably the meaning; and may imply both aim and power, having his butt full in view. In cases where the archers wished to do the greatest execution, they bent their bows, and pulled till the subtending string drew back the arrow up to its head. This they could not do always, because it required their whole strength; and they could not put forth their utmost effort each time, and continue to discharge many shots. Our old national ballad of the *Cherry Chase* mentions the slaying of Sir Hugh Montgomery, who had slain Earl Percy, in nearly the same way that Ahab appears to have been shot:

"And there did both these noble die
Whose courage most could slay:
An English archer then perceived
His noble lord was slain,
Who had a bow bent in his hand,
Made of a trusty tree;
An arrow of a cloth-yard long
Up to the head drew he:
Against Sir Hugh Montgomery then,
No right his shaft he set,
The grey goose wing that was thereon
In his heart's blood was wet."

Between the joints of the harness] "Between the cuirass and the lower part of the helmet;" and then the arrow must pass through the neck, just above the breast; or, "between the cuirass and the cuirassie;" and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly.

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39 ¶ Now the rest of the acts of Ahab, and all that he did, and * the ivory house which he made, and * all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi.

43 And * he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord: nevertheless * the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And * Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah?

46 * And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

1 Heb. cities.—g Chap. 18. 13.—h Amos 2. 15.—i 2 Chron. 20. 24.—j 2 Chron. 17. 2.—k Chap. 14. 25. & 15. 14. l Kings 12. 3.—m 2 Chron. 18. 2. n Cor. 6. 14.—o Ch. 14. 24. & 15. 12.

The Vulgate has, *Inter pulmonem et stomachum*; "between the lungs and the stomach;" consequently, in the region of the heart.

Verse 35. *The king was stayed up*] He did not wish his misfortune should be known, lest his troops should be discouraged.

Verse 36. *Every man to his city*] It appears that the Israelites and Jews maintained the fight the whole of the day; but when at evening the king died, and this was known, there was a proclamation made, probably with the consent of both Syrians and Israelites, that the war was over. Ahab being dead, his subjects did not choose to contend for Ramoth-gilead: so the Israelites went to their own cities, and the Syrians to their own country.

Verse 38. *The dogs licked up his blood*] Some of the rabbins think that this was in the very place where Naboth was stoned; see on chap. xxi. 19. The Septuagint translate this verse strangely: "And the swine and the dogs licked his blood; and the whores bathed themselves in his blood, according to the word of the Lord." It is certain that the Hebrew words *וַיִּלְכְּמוּ הַכְּלָבִים* *hazonoth rachathu*, "washed his armour," might be translated as the Septuagint have done; "and the whores, (or public women,) washed," &c. And so the rabbins seem to have understood the words: but then they suppose that Jezebel had made him two images of prostitutes, which he had with him in the chariot. It is not worth inquiring into the use for which they say these images were made. See Kimchi and Jarchi.

Verse 39. *Ivory house*] A royal palace which he built in Samaria, decorated with ivory; and hence called the ivory house. Amos, the prophet, speaks against this luxury, chap. iii. 15.

Verse 43. *The high places were not taken away*] In 2 Chron. xvii. 6. it is expressly said, that he did take away the high places. Allowing that the text is right in 2 Chron. the two places may be easily reconciled. There were two kinds of high places in the land:—1. Those used for idolatrous purposes.—2. Those that were consecrated to God, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6. is corrupted; and that, instead of *וַיִּסְרֹף וַיִּשְׁמַד* *veed hevir*, "and moreover he took away," we should read, *וַיִּסְרֹף וַיִּשְׁמַד* *velo hevir* "and he did not take away."

Verse 46. *The remnant of the sodomites*] *וְרֵשֵׁת הַקְּדָשִׁים* *the consecrated persons*; or, it may rather apply here to the system of pollution, effeminacy, and debauch. He destroyed the thing itself; the abominations of Priapus, and the rites of Venus, Baal, and Ashtaroth. No more of that impure worship was to be found in Judea.

Verse 47. *There was no king in Edom*] It is plain

47 * There was then no king in Edom: a deputy was king.

48 * Jehoshaphat * made * ships of Tharshish to go to Ophir for gold: * but they went not; for the ships were broken at * Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And * Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

o Gen. 25. 23. 2 Sam. 5. 14. 2 Kings 3. 9. & 8. 20.—p 2 Chron. 26. 25, &c.—q Or, had ten ships.—r Ch. 10. 22.

Verse 47. There was no king in Edom.] It is plain that the compiler of this book lived after the days of Jehoshaphat, in whose time the Edomites revolted: see 2 Kings viii. 22. David had conquered the Edomites; and they continued to be governed by deputies, appointed by the kings of Judah, till they recovered their liberty, as above. This note is introduced by the writer to account for Jehoshaphat's building ships at Ezion-geber, which was in the territory of the Edomites; and which showed them to be, at that time, under the Jewish yoke.

Verse 48. Ships of Tharshish to go to Ophir for gold.] In the parallel place, 2 Chron. xx. 36. it is said that Jehoshaphat joined himself to Ahaziah, to make ships to go to Tharshish; and they made the ships in Ezion-geber. Concerning these places, and the voyage thither, see the notes on 1 Kings ix. 26—28. and x. 11, 22. Some translate, instead of ships of Tharshish, ships of burden. See Houbigant; who expresses himself doubtful as to the meaning of the word.

Verse 49. But Jehoshaphat would not.] It appears from the above-cited place in Chronicles, that Jehoshaphat did join in making and sending ships to Tharshish; and, it is possible, that what is here said, is spoken of a second expedition, in which Jehoshaphat would not join Ahaziah. But, instead of וְלֹא אָבָה *vele abah*, "he would not;" perhaps we should read וְלֹא אָבָה *vele abah* "he consented to

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51 ¶ * Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, and * walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For * he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

s 2 Chron. 20. 37.—t Chap. 3. 26.—u 2 Chron. 21. 1.—v Jer. 42.—w Chap. 15. 25. x Jer. 2. 11. Chap. 16. 22.

him:" two words pronounced exactly in the same way, and differing but in one letter: viz. an *aleph*, for a *se*. This reading, however, is not supported by any MS. or version; but the emendation seems just; for there are several places in these historical books in which there are mistakes of transcribers, which nothing but violent criticism can restore; and to this it is dangerous to resort, but in cases of the last necessity. Critics have recommended the 48th and 49th verses to be read thus: *Jehoshaphat had built ships of burden at Ezion-geber, to go to Ophir for gold. 49. And Ahaziah, the son of Ahab, had said to Jehoshaphat, Let my servants, I pray thee, go with thy servants in the ships: to which Jehoshaphat consented. But the ships went not thither: for the ships were broken at Ezion-geber.* This is Houbigant's translation; who contends, "that the words of the 48th verse, but they went not, should be placed at the end of the 49th verse; for who can believe that the sacred writer should first relate that the ships were broken, and then that Ahaziah requested of Jehoshaphat that his servants might embark with the servants of Jehoshaphat?" This bold critic, who understood the Hebrew language better than any man in Europe, has, by happy conjectures, since verified by the testimony of MSS. removed the blots of many careless transcribers from the Sacred Volume.

THE END OF THE NOTES ON I. KINGS.

THE KINGS,

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

Year from the Creation, according to the English Bible, 3108—Year before the birth of Christ, 802—Year before the vulgar era of Christ's nativity, 606—Year since the Deluge, according to Archbishop Usher and the English Bible, 1492—Year of the Call Yuga, or Indian era of the Deluge, 2296. Chronologists vary very considerably in their calculations of the time which elapsed between the flood and the birth of Abraham; the difference of the two extremes amounting to nine hundred years! Archbishop Usher's computation is from the common Hebrew Text, with the single exception of fixing the birth of Abraham in the one hundred and thirty-third year of the life of his father, instead of the seventieth, in order to reconcile Gen. xi. 26, 32 with Acts vii. 4. But these passages are better reconciled, in the opinion of Dr. Kennicott, by making (with the Samaritan Pentateuch) the whole life of Terah to have been one hundred and forty-five years, instead of two hundred and five, as in our common Bibles.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 599—Year from the foundation of Solomon's temple, 115—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 79—Year before the era of Iphigeneia, who re-established the Olympic games, three hundred and thirty-eight years after their institution by Heracles, or about eight hundred and eighty-four years before the commencement of the Christian era, 12—Year before the conquest of Carthage at Ely, usually styled the first Olympiad, (being the 28th Olympiad after their re-establishment by Iphigeneia) 120—Year before the Varroian era, generally received as the building of Rome, 155—Year before the building of Rome, according to Cato and the Fasti Consulares, 144—Year before the building of Rome, according to Polybius the historian, 145—Year before the commencement of the Nabonassar era, 148. The years of this epoch contained uniformly 365 days, so that 1461 Nabonassar years were equal to 1460 Julian years. This era commenced on the fourth of the calendar of March, (Feb. 26.) B. C. 747; which was the year in which Romulus laid the foundation of Rome, according to Fabius Pictor—Year of the Julian period, 3818—Year of the Dionysian period, 16—Cycle of the Sun, 16—Cycle of the Moon, 18—Year of Magesch, the sixth perpetual archon of the Athenians, 36—Ceraurus, the immediate predecessor of Sardanapalus, was king over the Assyrians about the time according to Strabo; but when this king reigned is very uncertain, Scalliger fixing the fall of Sardanapalus, which ended the Assyrian empire, in the year of the Julian period, 3511; Langens, in 3532 of the same epoch; and Eusebius, in the year before Christ, 520—Year of Agrippa Silvius, the eleventh king of the Latins, 20—Year of Jehoshaphat, king of Judah, 15—Year of Ahaliah, king of Israel, 3—Last year of the prophet Elijah—Tenth year of Elisha.

CHAPTER I.

Ahaziah, being hurt by a fall, sends messengers to Baal-zebub to inquire whether he shall recover, 1, 2. They are met by Elijah, who sends them back with the information that he shall *surely die*, 3, 4. The king sends a captain and fifty men to bring Elijah to Samaria, on which fire comes down from heaven, and destroys both him and his men, 5, 10. Another captain, and fifty men, are sent, who are likewise destroyed, 11, 12. A third is sent, who, behaving himself humbly, Elijah is commanded to accompany him; he obeys, comes to the king, reproves his idolatry, and announces his death, 13–16. Ahaziah dies, and Jehoram reigns in his stead, 17, 18.

A. M. 3108.
B. C. 802.
Anno 1. O. 138.
An. Magnoli,
Arch. Athen.
perpet. 35.

THEN Moab rebelled against Israel after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?

a 3 Sam. 8. 2–b Ch. 2. 5.–c 1 Sam. 6. 10.–d Heb. The bed whither thou art gone up, thou shalt not come down from it.

In the preface to the first book of Kings, I have spoken at large concerning both these books, the author, time of writing, &c. &c. to which I must refer my readers, as that preface is common to both.

The second book of Kings contains the history of three hundred and eight years, from the rebellion of Moab, A. M. 3108, to the ruin of the kingdom of Judah, A. M. 3416.

The history, on the whole, exhibits little else than a series of crimes, disasters, divine benefits, and divine judgments. In the kingdom of Judah we meet with a few kings who feared God, and promoted the interests of pure religion in the land: but the major part were idolaters, and profligates of the highest order.

The kingdom of Israel was still more corrupt: all its kings were determined idolaters, profligate, vicious, and cruel tyrants. Elijah and Elisha stood up in the behalf of God and truth in this fallen, idolatrous kingdom; and bore a strong testimony against the corruptions of the princes, and the profligacy of the people: their powerful ministry was confined to the ten tribes; Judah had its own prophets, and those in considerable number.

At length the avenging hand of God fell first upon Israel, and afterward upon Judah. Israel, after many convulsions, torn by domestic and foreign wars, was at length wholly subjugated by the king of Assyria, the people led away into captivity, and the land repeopled by strangers, A. M. 3287.

The kingdom of Judah continued some time longer, but was at last overthrown by Nebuchadnezzar; Zedekiah, its last king, taken prisoner, and his eyes put out, and the principal part of the people carried into captivity, which lasted about seventy years. The captivity began under

4 Now therefore thus saith the LORD, ^d Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man was he which came up to meet you, and told you these words?

8 And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

e Heb. What was the manner of the man?—f See Zech. 13. 4. Matt. 2. 6.

Jehoiakim, A. M. 3402, and ended under Belshazzar, A. M. 3470, or 3472. There was after this a partial restoration of the Jews; but they never more rose to any consequence among the nations: and, at last, their civil polity was finally dissolved by the Romans, and their temple burnt, A. D. 70. And from that time until now they became fugitives and vagabonds over the face of the earth, universally detested by mankind.

NOTES ON CHAPTER I.

Verse 1. *Moab rebelled*] The Moabites had been subdued by David, and laid under tribute, chap. iii. 4. and 2 Sam. viii. 2. After the division of the two kingdoms, the Moabites fell partly under the dominion of Israel, partly under that of Judah, until the death of Ahab, when they arose, and shook off this yoke. Jehoram confederated with the king of Judah and the king of Edom, in order to reduce them. See this war, chap. iii. 5.

Verse 2. *Fell down through a lattice*] Perhaps either through the flat roof of his house, or over or through the balustrades, with which the roof was surrounded.

Go, inquire of Baal-zebub] Literally, the fly god, or master of flies. The Septuagint has βαλ μνίας, Baal the fly. He was the tutelary god of Ekron; and probably was used at first as a kind of *telem*, to drive away flies. He became afterward a very respectable devil; and was supposed to have great power and influence. In the New Testament Beelzebub is a common name for Satan himself, or the prince of devils. See my notes on Matt. x. 25.

Verse 4. *But shalt surely die*] The true God tells you this: he, in whose hands are both life and death, who can kill and make alive. Baal-zebub can do nothing; God has determined that your master shall die.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him.

g Lahn 9. 54.—h Heb. bowed.—i Gen. 28. 21. Ps. 72. 24.—k The 24 year that Jehoram was Prorex, and the 18th of Jehoshaphat, ch. 8. 1.

Verse 8. He was a hairy man] That is, he wore a rough garment, either made of camel's hair, as his successor John Baptist's was; or he wore a skin dressed with the hair on. Some think that the meaning is, he had very long hair, and a long beard. The ancient prophets all wore rough garments, or upper coats made of the skins of beasts: They wandered about in sheep-skins and goat-skins, says the apostle, Heb. xi. 37.

Verse 9. A captain of fifty with his fifty] It is impossible that such a man as Ahaziah, in such circumstances, could have had any friendly design in sending a captain and fifty soldiers for the prophet; and the manner in which they are treated, shows plainly that they went with a hostile intent.

And he spake unto him, Thou man of God] Thou prophet of the Most High.

Verse 10. And there came down fire] Some have blamed the prophet for destroying these men, by bringing down fire from heaven upon them. But they do not consider that it was just as possible for Elijah to bring down fire from heaven, as for them to do it. God alone could send the fire; and, as he is just, and good, he could not have destroyed these men, had there not been a sufficient cause to justify the act. It was not to please Elijah, or to gratify any vindictive humour in him, that God thus acted; but to show his power and his justice. No entreaty of Elijah could have induced God to have performed an act that was wrong in itself. Elijah, personally, had no concern in the business; God led him simply to announce on these occasions what he himself had determined to do. If I be a man of God, i. e. as surely as I am a man of God, fire shall come down from heaven, and shall consume thee and thy fifty. This is the literal meaning of the original: and by it we see that Elijah's words were only declarative, and not imprecatory.

Verse 15. And the angel of the Lord said—Go down with him] This is an additional proof that Elijah was then acting under particular inspirations: he had neither will nor design of his own. He waited to know the counsel, declare the will, and obey the command, of his God.

And he arose, and went down] He did not even regard his personal safety, or his life; he goes without the least hesitation to the king, though he had reason to suppose he would be doubly irritated by his prediction, and the death of one hundred of his men. But with all these consequences he had nothing to do; he was the ambassador of the King eternal; and his honour and life were in the hands of his Master.

Verse 17. And Jehoram reigned in his stead] The Vulgate, Septuagint, and Syriac say, Jehoram his brother reigned in his stead, in the second year of Jehoram. There were two Jehorams who were contemporaries: the

And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel.

CHAPTER II.

Elijah, about to be taken up to heaven, goes in company with Elisha, from Gilgal to Beth-el, 1, 2. Thence to Jericho, 3-5. And thence to Jordan, 6, 7. Elijah crosses the waters with his mantle; they divide, and he and Elisha pass over on dry ground, 8. Elijah desires Elisha to ask what he should do on a certain condition, 9, 10. A chariot and horses of fire descend; and Elijah mounts, and ascends by a whirlwind to heaven, 11. Elisha gets his mantle; comes back to Jordan; divides the waters with it, and they divide, and he goes over, 12-14. The sons of the prophets see that the spirit of Elijah rests on Elisha, 15. They propose to send fifty men to seek Elijah, supposing the Spirit of the Lord might have cast him on some mountain or valley; after three days' search, they return, not having found him, 15-16. The people of Jericho apply to Elisha to heal their unwholesome water, 17. His cask salt into the spring, in the name of Jehovah, and the water becomes wholesome, 18-22. Forty-two young persons of Beth-el, mocking him, are slain by two she-bears, 23, 24. He goes to Carmel, and returns to Samaria, 25.

And it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

1 Gen. 5. 24.—m 1 Kings 19. 21.

first, the son of Ahab, brother to Ahaziah, and his successor in the kingdom of Israel; the second, the son of Jehoshaphat, king of Judah, who succeeded his father in Judah. But there is a difficulty here; "How is it that Jehoram, the brother of Ahaziah, began to reign in the second year of Jehoram son of Jehoshaphat, seeing that, in chap. iii. ver. 1. he is said to have begun his reign in the 18th year of the reign of Jehoshaphat? And, in chap. viii. 16. that he began that reign in the 5th year of Jehoram king of Israel? Carmel and others answer thus: "Jehoram, king of Israel, began to reign in the 19th year of Jehoshaphat king of Judah; which was the second year after this same Jehoshaphat had given the viceregency to his son Jehoram: and afterward Jehoshaphat communicated the royalty to Jehoram his successor, two years before his death, and the 5th year of Jehoram, king of Israel." Dr. Lightfoot takes another method:—"Observe," says he, "these texts, 1 Kings xxii. 51. Ahaziah, the son of Ahab, began to reign over Israel, in Samaria, in the seventeenth year of Jehoshaphat, king of Judah, and reigned two years. And 2 Kings i. 17. And Ahaziah died according to the word of the Lord which Elijah had spoken, and Jehoram reigned in his stead, in the second year of Jehoram, son of Jehoshaphat, king of Judah. And 2 Kings iii. 1. Now Jehoram, the son of Ahab, began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat, king of Judah. By these Scriptures it is most plain, that both Jehoram, the son of Jehoshaphat, and Ahaziah, the son of Ahab, began to reign in the seventeenth of Jehoshaphat: for who sees not in these texts that Jehoshaphat's eighteenth, when Jehoram, the son of Ahab, began to reign, is called the second year of Jehoram, the son of Jehoshaphat? Now, Jehoshaphat's reign was not yet expired, by eight or nine years; for this was in his seventeenth year, and he reigned twenty-five years, 1 Kings xxii. 42. Nor was Ahab's reign expired by two or three years; for this was in his twentieth year; and he reigned twenty-two years, 1 Kings xvi. 29. But the reason why both their sons came thus into their thrones in their lifetime, and both in the same year, was, because their fathers, Jehoshaphat and Ahab, were both engaged in the war against the Syrians, about Ramoth-gilead; and while they were providing for it, and carrying it on, they made their sons viceroys, and set them to reign in their stead, while they were absent or employed upon that expedition." This is very probable; seems well supported by the texts; and solves the difficulties with which many have been puzzled, and not a few stumbled, had we sufficient evidence for the viceregency here mentioned.

NOTES ON CHAPTER II.

Verse 1. When the Lord would take up Elijah] It appears that God had revealed this intended translation

2 And Elijah said unto Elisha, "Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said *unto him*, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

a See Ruth 1. 15, 16.—1 Sam. 1. 28. Ver. 4, 6, Ch. 4. 38.—1 Kings 19. 25. Ver. 5, 7, 12. Ch. 4. 1, 28. & 9. 1.—1 Heb. in sight, or, over against.

not only to Elijah himself, but also to Elisha, and to the schools of the prophets, both at Beth-el and Jericho, so that they were all expecting this solemn event.

Verse 2. *Tarry here, I pray thee*] He either made these requests, through humility, not wishing any person to be witness of the honour conferred on him by God; or with the desire to prove the fidelity of Elisha, whether he would continue to follow and serve him.

Verse 3. *Knowest thou that the Lord*] Thus we see, that it was a matter well known to all the sons of the prophets. This day the Lord will take thy master and instructor from thee.

Verse 7. *Fifty men of the sons of the prophets*] They fully expected this extraordinary event; and they could have known it only from Elijah himself, or by a direct revelation from God.

Verse 8. *Took his mantle*] Τὴν ἡλωτην αὐτοῦ, his *shepskein*, says the Septuagint. The skins of beasts, dressed with the hair on, were formerly worn by prophets and priests, as the simple insignia of their office. As the civil authority was often lodged in the hands of such persons, particularly among the Jews, mantles of this kind were used by kings and high civil officers when they bore no sacred character. The custom continues to the present day: a *lamb's-skin hood*, or *cloak*, is the badge which certain graduates in our universities wear; and the royal robes of kings and great officers of state are adorned with the skins of the animal called the *ermine*.

They were divided hither and thither] This was a most astonishing miracle, and could be performed only by the almighty power of God.

Verse 9. *A double portion of thy spirit be upon me*] This is in reference to the law, Deut. xxi. 17. *He shall acknowledge the first-born by giving him a double portion of all that he hath—the right of the first-born to his* Elisha considered himself the only child, or first-born, of Elijah; as the disciples of eminent teachers were called their children: so here he claims a double portion of his spiritual influence; any other disciples coming in for a single share only. The sons of the prophets, mean no more than the disciples or scholars of the prophets. The original words *וְשֵׁי שְׁנַיִם* *pi shenayim*, mean rather two parts, than double the quantity.

Verse 10. *A hard thing*] This is what is not in my power; God alone can give this: yet, if thou see me taken away from thee, it shall be so. Perhaps this means no more than, "If thou continue with me till I am translated, God will grant this to thee;" for, on the mere seeing or not seeing him in the moment in which he was taken away, this divine gift could not depend.

Verse 11. *A chariot of fire, and horses of fire*] That is, a chariot and horses of the most resplendent glory, which, manifesting itself in coruscations, or shooting rays, seemed to be like blazing fire, or like the sun in his strength. Some think that this circumstance, known in the heathen world, gave rise to the fable of Apollo, or the sun, being seated in a blazing chariot, drawn by horses

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it, and he cried, "My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said,

r So Exod. 14. 21. Josh. 3. 16. Ver. 14.—a Heb. Thou hast done hard in asking. 1 Ch. 61. 7. Ps. 101. 4.—b Eccles. 6. 2.—c 2 Ch. 12. 18. 14.—d Heb. rip.

which breathed and snorted fire. These horses were four, and called Pyrois, Eous, Aithon, and Phlegon; all which words signify fire, or resplendent light. So Ovid:—

Nec illi quadrupes animasque legibus illis
Quos in pectore habent, quos et aethra efficit,
In promptu reges est: vis me postulat, at ceras
Incussare cuncti; carulæque repugnat habenti.

Ovid. Met. lib. ii. 84.

Interius volucres Pyrois, et Eous, et Aithon,
Stolis equi, quatuorque Phlegon, identibus auræ
Flammæque implent, postibusque repugant pulcra.

Æ. 139.

Meanwhile the ruthless horn might aloud,
Breathing out fire, and pawing where they stand,
Nor would you find it easy to compose
The madd'ning clench, when from their nostrils flows
The scorching fire, that in their nostrils glows.
Even I their headstrong fury scarce restrain,
When they grow wroth, and resist to the rein.—Dryden.

Perhaps the whole of this fable, which represents Phœton, son of Apollo, requesting to drive the chariot of his father (the horses and chariot of fire) for one day, was borrowed from the request of Elisha, to his spiritual father Elijah, whom he afterwards saw borne away by a whirlwind, in a chariot of fire, drawn by fiery steeds.

Verse 11. *Elijah went up—into heaven*] He was truly translated; and the words here leave us no room to indulge the conjecture of Dr. Priestley, who supposes that, as "Enoch, (probably Moses) Elijah, and Christ, had no relation to any other world or planet, they are no doubt in this;" for we are told that Elijah went up into heaven; and we know, from the sure testimony of the Scripture, that our blessed Lord is at the right hand of the Majesty on high, ever living to make intercession for us.

Verse 12. *The chariot of Israel, and the horsemen thereof*] The Chaldee translates these words thus: "My master, my master! who, by thy intercession, wert of more use to Israel than horses and chariots." This is probably the sense.

In the book of Ecclesiasticus, chap. xiviii. 1, &c. the fiery horses and chariot are considered as an emblem of that burning zeal which Elijah manifested in the whole of his ministry. "Then stood up Elijah the prophet as fire: and his word burned as a lamp," &c.

And rent them in two pieces] As a sign of sorrow for having lost so good and glorious a master.

Verse 13. *He took—the mantle*] The same with which he had been called by Elijah to the prophetic office; and the same by which Elijah divided Jordan. His having the mantle, was a proof that he was invested with the authority and influence of his master.

Verse 14. *Where is the Lord God of Elijah*] The Vulgate gives a strange turn to this verse.—*Et percussit aquas, et non sunt divise, et dixit, Ubi est Deus Elias nunc?* Percussitque aquas, et divise sunt hic et illic. "And he smote the waters, but they did not divide: and he said, Where is the God of Elijah even now? And he struck the waters, and they were divided hither and thither." The act of striking the waters seems to be twice repeated in the verse, though we get rid of the second striking by rendering the second clause, when he also had

Where is the Lord God of Elijah? And when he had also smitten the waters, * they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty * strong men: let them go, we pray thee, and seek thy master: * lest peradventure the Spirit of the Lord hath taken him up, and cast him upon ^b some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground * barren.

20 And he said, Bring me a new cruise, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and ^d cast the salt in there, and said,

* Ver. 8.—y Ver. 7.—a Heb. sons of strength.—a See 1 Kings 19. 12. Ezek. 3. 3. ^b Id. and Deut. 35. Act. 8. 30.—b Heb. one of the mountains.

smitten the waters: which has the same Hebrew words as the first, and which we translate, *he smote the waters*. The Vulgate supposes he smote *once in vain*, perhaps confiding too much in his own strength; and then, having invoked the God of Elijah, he *succeeded*. This distinction is not followed by any of the other versions; nor is the clause, *et non sunt divisa*, "and they divided not," expressed by the Hebrew text.

Verse 15. *The spirit of Elijah doth rest on Elisha*] This was a natural conclusion, from seeing him with the mantle, and working the same miracle. This disposed them to yield the same obedience to him they had done to his master: and in token of this, they went out to meet him, and bowed themselves to the ground before him.

Verse 16. *Fifty strong men*] Probably the same fifty which are mentioned, ver. 7. and who saw Elijah taken up in the whirlwind.

Cast him upon some mountain] Though they saw him taken up toward heaven, yet they thought it possible that the Spirit of the Lord might have descended with him, and left him on some remote mountain or valley.

Ye shall not send.] He knew that he was translated to heaven; and that, therefore, it would be useless.

Verse 17. *Till he was ashamed*] He saw they would not be satisfied unless they made the proposed search: he felt, therefore, that he could not, with any good grace, resist their importunity any longer.

Verse 19. *The water is naught, and the ground barren.*] The barrenness of the ground was the effect of the badness of the water.

Verse 21. *And cast the salt in there*] He cast in the salt at the place where the waters sprang out of the earth. Jarchi well observes here, "Salt is a thing which corrupts water; therefore it is evident that this was a true miracle." What Elisha did on this occasion, getting the new cruise, and throwing in the salt, was only to make the miracle more conspicuous. If the salt could have had any natural tendency to render the water salubrious, it could have acted only for a short time, and only on that portion of the stream which now arose from the spring; and in a few moments its effects must have disappeared. But the miracle here was permanent: the death of men and cattle, which had been occasioned by the insalubrity of the waters, ceased; the land was no longer barren; and the waters became permanently fit for all agricultural and domestic uses.

Verse 23. *There came forth little children out of the city*] These were probably the school of some celebrated teacher; but, under his instruction, they had neither learned piety nor good manners.

Go up, thou bald head: go up, thou bald head.] *הָיָה לָךְ אֵלֶּךָ אֵלֶּךָ אֵלֶּךָ* *aleh kareach; aleh kareach*. Does not this imply the grossest insult? *Ascend, thou empty skull, to heaven*, as it is pretended thy master did! This was blasphemy against God; and their punishment, for they

Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, * and mocked him, and said unto him, Go up, thou bald head: go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth ^c two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAPTER III.

The reign and idolatry of Jehoram, king of Israel, 1-8. Moab, king of Moab, fights against Israel; 9, 10. Jehoram, Jehoahaz, and Jehoash, kings of Israel, fight against the Moabites, and are brought into great distress for want of water, 11-14. The three kings go to Elilias to inquire of the Lord; who promises them water, and a complete victory, 15-19. Water comes the next morning, and fills the trenches which these kings had made in the valley, 20. The Moabites arm against them; and suppose, when they saw the sun shining upon the waters, which looked like blood, that the confederate kings had fallen out, and slain each other; and that they had nothing further to take the Moabites, and so they came, and completely rent them, beat down their cities, and near their head, 21, 22. The king of Moab, having made an unsuccessful attack on the king of Israel, he takes his eldest son, and offers him for a burnt-offering upon the wall; and there is great indignation against Israel, 23, 27.

NOW * Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

Ann. 1. Ch. 18. An. Moabitis, Arch. Ahab. Parap. 21.

c Heb. causing to miscarry.—d See Exod. 15. 23. Chap. 4. 41. & 6. 6. John 9. 6. e Prov. 20. 11. & 22. 6, 12.—f Prov. 17. 12. Lam. 3. 12.—g Ch. 1. 17.

were Bethelite idolaters, was only proportioned to their guilt. Elisha cursed them, i. e. pronounced a curse upon them, in the name of the Lord, *הָיָה לָךְ אֵלֶּךָ אֵלֶּךָ אֵלֶּךָ* *Yehovah*; by the name or authority of Jehovah. The spirit of their offence lies in their ridiculing a miracle of the Lord: the offence was against him, and he punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone; had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

"But was it not a cruel thing to destroy forty-two little children, who, in mere childishness, had simply called the prophet *bare skull*, or *bald head*?"

I answer, Elisha did not destroy them: he had no power by which he could bring two she-bears out of the wood to destroy them. It was evidently either accidental, or a divine judgment; and if a judgment, God must be the sole author of it. Elisha's curse must be only declaratory of what God was about to do. See on chap. i. 10. "But then, as they were little children, they could scarcely be accountable for their conduct; and, consequently, it was cruelty to destroy them." If it was a judgment of God, it could not be cruel nor unjust; and I contend that the prophet had no power by which he could bring these she-bears to fall upon them. But were they little children? for here the strength of the objection lies. Now I suppose the objection means children from four to seven or eight years old; for so we use the word: but the original *בָּנִים קְטָנִים* *nearim ketanim*, may mean young men, for *קָטָן* *katan*, signifies to be young, in opposition to old, and is so translated in various places in our Bible. And *נָעַר* *na'ar*, signifies not only a child, but a young man, a servant, or even a soldier, or one fit to go out to battle; and is so translated in a multitude of places in our common English version. I shall mention but a few, because they are sufficiently decisive: Isaac was called *נָעַר* *na'ar*, when twenty-eight years old, Gen. xxi. 5-12. And Joseph was so called when he was thirty-nine, Gen. xli. 12. Add to these 1 Kings xx. 14. And Ahab said, By whom? [shall the Assyrians be delivered into my hand.] Thus saith the Lord, By the young men *בְּנֵי נְעָרִים* *beney na'arim*, of the princes of the provinces. That these were soldiers, probably militia, or a selection from the militia, which served as a body-guard to Ahab, the event sufficiently declares; and the persons that mocked Elisha were perfectly accountable for their conduct. But is it not possible that these forty-two were a set of unlucky young men, who had been employed in the wood, destroying the whelps of these same she-bears, who now pursued them, and tore them to pieces, for the injury they had done? We have already heard of the ferocity of a bear robbed of her whelps. See at the end of 2 Sam. chap. xvii.

The mention of she-bears gives some colour to the above conjecture; and, probably, at the time when these young fellows insulted the prophet, the bears might be tracing

2 And he wrought evil in the sight of the Lord; but not like his father, and like his mother: for he put away the ^aimage of Baal¹ that his father had made.

3 Nevertheless he cleaved unto ^athe sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel a hundred thousand ^alambs, and a hundred thousand rams, with the wool.

5 But it came to pass, when ^aAhab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: ^a"I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle ^athat followed them.

10 And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!

^a Heb. *etanus*—1 Kings 14, 21, 22—1 Kings 12, 20, 21, 22—1 Sam. 16, 1. 2 Kings 17, 1. 1 Kings 22, 4—Heb. *at their feet*. See Exod. 11, 3—p. 1 Kings 22, 7.

the footsteps of the murderers of their young; and thus came upon them in the midst of their insults; God's providence ordering these occurrences, so as to make this natural effect appear as a divine cause. If the conjecture be correct, the bears were prepared, by their loss, to execute the curse of the prophet; and God's justice guided them to the spot, to punish the iniquity that had been just committed.

NOTES ON CHAPTER III.

Verse 2. *He put away the image of Baal*] He abolished this worship; but he continued that of the *calves* at Dan and Beth-el.

Verse 4. *Was a sheep-master*] The original is *רֹמֵה*, of which the Septuagint could make nothing; and therefore retained the Hebrew word *רֹמֵה*: but the Chaldee has *רֹמֵה מַרְיָה גִּלְיָה*, "a sheep-master:" *Aquila* has *νομιοποιος*, and *Symmachus* *τροφικος βοσκων*, all to the same sense. The original signifies one who *marks* or *brands*, probably from the *marking* of sheep. He fed many sheep, &c. and had them all *marked* in a particular way, in order to ascertain his property.

A hundred thousand lambs] The Chaldee and Arabic have a hundred thousand *fat oxen*.

Verse 7. *My people as thy people*] We find that Jehoshaphat maintained the same friendly intercourse with the *sons*, as he did with the *father*. See 1 Kings, chap. xxii. 4.

Verse 8. *Through the wilderness of Edom*] Because he expected the king of Edom to join them, as we find he did; and being tributary to Judah, he was obliged to do it.

Verse 9. *They fetched a compass of seven days*] By taking a circuitous route, to go round the southern part of the Dead sea, they probably intended to surprise the Moabites: but, it appears, their journey was ill planned, as they at last got into a country in which it was impossible to obtain water; and they were brought, in consequence, to the utmost extremity.

Verse 10. *The Lord hath called these three kings together*] That is, this is a divine judgment: God has judicially blinded us, and permitted us to take this journey to our destruction.

Verse 11. *Is there not here a prophet of the Lord*] The kings of Judah still acknowledged the true God, and him only.

Poured water on the hands of Elisha] That is, was his constant and confidential servant.

Verse 12. *The word of the Lord is with him*] He has the gift of prophecy.

Verse 13. *Get thee to the prophets of thy father*] This was a just but cutting reproof.

Nay] The Chaldee adds here, *I beseech thee do not call*

11 ¶ But Jehoshaphat said, *Is there not here a prophet of the Lord*, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, ^awent down to him.

13 And Elisha said unto the king of Israel, ^aWhat have I to do with thee? ^aGet thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the Lord hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, ^aAs the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a ^aminstrel. And it came to pass, when the minstrel played, that ^athe hand of the Lord came upon him.

16 And he said, Thus saith the Lord, ^aMake this valley full of ditches:

17 For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is ^abut a light thing in the sight of the Lord: he will deliver the Moabites also into your hand.

^a Chap. 2, 25—p. Book 14, 2—1 Sam. 10, 14. Ruth 1, 15—1 Kings 18, 19. 1 Kings 17, 1. Chap. 4, 16—p. See 1 Sam. 10, 6—p. Book 1, 2, 3, 4, 22, 23, 1. x Chap. 4, 3.

the sins of this impiety to remembrance; but ask mercy for us; because the Lord hath called, &c. The Arabs has, *I beseech thee do not make mention of our transgressions, but use kindness toward us*. It is very likely that some such words were spoken on the occasion: but these are the only versions which make this addition.

Verse 14. *Were it not that I regard the presence of Jehoshaphat*] He worshipped the true God: Jehoram was an idolater.

Verse 15. *Bring me a minstrel*] A person who played on the harp. The rabbins, and many Christians, suppose that Elisha's mind was considerably irritated and grieved by the bad behaviour of the young men at Beth-el, and their tragical end; and by the presence of the idolatrous king of Israel; and, therefore, called for divine psalmody, that it might calm his spirits, and render him more susceptible of the prophetic influence. To be able to discern the voice of God, and the operation of his hand, it is necessary that the *mind be calm*, and the *passions all in harmony*, under the direction of *reason*; that reason may be under the influence of the divine Spirit.

The hand of the Lord came upon him] The playing of the harp had the desired effect: his mind was calmed, and the power of God descended upon him. The effect of music was generally acknowledged in every civilized nation. Cicero, in his Tusculan Questions, lib. iv. says, that "The Pythagoreans were accustomed to calm their minds, and soothe their passions, by singing and playing upon the harp." *Pythagoræ mentes suas a cogitationum intentione, cantu, fidibusque ad tranquillitatem traducébant*. I have spoken elsewhere of the heathen priests who endeavoured to imitate the true prophets; and were as *actually filled with the devil*, as the others were *with the true God*. The former were thrown into *violent agitations and contortions* by the influence of the demons which possessed them; while the latter were in a state of the utmost serenity and composure.

Verse 16. *Make this valley full of ditches*] The word *נַחַל*, which may be translated *brook*; as it is by the *Vulgate* and *Septuagint*. There probably was a river here, but it was now *dry*; and the prophet desires that they would enlarge the channel, and cut out various canals from it, and *reservoirs*, where water might be collected for the refreshment of the army, and of the cattle: and these were to be wide enough that the reflection of the sun's rays off this water might be the means of confounding and destroying the Moabites.

Verse 17. *Ye shall not see wind*] There shall be no wind to collect vapours, and there shall be no showers; and yet the whole bed of this river, and all the *new-made canals*, shall be filled with water.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

23 And they said, This is blood: the kings are surely slain, and they have smitten one another: now, therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,

and felled all the good trees: only in Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

CHAPTER IV.

A widow of one of the prophets, oppressed by a merciless creditor, applies to Elisha, who multiplies her oil; by a part of which she pays her debt, and subsists on the rest. 1-7. His entertainment at the house of a respectable woman in Shunem. 8-10. He foretells to his hostess the birth of a son, 11-17. After some years the child dies, and the mother goes to Elisha at Carmel; he comes to Shunem, and raises the child to life, 18-37. He comes to Gilgal, and prevents the sale of the propheta from being poisoned by wild gourds, 38-41. He multiplies a scanty provision, so as to make it sufficient to feed one hundred men, 42-44.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

7 Heb. cried—8 Exod. 20, 20, 48.—9 Heb. were cried together.—10 Heb. girl himself with a girl.—11 Heb. destroyed.—12 Or, they smote in it even smiting.

Verse 19. *Shall fell every good tree*] Every tree by which your enemies may serve themselves for fortifications, &c. But surely *fruit trees* are not intended here: for this was positively against the law of God, Deut. xx. 19, 20. *When thou shalt besiege a city—thou shalt not destroy the trees thereof—for the tree of the field is man's life—only the trees which thou knowest that they be not trees for meat thou shalt destroy and cut them down.*

Stop all wells of water] In those hot countries this would lead sooner than any thing else to reduce an enemy.

Mar every good piece of land with stones.] Such a multitude of men, each throwing a stone on a good field as they passed, would completely destroy it.

Verse 20. *When the meat-offering was offered*] This was the first of all offerings; and was generally made at sun-rising.

There came water] This supply was altogether miraculous; for there was neither wind nor rain, nor any other natural means by which it could be supplied.

Verse 22. *Saw the water on the other side as red as blood*] This might have been an optical deception; I have seen the like sight when there was no reason to suspect supernatural agency. The Moabites had never seen that valley full of water, and therefore did not suspect that their eyes deceived them, but took it for the blood of the confederate hosts, who they thought might have fallen into confusion in the darkness of night, and destroyed each other, as the Midianites had formerly done, Judges vii. 22; and the Philistines lately, 1 Kings xiv. 22.

Verse 23. *Therefore, Moab, to the spoil.*] Thus they came on in a disorderly manner, and fell an easy prey to their enemies.

Verse 25. *On every good piece of land*] On all cultivated ground; and especially fields that were sown.

Only in Kir-haraseth] This was the royal city of the Moabites; and, as we learn from Scripture, exceedingly strong; see Isa. xvi. 7, 11: so that it is probable the confederate armies could not easily reduce it. The slingers, we are informed, went about the wall, and smote all the men that appeared on it; while, no doubt, the besieging army was employed in sapping the foundations.

Verse 26. *Seven hundred men*] These were, no doubt, the choice of all his troops; and, being afraid of being hemmed up, and perhaps taken by his enemies, whom he found on the eve of gaining possession of the city, he made a desperate sortie, in order to regain the open country; and, supposing that the quarter of the Edomites was weakest, or less carefully guarded, he endeavoured to make his impression there: but they were so warmly received by the king of Edom, that they failed in the attempt, and were driven back into the city. Hence he was led to that desperate act mentioned in the following verse.

Verse 27. *Took his eldest son*] The rabbins account for this horrible sacrifice in the following way:

When the king of Moab found himself so harassed, and the royal city on the point of being taken, he called a council of his servants, and asked them how it was these Israelites could perform such prodigies, and that such miracles were wrought for them? His servants answered, that it was owing to their progenitor Abraham, who, having an

only son, he was demanded by Jehovah as a sacrifice. Abraham instantly obeyed, and offered his only son for a burnt-offering: the Israelites, being his descendants, through his merits, the holy blessed God wrought such miracles in their behalf. The king of Moab answered, I also have an only son; and I will go and offer him to my god. Then he offered him for a burnt-offering upon the wall.

Upon the wall.] מורכב אל הא-חמאח. Rab. Sol. Jarchi says, that the letter ו, *vau*, is wanting in this word, as it should be written מורכב חמאח, to signify a wall:—but מורכב חמאח, signifies the sun, and this was the god of the king of Moab: "And he offered his first-born son for a burnt-offering unto the sun." This is not very solid.

There was great indignation] The Lord was displeased with them for driving things to such an extremity; or the surrounding nations held them in abomination on the account; and they were so terrified themselves at this most horrid sacrifice, that they immediately raised the siege, and departed. In cases of great extremity it was customary, in various heathen nations, to offer human sacrifices, or to devote to the infernal gods the most precious or excellent thing or person they possessed. This was frequent among the Phœnicians, Romans, and Greeks: and it was the natural fruit of a religious system, which had for the objects of its worship cruel and merciless divinities. How different the Christian system: Will then that we shall bring down fire from heaven and destroy them? Ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives, but to save them.

NOTES ON CHAPTER IV.

Verse 1. *Now there cried a certain woman*] This woman, according to the Chaldees, Jarchi, and the rabbins, was the wife of Obadiah.

Sons of the prophets] תלמידי הנביאים *tehlmidy nabiya*, "disciples of the prophets:" so the Targum here, and in all other places where the words occur; and properly too.

The creditor is come] This, says Jarchi, was Jehoram, son of Ahab, who lent money on usury to Obadiah, because he had, in the days of Ahab, fed the Lord's prophets. The Targum says, he borrowed money to feed these prophets, because he would not support them out of the property of Ahab.

To take unto him my two sons to be bondmen.] Children, according to the laws of the Hebrews, were considered the property of their parents, who had a right to dispose of them for the payment of their debts. And, in cases of poverty, the law permitted them, expressly, to sell both themselves and their children, Exod. xxi. 7. and Lev. xxv. 39. It was by an extension of this law, and by virtue of another, which authorized them to sell the debt who could not make restitution, (Exod. xxi. 3.) that creditors were permitted to take the children of their debtors in payment. Although the law has not determined any thing precisely on this point; we see by this passage, and by several others, that this custom was common among the Hebrews. Isaiah refers to it very evidently, where he says, *Which of my creditors is it, to whom I have sold you? Behold, for your iniquities ye have sold yourselves*, chap. i. 1. And our Lord alludes to it, Matt. xviii. 25.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; ¹ borrow ² not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy ³ debt, and live thou and thy children of the rest.

8 ¶ And ⁴ it fell on a day, that Elisha passed to ⁵ Shunem, where was a great woman; and she ⁶ constrained him to eat bread. And so it

was, that, as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

¹ See Ch. 3. 15.—² Or, scant not.—³ Or, creditor.—⁴ Heb. there was a day.

p Josh. 18. 18.—q Heb. laid hold on him.

where he mentions the case of an insolvent debtor, *Forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had*; which shows that the custom continued among the Jews to the very end of their republic. The Romans, Athenians, and Asiatics, in general, had the same authority over their children as the Hebrews had: they sold them in time of poverty; and their creditors seized them as they would a sheep or an ox, or any household goods. *Romulus* gave the Romans an absolute power over their children, which extended through the whole course of their lives, let them be in whatever situation they might. They could cast them into prison, beat, and employ them as slaves in agriculture, sell them for slaves, or even take away their lives!—*Dionys. Halicarn.* lib. ii. pp. 96, 97.

Numa Pompilius first moderated this law, by enacting that, if a son married with the consent of his father, he should no longer have power to sell him for debt.

The emperors *Dioclesian* and *Maximian* forbade freemen to be sold on account of debt: *Ob eas alienum servare liberos creditoribus, jura non patiuntur.* Vid. lib. ob. c. 3. C. de obligat. The ancient Athenians had the same right over their children as the Romans; but *Solon* reformed this barbarous custom. Vid. *Plutarch in Solone.*

The people of Asia had the same custom, which *Lucullus* endeavoured to check, by moderating the laws respecting usury.

The Georgians may alienate their children; and their creditors have a right to sell the wives and children of their debtors, and thus exact the uttermost farthing of their debt. *Tavernier*, lib. iii. c. 9. And we have reason to believe that this custom long prevailed among the inhabitants of the British isles. See *Calmet* here.

In short, it appears to have been the custom of all the inhabitants of the earth. We have some remains of it yet in this country, in the senseless and pernicious custom of throwing a man into prison for debt, though his own industry and labour be absolutely necessary to discharge it; and these cannot be exercised within the loathsome and contagious walls of a prison.

Verse 2. *Save a pot of oil*] Oil was used as *aliment*, for anointing the body after bathing, and to anoint the dead. Some think that this pot of oil was what this widow had kept for her burial: see *Matt.* xxvi. 12.

Verse 6. *And the oil stayed*] While there was a vessel to fill, there was oil sufficient; and it only ceased to flow when there was no vessel to receive it. This is a good emblem of the grace of God: while there is an empty, longing heart, there is a continual overflowing fountain of salvation. If we find in any place, or in any time, that the oil ceases to flow, it is because there are no empty vessels there; no souls hungering and thirsting for righteousness. We find fault with the dispensations of God's mercy; and ask why were the former days better than these? Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies; and as much reason to sing aloud of divine mercy.

Verse 7. *Go, sell the oil, and pay thy debt*] He does not inveigh against the cruelty of his creditor, because the law and custom of the country gave him the authority on which he acted: and, rather than permit a poor honest widow to

have her children sold, or that even a Philistine should suffer loss who had given credit to a genuine Israelite, he would work a miracle to pay a debt, which, in the course of providence, it was out of her power to discharge.

Verse 8. *Elisha passed to Shunem*] This city was in the tribe of Issachar, to the south of the brook Kishon, and at the foot of mount Tabor.

Where was a great woman] In *Pirkey, Rab. Eliezer*, this woman is said to have been the sister of Abishag, the Shunammite, well known in the history of David.

Instead of *great woman*, the Chaldee has a woman fearing sin; the Arabic, a woman eminent for piety before God. This made her truly great.

Verse 9. *This is a holy man of God*] That is, a prophet, as the Chaldee interprets it.

Which passeth by us continually] It probably lay in his way to some school of the prophets that he usually attended.

Verse 10. *Let us make a little chamber*] See the note on Judges iii. 20. As the woman was convinced that Elisha was a prophet, she knew that he must have need of more privacy than the general state of her house could afford; and, therefore, she proposes what she knew would be a great acquisition to him, as he could live in this little chamber in as much privacy as if he were in his own house. The bed, the table, the stool, and the candlestick, were really every thing he could need, by way of accommodation in such circumstances.

Verse 12. *Gehazi his servant*] This is the first time we hear of this very indifferent character.

Verse 13. *Wouldest thou be spoken for to the king*] Elisha must have had considerable influence with the king, from the part he took in the late war with the Moabites. Jehoram had reason to believe that the prophet, under God, was the sole cause of his success; and, therefore, he could have no doubt that the king would grant him any reasonable request.

Or to the captain of the host] As if he had said, Will thou that I should procure thee and thy husband a place at court; or get any of thy friends a post in the army?

I dwell among mine own people] I am perfectly satisfied and contented with my lot in life: I live on the best terms with my neighbours, and am here encompassed with my kindred, and feel no disposition to change my connections or place of abode.

How few are there like this woman, on the earth! Who would not wish to be recommended to the king's notice, or get a post for a relative in the army, &c.? Who would not like to change the country for the town; and the rough manners of the inhabitants of the country for the polite conversation and amusements of the court? Who is contented with what he has as not to desire more? Who trembles at the prospect of riches? or believes there are snares in an elevated state, or in the company and conversation of the great and honourable? How few are there that will not sacrifice every thing; peace, domestic comfort, their friends, their conscience, and their God, for money, honours, grandeur, and parade!

Verse 14. *What then is to be done for her*] It seems that the woman retired as soon as she had delivered the answer mentioned in the preceding verse.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, "About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

A. M. 3113.
B. C. 891.
Ante J. O. 115.
An. Diogenet.
Arch. Athen.
perpet. 1.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive and go forward; slack not thy riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite;

26 Run now, I pray thee, to meet her, and say

unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well.*

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in, therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

r Gen. 18. 10. 14.—v Heb. set time.—t Ver. 28.—u Heb. peace.—v Heb. restrain not for me to ride.—w Ch. 2. 25.—x Heb. by his foot. Matt. 23. 9.—y Heb. bitter. 1 Sam. 1. 10.—a Ver. 16.—a 1 Kings 18. 46. Ch. 5. 4.—b Luke 10. 4.

Verse 16. *Thou shalt embrace a son.*] This promise, and the circumstances of the parties, are not very dissimilar to that relative to the birth of Isaac, and those of Abraham and Sarah.

Do not lie! That is, let thy words become true: or as the rabbins understand it, Do not mock me by giving me a son that shall soon be removed by death; but let me have one that shall survive me.

Verse 18. *When the child was grown.*] We know not of what age he was, very likely four or six, if not more years: for he could go out to the reapers in the harvest field, converse, &c.

Verse 19. *My head, my head!* Probably affected by the coup de soleil, or sun stroke; which might, in so young a subject, soon occasion death.

Verse 21. *Laid him on the bed of the man of God.*] She had no doubt heard that Elijah had raised the widow's son of Sarepta to life; and she believed that he who had obtained this gift for her from God, could obtain his restoration to life.

Verse 23. *Wherefore wilt thou go.*] She was a very prudent woman; she would not harass the feelings of her husband by informing him of the death of his son, till she had tried the power of the prophet. Though the religion of the true God was not the religion of the state, yet there were, no doubt, multitudes of the people who continued to worship the true God alone; and were in the habit of going, as is here intimated, on new moons and sabbaths, to consult the prophet.

Verse 24. *Drive, and go forward.*] It is customary in the East for a servant to walk alongside, or drive the ass his master rides. Sometimes he walks behind, and goads on the beast; and, when it is to turn, he directs its head with the long pole of the goad. It is probably to this custom that the wise man alludes, when he says, "I have seen servants on horses, and princes walking as servants to the earth;" [on the ground.]

Verse 26. *It is well!* How strong was her faith in God, and submission to his authority! Though the heaviest family affliction that could befall her and her husband had now taken place; yet, believing that it was a dispensation of providence, which was in itself neither unwise nor unkind, she said, *It is well with me, with my husband, and with my child.* We may further remark that, in her days, the doctrine of *reprobate infants* had not disgraced the pure religion of the God of endless compassion. She had no

doubts concerning the welfare of her child, even with respect to another world.

Verse 27. *The Lord hath hid it from me, and hath not told me.*] In reference to this point he had not now the discernment of spirits. This, and the gift of prophecy, were influences which God gave and suspended, as his infinite wisdom saw good.

Verse 28. *Did I desire a son of my lord?* I expressed no such wish to thee: I was contented and happy; and when thou didst promise me a son, did I not say, *Do not deceive me?* Do not mock me with a child which shall grow up to be attractive and engaging; and of whom I shall soon be deprived by death.

Verse 29. *Salute him not!* Make all the haste thou possibly canst, and lay my staff on the face of the child; he probably thought that it might be a case of mere suspended animation, or a swoon; and that, laying the staff on the face of the child, might act as a stimulus to excite the animal motions.

Verse 30. *I will not leave thee.*] The prophet, it seems, had no design to accompany her; he intended to wait for Gehazi's return: but, as the woman was well assured that the child was dead, she was determined not to return till she had brought the prophet with her.

Verse 32. *Behold, the child was dead.*] The prophet then saw that the body and spirit of the child were separated.

Verse 33. *Prayed unto the Lord.*] He had no power of his own by which he could restore the child.

Verse 34. *Lay upon the child.*] Endeavoured to convey a portion of his own natural warmth to the body of the child; and probably endeavoured, by blowing into the child's mouth, to inflate the lungs, and restore respiration. He uses every natural means in his power to restore life, while praying to the Author of it to exert a miraculous influence. Natural means are in our power; those that are supernatural belong to God. We should always do our own work, and beg of God to do his.

Verse 35. *Walked in the house to and fro.*] In order, no doubt, that he might recover that natural warmth which was absorbed by the cold body of the child; that he might again, by taking it in his arms, communicate more warmth. Caloric, or natural heat, when accumulated in any particular part, will diffuse itself to all bodies with which it comes in contact, till their temperature be equal; so a heated body will give out its caloric to the surrounding air, or to contiguous bodies, till the temperature of all be perfectly

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot. And they could not eat thereof.

41 But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he

said, Give unto the people, that they may eat.

43 And his servitor said, What! should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

CHAPTER V.

The history of Naaman, captain of the host of the king of Syria, a leper; who was informed by a little Israelitish captive maid that a prophet of the Lord, in Samaria, could cure him, 1-4. The king of Syria sends him with a letter, and rich presents, to the king of Israel, that he should recover him of his leprosy, 5, 6. On receiving the letter, the king of Israel is greatly distressed, supposing that the Syrian king designed to seek a quarrel with him, in desiring him to cleanse a leper, when it was well known that none could cure that disorder but God, 7. Elisha, hearing this, orders Naaman to be sent to him, 8. He comes to Elisha's house, in great state, 9. And the prophet sends a messenger to him, ordering him to wash in Jordan seven times, and he should be made clean, 10. Naaman is displeased that he is received with so little ceremony, and departs in a rage, 11, 12. His servants reason with him; he is persuaded, goes to Jordan, washes, and is made clean, 13, 14. He returns to Elisha; acknowledges the true God; and offers him a present, which the prophet refuses, 15, 16. He asks directions, promises never to sacrifice to any other god, and is dismissed, 17-19. Gehazi runs after him, pretends he is sent by his master for a talent of silver and two changes of raiment; which he receives, brings home, and hides, 20-24. Elisha questions him; convicts him of his wickedness; pronounces a curse of leprosy upon him, with which he is immediately afflicted; and departs from his master a leper, as white as snow, 25-27.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

A. M. 3110.
B. C. 894.
An. I. Ol. 119.
An. Megalio,
Arch. Ahab.
perpet. 36.

1 Kings 17. 23. Heb. 11. 35.—Ch. 2. 1.—Ch. 3. 1.—Ch. 2. 3. Luke 10. 39. Acts 22. 3.—Exod. 10. 17.—See Exod. 15. 25. Chap. 2. 21. & 5. 10. John 9. 6. Heb. evil thing.—1 Sam. 9. 4.—1 Sam. 9. 7. 1 Cor. 9. 11. Gal. 6. 6.—w Or, in his scrip, or garment.

equalized. The body of the prophet gave out its natural heat, or caloric, to the cold body of the child: the prophet, no doubt, continued in contact with the child till he could bear it no longer; then covered up the child, rose up, and walked smartly on the floor, till, by increasing the circulation of the blood by activity and strong and quick respiration, he could again afford to communicate another portion of his natural heat. This appears to be the reason of what is mentioned in the text.

Verse 35. *The child sneezed seven times*] That is, it sneezed abundantly. When the nervous influence began to act on the muscular system, before the circulation could be in every part restored, particular muscles, if not the whole body, would be thrown into strong contractions and shiverings; and stertoration or sneezing would be a natural consequence; particularly as obstructions must have taken place in the head and its vessels, because of the disorder of which the child died. Most people, as well as philosophers and physicians, have remarked how beneficial sneezings are to the removal of obstructions in the head.—*Sternutamenta*, says Pliny, (in his *Hist. Nat. lib. xxviii. cap. 6.*) *gravidinem capitis emendant*; “Sneezing relieves disorders of the head.”

Verse 37. *She went in, and fell at his feet*] Few can enter into the feelings of this noble woman. What suspense must she have felt during the time that the prophet was employed in the slow process referred to above: for slow is its own nature it must have been, and exceedingly exhausting to the prophet himself.

Verse 38. *Come again to Gilgal*] He had been there before, with his master, a short time prior to his translation.

Set on the great pot, and seethe pottage for the sons of the prophets.] It was a time of dearth, and all might now stand in need of refreshment: and it appears that the prophet was led to put forth the power he had from God to make a plentiful provision for those who were present. The father of the celebrated Dr. Young, author of *The Night Thoughts*, preaching a charity sermon for the benefit of the sons of the clergy, took the above words for his text; nor could they be said to be inappropriate.

Verse 39. *Wild gourds*] This is generally thought to be the *colocynthis*, the fruit of a plant of the same name, about the size of a large orange. It is brought hither from the Levant, and is often known by the name of bitter apple: both the seeds and the pulp are intensely bitter, and violently purgative. It ranks among vegetable poisons, as all intense bitters do; but judiciously employed, it is of considerable use in medicine.

Verse 40. *There is death in the pot.*] As if he had said, “We have here a deadly mixture; if we eat of it we shall all die.”

Verse 41. *Bring meal.*] Though this might in some measure, correct the strong acid and purgative quality;

yet it was only a miracle which could make a lapful of this fruit shred in pottages salutary.

Verse 42. *Bread of the first-fruits*] This was an offering to the prophet, as the first-fruits themselves were an offering to God.

Corn in the husk] Probably parched corn, or corn to be parched; a very frequent food in the East. Full ears, before they are ripe, parched on the fire.

Verse 43. *Thus saith the Lord, They shall eat, and shall leave thereof.*] It was God, not the prophet, who fed one hundred men with these twenty loaves, &c. This is something like our Lord's feeding the multitude miraculously. Indeed, there are many things in this chapter similar to facts in our Lord's history: and this prophet might be more aptly considered a type of our Lord, than most of the other persons in the Scriptures, who have been thus honoured.

NOTES ON CHAPTER V.

Verse 1. *Naaman, captain of the host*] Of Naaman we know nothing more than is related here. *Jarchi*, and some others, say that he was the man who drew the bow at a venture, as we term it, and slew Ahab: see 1 Kings xxii. 34. and the notes there. He is not mentioned by Josephus, nor has he any reference to this history; which is very strange, as it exists in the *Chaldee, Septuagint, and Syriac*.

King of Syria] The Hebrew is מלך ארם *melek Aram*, king of Aram; which is followed by the *Chaldee* and *Arabic*. The *Syriac* has אדם *Adam*; but, as the *Syriac* & *dolach*, is the same element as the *Syriac* & *riah*, differing only in the position of the *dastric* point, it may have been originally *Aram*. The *Septuagint* and *Vulgate* have *Syria*; and this is a common meaning of the term in Scripture. If the king of Syria be meant, it must be *Ben-hadad*; and the contemporary king of Israel was *Jehoram*.

A great man] He was held in the highest esteem.

And honourable] Had the peculiar favour and confidence of his master; and was promoted to the highest trusts.

Had given deliverance unto Syria] That is, as the rabbins state, by his slaying Ahab, king of Israel; in consequence of which the Syrians got the victory.

A mighty man in valour] He was a giant, and very strong, according to the *Arabic*. He had, in a word, all the qualifications of an able general.

But he was a leper. Here was a heavy tax upon his grandeur: he was afflicted with a disorder the most loathsome, and the most humiliating, that could possibly disgrace a human being. God often, in the course of his providence, permits great defects to be associated with great eminence, that he may hide pride from man; and cause him to think soberly of himself and his acquirements.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray

you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet

g Heb. was before.—h Heb. before.—i Heb. gather in.—k 1 Sam. 2. 8. Ch. 3. 8, 9. l Heb. in his hand.—m Gen. 30. 2. Dent. 32. 32. 1 Sam. 2. 6.

n See Chap. 4. 41. John 2. 7.—o Heb. I said.—p Or, I said with myself, He will surely come out, &c.—r Heb. move up and down.—s Or, Amara.

Verse 2. *The Syrians had gone out by companies*] גְּדוּדִים gedudim, troops. When one hundred, or two hundred men, go out by themselves to make prey of whatever they can get, that is called, says Jarchi, גְּדוּד, gedud, a troop. They had gone out in marauding parties; and, on such occasions, they bring away grain, cattle, and such of the inhabitants as are proper to make slaves.

A little maid] Who, it appears, had pious parents, who brought her up in the knowledge of the true God. Behold the goodness and the severity of the divine providence: affectionate parents are deprived of their promising daughter by a set of lawless freebooters, without the smallest prospect that she should have any lot in life but that of misery, infamy, and woe.

Waited on Naaman's wife.] Her decent, orderly behaviour, the consequence of her sober and pious education, entitled her to this place of distinction; in which her servitude was at least easy, and her person safe.

If God permitted the parents to be deprived of their pious child by the hands of ruffians, he did not permit the child to be without a guardian. In such a case were even the father and mother to forsake her, God would take her up.

Verse 3. *Would God my lord*] אֲחִי, achali, I wish; or, as the Chaldee, Syriac, and Arabic have, "Happy would it be for my master if he were with the prophet," &c.

Here the mystery of the divine providence begins to develop itself. By the captivity of this little maid, one Syrian family at least, and that one of the most considerable in the Syrian empire, is brought to the knowledge of the true God.

Verse 4. *Thus and thus said the maid*] So well had this little pious maid conducted herself, that her words are credited; and credited so fully, that an embassy from the king of Syria to the king of Israel is founded upon them!

Verse 5. *The king of Syria said*] He judged it the best mode of proceeding to send immediately to the king, under whose control he supposed the prophet must be, that he would order the prophet to cure his general.

Ten talents of silver] This, at 353*l.* 1*l.*s. 10*d.* the talent, would amount to 3535*l.* 18*s.* 9*d.* sterling.

Six thousand pieces of gold] If shekels are here meant, as the Arabic has it, then the six thousand shekels, at 1*l.* 16*s.* 5*d.* will amount to 10,925*l.*; and the whole, to 14,460*l.* 18*s.* 9*d.* sterling: besides the value of the ten captives, or changes of raiment. This was a princely present, and shows us at once how high Naaman stood in the esteem of his master.

Verse 7. *Am I God, to kill and to make alive*] He spoke thus under the conviction that God alone could cure the leprosy; which, indeed, was universally acknowledged: and must have been as much a maxim among the Syrians as among the Israelites, for the disorder was equally prevalent in both countries; and in both equally incurable. See the notes on Levit. xiii. and xiv. And it was this that led the king of Israel to infer that the Syrian king sought a quarrel with him, in desiring him to do a work which God only could do; and then declaring war upon him because he did not do it.

Verse 8. *Let him come now to me*] Do not be afflicted; the matter belongs to me, as the prophet of the Most High: send him to me, and he shall know that I am such.

Verse 9. *Came with his horses and with his chariot*] In very great pomp and state. Closely inspected, this was preposterous enough; a leper sitting in state, and affecting it!

Verse 10. *Sent a messenger*] Did not come out to speak with him: he had got his orders from God, and he transmitted them to Naaman by his servant.

Wash in Jordan seven times] The waters of Jordan had no tendency to remove this disorder; but God chose to make this the mean by which he would convey his healing power. He, who is the Author of life, health, and salvation, has a right to dispense, convey, and maintain them, by whatsoever means he pleases.

Verse 11. *Naaman was wroth*] And why? Because the prophet treated him without ceremony; and because he appointed him an expenceless and simple mode of cure.

Behold, I thought] God's ways are not as our ways: He appoints that mode of cure which he knows to be best. Naaman expected to be treated with great ceremony; and, instead of humbling himself before the Lord's prophet, he expected the prophet of the Lord to humble himself before him! *Behold, I thought*; and what did he think? Hear his words, for they are all very emphatic:—1. I thought he would surely come out to me. He will never make his servant the medium of communication between me and himself. 2. And stand; present himself before me, and stand as a servant to hear the orders of his God. 3. And call on the name of Jehovah his God; so that both his God and himself shall appear to do me service and honour. 4. And strike his hand over the place; for can it be supposed that any healing virtue can be conveyed without contact? Had he done these things, then the leper might have been recovered.

Verse 12. *Are not Abana and Pharpar*] At present these rivers do not exist by these names: and where they are we know not; nor whether they were the *Orontes* and *Chrysorroes*. Mr. Maundrel, who travelled over all this ground, could find no vestige of the names *Abana* and *Pharpar*. The river *Barrady*, he accurately describes: it has its source in Antilibanus; and, after having plentifully watered the city of Damascus and the gardens, dividing into three branches, (one of which goes through the city, and the two others are distributed among the gardens,) it is lost in the marshy country about five or six leagues from Damascus. Two of these branches were, doubtless, called in the time of Elisha, *Abana* or *Amara*, as many copies have it; and *Pharpar*. And in the time in which the Arabic version was made, two of these branches were called *باردا* and *تورا*, *Barda* and *Toura*, for these are the names by which this version translates those of the text.

May I not wash in them, and be clean?] No, for God has directed thee to Jordan; and, by its waters, or none, shalt thou be cleansed. *Abana* and *Pharpar* may be as good as Jordan; and, in respect to thy cleansing, the simple difference is, God will convey his influence by the latter, and not by the former.

had bid thee *do some great thing*, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is no God in all the earth, but in Israel*: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

† Job 22. 25.—a Luke 4. 27.—v Dan. 2. 47. & 3. 29. & 6. 26, 27.—w Gen. 33. 11. x Ch. 3. 14.

Verse 13. *My father*] A title of the highest respect and affection.

Had bid thee do some great thing] If the prophet had appointed thee to do something very difficult in itself, and very expensive to thee, wouldest thou not have done it? With much greater reason shouldst thou do what will occupy little time, be no expense, and is easy to be performed.

Verse 14. *Then went he down*] He felt the force of this reasoning; and made a trial, probably expecting little success.

Like unto the flesh of a little child] The loathsome scurf was now entirely removed; his flesh assumed the appearance and health of youth; and the whole mass of his blood, and other juices, became purified, refined, and exalted! How mighty is God! What great things can he do by the simplest and feeblest of means!

Verse 15. *He returned to the man of God*] He saw that the hand of the Lord was upon him: he felt gratitude for his cleansing; and came back to acknowledge, in the most public way, his obligation to God and his servant.

Stood before him] He was now truly humbled, and left all his state behind him. It is often the case that those who have least to value themselves on are proud and haughty; whereas the most excellent of the earth are the most humble; knowing that they have nothing but what they have received. Naaman, the leper, was more proud and dictatorial than he was when cleansed of his leprosy.

There is no God in all the earth] Those termed gods are no gods; the God of Israel is sole God in all the earth.

Take a blessing] Accept a present: *take an expiatory gift*.—Arabic. He desired to offer something for his cleansing. He thought it right thus to acknowledge the hand from which he had received his healing; and thus honour the Lord by giving something to his servant.

Verse 16. *I will receive none*] It was very common to give presents to all great and official men; and, among these, prophets were always included: but, as it might have appeared to the Syrians that he had taken the offered present as a remuneration for the cure performed, he refused; for, as God alone did the work, he alone should have all the glory.

Verse 17. *Shall there not then, I pray thee*] This verse is understood two different ways. I will give them both in a paraphrase:—

1. *Shall there not then be given unto thy servant, [viz. Naaman,] two mules' burden of this Israelitish earth, that I may build an altar with it; on which I may offer sacrifices to the God of Israel?* For thy servant, &c.

2. *Shall there not be given to thy [Elisha's] servant, [Gehazi,] two mules' burden of this earth? the gold and silver which he brought with him; and which he esteemed as earth, or dust, in comparison of the cure he received. For thy servant [Naaman,] will henceforth, &c.*

Each of these interpretations has its difficulties. Why Naaman should ask for two mules' burden of earth, which he might have taken up any where on the confines of the land, without any such liberty, is not easy to see. As to the prophet's permission, though the boon was ever so small, it was not his to give; only the king of Israel could give such a permission; and, what sort of an altar could he build with two mules' burden of earth, carried from Samaria to Damascus? If this be really the meaning of the place, the request was exceedingly foolish, and never could have come from a person enjoying the right use of his reason. The second opinion, not without its difficulties, seems less embarrassed than the former. It was natural for Naaman to wish to give something to the prophet's servant, as the master had refused his present. Again,

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in that he receiving at

y Gen. 14. 23. See Matt. 10. 8. Acts 8. 18, 20.—z Chap. 7. 2, 17.—a Heb. a little piece of ground, as Gen. 23. 16.

impressed with the vast importance of the cure he had received, to take away all feeling of obligation, he might call two, or ten talents of silver, by the name of earth, as well as Habakkuk, chap. ii. 6. calls silver and gold thick clay; and by terms of this kind it has been frequently denominated, both by prophets and heathen writers. "Tyrrus heaped up silver as the dust, and fine gold as the mire of the streets." Zech. ix. 3. And the king made silver and gold at Jerusalem as stones, 2 Chron. i. 15. Which is agreeable to the sentiments of the heathen: *ἄργυρος τις κοῖτις ἐστὶ, καὶ ἀργύρος, Gold and silver are only a certain kind of earth.* Arist. Eth. Nicomach.

Should it be said, the gold and silver could not be two mules' burden; I answer, let the quantity that Naaman brought with him be only considered, and it will be found to be as much, when put into two bags, as could be well lifted upon the backs of two mules; or as those beasts could conveniently carry. The silver itself would weigh 233 lbs. 9 oz. 15½ dwts.; and the gold 1140 lbs. 7 oz. 10 dwts.: in the whole 1374 lbs. 5 oz. 5½ dwts. Troy weight. Should it be objected that, taken in this sense, there is no visible connexion between the former and latter clauses of the verse; I answer, that there is as much connexion between the words, taken in this sense, as in the other; for something must be brought in to supply both; besides, this makes a much more complete sense than the other: "Shall there not, I pray thee, be given to thy servant two mules' burden of this silver and gold, [to apply it as he may think proper: I regard it not,] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, [for the cure he has now received; or by way of worship at any time:] but unto Jehovah." The reader may choose which of these interpretations he pleases.

Verse 18. *In this thing the Lord pardon thy servant*] It is useless to enter into the controversy concerning this verse. By no rule of right reasoning, nor by any legitimate mode of interpretation, can it be stated that Naaman is asking pardon for offences which he may commit; or that he could ask, or the prophet grant, indulgence to bow himself in the temple of Rimmon; thus performing a decided act of homage, the very essence of that worship, which immediately before, he solemnly assured the prophet he would never practise. The original may legitimately be read, and ought to be read, in the past, and not in the future tense—"For this thing the Lord pardon thy servant, for that when my master hath gone into the house of Rimmon, to worship there, and he hath leaned upon mine hand, and I also have bowed myself in the house of Rimmon; for my worshipping in the house of Rimmon, the Lord pardon thy servant in this thing." This in the translation of Dr. Lightfoot, the most able Hebraist in his time, in Christendom.

To admit the common interpretation is to admit, in effect the doctrine of indulgences; and, that we may do evil that good may come of it; that the end sanctifies the means; and, for political purposes, we may do unlawful acts.

Verse 19. *And he said unto him*] There is a most singular and important reading in one of De Rossi's MSS. which he numbers 191. It has in the margin *פ' לו* that is, "read *לו* to, not, instead of *לו* to, to him." Now this reading supposes that Naaman did ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, *NO; go in peace*; that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS. No. 390, appears first to have written *לו* to him, but corrected it immediately by inserting an *aleph* after the *vau*; and thus, instead of making it *לו* to, it has made it *לו* loo, which is no word.

his hands that which he brought: but, as the Lord liveth I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?*

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went *no whither*.

b In these places *l*—*o* Or, secret place.—*d* Heb. not hither, or thither.

Verse 20. *My master hath spared—this Syrian*] He has neither taken any thing from him for himself, nor permitted him to give any thing to me.

Verse 21. *He lighted down from the chariot*] He treats even the prophet's servant with the profoundest respect, alights from his chariot, and goes to meet him.

Is all well?] *שלום* *ha shalom*; Is it peace: or prosperity?

Verse 22. *And he said*] *שלום* *shalom*. It is peace; all is right. This was a common mode of address and answer.

There be come to me from mount Ephraim] There was probably a school of the prophets at this mount.

Verse 23. *He—bound two talents of silver*] It required two servants to carry these two talents; for, according to the computation above, each talent was about 120 lbs. weight.

Verse 24. *When he came to the tower*] The Chaldee, Septuagint, Syriac, and Arabic, understand the word *bay ophel*, which we translate *tower*, as signifying a *secret, dark, or hiding-place*. He was doing a deed of darkness, and he sought darkness to conceal it. He, no doubt, put them in a place little frequented; or one to which few had access beside himself. But the prophet's discerning spirit found him out.

Verse 26. *Went not mine heart with thee*] The Chaldee gives this a good turn, *By the prophetic spirit it was shown unto me, when the man returned from his chariot to meet thee*.

Is it a time to receive money] He gave him farther proof of this all-discerning prophetic spirit, in telling him what he designed to do with the money: he intended to set up a splendid establishment; to have men and maid-servants; to have oliveyards and vineyards; and sheep, and oxen. This, as the Chaldee says, *he had thought in his heart to do*.

Verse 27. *The leprosy of Naaman—shall cleave unto thee*] Thou hast got much money, and thou shalt have much to do with it. Thou hast got Naaman's silver, and thou shalt have Naaman's leprosy. Gehazi is not the last who has got money in an unlawful way; and has got God's curse with it.

A leper as white as snow] The moment the curse was pronounced, that moment the signs of the leprosy began to appear. The white shining spot, was the sign that the infection had taken place. See Levit. xiii. 2. and the notes there, and at the end of the same chapter.

1. Some have thought, because of the prophet's curse, *The leprosy of Naaman shall cleave unto thee and thy seed for ever*, that there are persons still alive who are this man's real descendants, and afflicted with this horrible disease. Mr. Maundrel, when he was in Judea, made diligent inquiry concerning this; but could not ascertain the truth of the supposition. To me, it appears absurd: the denunciation took place in the posterity of Gehazi, till it should become extinct; and, under the influence of this disorder, this must soon have taken place. The *for ever* implies as long as any of his posterity should remain. This is the import of the word *לעלם* *le'alam*. It takes in the whole extent or duration of the thing to which it is applied. The *for ever* of Gehazi was till his posterity became extinct.

2. The god Rimmon, mentioned ver. 18. we meet with

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? *Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?*

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence *a leper as white as snow*.

CHAPTER VI.

The sons of the prophets wish to enlarge their dwelling place, and go to the banks of Jordan to cut down wood, when one of them drops his axe into the water, which Elisha causes to swim, 1—7. Elisha, understanding all the secret designs of the king of Syria against Israel, informs the king of Israel of them, 8—10. The king of Syria, finding that Elisha had thus penetrated his secrets, and frustrated his attempts, sends a great host to Dothan, to take the prophet: the Lord strikes them with blindness, and Elisha leads the whole host to Samaria, and delivers them up to the king of Israel, 11—19. The Lord opens their eyes, and they see their danger, 20. But the king of Israel is prevented from destroying them; and, at the order of the prophet, gives them meat and drink, and dismisses them to their master, 21—23. Ben-hadad besieges Samaria, and reduces the city to great distress, of which several instances are given, 24—30. The king of Israel vows the destruction of Elisha, and sends to have him beheaded, 31—33.

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

A. M. 3111.
B. C. 893.
Acts i. Ch. 11.
An. Megasthenes,
Arch. Liban.
p. 20.

e 1 Tim. 6. 10.—*f* Exod. 4. 6. Numb. 12. 10. Ch. 15. 8.—*g* Ch. 4. 21.

nowhere else in the Scriptures, unless it be the same which Stephen calls *Remphan*. See Acts vii. 43. and the note there. Selden thinks that *Rimmon* is the same with *Elion*, a god of the Phœnicians, borrowed undoubtedly from the *עליון* *Elion* of the Hebrews, one of the names of the supreme God; which attribute became a god to the Phœnicians. *Herychius* has the word *Papas, Ramas*, which he translates *εὐφροσύνης* *Oeos*, the most High God; which agrees very well with the Hebrew *רמון* *rimmon*, from *רם* *ramah*, to make high, or exalt. And all these agree with the sun, as being the highest or most exalted, in what is called the solar system. Some think *Saturn* is intended, and others *Venus*. Much may be seen on this subject in Selden, *De Diis Syris*.

3. Let us not suppose that the offence of Gehazi was too severely punished. 1. Look at the principle, *covetousness*. 2. *Pride and vanity*: he wished to become a great man. 3. *His lying*, in order to impose on Naaman: *Behold, even now there be come to me, &c.* He, in effect, sells the cure of Naaman for so much money: for, if Naaman had not been cured, could he have pretended to ask the silver and raiment? 5. It was an act of *theft*; he applied that to his own use, which Naaman gave him for his master. 6. He *dishonoured* his master, by getting the money and raiment in his name; who had before so solemnly refused it. 7. He closed the whole by *lying to his master*, denying that he had gone after Naaman, or that he had received any thing from him. But was it not severe to extend the punishment of his crimes to his innocent posterity? I answer, it does not appear that any of Gehazi's children, if he had any prior to this, were smitten with the leprosy: and as to those whom he might beget after this time, their leprosy must be the necessary consequence of their being engendered by a leprous father.

Reader, see the end of *avarice and ambition*: and see the truth of those words, "He that will be rich, shall fall into temptation, and a snare, and into divers hurtful lusts, which drown men in destruction and perdition." St. Paul.

4. We have already remarked the *apparently severe, and manifestly kind providence* of God in this business. 1. A marauding party was permitted to spoil the confines of the land of Israel. 2. They brought away, to reduce to captivity, a little maid, probably the hope of her father's house. 3. She became Naaman's property, and waited on his wife. 4. She announced God and his prophet. 5. Naaman, on the faith of her account, took a journey to Samaria. 6. Gets healed of his leprosy. 7. Is converted to the Lord; and, doubtless, brought at least his whole family to believe to the saving of their souls! What was *severe* to the parents of the little maid, was most kind to Naaman, and his family: and the parents lost their child only a little time, that they might again receive her with honour and glory for ever. How true are the words of the poet:—

"Behind a frowning providence, he hides a smiling face."

And see the benefits of a religious education! Had not this little maid been brought up in the knowledge of the true God, she had not been the instrument of so great a salvation.

NOTES ON CHAPTER VI.

Verse 1. *The place is too strait for us*] Notwithstanding the general profigacity of Israel, the schools of the prophets increased. This was, no doubt, owing to the influence of Elisha.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ^h axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be my camp*.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in ^a Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 ¶ And when the ^a servant of the man of

God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for ^a they that be with us *are* more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of ^a horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And ^a he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: ^a follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these *men*, that they may see. And the Lord opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? ^a Set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So ^a the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

A. M. 3112.
B. C. 892.
Amos 1. Ch. 118.
Am. Magdala.
Aron. Athos.
perpet. 30.

^a Heb. from.—1 Chap. 2. 21.—^a Or, encompassing.—1 Heb. No.—in Gen. 27. 17.
^b Heb. army.—^c Or, minister.—^d 2 Chron. 22. 7. Ps. 65. 13. Rom. 8. 31.

Verse 2. *Every man a beam*] They made a sort of log-houses with their own hands.

Verse 5. *Alas, master! for it was borrowed.*] אהא אדוני, זהו שאיל! Ah, ah, my master; and it has been sought. It has fallen in, and I have sought it in vain. Or, *it was borrowed*; and, therefore, I am the more afflicted for its loss; and, Jarchi adds, I have nothing to repay it.

Verse 6. *He cut down a stick*] This had no natural tendency to raise the iron: it was only a sign, or ceremony, which the prophet chose to use on the occasion.

The iron did swim.] This was a real miracle; for the gravity of the metal must have, for ever, kept it at the bottom of the water.

Verse 8. *The king of Syria warred against Israel*] This was probably the same Ben-hadad who is mentioned ver. 24. What was the *real* or *pretended* cause of this war, we cannot tell: but we may say, in numberless war cases, as Calmet says in this:—"An ambitious and restless prince always finds a sufficiency of reasons to colour his enterprises."

In such and such a place] The Syrian king had observed, from the disposition of the Israelitish army, in what direction it was about to make its movements; and, therefore, laid ambuscades where he might surprise it to the greatest advantage.

Verse 9. *Beware that thou pass not such a place*] Elisha must have had this information by immediate revelation from heaven.

Verse 10. *Sent to the place*] To see if it were so. But the *Vulgate* gives it quite a different turn: *misit rex Israel ad locum, et preoccupavit eum*. The king of Israel sent previously to the place, and took possession of it; and the Syrians were disappointed. This is very likely, though it is not expressed in the Hebrew text. The prophet knew the Syrians marked such a place: he told the king of Israel; and he hastened and sent a party of troops to pre-occupy it; and thus the Syrians found that their designs had been detected.

Verse 13. *Behold, he is in Dothan.*] This is supposed to be the same place as that mentioned in Gen. xxxvii. 17. It lay about twelve miles from Samaria.

q Ch. 2. 11. Ps. 94. 7. & 68. 17. Zech. 1. 8. & 6. 1-7.—r Gen. 18. 11.—s Heb. come ye after me.—t Rom. 12. 20.—u Ch. 6. 2. Ver. 8, 9.

Verse 14. *He sent thither horses*] It is strange that he did not think that he who could penetrate his secrets, with respect to the Israelitish army, could inform himself of all his machinations against his own life.

Verse 16. *For they that be with us, are more, &c.*] What astonishing intercourse had this man with heaven! It seems the whole heavenly host had it in commission to help him.

Verse 17. *Lord,—open his eyes*] Where is heaven? Is it not above, beneath, around us? And were our eyes open as were those of the prophet's servant, we should see the heavenly host in all directions. The horses and chariots of fire were there, before the eyes of Elisha's servant were opened.

Verse 18. *Smite this people—with blindness.*] Confound their sight, so that they may not know what they see; and so mistake one place for another.

Verse 19. *I will bring you to the man whom ye seek.*] And he did so: he was their guide to Samaria; and showed himself to them fully in that city.

Verse 20. *Open the eyes of these men*] Take away their confusion of vision, that they may discern things as they are, and distinguish where they are.

Verse 21. *My father, shall I smite*] This was dastardly: the utmost he could have done with these men, when thus brought into his hand, was to make them prisoners of war.

Verse 22. *Whom thou hast taken captive*] Those who, in open battle, either lay down their arms, or are surrounded, and their retreat cut off, are entitled to their lives; much more those who are thus providentially put into thy hand, without having been in actual hostility against thee. Give them meat and drink, and send them home to their master; and let him thus know that thou fearest him not, and art incapable of doing an ungenerous or unmanly action.

Verse 23. *He prepared great provision for them*] These, on their return to their master, could tell him strange things about the power of the God of Israel, and the magnanimity of his king.

So the bands of Syria came no more] Marauding parties were no more permitted by the Syrian king to make inroads upon Israel. And it is very likely that, for some

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, "If the Lord do not help thee, whence shall I help thee? out of the barn-floor or out of the wine-press?"

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

31 Then he said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day."

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but, ere the messenger came to him,

v Or, Let not the Lord see thee.—v Lev. 26. 29. Deut. 28. 26, 27.—x Heb. other. y 1 Kings 21. 27.—a Ruth 1. 17. 1 Kings 19. 2.—a Ezek. 8. 1. & 30. 1.—b Luke

considerable time after this, there was no war between these two nations. What is mentioned in the next verse was more than a year afterward.

Verse 25. *And, behold, they besieged it*] They had closed it on every side, and reduced it to the greatest necessity.

An ass's head was sold for fourscore pieces of silver] I suppose we are to take the ass's head literally: and, if the head sold for so much, what must other parts sell for, which were much to be preferred? The famine must be great that could oblige them to eat any part of an animal that was proscribed by the law: and it must be still greater that could oblige them to purchase so mean a part of this unclean animal, at so high a price. The piece of silver was probably the drachm, worth about seven pence three farthings of our money: the whole amounting to about two pounds nine shillings.

And the fourth part of a cab of dove's dung] The cab was about a quart or three pints. Dove's dung *chiriyonim*. Whether this means pigeon's dung, literally, or a kind of pulse, has been variously disputed by learned men. After having written much upon the subject, illustrated with quotations from east, west, north, and south, I choose to spare my readers the trouble of wading through them; and shall content myself with asserting that it is probable a sort of peas are meant, which the Arabs to this day call by this name. "The garbanos, cicer, or chick-pea," says Dr. Shaw, "have been taken for the pigeon's dung, mentioned in the siege of Samaria; and, as the cicer is pointed at one end, and acquires an ash colour in parching, the first of which circumstances answers to the figure, the second to the usual colour of dove's dung, the supposition is by no means to be disregarded."

I should not omit saying, that *dove's dung* is of great value in the East, for its power in producing cucumbers, melons, &c. which has induced many learned men to take the words literally. Bochart has exhausted this subject, and concludes that a kind of pulse is meant. Most learned men are of his opinion.

Verse 27. *If the Lord do not help thee*] Some read this as an imprecation, *May God save thee*! Not! how can I save thee?

Verse 29. *So we boiled my son*] This is horrible; but, for the sake of humanity, we must allow that the children died through hunger, and then became food for their starved, desperate parents.

She hath hid her son] He was already dead, says Jarchi; and she hid him, that she might eat him alone.

This very evil Moses had foretold should come upon them if they forsook God. See Deut. xxviii. 53, 57. The same evil came upon this wretched people, when besieged by Nebuchadnezzar. See Ezek. v. 10. And also, when Titus besieged Jerusalem. See Josephus De Bell. Judaic. lib. vi. cap. 3. and my notes on Matt. xxiv. 19.

Verse 30. *He had sackcloth within upon his flesh*] The king was in deep mourning for the distresses of the people.

he said to the elders, "See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?"

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?

CHAPTER VII.

Elisha foretells abundant relief to the besieged inhabitants of Samaria, 1. One of the Jews questions the possibility of it; but is assured that he shall see it on the morrow, but not taste of it, 2. Four lepers, perishing with hunger, go to the camp of the Syrians to seek relief, and find it totally deserted, 3-5. How the Syrians were alarmed and fled, 6, 7. The lepers begin to take the spoil; but at last resolve to carry the good news to the city, 8-11. The king, suspecting some treachery, sends some horsemen to scout the country, and see whether the Syrians were not somewhere concealed; they return, and confirm the report that the Syrians were really fled, 12-15. The people go on and spoil the camp; in consequence of which provisions become as plenty as Elisha had foretold, 16. The unbelieving lord, having the charge of the king committed to him, is broken to death by the sword.

THEN Elisha said, Hear ye the word of the Lord; Thus saith the Lord, "To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."

2 ¶ Then a lord, on whose hand the king leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

13. 32.—a 1 Kings 19. 4.—d Job 2. 9.—e Ver. 18, 19.—f Ver. 17, 19, 32.—g Heb. a lord which belonged to the king leaning upon his hand, Ch. 6. 12.—a Mat. 2. 19.

Verse 31. *If the head of Elisha—shall stand on him*] Either he attributed these calamities to the prophet; or else he thought he could remove them, and yet would not. The miserable king was driven to desperation.

Verse 32. *This son of a murderer*] Jehoram, the son of Ahab and Jezebel. But Ahab is called a murderer, because of the murder of Naboth.

The sound of his master's feet behind him] That is, king Jehoram is following his messenger, that he may see him take off my head.

Shut the door] He was obliged to make use of this method for his personal safety, as the king was highly incensed.

Verse 33. *Behold, this evil is of the Lord*] It is difficult to know whether it be the prophet, the messenger, or the king, that says these words. It might be the answer of the prophet from within, to the messenger who was without, and who sought for admission, and gave his reason. To whom Elisha might have replied, "I am not the cause of these calamities, they are from the Lord; I have been praying for their removal: but why should I pray to the Lord any longer, for the time of your deliverance is at hand." And then Elisha said—See the following chapter, where the removal of the calamity is foretold in the most explicit manner; and, indeed, the chapter is unhappily divided from this. The viith chapter should have begun with ver. 24. of this chapter; as, by the present division, the story is unnaturally interrupted.

How natural is it for men to lay the cause of their sufferings on any thing or person but themselves! Ahab's iniquity was sufficient to have brought down God's displeasure on a whole nation; and yet he takes no blame to himself, but lays all on the prophet, who was the only saint that preserved the whole nation from corruption. How few take their sins to themselves; and till they do this, they cannot be true penitents; nor can they expect God's wrath to be averted, till they feel themselves the chief of sinners.

NOTES ON CHAPTER VII.

Verse 1. *To-morrow about this time*] This was in reply to the desponding language of the king; and to vindicate himself from the charge of being author of this calamity. See the end of the preceding chapter.

A measure of fine flour—for a shekel] A seah of fine flour: the seah was about two gallons and a half; the shekel, two shillings and fourpence, at the lowest computation. A wide difference between this and the price of the ass's head, mentioned above.

Verse 2. *Then a lord*] *וְיָשָׁא שָׁלִיחַ*. This word, as the name of an office, occurs often; and seems to point out one of the highest offices in the state. So unlikely was this prediction to be fulfilled, that he thought God must pour out wheat and barley from heaven, before it could have a literal accomplishment.

But shalt not eat thereof] This was a mere prediction

9 ¶ And there were four leprous men¹ at the entering in of the gate; and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was no man there.*

6 For the Lord had made the host of the Syrians² to hear a noise of chariots, and a noise of horses, *even the noise of a great host:* and they said one to another, Lo, the king of Israel hath hired against us³ the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they⁴ arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence *also*, and went and hid it.

9 Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city; and they told them, saying, We

came to the camp of the Syrians, and, behold, *there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were.*

11 And he called the porters; and they told it to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left⁵ in the city, (behold, they are as all the multitude of Israel that are left in it: behold, *I say*, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot-horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour *was sold* for a shekel, and two measures of barley for a shekel⁶ according to the word of the Lord.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate; and the people trode upon him in the gate, and he died,⁷ as the man of God had said, who spake when the king came down to him.

¹ Lev. 13. 45.—² 2 Sam. 5. 24. Ch. 19. 7. Job 15. 21.—³ 1 Kings 10. 23.—⁴ Gen. 4. 5, 6. Prov. 23. 1.

⁵ Heb. we shall find punishment.—⁶ Heb. in it.—⁷ Ver. 1.—⁸ Chap. 6. 32. Ver. 2.

of his death, but not as a judgment for his unbelief; any person, in his circumstances, might have spoken as he did. He stated, in effect, that nothing but a miracle could procure the plenty predicted: and, by a miracle alone was it done: and any person, in his place, might have been trodden to death by the crowd in the gate of Samaria.

Verse 3. *There were four leprous men*] The Gemara, in *Sota*, R. Sol. Jarehi, and others, say, that these four lepers were Gehazi and his three sons.

At the entering in of the gate] They were not permitted to mingle in civil society.

Verse 5. *The uttermost part of the camp*] Where the Syrian advanced guards should have been.

Verse 6. *The Lord had made the Syrians to hear a noise*] This threw them into confusion; they imagined that they were about to be attacked by powerful auxiliaries, which the king of Israel had hired against them.

Verse 12. *The king arose in the night*] This king had made a noble defence; he seems to have shared in all the sufferings of the besieged, and to have been ever at his post. Even in vile Ahab there were some good things!

They know that we be hungry] This was a very natural conclusion. The Syrians, by the closest blockade, could not induce them to give up the city; but, knowing that they were in a starving condition, they might make use of such a stratagem as that imagined by the king, in order to get possession of the city.

Verse 13. *And one of his servants answered*] This is a very difficult verse; and the great variety of explanations given of it cast but little light on the subject. I am inclined to believe, with Dr. Kennicott, that there is an interpolation here, which puzzles, if not destroys, the sense. "Several instances," says he, "have been given of words improperly repeated by Jewish transcribers, who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discovery. This verse furnishes another instance in a careless repetition of seven Hebrew words, thus:

חֲנֹשָׂאִים אֲשֶׁר נִשְׁאָרִים בָּהֶם כָּל־הָעָם הָיְתָה אֶת־הָעִיר
נִשְׁאָרִים בָּהֶם כָּל־הָעָם הָיְתָה אֶת־הָעִיר אֲשֶׁר חֲנֹשָׂאִים

The exact English of this verse is, *And the servant said, Let them take now five of the remaining horses, which remain in it; behold they are as all the multitude of Israel, which [remain] in it; behold they are as all the multitude of Israel which] are consumed; and let us send and see.*

"Whoever considers that the second set of these seven

words is neither in the Septuagint nor Syriac versions, and that those translators who suppose those words to be genuine, alter them to make them look like sense, will probably allow them to have been at first an improper repetition; consequently, to be now an interpolation, strangely continued in the Hebrew text." They are wanting in more than forty of Kennicott's and De Rossi's MSS. In some others they are left without points; in others, they have been written in, and afterward blotted out; and in others four, in others five, of the seven words are omitted. De Rossi concludes thus, *Nec verba hæc legunt LXX., Vulg., Syrus simplex Syrus, Heptapleris Parisiensis, Targum.* They stand on little authority; and the text should be read, omitting the words enclosed by brackets, as above.

That are consumed] The words *וְנִשְׁאָרִים אֲשֶׁר חֲנֹשָׂאִים*, should be translated, *which are perfect*; i. e. fit for service. The rest of the horses were either dead of the famine, killed for the subsistence of the besieged, or so weak as not to be able to perform such a journey.

Verse 14. *They took—two chariot-horses*] They had, at first, intended to send five; probably they found, on examination, that only two were effective. But if they sent two chariots, each would have two horses; and probably a single horse for crossing the country.

Verse 15. *All the way was full of garments and vessels*] A manifest proof of the hurry and precipitancy with which they fled.

Verse 17. *And the people trode upon him*] This officer being appointed by the king to have the command of the gate, the people rushing out to get spoil, and in to carry it to their houses, he was borne down by the multitude, and trodden to death. This also was foreseen by the spirit of prophecy. The literal and exact fulfilment of such predictions must have acquired the prophet a great deal of credit in Israel.

Dr. Lightfoot remarks that, between the first and last year of Jehoram, son of Jehoshaphat, there are very many occurrences mentioned, which are not referred nor fixed to their proper year; and, therefore, they must be calculated in a gross sum, as coming to pass in one of these years. These are the stories contained in chapters iv, v, vi, and vii. of this book, and in 2 Chron. xxi. 6—19. They may be calculated thus:—In the first year of Jehoram, Elisha, returning out of Moab into the land of Israel, multiplies the widow's oil; he is lodged in Shunem, and assures his hostess of a child. The seven years' famine was then begun, and he gives the Shunammite warning of its continuance.

18 And it came to pass as the man of God had spoken to the king, saying, 'Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

Account of the sojourning of the Shunammite, in the land of the Philistines, during the seven years' famine, 1, 2. She returns, and solicits the king to let her have back her land; which, with its fruits, he orders to be restored to her, 3-6. Elisha comes to Damascus, and finds Ben-hadad sick; who sends his servant Hazael to the prophet to inquire whether he shall recover, 7-9. Elisha predicts his death, tells Hazael that he shall be king, and shows him the atrocities which he will commit, 10-14. Hazael returns; strikes his master with a wet cloth, and reigns in his stead, 15. Joram, son of Ahab, becomes king over Israel; his bad reign, 16-19. Edom and Lulach revolt, 20-22. Joram dies, and his son Ahaziah reigns in his stead, 23, 24. His bad reign, 25-27. He joins with Joram against Hazael; is wounded by the Syrians, and goes to Jezreel to be healed, 28, 29.

A. M. 3113.
An. 1. Ol. 115.
An. Diogenet.
Arab. Aliden.
parap. 1.

THEN spake Elisha unto the woman, 'whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn where-soever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

r Ver. 1.—Ch. 4. 35.—4 Ps. 105. 16. Hag. 1. 11.—Ch. 4. 37.—Ch. 4. 38.—w Or, stretch.—2 1 Kings 19. 15.

The second year, she bears her child in the land of the Philistines, chap. viii. 2. And Elisha resides among the disciples of the prophets at Gilgal, heals the poisoned potage, and feeds one hundred men with twenty barley loaves and some ears of corn. That summer he cures Naaman of his leprosy, the only cure of this kind done till Christ came.

The third year, he makes iron to swim, prevents the Syrian's ambushments, strikes those with blindness who were sent to seize him, and sends them back to their master.

The fourth year, Jehoshaphat dies, and Edom rebels, and shakes off the yoke laid upon them by David: Libnah also rebels.

The fifth year, Samaria is besieged by Ben-hadad; the city is most grievously afflicted; and, after being nearly destroyed by famine, it is suddenly relieved by a miraculous interference of God, which had been distinctly foretold by Elisha.

The sixth year, the Philistines and Arabians oppress Jehoram, king of Judah, and take captive his wives and children, leaving only one son behind.

The seventh year, Jehoram falls into a grievous sickness, so that his bowels fall out, 2 Chron. xxi. 19. And in the same year the seven years' famine ends about the time of harvest; and, at that harvest, the Shunammite's son dies, and is restored to life by Elisha, though the story of his birth and death is related together: and yet some years must have passed between them. Not long after this the Shunammite goes to the king to petition to be restored to her own land, which she had left in the time of the famine, and had sojourned in the land of the Philistines.

This year Elisha is at Damascus; Ben-hadad falls sick; Hazael stifles him with a wet cloth, and reigns in his stead. All these things Dr. Lightfoot supposes happened between An. Mundi 3110 and 3117. See *Lightfoot's Works*, vol. i. p. 88. In examining the facts recorded in these books, we shall always find it difficult, and sometimes impossible, to ascertain the exact chronology. The difficulty is increased by a custom common among these annalists, the giving the whole of a story at once, though several incidents took place at the distance of some years from the commencement of the story: as they seem unwilling to have to recur to the same history in the chronological order of its facts.

NOTES ON CHAPTER VIII.

Verse 1. *Then spake Elisha*] As this is the relation of an event far past, the words should be translated, "But Elisha had spoken unto the woman whose son he had restored unto life; and the woman had arisen, and acted

4 And the king talked with 'Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

8 And the king said unto 'Hazael, 'Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present 'with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.

11 And he settled his countenance 'steadfastly, until he was ashamed: and the man of God⁴ wept.

y 1 Sam. 9. 7. 1 Kings 14. 3. Ch. 5. 5.—Ch. 1. 2.—y Heb. in his hand.—y Ver. 15.—y Heb. and set it.—y Luke 13. 41.

according to the saying of the man of God, and had gone with her family, and had sojourned in the land of the Philistines seven years." What is mentioned in these two verses happened several years before the time specified in the third verse. See the observations at the end of the preceding chapter.

Verse 4. *The king talked with Gehazi*] This is supposed to have happened before the cleansing of Naaman, for, is it likely that the king would hold conversation with a leprous man; or that, knowing Gehazi had been dismissed with the highest disgrace from the prophet's service, he could hold any conversation with him concerning his late master, relative to whom he could not expect him to give either a true or impartial account?

Some think that this conversation might have taken place after Gehazi became leprous; the king having an insatiable curiosity to know the private history of a man who had done such astonishing things: and from whom could he get this information, except from the prophet's own confidential servant? It agrees better with the chronology to consider what is here related as having taken place after the cure of Naaman. As to the circumstance of Gehazi's disease, he might overlook that, and converse with him, keeping at a reasonable distance, as nothing but actual contact could defile.

Verse 5. *This is the woman, and this is her son, whom Elisha restored to life.*] This was a very providential occurrence in behalf of the Shunammite. The relation given by Gehazi was now corroborated by the woman herself: the king was duly affected, and gave immediate orders for the restoration of her land.

Verse 7. *Elisha came to Damascus*] That he might lead Gehazi to repentance; according to *Jarchi* and some others.

Verse 8. *Take a present in thine hand*] But what an immense present was this, forty camels' burden of every good thing of Damascus! The prophet would need to have a very large establishment at Damascus to dispose of so much property.

Verse 10. *Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.*] That is, God has not determined thy death, nor will it be a necessary consequence of the disease by which thou art now afflicted: but this wicked man will abuse the power and trust thou hast reposed in him, and take away thy life. Even when God has not designed, nor appointed, the death of a person, he may nevertheless die, though not without the permission of God. This is a farther proof of the doctrine of contingent events: he might live for all his sickness, but thou wilt put an end to his life.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign: and he reigned eight years in Jerusalem.

18 And he walked in the way of the

kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the Lord.

19 Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 ¶ Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 ¶ And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah

A. M. 3112.
B. C. 885.
Ann. 1. Ch. 118.
An. Magnific.
Arch. Ath. 30.
Purpat. 30.

A. M. 3112.
—3119.
B. C. 992—994.
Ann. 1. Ch. 118.
—108.

Ch. 10. 32. & 12. 17. & 13. 3. 7. Amos 1. 3.—f Ch. 15. 16. Hos. 13. 16. Amos 1. 13. g 1 Kings 22. 47.—f 2 Kings 18. 16.—f 2 Chron. 21. 5. 4.—f Heb. reigned. Begun to reign in concert with his father.—f 2 Chron. 21. 5. 2a.—m Ver. 23.—a 2 Sam. 7. 13. 1 Kings 11. 35. & 15. 4. 2 Chron. 21. 7.

Verse 11. *He settled his countenance steadfastly*] Of whom does the author speak? Of Hazael, or of Elisha? Several apply this action to the prophet: he had a murderer before him, and he saw the bloody acts he was about to commit, and was greatly distressed; but he endeavoured to conceal his feelings; at last his face reddened with anguish, his feelings overcame him, and he burst out and wept.

The Septuagint, as it stands in the Complutensian and Antwerp Polyglots, make the text very plain: *Kai esth' Ahalia kata prosopon autou, kai parabolei enopion autou dora ius pnyxonta kai ekhanta d' antipontes tou theu, and Hazael stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.*

The Codex Vaticanus, and the Codex Alexandrinus, are nearly as the Hebrew. The Aldine edition agrees in some respects with the Complutensian; but all the versions follow the Hebrew.

Verse 12. *I know the evil that thou wilt do*] We may see something of the accomplishment of this prediction, chap. x. 32, 33, and chap. xiii. 3, 7.

Verse 13. *But what! is thy servant a dog, that he should do this great thing?*] I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood, that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart, that when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was delighted at the prospect; and his question rather implies a doubt, whether a person so inconsiderable as he is, shall ever have it in his power to do such great, not such evil things; for, in his sight, they had no turpitude. The Hebrew text stands thus:—*כי מה כדור ואלו כי יקשה חזקל ואלו כי יקשה חזקל* *ki ma b'decah hakelek, ki yadash ha-dabar ha-gadol hazekel?* But, what! thy servant, this dog! that he should do this great work! Or, "Can such a poor worthless fellow, such a dead dog, [כדור ואלו] perform such mighty actions? thou wiltest me with surprise." And, that this is the true sense, his immediate murder of his master, on his return, fully proves. Our common version of these words of Hazael, as Mr. Patten observes, has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of horror; his expression has no tincture of it, but of the unexpected glimpse of a crown! The prophet's answer is plainly calculated to satisfy the astonishment he had excited: a dog bears not, in Scripture, the character of a cruel, but of a despicable animal; nor does he who is shocked with barbarity call it a GREAT deed. David vindicated.

Verse 15. *A thick cloth*] The versions, in general, understand this of a hairy or woollen cloth.

o Heb. candle, or, lamp.—p Gen. 21. 40. Chap. 3. 27. 2 Chron. 21. 5, 9, 10. q 1 Kings 22. 47.—f And so fulfilled, Gen. 27. 40.—f 2 Chron. 21. 10.—f 2 Chron. 21. 1.—f Called Azariah, 2 Chron. 22. 6. and Jehoshaphat, 2 Chron. 21. 17. & 23. 28. f See 2 Chron. 23. 2.

So that he died] He was smothered, or suffocated.

Verse 16. *In the fifth year of Joram*] This verse, as it stands in the present Hebrew text, may be thus read; "And in the fifth year of Joram, son of Ahab, king of Israel, [and of Jehoshaphat king of Judah,] reigned Jehoram son of Jehoshaphat king of Judah. The three Hebrew words *ויהי* *למלך* *יהורם* [and of Jehoshaphat king of Judah,] greatly disturb the chronology in this place. It is certain that Jehoshaphat reigned twenty-five years, and that Jehoram his son reigned but eight; 1 Kings xxii. 42. 2 Kings viii. 17. 2 Chron. xx. 31. and xxi. 5. So that he could not have reigned during his father's life without being king twenty years, and eight years!" These words are wanting in three of Kennicott's and De Rossi's MSS., in the Complutensian and Aldine editions of the Septuagint, in the Peshito Syriac, in the Parisian Heptaplar Syriac, the Arabic, and in many copies of the Vulgate, collated by Dr. Kennicott and De Rossi, both printed and manuscript; to which may be added, two MSS. in my own library, one of the 14th, the other of the 11th century, and what I judge to be the *Editio Princeps* of the Vulgate. And, it is worthy of remark, that in this latter work, after the 15th verse, ending with *Quo mortuo; regnavit Azahel pro eo*: the following words are in a smaller character, *Anno quinto Joram filii Achab regis Israel, regnavit Joram filius Josophat rex Juda. Triginta, &c.* We have already seen that it is supposed that Jehoshaphat associated his son with him in the kingdom; and that the *fifth year* in this place only regards Joram king of Israel, and not Jehoshaphat king of Judah. See the notes on chap. i. 17.

Verse 17. *He reigned eight years in Jerusalem*] Beginning with the 5th year of Joram, king of Israel. He reigned three years with Jehoshaphat his father, and five years alone; i. e. from A. M. 3112 to 3119, according to Archbishop Usher.

Verse 18. *The daughter of Ahab was his wife*] This was the infamous Athaliah: and, through this marriage, Jehoshaphat and Ahab were confederates; and this friendship was continued after Ahab's death.

Verse 19. *To give him always a light*] To give him a successor in his own family.

Verse 21. *Joram went over to Zair*] This is the same as Seir, a chief city of Idumea. See Isaiah xxi. 11. *The burden of Dumah*, (Idumea:) *he calleth to me out of Seir.* This city had its name from Seir, one of the sons of Ishmael, Gen. xxv. 14.

Smote the Edomites] It appears that the Israelites were surrounded by the Idumeans; and that, in the night, Joram and his men cut their way through them, and so got every man to his tent, for they were not able to make any farther head against these enemies; and therefore it is said, *that Edom revolted from under the hand of Judah unto this day.*

Verse 23. *Are they not written in the book of the Chronicles*] Several remarkable particulars relative to Joram, may be found in 2 Chron. xxi.

when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

27 * And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And * King Joram went back to be healed in Jezreel of the wounds * which the Syrians had given him at ^b Ramah, when he fought against Hazael king of Syria. * And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was ^d sick.

CHAPTER IX.

Elisha sends one of the disciples of the prophets to Ramoth-gilead, to appoint Jehu king of Israel, 1-3. He acts according to his orders, and informs Jehu that he is to eat of the whole house of Ahab, 4-10. Jehu's captains proclaim him king, 11-14. He goes against Jezreel; where he finds Joram, and Ahaziah king of Judah, who had come to visit him; he slays them both: the former is thrown into the portion of Naboth; the latter, having received a mortal wound, flees to Megiddo, and dies there, and is carried to Jerusalem, and buried in the city of David, 15-25. He commands Jezreel to be thrown out of her window; and he tramples her under the feet of his horses, and the dogs eat her, according to the word of the Lord, 26-27.

And Elisha the prophet called one of * of the children of the prophets, and said unto him, 'Gird up thy loins, and take this box of oil in thine hand, * and go to Ramoth-gilead:

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among ^b his brethren, and carry him to an ⁱ inner chamber;

* Or, grand-daughter. See Ver. 18.—2 Chron. 22, 3, 4.—9 Chron. 22, 5. 2 Ch. 9, 15.—16.—Heb. *wherein* the Syrians had wounded.—Ch. Called Ramoth. Ver. 28.—Ch. 9, 16. 2 Chron. 22, 9, 7.—d Heb. wounded.—1 Kings 20, 35.—Ch. 4, 20. Ver. 1, 17.—g Ch. 8, 28, 29.—h Ver. 5, 11.

Verse 26. *Two and twenty years old was Ahaziah when he began to reign.* In 2 Chron. xxii. 2. it is said, *forty and two years old was Ahaziah when he began to reign*: this is a heavy difficulty, to remove which several expedients have been used. It is most evident that, if we follow the reading in *Chronicles*, it makes the *son two years older than his own father!* for his father began to reign when he was *thirty-two* years old, and reigned *eight* years, and so died, being *forty* years old: see ver. 17. Dr. Lightfoot says, "The original meaneth thus; *Ahaziah was the son of two and forty years*: namely, of the house of Omri, of whose seed he was by the mother's side: and he walked in the ways of that house, and came to ruin at the same time with it. This the text directs us to look after, when it calleth his mother the *daughter of Omri*, who was indeed the *daughter of Ahab*. Now, these *forty-two* years are easily reckoned, by any that will count back in the Chronicle to the *second of Omri*. Such another reckoning there is about *Jehoniah* or *Jehoiachin*, 2 Kings xxiv. 8. *Jehoiachin was eighteen years old when he began to reign*. But 2 Chron. xxxvi. 1. *Jehoiachin was the son of the eight years*; that is, the beginning of his reign fell in the *eight* year of Nebuchadnezzar, and of Judah's first captivity." Works, vol. i. p. 87.

After all, here is a most manifest contradiction, that cannot be removed but by having recourse to *violent modes of solution*. I am satisfied the reading in 2 Chron. xxii. 2. is a *mistake*; and that we should read there, as here, *twenty-two* instead of *forty-two* years: see the note there. And may we not say with *Calmet*, Which is most dangerous, to acknowledge that *transcribers* have made some mistakes in copying the sacred books; or to acknowledge that there are *contradictions* in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind? I add, that no mode of solution yet found out has succeeded in removing the difficulty: and of all the MSS. which have been collated, and they amount to *several hundred*, not one confirms the reading of *forty-two* years. And to it all the ancient versions are equally unfriendly.

Verse 28. *The Syrians wounded Joram.* Ahaziah went with Joram to endeavour to wrest Ramoth-gilead out of the hands of the Syrians, which belonged to Israel and Judah. Ahab had endeavoured to do this before, and was slain there: see 1 Kings xxii. 3, &c. and the notes there.

Verse 29. *Went back to be healed at Jezreel.* And there he continued till Jehu conspired against and slew him

3 Then ^t take the box of oil, and pour on his head, and say, Thus said the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, 'Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, * at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and ^t I will cut off from Ahab * him that pisseth against the wall, and ^p him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of ^t Jeroboam the son of Nebat, and like the house of ^t Baasha the son of Ahijah:

10 * And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is all well?* wherefore came *this mad fellow to thee?* And he said unto them, Ye know the man, and his communication.

12 And they said, *It is false*; tell us now. And

1 Heb. chamber in a chamber.—1 Kings 19, 18.—1 Kings 19, 16. 2 Chron. 22, 7.—1 Kings 19, 4. 2 Kings 15, 10. 2 Kings 14, 10. 2 Kings 14, 21. 2 Kings 22, 22. 2 Kings 22, 25.—q 1 Kings 14, 10. 1 Kings 15, 29. 2 Kings 16, 3, 11.—1 Kings 21, 23. Ver. 35, 36.—t Jer. 29, 26. John 10, 20. Acts 28, 21. 1 Cor. 4, 10.

there. And thus the blood of the innocents, which had been shed by Ahab and his wife Jezebel, was visited on them in the total extinction of their family. See the following chapters, where the bloody tale of Jehu's conspiracy is told at large.

I have already had to remark on the chronological difficulties which occur in the historical books: difficulties for which copyists alone are responsible. To remove them by the plan of *reconciliation*, is in many cases impracticable: to conjectural criticism we must have recourse. And in there a single ancient author of any kind, but particularly those who have written on matters of *history and chronology*, whose works have been transmitted to us free of similar errors, owing to the negligence of transcribers?

NOTES ON CHAPTER IX.

Verse 1. *One of the children of the prophets.* The Jews say that this was *Jonah* the prophet, the son of Amittai. *Gird up thy loins.* What thou hast to do requires the utmost despatch.

Verse 4. *The young man—the prophet.* This should be translated, *The servant of the prophet*; that is, the servant which Elisha now had in place of Gehazi.

Verse 6. *King over the people of the Lord.* This pointed out to Jehu that he was to rule that people according to God's law; and, consequently, that he was to restore the pure worship of the Most High in Israel.

Verse 7. *Thou shalt smite the house of Ahab.* For their most cruel murders, they have forfeited their own lives, according to that immutable law; "He that sheddeth man's blood, by man shall his blood be shed." This, and the two following verses, contain the *commission* which Jehu received from the Lord against the bloody house of Ahab.

Verse 10. *The dogs shall eat Jezebel.* How most minutely was this prophecy fulfilled: see ver. 33, &c.

Verse 11. *Wherefore came this mad fellow to thee?* Was it because he was a *holy* man of God, that he was reputed by a club of irreligious officers to be a *madman*? In vain do such pretend that they fight for religion, and are the guardians of the public welfare and morals, if they persecute religion, and scoff at holy men. But this has been an old custom with all the seed, the sons of the serpent. As to religious soldiers, they are far to seek, and ill to find, according to the old proverb.

Ye know the man, and his communication. Ye know that he is a *madman*, and that his message must be a message of folly. Jehu did not appear willing to tell them what had been done, lest it should promote jealousy and envy.

he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel.

13 Then they hasted, and ^atook every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu ^bis king.

14 So Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

15 But ^cKing ^dJoram was returned to be healed in Jezreel of the wounds which the Syrians ^ehad given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, ^fthen ^glet none go forth ^hnor escape out of the city to go to tell it in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. ⁱAnd Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, ^jIs it peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, ^kIs it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchmen told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, ^lIs it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came

even unto them, and cometh not again: and the ^mdriving ⁿis like the driving of Jehu the son of Nimshi; for he driveth ^ofuriously.

21 And Joram said, ^pMake ready. And his chariot was made ready. And ^qJoram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and ^rmet him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, ^sIs it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts ^tare so many?

23 And Joram turned his hands, and fled, and said to Ahaziah, ^uThere is treachery, O Ahaziah.

24 And Jehu ^vdrew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he ^wsunk down in his chariot.

25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, ^xthe Lord laid this burden upon him;

26 Surely I have seen yesterday the ^yblood of Naboth, and the blood of his sons, saith the Lord; and ^zI will requite thee in this ^{aa}plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

27 ¶ But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. ^{ab}And they did so at the going up to Gur, which ^{ac}is by Ibleam. And he fled to ^{ad}Megiddo, and died there.

^a Matt. 21. 7.—^b Heb. *reigneth*.—^c Ch. 8. 29.—^d Heb. *Jehoram*.—^e Heb. *erots*.
^f Heb. *let no escape go*, &c.—^g Ch. 8. 29.—^h Or, *driving*.—ⁱ Heb. *in madness*.
^j Heb. *Is it peace*.—^k 2 Chron. 22. 7.—^l Heb. *found*.—^m Heb. *filled his hand with a bow*.
ⁿ Heb. *boased*.

¹ 1 Kings 21. 29.—² Heb. *bloode*.—³ 1 Kings 21. 19.—⁴ Or, *portion*.—⁵ In the kingdom of Samaria, 2 Chron. 22. 9. Then he began to reign as viceroys to his father in his sickness, 2 Chron. 21. 18, 19. But in Joram's 12th year he began to reign alone, Ch. 8. 25.

Verse 12. *They said, It is false*] Or, as the Chaldee has it, *Thou liest*. Or, perhaps, it might be thus understood: "We know he has said nothing but folly and lies; nevertheless, let us hear what he has said."

Verse 13. *Took every man his garments*] This was a ceremony by which they acknowledged him as king; and it was by such a ceremony that the multitudes acknowledged Jesus Christ for the *Messiah* and *King of Israel*, a little before his passion: see Matt. xxi. 7. and the note there. The ceremony was expressive: "As we put our garments under his feet; so we place every thing under his authority, and acknowledge ourselves his servants."

On the top of the stairs] The *Chaldee*, the *rabbins*, and several interpreters, understand this of the *public sundial*; which, in those ancient times, was formed of *steps* like *stairs*, each step serving to indicate, by its *shadow*, one hour, or such division of time as was commonly used in that country. This *dial* was, no doubt, in the most *public* place; and upon the top of it, or on the *platform* on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him *king*. The Hebrew *maaloth* מַּאֲלוֹת is the same word which is used chap. xx. 9, 10, 11. to signify the *dial* of Ahaz; and this was probably the very same dial on which that miracle was afterward wrought: and this dial, מַּאֲלוֹת *maaloth*, from *ry alah*, to go up, ascend, was most evidently made of *steps*; the *shadows* projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time. See the notes on chap. xx. 9, &c. and the *diagram* at the end of that chapter.

Verse 14. *Joram had kept Ramoth-gilead*] The confederate armies appear to have taken this city; but they were obliged to watch their conquests, as they perceived that Hazael was determined to retake it if possible.

Verse 16. *Jehu—went to Jezreel; for Joram lay there*] From the preceding verse we learn, that Joram had been wounded in his attack on Ramoth-gilead, and had gone to Jezreel to be cured; and neither he nor Ahaziah knew any thing of the conspiracy in Ramoth-gilead, because Jehu and his captains took care to prevent any person from leaving the city; so that the two kings at Jezreel knew nothing of what had taken place.

Verse 17. *A watchman on the tower*] These watchmen, fixed on elevated places, and generally within hearing of each other, served as a kind of *telegraphs*, to communicate intelligence through the whole country. But, in some

cases, it appears that the intelligence was conveyed by a *horseman* to the next stage, as in the case before us. At this time, when the armies were at Ramoth-gilead, they were, no doubt, doubly watchful to observe the state of the country, and to notice every movement. See on 2 Sam. xiii. 34.

Verse 18. *What hast thou to do with peace*] "What is it to thee whether there be peace or war? Join my company, and fall into the rear."

Verse 20. *He driveth furiously*] Jehu was a bold, daring, prompt, and precipitate general. In his various military operations he had established his character; and now it was almost proverbial.

Verse 21. *Joram—and Ahaziah—went out*] They had no suspicion of what was done at Ramoth-gilead; else they would not have ventured their persons as they now did.

Verse 22. *What peace, so long as the whoredoms*] Though the words *whoredom*, *adultery*, and *fornication*, are frequently used to express *idolatry*, and *false religion*, in general; yet here they may be safely taken in their common and most obvious sense, as there is much reason to believe that Jezebel was the patroness and supporter of a very impure system of religion; and to this Jehu might rather refer than to the *calf-worship*, to which himself was most favourably disposed.

Verse 23. *There is treachery, O Ahaziah*] This was the first intimation he had of it: he feels for the safety of his friend Ahaziah, and now they fly for their lives.

Verse 24. *Drew a bow with his full strength*] The marginal reading is correct; *He filled his hand with a bow*. That is, "He immediately took up his bow, set his arrow, and let fly." This is the only meaning of the passage.

Between his arms] That is, between his *shoulders*; for he was now *turned*, and was flying from Jehu.

Verse 25. *Cast him in the portion of the field*] This was predicted, 1 Kings xxi.; and what now happened to the son of Ahab, is foretold in ver. 29. of that chapter.

Verse 26. *The blood of Naboth, and the blood of his sons*] We are not informed in 1 Kings xxi. that any of Naboth's family was slain but himself: but as the object both of Ahab and Jezebel was to have Naboth's vineyard entirely, and for ever; it is not likely that they would leave any of his posterity, who might, at a future time, reclaim it as their inheritance. Again, to secure this point, Jezebel had Naboth convicted of *treason* and *atheism*; in order that his whole family might be involved in his ruin.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs.

33 And he said, Throw her down. So they threw her down: and some of her blood was

sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

• Ezek. 22. 40.—p Hab. put her eyes in painting.—q 1 Kings 16. 3-20.—r Or, chamberlains.

s 1 Kings 16. 31.—t Heb. by the hand of.—u 1 Kings 21. 23.—v Ps. 55. 18.

Verse 27. *Fled by the way of the garden*] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9, is very different from that given here: When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him, (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him. "The current of the story at large is this," says Dr. Lightfoot, "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah seeing this, flies, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dogs' meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen; and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he commands to carry him up toward Gur, by Belem, and there to slay him. It may be, his father Joram had slain his brethren there, as Ahab had done Naboth in Jezreel: They do so; smite him there in his chariot, and his charioteer driveth away to Megiddo before he dies. The story in the Book of Kings is short; but the Book of Chronicles shows the order." *Lightfoot's Works*, vol. i. p. 88.

Verse 29. *In the eleventh year of Joram*] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: Then he began to reign as viceroy to his father in his sickness, 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone, chap. viii. 25.

Verse 30. *She painted her face, and tired her head*] She endeavoured to improve the appearance of her complexion by paint; and the general effect of her countenance by a tiara, or turban head-dress. *Jonathan, the Chaldee Targumist*, so often quoted, translates this עָשָׂה בְּרִישָׁתָהּ כְּבִישָׁתָהּ *veecchalath bilsidat eynah*; "She stained her eyes with stibium, or antimony." This is a custom in Asiatic countries to the present day. From a late traveller in Persia, I borrow the following account:—

"The Persians differ as much from us in their notions of beauty, as they do in those of taste. A large, soft, and languishing black eye, with them, constitutes the perfection of beauty. It is chiefly on this account that the women use the powder of antimony, which, although it adds to the vivacity of the eye, throws a kind of voluptuous languor over it, which makes it appear (if I may use the expression) dissolving in bliss. The Persian women have a curious custom of making their eyebrows meet; and if this charm be denied them, they paint the forehead with a kind of preparation made for that purpose." *E. S. Waring's Tour to Sheeraz*, 4to. 1807, page 62.

This casts light enough on Jezebel's painting, &c. and shows sufficiently with what design she did it; to conquer and disarm Jehu, and induce him to take her for wife, as *Jarchi* supposes. This staining of the eye with stibium, and painting, was a universal custom, not only in Asiatic countries, but also in all those that bordered on them, or had connexions with them. The prophet Ezekiel mentions the painting of the eyes, chap. xxiii. 40.

That the Romans painted their eyes, we have the most positive evidence. Pliny says, *Tanta est decoris affectio ut tinguntur oculi quoque*. *Hist. Nat. lib. xi. cap. 37*. "Such is their affectation of ornament, that they paint their eyes also." That this painting was with stibium or

antimony, is plain, from these words of St. Cyprian, *De Operi et Eleemosynis, Inunge oculos tuos non stibio diaboli, sed collyrio Christi*, "Anoint your eyes, not with the devil's antimony, but with the eye-salve of Christ." Juvenal is plain on the same subject. Men as well as women, in Rome, practised it:

*Ille supercilium madida fulgine lartum
Obliquis productis ac pinguis tremulo
Attollens oculos.*

Stat. i. ver. 58.

"With sooty mixture one his eyebrows dies;
And with a bodkin paints his trembling eyes."

The manner in which the women in Barbary do it, Dr. Russel particularly describes:—"Upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women, to black the middle of their eyelids, by applying a powder called *armed*. Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth; and about the size of a common probe. This they wet with water, in order that the powder may stick to it; and applying the middle part horizontally to the eye, they shut the eyes upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish." *Russel's Nat. Hist. of Aleppo*, page 102. See *Parkhurst, sub. voc. 75*.

Verse 31. *Had Zimri peace, who slew his master?*] *Jarchi* paraphrases this place thus:—"If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha;" which words were rather intended to conciliate than to provoke. But the words are understood by most of the versions thus:—Health to Zimri, the slayer of his master!

Verse 33. *So they threw her down*] What a terrible death! She was already, by the fall, almost dashed to pieces; and the brutal Jehu trampled her already mangled body under his horse's feet!

Verse 34. *She is a king's daughter*] Jezebel was certainly a woman of very high lineage. She was daughter of the king of Tyre; wife of Ahab, king of Israel; mother of Joram, king of Israel; mother-in-law of Joram, king of Judah; and grandmother to Ahaziah, king of Judah.

Verse 35. *The skull—the feet, and the palms of her hands*] The dogs did not eat those parts, say *Jarchi* and *Kimchi*, because in her festal dances she danced like a dog, on her hands and feet; wantonly moving her head. What other meaning these rabbins had, I do not inquire. She was, no doubt, guilty of the foulest actions; and was almost too bad to be belied.

How literally was the prediction delivered in the preceding book, (1 Kings xxi. 33.) *The dogs shall eat Jezebel by the wall of Jezreel*, fulfilled! And how dearly did she and her husband Ahab pay for the murder of innocent Naboth!

Verse 37. *And the carcass of Jezebel shall be as dung*] As it was not buried under the earth, but was eaten by the dogs, this saying was also literally fulfilled.

They shall not say, This is Jezebel] As she could not be buried, she could have no funeral monument. Though so great a woman by her birth, connexions, and alliances, she had not the honour of a tomb! There was not even a solitary stone, to say *Here lies Jezebel*! Not even a mound of earth to designate the place of her sepulture! Judgment is God's strange work; but when he contends, how terrible are his judgments! and when he ariseth to execute judgment, who shall stay his hand! How deep are his counsels, and how terrible are his workings!

CHAPTER X.

Jehu sends an ironical letter to the elders of Samaria, telling them to choose one of the best of their master's sons, and put him on the throne: to which they return a submissive answer, 1-3. He writes a second letter, and orders them to send him the heads of Ahab's seventy sons: they do so; and they are laid in two heaps at the gate of Jezreel, 7, 8. Jehu shows them to the people, and excuses himself, and states that all is done according to the word of the Lord, 9, 10. He destroys all the kindred of Ahab that remained in Jezreel, 11. He also destroys forty-two men, the brethren of Ahaziah, king of Judah, 12-14. He meets with Jehonadab, and takes him with him in his chariot, 15, 16. He comes to Samaria, and destroys all that were of the kindred of Ahab there, 17. He pretends a great zeal for the worship of Baal, and gathers all his priests together, under the pretence of a grand sacrifice, and slays them all, 18-25. He burns Ahab's images, and makes his temple a dung-house, 26-28. But he does not depart from the side of Jeroboam, and does not prosper, 29-31. Hazael vexes Israel, 32, 33. Jehu dies, having reigned over Israel in Samaria, twenty-eight years, 34-35.

A. M. 3120.
B. C. 884.
Anie. l. Ol. 108.
An. Diogenesi,
Arch. Athen.
parap. 8.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him; how then shall we stand?

5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

7 And it came to pass, when the letter came

to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab, in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. And as he was at the shearing-house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave

a Heb. nourishers.—b Heb. for me.—c 1 Kings 21, 21.—d Ch. 9, 14, 24.—e Sam. 8, 12.—f 1 Kings 21, 19, 21, 22.—g Heb. by the hand of.—h Or, acquaintance.—i Heb. house of shepherds' kind sheep.

NOTES ON CHAPTER X.

Verse 1. Ahab had seventy sons] As he had several wives, he might have many children. The Israelites, from the earliest part of their history, were remarkably fruitful. How amazingly did they multiply in Egypt, even under the hand of the severest oppression! And as to the individuals of whose families we have account, they are quite remarkable: Rehoboam had thirty-eight sons; Abdon had forty; Tola had thirty; Ahab seventy; and Gideon seventy-one.

Unto the rulers of Jezreel] It certainly should be, unto the rulers of Samaria: for, to them, and to that city, the whole context shows us the letters were sent. See ver. 6.

To them that brought up Ahab's children] It appears that the royal children of Israel and Judah were entrusted to the care of the nobles, and were brought up by them; (see ver. 6.) and to these, therefore, Jehu's letters are directed. It is supposed Isaiah (xlix. 23.) alludes to this custom: kings shall be thy nursing fathers; and queens thy nursing mothers.

Verse 2. A fenced city also] All here seems to refer to Samaria alone; in it were the magazines and implements of war, &c. No reader need be told that these letters were all ironical. It was the same as if he had said, "Ye have no means of defence; Israel is with me: if you yield not up yourselves and the city, I will put you all to the sword."

Verse 4. Two kings stood not before him] That is, Joram and Ahaziah.

Verse 5. He that was over the house, &c.] Thus all the constituted authorities agreed to submit.

Will do all that thou shalt bid us] They made no conditions; and stood pledged to commit the horrid murders which this most execrable man afterward commanded.

Verse 6. Come to me to Jezreel] Therefore, the letters were not written to Jezreel, but from Jezreel to Samaria.

Verse 7. Put their heads in baskets] What cold-blooded wretches were the whole of these people!

Verse 8. Lay ye them in two heaps] It appears that the heads of these princes had arrived at Jezreel in the night time: Jehu ordered them to be left at the gate of the city, a place of public resort, that all the people might see them,

and be struck with terror, and conclude that all resistance to such authority and power would be vain.

Verse 9. Ye be righteous] Another irony; intended partly to excuse himself, and to involve them in the odium of this massacre; and, at the same time, to justify the conduct of both, by showing that all was done according to the commandment of the Lord.

Verse 11. Jehu slew all] So it appears that the great men, who had so obsequiously taken off the heads of Ahab's seventy sons, fell also a sacrifice to the ambition of this incomparably bad man.

Verse 12. The shearing-house] Probably the place where the shepherds met for the annual sheep-shearing.

Verse 13. The brethren of Ahaziah] The relatives of his family; for it does not appear that he had any brethren, properly so called: but we know that the term brethren, among the Jews, signified the relatives of the same family; and especially brothers' and sisters' children; and that these were such, see 2 Chron. xxii. 8.

We go down to salute, &c.] So promptly had Jehu executed all his measures, that even the nearest relatives of the murdered kings had not heard of their death; and, consequently, had no time to escape. They were all taken as in a net.

Verse 14. The pit of the shearing-house] Probably the place where they washed the sheep, previously to shearing; or the fleeces after they were shorn off.

Verse 15. Jehonadab the son of Rechab] For particulars concerning this man, his ancestry, and posterity, see the notes on Jerem. xxxv.

Is thine heart right] With me, in the prosecution of a reform in Israel; as my heart is with thy heart in the true religion of Jehovah, and the destruction of Baal.

It is.] I wish a reform in the religion of the country; I am his friend who shall endeavour to promote it.

Give me thine hand.] This has been generally considered as exacting a promise from Jehonadab;—but does it mean any more than his taking him by the hand, to help him to step into the chariot, in which Jehu was then sitting? Jehonadab was, doubtless, a very honourable man in Israel; and by carrying him about with him in his chariot, Jehu endeavoured to acquire the public esteem. "Jehu must be acting right; for Jehonadab is with him, and approves his conduct."

him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, "he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord," which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little; but Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, "Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25 And it came to pass, as soon as he had

made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the Lord began to cut Israel short; and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers; and they

1 Kings 19. 18—c Ch. 8. 2 Chron. 22. 8—y 1 Kings 21. 21—w 1 Kings 16. 31, 32—z 1 Kings 22. 5—y Heb. sanctify—z 1 Kings 16. 32—c Or, so full that they stood mouth to mouth—b 1 Kings 22. 38—c Heb. the mouth—d Heb. statues. e 1 Kings 14. 23.

Verse 16. *Come with me, and see my zeal for the Lord*] O thou ostentatious and murderous hypocrite! Thou have zeal for Jehovah, and his pure religion! Witness thy calves at Dan and Beth-el, and the general profligacy of thy conduct! He who can call another to witness his zeal for religion, or his works of charity, has as much of both as serves his own turn.

Verse 18. *Ahab served Baal a little*] Jehu had determined to have no worship in Israel, but that of the golden calves at Dan and Beth-el; therefore, he purposes to destroy all the worshippers of Baal: and that he may do it without suspicion, he proclaims a great sacrifice; and that he may do it the more easily, he gathers them all together into one place.

Verse 19. *Whosoever shall be wanting, he shall not live*] Because as he will thereby show himself without zeal for the service of his god, he will justly forfeit his life: All this was done in the very spirit of deceit.

Verse 22. *He said unto him that was over the vestry*] The word vestry comes from *vestiarium*, and that from *vestes*, garments, from *vestio*, I clothe; and signifies, properly, the place where the sacerdotal robes and pontifical ornaments are kept. The priests of Baal had their robes, as well as the priests of the Lord; but the garments were such, that one could be easily distinguished from the other.

Verse 23. *None of the servants of the Lord*] Though he was not attached to that service, yet he would tolerate it: and as he was led to suppose that he was fulfilling the will of Jehovah in what he was doing, he would of course treat his worship and worshippers with more respect.

Verse 25. *As soon as he had made an end of offering*] Had Jehu been a man of any conscientious principle in religion, he would have finished the tragedy before he offered the burnt-offering. But, to a man of no religion, the worship of Jehovah and of Baal are alike. If, as a statesman, he prefers either, it is merely for political purposes.

To the guard and to the captains] *לְרִשְׁתָּם וְלְשָׂרֵיהֶם* *lérishtham u-lé-shalashim*; to the courtiers, the runners, and the shalashim, the men of the third rank: those officers who were next to the nobles; the king and those being only

their superiors. The runners were probably a sort of light infantry.

The city of the house of Baal] Does not this mean a sort of holy of holies, where the most sacred images of Baal were kept? A place separated from the temple of Baal, as the holy of holies in the temple of Jehovah was separated from what was called *The Holy Place*.

Verse 27. *Made it a draught-house*] A place for human excrement: so all the versions understand it. Nothing could be more degrading than this; he made it a public necessity.

Verse 30. *Thy children of the fourth generation*] These four descendants of Jehu were Jehoahaz, Jehoash, Jeroboam the second, and Zechariah; see chap. xiv. and xv. This was all the compensation Jehu had in either world, for the recompense of his zeal for the Lord.

Verse 31. *Jehu took no heed*] He never made it his study: indeed, he never intended to walk in this way; it neither suited his disposition nor his politics.

Verse 32. *The Lord began to cut Israel short*] The marginal reading is best: the Lord cut off the ends; and this he did, by permitting Hazael to seize on the coasts, to conquer and occupy the frontier towns. This was the commencement of those miserable ravages which Elsham predicted; see chap. viii. 12. And we find from the next verse, that he seized on all the land of Gilead, and that of Reuben and Gad, and the half tribe of Manasseh; in a word, whatever Israel possessed on the east side of Jordan. The reader may see the extent of territory which Hazael had now conquered from Israel, by looking at the map at the end of Deuteronomy.

Verse 34. *Are they not written in the book of the Chronicles*] We have no chronicles in which there is any thing farther spoken of this bad man. His reign was long, twenty-eight years; and yet we know nothing of it but the commencement.

For barbarity and hypocrisy, Jehu has few parallels; and the cowardliness and baseness of the nobles of Samaria have seldom been equalled. Ahab's bloody house must be cut off:—but did God ever design that it should be done by these means? The men were, no doubt, profi-

buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAPTER XI.

Athaliah destroys all that remain of the seed royal of Judah, 1. Jehoash hides Jehoahaz, the son of Athaliah; and he remains hidden in the house of the Lord six years; and Athaliah reigns over the land, 2, 3. Jehoiahi, the high priest, calls the nobles privately together into the temple, shows them the king's son, takes an oath of them, arms them, places guards around the temple, and around the young king's person; they smite, and proclaim him, 4-13. Athaliah is alarmed, comes into the temple, is seized, carried forth, and slain, 13-16. Jehoiahi causes the people to enter into a covenant with the Lord; they destroy Baal's house, priests, and images, 17, 18. Jehoahaz is brought to the king's house; reigns, and all the land rejoices, 18-21.

1 And when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal.

2 But Jehoash, the daughter of King Joram, sister of Ahaziah, took Jehoahaz the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bed-chamber, from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.

4 And the seventh year Jehoiahi sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard:

so shall ye keep the watch of the house, that it be not broken down.

7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiahi the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiahi the priest.

10 And to the captains over hundreds did the priest give King David's spears and shields, that were in the temple of the Lord.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.

14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

15 But Jehoiahi the priest commanded the

^a Heb. the days were.—^b 2 Chron. 22. 10.—^c Ch. 8. 25.—^d Heb. seed of the king.—^e 2 Chron. 22. 11. Jehoash.—^f Or, Jehoahaz.—^g 2 Chron. 23. 1, &c. ^h 1 Chron. 8. 23.

^a Or, from breaking up.—^b Or, companies.—^c Heb. bands.—^d 2 Chron. 22. 8.—^e Heb. shoulder.—^f Heb. Let the king live.—^g 1 Sam. 10. 24.—^h 2 Chron. 22. 12, &c.—ⁱ Ch. 23. 3. 2 Chron. 24. 21.

gate and wicked; and God permitted their iniquity to manifest itself in this way, and thus the purpose of God, that Ahab's house should no more reign, was completely accomplished: see 1 Kings xxii. 19, 24, 29. And, by this conduct, Jehu is said to have executed what was right in God's eyes, ver. 30. The cutting off of Ahab's family was decreed by the divine justice; the means by which it was done, or at least the manner of doing, were not entirely of this appointing: yet the commission given him by the young prophet, chap. ix. 7. was very extensive. Yet still many things seem to be attributed to God, as the agent, which he does not execute, but only permits to be done.

NOTES ON CHAPTER XI.

Verse 1. Athaliah] This woman was the daughter of Ahab, and granddaughter of Omri, and wife to Joram king of Judah, and mother of Ahaziah.

Destroyed all the seed royal.] All that she could lay her hands on, whom Jehu had left; in order that she might get undisturbed possession of the kingdom.

How dreadful is the lust of reigning! it destroys all the charities of life; and turns fathers, mothers, brothers, and children, into the most ferocious savages! Who makes any conscience, who has it in his power,

^a "To swim to sovereign rule through seas of blood!"

In what a dreadful state is that land that is exposed to political revolutions: and where the succession to the throne is not most positively settled by the clearest and most decisive law! Reader, beware of revolutions; there have been some useful ones; but they are, in general, the heaviest curse of God.

Verse 2. Daughter of—Joram, sister of Ahaziah] It is not likely that Jehoash was the daughter of Athaliah; she was sister, we find, to Ahaziah, the son of Athaliah, but probably by a different mother. The mother of Jehoash was Zibiah of Beer-sheba: see chap. xii. 1.

Verse 3. He was—hid in the house of the Lord] This might be readily done, because none had access to the temple but the priests: and the high priest himself was the chief manager of this business.

Verse 4. And the seventh year Jehoiahi sent] He had certainly sounded them all, and brought them into the interests of the young king before this time: the plot having been laid, and now ripe for execution, he brings the chief officers of the army, and those of the body-guard,

into the temple, and there binds them by an oath of secrecy; and shows them the king's son, in whose behalf they are to arise.

Verse 5. That enter in on the sabbath] It appears that Jehoiahi chose the sabbath day to proclaim the young king, because, as that was a day of public concourse, the gathering together of the people who were in this secret would not be noticed: and it is likely that they all came unarmed, and were supplied by Jehoiahi with the spears and shields which David had laid up in the temple, ver. 10.

The priests and Levites were divided into twenty-four classes by David, and each served a week by turns in the temple: and it was on the sabbath that they began the weekly service: all this favoured Jehoiahi's design.

Verse 10. King David's spears and shields] Josephus expressly says, that David had provided an arsenal for the temple, out of which Jehoiahi took those arms. His words are, *Ἀρματὶς δὲ Ἰωαδὰς τῆν ἐν τῷ ἱερῷ ἐκκεκρυμένην, ἣν Δαβὶδς κατασκεύασεν, διέμεριον τοῖς ἐκτονάρχαις ἅμα καὶ ἱερωῖ καὶ Λευιταῖς ἀνὰ θ' ὅσα εὐρεν ἐν αὐτῇ ὀπλὰτα καὶ καὶ φερετρας, καὶ ἐν τῷ ἱερῷ εἶδος βύλων καταλαβὼν.* "And Jehoiahi having opened the arsenal in the temple, which David had prepared, he divided among the centurions, priests, and Levites, the spears, (arrows,) and quivers, and all other kinds of weapons which he found there." Ant. lib. ix. c. 7. s. 2.

Verse 12. Put the crown upon him] This was a diadem, or a golden band, that went round the head.

And—the testimony] Probably the book of the law, written on a roll of vellum. This was his sceptre. Some think that it was placed upon his head, as well as the diadem. The diadem, the testimony, and the anointing oil, were essential to his consecration.

They clapped their hands] This, I believe, is the first instance on record of clapping the hands as a testimony of joy.

God save the King.] *יְחִי הַמֶּלֶךְ* Yechi ham-melec; May the king live! and so the words should be translated wherever they occur.

Verse 14. The king stood by a pillar] Stood on a pillar, or tribunal; the place or thrones on which they were accustomed to put the kings when they proclaimed them.

Treason, Treason.] *קַשֶּׁר קַשֶּׁר* kasher, kasher; a conspiracy, a conspiracy! from kasher, to bind, unite together.

captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; * between the king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 ¶ Seven years old was Jehoash when he began to reign.

CHAPTER XII.

Jehoash reigns well under the instruction of Jehoiada the priest, 1—2. He directs the rebuilding of the temple; the account of what was done, 3—16. He is called to the throne; and, proceeding to besiege Jerusalem, is prevented by Jehoiada, who gives him all the treasures and hallowed things of the house of the LORD, 17, 18. The servants of Jehoash conspire against him and slay him, 19—21.

A. M. 3236—3245.
B. C. 578—569.
Anno ante
1. Olymp. 109.
—53.
sheba.

IN the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba.

1, 2 Chron. 25. 15.—k 2 Sam. 6. 2.—1 Ch. 10. 35.—m Dent. 12. 2. 2 Chron. 12. 17. 2 Chron. 12. 16, 17.—n Heb. officers.—p 2 Chron. 24. 1.—q 2 Chron. 24. 1.—r 1 Kings 13. 14. & 22. 52. Ch. 14. 4.—s Ch. 22. 4.—t Or, holy things.—u Heb. holiness. v Exod. 35. 13.

Verse 15. *Have her fourth*] She had pressed in among the guards into the temple.

And him that followeth] The person who takes her part, let him instantly be slain.

Verse 16. *By the way—which the horses came*] They probably brought her out near the king's stables. It has been supposed, from Ezek. xvi. 1, 2, that the east gate of the inner court was that by which the king entered on the sabbath day; whereas on all other days he entered by the south gate. And there was another gate, called the horse gate, in the wall of the city, Jer. xxxi. 39; this was for the king's horses to go out at from the stables at Millo, and is therefore called, 2 Chron. xxxiii. 15. *The horse gate towards the king's house.*

Verse 17. *Jehoiada made a covenant*] A general covenant was first made between the Lord, the Supreme King, the king his viceroy, and the people, that they should all be the Lord's people; each being equally bound to live according to the divine law.

Then, secondly, a particular covenant was made between the king and the people; by which the king was bound to rule according to the laws and constitution of the kingdom, and to watch and live for the safety of the public. And the people were bound, on their part, to love, honour, succour, and obey the king. Where these mutual and just agreements are made and maintained, there can be nothing else than prosperity in the church and the state.

Verse 18. *His altars and images brake they in pieces*] It is probable that Athaliah had set up the worship of Baal in Judah, as Jezebel had done in Israel; or, probably, it had never been removed since the days of Solomon. It was no wonder that Jehoiada began his reform with this act, when we learn, from 2 Chron. xxiv. 7, that the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

Verse 20. *The people rejoiced*] They were glad to get rid of the tyranny of Athaliah.

And the city was in quiet] She had no partisans to rise up and disturb the king's reign.

Verse 21. *Seven years old was Jehoash*] The first instance on record of making a child seven years old the king of any nation; and especially of such a nation as the Jews, who were at all times very difficult to be governed.

2 And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that in the three and twentieth year of King Jehoash the priests had not repaired the breaches of the house.

7 ¶ Then King Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? Now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's

w Heb. the money of the souls of his estimation. Lev. 27. 2.—x Heb. accounted upon the heart of a man.—y Exod. 28. 4. 1 Chron. 28. 4.—z Heb. in the twentieth year and third year.—a 2 Chron. 24. 4.—b 2 Chron. 24. 6.—c 2 Chron. 24. 8, &c.—d Heb. threshold.

NOTES ON CHAPTER XII.

Verse 2. *Jehoash did—right in the sight of the Lord*] While Jehoiada the priest, who was a pious, holy man, lived, Jehoash walked uprightly: but it appears from 2 Chron. xxiv. 17, 18, that he departed from the worship of the true God, after the death of this eminent high priest; lapsed into idolatry; and seems to have had a share in the murder of Zechariah, who testified against his transgressions, and those of the princes of Judah. See above, ch. 20—22. *O how few of the few who begin to live to God, continue unto the end!*

Verse 3. *The high places were not taken away*] Without the total destruction of these there could be no radical reform. The toleration of any species of idolatry in the land, whatever else was done in behalf of true religion, left, and in effect fostered, a seed, which, springing up, regenerated in time the whole infernal system. Jehoiada did not use his influence as he might have done; for, as he had the king's heart and hand with him, he might have done what he pleased.

Verse 4. *All the money of the dedicated things*] From all this account we find that the temple was in a very ruinous state: the walls were falling down, some had perhaps actually fallen; and there was no person so zealous for the pure worship of God, as to exert himself to cheer up the falling temple!

The king himself seems to have been the first who noticed these dilapidations, and took measures for the necessary repairs. The repairs were made from the following sources:—1. The things which pious persons had dedicated to the service of God. 2. The freewill-offerings of strangers, who had visited Jerusalem; the money of every one that passeth. 3. The half-shekel, which the males were obliged to pay from the age of twenty years, Exod. xxx. 12, for the redemption of their souls: which is here called the money that every man is set at. All these sources had ever been in some measure open; but, instead of repairing the dilapidations in the Lord's house, the priests and Levites had converted the income to their own use.

Verse 6. *In the three and twentieth year*] In what year Jehoash gave the orders for these repairs we cannot tell; but the account here plainly intimates that they had been long given, and that nothing was done, merely through the

*scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13 Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord:

14 But they gave that to the workmen, and repaired therewith the house of the Lord.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass-money and sin-money was not brought into the house of the Lord: it was the priests'.

17 ¶ Then *Hazeal king of Syria went up and fought against Gath, and took it: and *Hazeal set his face to go up to Jerusalem.

18 And Jehoahaz king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazeal king of Syria: and he went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all

that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

Jehoshaz reigns in Israel seventeen years; his various acts, and wars with the Syrians, 1-2. He dies, and Joash reigns in his stead, and does evil in the sight of the Lord, 3-13. Elisha's last sickness; foretells a threefold defeat of the Syrians, and dies, 14-20. A dead man raised to life by touching the bones of Elisha, 21. Hazeal dies, having long oppressed Israel; but Jehoahaz recovers many cities out of the hands of Ben-hadad, his successor, and beats him three times, 22-25.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years,

2 And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazeal king of Syria, and into the hand of Ben-hadad the son of Hazeal, all their days.

4 And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (¶ And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

a Or, secretary. — f Heb. bound up. — g Heb. brought it forth. — h Heb. went forth. 1 Sam. 1. Chron. 24. 14. — i 2 Chron. 24. 1. — j Lev. 1. 15. — k Lev. 1. 17. — l Num. 18. 1. — m Ch. 8. 12. — n 2 Chron. 24. 32. — p 1 Kings 15. 18. Ch. 8. 15, 16. — q Heb. went up. r Ch. 14. 5. — s 2 Chron. 24. 25.

inactivity and negligence of the priests: see 2 Chron. xxiv. 5.

It seems that the people had brought money in abundance; and the pious Jehoiada was over the priests, and yet nothing was done! Though Jehoiada was a good man, he does not appear to have had much of the spirit of an active zeal; and simple piety, without zeal and activity, is of little use when a reformation in religion and manners is necessary to be brought about. Philip Melancthon was orthodox, pious, and learned; but he was a man of comparative inactivity. In many respects Martin Luther was by far his inferior; but in zeal and activity he was a flaming and consuming fire: and by him, under God, was the mighty Reformation from the corruptions of Popery effected. Ten thousand Jehoiadas and Melancthons might have wished it in vain: Luther worked; and God worked by him, in him, and for him.

Verse 9. *Jehoiada—took a chest*] This chest was at first set beside the altar, as is here mentioned; but afterward, for the convenience of the people, it was set without the gate: see 2 Chron. xxiv. 8.

Verse 10. *The king's scribe and the high priest*] It was necessary to associate with the high priest some civil authority and activity, in order to get the neglected work performed.

Verse 13. *Howbeit there were not made—bowls, &c.*] That is, there were no vessels made for the service of the temple till all the outward repairs were completed; but, after this was done, they brought the rest of the money before the king and Jehoiada, whereof were made vessels of gold and silver; 2 Chron. xxiv. 14.

Verse 15. *They reckoned not with the men*] They placed great confidence in them, and were not disappointed, for they dealt faithfully.

Verse 17. *Hazeal—fought against Gath, and took it*] This city, with its satrapy, or lordship, had been taken from the Philistines by David; see 2 Sam. viii. 1. and 1 Chron. xviii. 1. And it had continued in the possession of the kings of Judah till this time. On what pretence Hazeal seized it we cannot tell: he had the ultima ratio regum, power to do it; and he wanted more territory.

Verse 18. *Took all the hallowed things*] He dearly bought a peace which was of short duration, for the next year Hazeal returned; and Jehoahaz, having no more trea-

sures, was obliged to hazard a battle, which he lost, and the principal part of his nobility, so that Judah was totally ruined, and Jehoahaz shortly after slain in his bed by his own servants; 2 Chron. xxiv. 23.

Verse 19. *The rest of the acts of Joash*] We have already seen that this man, so promising in the beginning of his reign, apostatized, became an idolater, encouraged idolatry among his subjects, and put the high priest Zechariah, the son of Jehoiada, his benefactor, to death: and now God visited that blood upon him by the hand of the tyrannous king of Syria, and by his own servants.

Verse 20. *The house of Millo*] Was a royal palace, built by Solomon; see 2 Sam. v. 9. And Silla is supposed to be the name of the road, or causeway, that led to it. Millo was situated between the old city of Jerusalem and the city of David.

Verse 21. *For Jozachar*] This person is called Zabad, in 2 Chron. xxiv. 26; and Shimeath his mother is said to be an Ammonitess, as Jehozabad is said to be the son, met of Shomer, but of Shimeath a Moabitess.

They buried him with his fathers in the city of David] But they did not bury him in the sepulchres of the kings: this is supposed to express the popular disapprobation of his conduct. Thus ended a reign full of promise and hope in the beginning, but profligate, cruel, and ruinous in the end. Never was the hand of God's justice more signally stretched out against an apostate king, and faithless people, than at this time. Now Hazeal had a plenary commission: the king, the nobles, and the people, were food for his sword; and, by a handful of Syrians, the mighty armies of Israel were overthrown: For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God, 2 Chron. xxiv. 24. Thus, as righteousness exalteth a nation, so sin is the disgrace and confusion of any people. Sin destroys both counsel and strength: and the wicked flee when none pursue.

NOTES ON CHAPTER XIII.

Verse 1. *In the three and twentieth year of Joash*] The chronology here is thus accounted for: Jehoahaz began his reign at the commencement of the twenty-third year of Joash, and reigned seventeen years; fourteen alone, and three years with his son Joash: the fourteenth year was but just begun.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: "and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, "and had made them like the dust by thrashing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and "Joash his son reigned in his stead."

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

12 "And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, "O my father, my father," the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, "Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. "And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: "whereas now thou shalt smite Syria but thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of

1 Heb. As walked.—2 1 Kings 16. 33.—3 Heb. stood.—4 Amos 1. 8.—5 Ver. 10, Joash.—6 Alone.—7 In concert with his father. Chap. 14. 1.—8 Ch. 14. 13.

Verse 5. *And the LORD gave Israel a saviour*] This was undoubtedly Joash, whose successful wars against the Syrians are mentioned at the conclusion of the chapter. *Houbigant* recommends to read the seventh verse after the fourth; then the fifth and sixth; and next the eighth, &c.

Verse 6. *The grove also in Samaria*] *Asherah* or *Astarte*, remained in Samaria; and there was she worshipped, with all her abominable rites.

Verse 10. *In the thirty and seventh year*] Joash, the son of Jehoahaz, was associated with his father in the government, two years before his death. It is this association that is spoken of here. He succeeded him two years after, a little before the death of Elisha. Joash reigned sixteen years, which include the years he governed conjointly with his father. *Catmet*.

Verse 12. *Wherewith he fought against Amaziah*] This war with Amaziah may be seen in ample detail, 2 Chron. xiv.; it ended in the total defeat of Amaziah, who was taken prisoner by Joash, and afterward slain in a conspiracy at Lachish. Joash took Jerusalem, broke down four hundred cubits of the wall, and took all the royal treasures, and the treasures of the house of God. See 2 Chron. xxv. 20—27.

Verse 14. *Now Elisha was fallen sick*] This is supposed to have taken place in the tenth year of Joash; and, if so, Elisha must have prophesied about sixty-five years.

O my father, my father] "What shall I do now thou art dying? thou art the only defence of Israel." He accosts him with the same words which himself spoke to Elijah, when he was translated: see chap. ii. 12. and the note there.

Verse 15. *Take bow and arrows*] The bow, the arrows, and the smiting on the ground, were all emblematical things, indicative of the deliverance of Israel from Syria.

Verse 17. *Open the window eastward*] This was toward the country beyond Jordan, which Hazael had taken from the Israelites.

The arrow of deliverance from Syria] That is, as surely as that arrow is shot toward the lands conquered from Israel by the Syrians, so surely shall those lands be reconquered and restored to Israel: see ver. 25.

It was an ancient custom to shoot an arrow, or cast a spear, into the country which an army intended to invade. *Justin* says that, as soon as Alexander the Great had arrived on the coasts of Ionia, he threw a dart into the country of the Persians. *Cum delati in continentem essent, primus Alexander jaculum velut in hostilem terram fecit.*—*Just. lib. ii.*

The dart, spear, or arrow, thrown, was an emblem of the commencement of hostilities. *Virgil*, (*Æn. lib. ix.*

ver. 51.) represents *Turnus* as giving the signal of attack, by throwing a spear:

Equile erit mactum, O Juvencus, qui primus in hostem?

En, ait: et jaculum intersternens ostendit in cursum.

Principium pugne; et corpore cune ardore laqueo.

"*Yes, first,*" he cried, "*with me the first will dare!*"

Then he'll a dart, the signal of the war.

Servius, in his note upon this place, shows that it was a custom to proclaim war in this way: the *pater patrabus*, or chief of the *Feciales*, a sort of heralds, went to the confines of the enemy's country; and, after some solemnities, said, with a loud voice, *I wage war with you, for such and such reasons*; and then threw in a spear. It was then the business of the parties thus defied, or warned, to take the subject into consideration; and, if they did not, within thirty days, come to some accommodation, the war was begun.

Thou shalt smite the Syrians in Aphek] This was a city of Syria, and probably the place of the first battle; and there, it appears, they had a total overthrow. They were, in the language of the text, consumed, or exterminated.

Verse 18. *Smite upon the ground*] As he was ordered to take his arrows, the smiting on the ground must mean shooting arrows into it.

He smote thrice, and stayed] The prophet knew that this shooting was emblematical: probably the king was not aware of what depended on the frequency of the action; and perhaps it was of the Lord that he smote only thrice, as he had determined to give Israel those three victories only over the Syrians. Elisha's being wroth, because there were only three instead of five or six shots, does not prove that God was wroth; or that he had intended to give the Syrians five or six overthrows.

Verse 20. *And Elisha died*] The two prophets, *Elijah* and *Elisha*, were both most extraordinary men. Of the former it is difficult to say whether he was a man, or an angel in a human body. The arguments for this latter opinion are strong; the objections against it very feeble. His being fed by an angel, is no proof that he was not an angel incarnate; for God manifest in the flesh was fed by the same ministry. Of him, the following, from *Ecclesiasticus*, chap. xlviii. 1—11. is a nervous character.

Ver. 1.—Then stood up Elias the prophet as fire, and his word burned like a lamp.

Ver. 2.—He brought a sore famine upon them, and by his zeal he diminished their number.

Ver. 3.—By the word of the Lord he shut up the heavens, and also three times brought down fire.

Ver. 4.—O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

Elisha: and when the man ^a was let down, and touched the bones of Elisha, ^b he revived, and stood up on his feet.

22 ¶ But ^a Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 ^a And the LORD was gracious unto them, and had compassion on them, and ^b had respect unto them, ^c because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his ^d presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz ^a took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war.

^b Three times did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

Amaziah begins to reign well; his victory over the Edomites, 1—7. He challenges Jehoash, king of Israel, to a combat; Jehoash's parable of the thistle and the cedar, 8, 10. The two armies meet at Beth-shemesh; and the men of Judah are beaten, 11, 12. Jehoash takes Jerusalem, burns down four hundred cubits of the wall; takes the treasures of the king's house, and of the temple, and takes hostages, and returns to Samaria, 13, 14. The death and burial of both these kings, 15—20. Amaziah, the son of Amaziah, made king; he builds Elisha, 21, 22. Jehoash the second is made king over Israel: his wicked reign and death, 23—28.

IN the second year of Joash son of Jehoahaz king of Israel reigned ^a Amaziah the son of Joash king of Judah.

^a Heb. word down. — ^b Koehn. 46. 14.— ^c Ch. 8. 12.— ^d Ch. 14. 27.— ^e Exod. 2. 24, 25.— ^f Exod. 24. 12.— ^g Heb. face.— ^h Heb. returned and took.— ⁱ Ver. 13, 14. 1 Ch. 13. 16.

Ver. 5.—Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High:

Ver. 6.—Who broughtest kings to destruction, and honourable men from their bed:

Ver. 7.—Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

Ver. 8.—Who anointedst kings to take revenge, and prophets to succeed after him:

Ver. 9.—Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

Ver. 10.—Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury; and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

Ver. 11.—Blessed are they that saw thee, and slept in love; for we shall surely live.

Elisha was not less eminent than Elijah: the history of his ministry is more detailed than that of his master; and his miracles are various and stupendous. In many things there is a striking likeness between him and our blessed Lord; and especially in the very beneficent miracles which he wrought. Of him the same author gives this character, *ib. v. 12—14*. *Elisha was filled with his spirit: whilst he lived, he was not moved with the presence of any prince; neither could any bring him into subjection. Nothing could overcome him; and after his death his body prophesied; i. e. raised a dead man to life; as we learn from the following verse—He did wonders in his life; and at his death were his works marvellous: perhaps referring to his last acts with Joash.*

The bands of the Moabites]. Marauding parties; such as those mentioned chap. v. 2.

Verse 21. *They spied a band*] They saw one of these marauding parties; and, through fear, could not wait to bury their dead, but threw the body into the grave of Elisha, which chanced then to be open; and, as soon as it touched the bones of the prophet, the man was restored to life. This shows that the prophet did not perform his miracles by any powers of his own, but by the power of God: and he chose to honour his servant, by making even his bones the instrument of another miracle after his death. This is the *first*, and I believe the *last*, account of a *true miracle* performed by the bones of a dead man; and yet, on it and such like, the whole system of miraculous-working relies has been founded by the Popish church.

Verse 23. *And the Lord was gracious unto them*] *וַיִּרְחַם יְהוָה עֲלֵיהֶם*; he had tender affection for them, as a husband has for his wife, or a father for his own children.

And had compassion on them] *וַיִּרְחַם יְהוָה עֲלֵיהֶם*; he had compassion on them; he felt for them, he sympathized with them in all their distress: *Therefore are*

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants ^a which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, ^b The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of Edom in ^c the valley of salt ten thousand, and took ^d Selah by war, ^e and called the name of it, Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu king of Israel, saying, ^f Come, let us look one another in the face.

¹ 2 Chron. 25. 1.—² Chap. 12. 12.—³ Ch. 12. 20.—⁴ Deut. 24. 16. Ezek. 18. 4, 20.—⁵ 2 Chron. 25. 11.—⁶ 2 Sam. 8. 13. Ps. 60. title.—⁷ Or, the rock.—⁸ Joab. 15. 33.—⁹ 2 Chron. 25. 17, 18, &c.—¹⁰ Joseph. Ant. IX.

my bowels troubled; I will surely have mercy upon him, saith the Lord, Jer. xxxi. 20.

And had respect unto them] *וַיִּרְחַם יְהוָה עֲלֵיהֶם*; he turned his face toward them; he received them again into favour; and this because of his covenant with their fathers: they must not be totally destroyed; the Messiah must come from them; and through them must come that *light which is to enlighten the Gentiles*; and, therefore, he would not make an entire end of them.

Neither cast he them from his presence as yet.] But now they are cast out from his presence; they have sinned against the only remedy for their souls. They sit in darkness, and the shadow of death: the veil is upon their face: but, if they yet turn to the Lord, the veil shall be taken away.

Verse 25. *Three times did Joash beat them*] The particulars of these battles we have not; but these three victories were according to the prediction of Elisha, ver. 19. That these victories were very decisive, we learn from their fruits; for Joash took from the Syrians the cities which Hazael had taken from Israel: *viz.* Gilead, the possessions of Reuben, Gad, and the half tribe of Manasseh, and the country of Baas: see chap. x. 33.

Thus God accomplished his word of judgment, and his word of mercy. The Syrians found themselves to be but men, and the Israelites found they could do nothing without God. In the dispensations of his justice and mercy, God has ever in view, not only the comfort, support, and salvation of his followers; but also the conviction and salvation of his enemies: and by his judgments many of these have been awakened out of their sleep, turned to God, learned righteousness, and finally become as eminent for their obedience, as they were before for their rebellion. ;

NOTES ON CHAPTER XIV.

Verse 1. *In the second year of Joash*] This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned two years with his father; so this second year of Joash is the *first* of his absolute and independent government. See Calmet.

Verse 5. *As soon as the kingdom was confirmed in his hand*] No doubt those wicked men, *Josabab* and *Jehoab*, who murdered his father, had considerable power and influence; and, therefore, he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers: when this was clear, he called them to account, and put them to death.

Verse 6. *But the children of the murderers he slew not*] Here he showed his conscientious regard for the law of Moses; for God had positively said, *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin*, Deut. xxiv. 16.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner gate, four hundred cubits:

14 And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

a. M. 3179. B. C. 826. Anno ante 1 Olymp. 65. — 34. 1 Kings 4. 23.—2 Chron. 25. 25. Esch. 22. 2. 17. Hab. 2. 4.—7 Hab. at thy house.—7 Job. 19. 23. & 21. 16.—8 Heb. was smitten.—a. Nels. 2. 16. & 12. 28.—9 Jer. 31. 35. Zech. 14. 10.—e 1 Kings 7. 51.

Verse 7. *He slew of Edom in the valley of salt*] This war is more circumstantially related in 2 Chron. xxv. 6, &c. The Idumeans had arisen, in the reign of Joram king of Judah, and shaken off the yoke of the house of David. Amaziah determined to reduce them to obedience; he therefore levied an army of three hundred thousand men in his own kingdom, and hired a hundred thousand Israelites, at the price of one hundred talents. When he was about to depart at the head of this numerous army, a prophet came to him, and ordered him to dismiss the Israelitish army, for God was not with them: and, on the king of Judah expressing regret for the loss of his hundred talents, he was answered, that the Lord could give him much more than that. He obeyed, sent back the Israelites, and, at the head of his own men, attacked the Edomites in the valley of salt; slew ten thousand on the spot, and took ten thousand prisoners, all of whom he precipitated from the rock, or Selah, which was afterward called Joktheel, a place or city supposed to be the same with Petra, which gave name to Arabia Petraea, where there must have been a great precipice; from which the place took its name of Selah, or Petra.

Verse 8. *Come, let us look one another in the face.*] This was a real declaration of war; and the ground of it is most evident from this circumstance: that the one hundred thousand men of Israel that had been dismissed, though they had the stipulated money, taking the advantage of Amaziah's absence, fell upon the cities of Judah, from Samaria to Beth-horon, and smote three thousand men, and took much spoil, 2 Chron. xxv. 10—13. Amaziah no doubt remonstrated with Jehoash, but to no purpose; and therefore he declared war against him.

Verse 9. *Jehoash—sent to Amaziah—saying*] The meaning of this parable is plain. The thistle that was in Lebanon, Amaziah, king of Judah, sent to the cedar that was in Lebanon, Jehoash, king of Israel, saying, Give thy daughter, a part of thy kingdom, to my son to wife: to be united to, and possessed by the kings of Judah. And there passed by a wild beast, Jehoash and his enraged army, and trode down the thistle, utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem: see verses 12—14. Probably Amaziah had required certain cities of Israel to be given up to Judah; if so, this accounts for that part of the parable, Give thy daughter to my son to wife.

Verse 10. *Glory of this, and tarry at home*] There is a vast deal of insolent dignity in this remonstrance of Jehoash: but it has nothing conciliatory; no proposal of making amends for the injury his army had done to the

16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Amaziah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain,

1 Ch. 12. 12.—2 Chron. 25. 25. &c.—1 Chron. 25. 27.—2 Job. 19. 21.—3 Ch. 15. 12. & 2 Chron. 26. 1. he is called Uzriah.—1 Ch. 16. 6. 2 Chron. 26. 2. Now he begins to reign alone.—4 Num. 13. 21. & 34. 8.—1 Deut. 3. 17.

unoffending inhabitants of Judah. The ravages committed by the army of Jehoash were totally unprovoked, and they were base and cowardly; they fell upon women, old men, and children, and butchered them in cold blood, for all the effective men were gone off with their king against the Edomites. The quarrel of Amaziah was certainly just, yet he was put to the rout; he did meddle to his hurt. He fell, and Judah fell with him, as Jehoash had said:—but why was this? Why it came of God; for he had brought the gods of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense to them; therefore God delivered them into the hands of their enemies because they sought after the gods of Edom. 2 Chron. xxv. 14, 20. This was the reason why the Israelites triumphed.

Verse 13. *Took Amaziah king of Judah*] It is plain that Amaziah afterward had his liberty; but how, or on what terms, he got it, is not known. See on the following verse.

Verse 14. *And he took—hostages*] חֲבָרִיתִּים *he-tadru-both*, pledges, from דָּרַב *darab*, to pledge, give security, &c. for the performance of some promise. See the meaning of this word interpreted in the note on Gen. xxxviii. 17. It is likely that Amaziah gave some of the nobles or some of his own family as hostages, that he might regain his liberty; and they were to get their liberty when he had fulfilled his engagements: but of what kind these were we cannot tell; nor, indeed, how he got his liberty.

Verse 15. *How he fought with Amaziah*] The only fighting between them was, the battle already mentioned; and this is minutely related in 2 Chron. xxv.

Verse 19. *They made a conspiracy against him*] His defeat by Jehoash, and the consequent pillaging of the temple, and emptying the royal exchequer, and the dismantling of Jerusalem, had made him exceedingly unpopular; so that, probably, the whole of the last fifteen years of his life were a series of troubles and distresses.

Verse 21. *Took Azariah*] He is also called Uzriah, 2 Chron. xxvi. 1. The former signifies the help of the Lord; the latter, the strength of the Lord.

Verse 22. *He built Elath*] This city belonged to the Edomites; and was situated on the eastern branch of the Red sea, thence called the *Elathitic gulf*. It had probably suffered much in the late war; and was now rebuilt by Uzriah, and brought entirely under the dominion of Judah.

Verse 25. *He restored the coast of Israel*] From the description that is here given, it appears that Jeroboam reconquered all the territory that had been taken from the kings of Israel, so that Jeroboam the second left the king-

11 And the rest of the acts of Zachariah, behold they *are* written in the book of the Chronicles of the kings of Israel.

12 This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from T'irzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphshah, and all that were therein, and the coasts thereof from T'irzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

17 ¶ In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.

18 And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

Ch. 10. 30.—d. Matt. 1. 2, called Orlas, and Ver. 1. Azariah.—s. Heb. a month of days.—f. 1 Kings 14. 17.—Ch. 12. 12.—1 Chron. 5. 26. 1. 1. Heb. 2. 2.—4. 1 Kings 14. 17.—1 Heb. ceased to come forth.—m. 1 Kings 7. 1.—a. 1 Chr.

Jotham. A poet, ridiculing the conduct of those, who, without a call from God and his church, thrust themselves into the priest's office, expresses himself thus:—

But now, the warm enthusiast cries,
The office to myself I take;
Offering the Christian sacrifice,
Myself a lawful priest I make;
To see the honour appearing,
No need of man when God ordains.

[Some go into the contrary extreme, and in effect say—
No need of God when man ordains.]

Tho' kings may not so far presume,
'Tis no presumption in a clown;
And, lo, without a call from Rome,
My flail or hammer I lay down;
And if my order's name ye seek,
Come, see a new Melchisedek!
Ye upstart (men-made) priests, your sentence know;
The marks you can no longer hide;
Your darling deeds too plainly show
The leathern leprosy of pride:
And if ye still your crime deny,
Who lepers live, shall lepers die.

Charles Wesley.

This is very severe; but applies to every man, who through pride, presumption, or the desire of gain, enters into the priest's office, though he have the utmost authority that the highest ecclesiastical officer can confer.

Verse 10. *Smote him before the people*] In some public assembly; he probably became very unpopular.

Verse 12. *This was the word of the Lord—unto Jehu*] God had promised to Jehu that his sons should sit on the throne of Israel to the fourth generation: and so it came to pass, for Jehoahaz, Joash, Jeroboam, and Zachariah, succeeded Jehu, to whom this promise was made. But because he executed the divine purpose with an uncommanded cruelty, therefore God cut his family short, according to his word by Hosea, *I will avenge the blood of Israel upon the house of Jehu; and I will cause to cease the kingdom of the house of Israel*, i. 4.

Verse 13. *He reigned a full month*] Menahem is sup-

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22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

24 And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

28 And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of Israel, came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

5. 28. 1. 1.—o. 1 Kings 15. 28.—p. After an anarchy for some years, Ch. 17. 1. 1. Heb. 2. 7. 15.—q. In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign:—Unk.

posed to have been one of Zachariah's generals: hearing of the death of his master, when he was with the troops at T'irzah, he hastened to Samaria, and slew the murderer, and had himself proclaimed in his stead: but as the people of Tiphshah did not open their gates to him, he took the place by assault; and, as the text tells us, practised the most cruel barbarities, even *ripping up the women that were with child*!

Verse 19. *Pul the king of Assyria*] This is the first time we hear of Assyria since the days of Nimrod, its founder, Gen. x. 21.

Dean Prideaux supposes that this Pul was father of the famous Sardanapalus, the son himself being called Sardan; to which, as was frequent in those times, the father's name, Pul, was added, making Sardanapulus; of which the Greeks and Latins made Sardanapalus; and this Pul is supposed to be the same that reigned in Nineveh when Jonah preached the terrors of the Lord to that city.

That his hand] That is, his power and influence might be with him: in this sense is the word hand frequently used in Scripture.

Verse 20. *Each man fifty shekels of silver*] Upwards of five pounds sterling a man.

Verse 21. *Are they not written in—the Chronicles*] There are no chronicles extant in which there is any thing farther relative to this king.

Verse 25. *Smote him in Samaria, in the palace of the king's house, with Argob and Arieah*] Who Argob and Arieah were, we know not: some make them men; some make them statues. Pekah had fifty Gileadites in the conspiracy with him.

Verse 29. *Came Tiglath-pileser*] He is supposed to have been the successor of Sardanapalus: Dean Prideaux makes him the same with Arbaces, called by Elian Thal-

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

34 And he did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done.

35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the Lord.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

37 In those days the Lord began to send against Judah Rezin king of Syria, and Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

Ahaz begins to reign, acts wickedly, and restores idolatry in Judea, 1-4. Rezin, king of Syria, besieges Jerusalem, but cannot take it; he takes Elath and drives the Jews thence, 5, 6. Ahaz hires Tiglath-pileser against the king of Syria, and the king of Israel, and gives him the silver and gold that were found in the treasures of the house of the Lord, 7, 8. Tiglath-pileser takes Damascus, and slays Rezin, 9. Ahaz goes to meet him at Damascus; sees an altar there, a pattern of which he sends to Uriah the priest; and orders him to make one like it, which he does, 10-15. He makes several alterations in the temple; dies; and Hezekiah, his son, reigns in his stead, 16, 17.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

1-2 Chron. 27. 1.-a Ver. 2.-1 Ver. 4.-a 2 Chron. 27. 3, &c.-a At the end of Jotham's reign.-w Ch. 16. 5. Isai. 7. 1.-x Ver. 27.-y Isai. 8. 6.-z 2 Chron. 28. 1, &c.-a Lev. 18. 21. 2 Chron. 28. 3. Psal. 106. 37, 38.-b Deut. 12. 31.

gamus, and by Usher *Ninus junior*; who, together with *Belshazzar*, headed the conspiracy against *Sardanapalus*, and fixed his seat at Nineveh, the ancient residence of the Assyrian kings; as did *Belshazzar*, called in Isa. xxxix. 1. *Baldan*, fix his at Babylon.

Took Hon] These places belonged to Israel; and were taken by Ben-hadad, king of Syria, when he was in league with Aza, king of Judah. See 1 Kings xv. 20. They were regained by *Jeroboam the second*; and now they are taken from Israel once more, by *Tiglath-pileser*. From 1 Chron. v. 26. we learn that *Pul* and *Tiglath-pileser*, kings of Assyria, carried away into captivity the two tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh*; all that belonged to Israel, on the other side of Jordan. These were never restored to Israel.

Verse 30. Hoshea the son of Elah—in the twentieth year of Jotham] There are many difficulties in the chronology of this place. To reconcile the whole, *Calmet* says—"Hoshea conspired against Pekah, the twentieth year of the reign of this prince, which was the eighteenth after the beginning of the reign of Jotham, king of Judah. Two years after this, that is, the fourth year of Ahaz, and the twentieth of Jotham, Hoshea made himself master of a part of the kingdom, according to ver. 30. Finally, the twelfth year of Ahaz, Hoshea had peaceable possession of the whole kingdom, according to chap. xvii. 1."

Verse 36. Now the rest of the acts of Jotham] These acts are distinctly stated in 2 Chron. chap. xxvii. He built the high gate of the house of the Lord: and he built much on the wall of *Ophel*. He built cities in the mountains of Judah; and in the forests he built castles and towers. He overthrew the Ammonites; and obliged them to give him one hundred talents of silver, ten thousand measures of wheat, and ten thousand of barley, for three consecutive years. He was twenty-five years old when he began to reign, and he reigned sixteen years. These are the particulars which we learn from the place in Chronicles quoted above; few of which are mentioned in this place. As to the higher gate of the house of the Lord, commentators are not well agreed: some think it was a gate which he then made, and which did not exist before, and is the same that is called the *new gate*, Jer. xxvi. 10. which is very likely.

Verse 37. In those days the Lord began to send] It was about this time that the Assyrian wars, so ruinous to the Jews, began; but it was in the following reigns that they arrived at their highest pitch of disaster to those unfaithful and unfortunate people. However much we

2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abomination of the heathen, whom the Lord cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

c Deut. 12. 2. 1 Kings 14. 28.-d Isai. 7. 1, 4, &c.-e Chap. 14. 22.-f Heb. Elath g Ch. 15. 29.-h Heb. Tiglath-pileser. 1 Chron. 5. 26. & 2 Chron. 28. 30, Tiglath-pileser.-i Ch. 12. 14. See 2 Chr. 28. 21.-k Heb. Damascus.-l Foravid, Amos 1. 5.

may blame the Jews for their disobedience and obstinacy, yet we cannot help feeling for them under their severe afflictions. Grievously they have sinned; and grievously have they suffered for it. And if they be still objects of God's judgments, there is revelation to believe that they will yet be objects of God's goodness. Many think the signs of the times are favourable to this ingathering: but there is no evidence among the people themselves that the day of their redemption is at hand.

NOTES ON CHAPTER XVI.

Verse 2. Twenty years old was Ahaz] Here is another considerable difficulty in the chronology. Ahaz was but twenty years old when he began to reign, and he died after he had reigned sixteen years; consequently his whole age amounted only to thirty-six years. But Hezekiah his son was twenty-five years old when he began to reign; and, if this were so, then Ahaz must have been the father of Hezekiah when he was but eleven years of age! Some think that the twenty years mentioned here respect the beginning of the reign of Jotham, father of Ahaz: so that the passage should be thus translated, *Ahaz was twenty years of age when his father began to reign*; and consequently, he was fifty-two years old when he died, seeing Jotham reigned sixteen years; and, therefore, Hezekiah was born when his father was seventeen years of age. This, however, is a violent solution, and worthy of little credit. It is better to return to the text as it stands, and allow that Ahaz might be only eleven or twelve years old when he had Hezekiah: this is not at all impossible; as, in the Eastern countries, we know that the youth of both sexes are marriageable at ten or twelve years of age; and are frequently betrothed when they are but nine. I knew a woman, an East Indian, who had the second of her two first children when she was only fourteen years of age, and must have had the first when between eleven and twelve. I hold it, therefore, quite a possible case that Ahaz might have had a son born to him when he was but eleven or twelve years old.

Verse 3. Made his son to pass through the fire] On this passage I beg leave to refer the reader to my notes on Lev. xviii. 21. xx. 2, 14. where the subject is considered at large.

Verse 5. But could not overcome him] It is likely that this was the time when Isaiah was sent to console Ahaz, see Isa. vii. 1; and predicted the death of both Rezin and Pekah, his enemies.

Verse 6. Recovered Elath to Syria] See the note on chap. xiv. 22.

10 ¶ And King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and King Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus: so Urijah the priest made it against King Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of his peace-offerings upon the altar.

14 And he brought also the brazen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

15 And King Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by.

16 Thus did Urijah the priest, according to all that King Ahaz commanded.

17 ¶ And King Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that

were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David: and Hezekiah his son reigned in his stead.

CHAPTER XVII.

Hoshea's wicked reign, 1-2. Shalmaneser comes up against him, carries him tributary, and then casts him into prison, 3, 4. He besieges Samaria three years, and at last takes it, and carries Israel captive into Assyria, and places them in different cities of the Assyrian and Median, 5, 6. The reason why Israel was thus afflicted: their idolatry, obstinacy, disobedience, &c. 7-18. Judah copies the example of Israel, 19. The Lord rejects all the seed of Israel, 20-23. The king of Assyria brings different nations, and places them in Samaria, and the cities from which the families had been led away into captivity, 24. Many of these strange people are destroyed by lions, 25. The king of Assyria sends back some of the Israelitish priests to teach these nations the worship of Jehovah: which worship they incorporate with their own idolatry, 26-33. The state of the kingdom, and strange nations in the land of Israel, 34-41.

IN the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore

m 2 Chron. 26. 16, 18.—n Heb. which were his.—p 2 Chron. 4. 1.—q Exod. 25. 30, 41.—r 2 Chron. 26. 24.—s 1 Kings 7. 27, 28.—t 1 Kings 7. 23, 25.

Verse 7. *I am thy servant and thy son*] I will obey thee in all things, and become tributary to thee; only help me against Syria and Israel.

Verse 9. *The king of Assyria hearkened unto him*] It is said, 2 Chron. xxviii. 20. that Tiglath-pileser distressed him, but strengthened him not. Though he came against the Syrians, and took Damascus, and slew Rezin; yet he did not help Ahaz against the Philistines, nor did he lend him any forces to assist him against Israel; and he distressed him by taking the royal treasures, and the treasures of the temple, and did him little service for so great a sacrifice. He helped him a little, but distressed him on the whole.

It appears that, about this time, Pekah, king of Israel, nearly ruined Judea: it is said, 2 Chron. xxviii. 6. that he slew one hundred thousand valiant men in one day; and that he carried away captive to Samaria two hundred thousand women and children, and much spoil: but, at the instance of the prophet Oded, these were all sent back, fed and clothed, *Ib.* 8-15.

Verse 10. *Ahaz went to Damascus*] He had received so much help on the defeat of Rezin, that he went to Damascus to meet the king of Assyria, and render him thanks.

Ahaz sent to Urijah, the priest, the fashion of the altar] This was some idolatrous altar, the shape and workmanship of which pleased Ahaz so well that he determined to have one like it at Jerusalem. For this he had no divine authority; and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose is evident from 2 Chron. xxviii. 21-25. *For he sacrificed to the gods of Damascus; and he said, Because the gods of the kings of Syria help them, I will sacrifice to them, that they may help me.* And he made high places to burn incense to other gods in every city of Judah.

Verse 14. *Put it on the north side*] He seems to have intended to conform every thing in the Lord's house, as much as possible, to the idolatrous temples which he saw at Damascus; and to model the divine worship in the same way: in a word, to honour and worship the gods of Syria, and not the God of heaven. All the alterations specified here were in contempt of the true God. Thus he provoked to anger the Lord God of his fathers, 2 Chron. xxviii. 25.

Verse 18. *And the covert for the sabbath*] There are a great number of conjectures concerning this covert; or, as it is in the Hebrew, the *musach of the sabbath*. As the word, and others derived from the same root,

signify covering, or booths, it is very likely that this means either a sort of canopy, which was erected on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away, to discourage them from that worship; or it was a canopy, under which the king and his family reposed themselves; and which he transported to some other place, to accommodate the king of Assyria when he visited him. *Jarchi* supposes that it was a sort of covert-way that the kings of Judah had to the temple; and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might have been to give them up. The removing of this, whatever it was, whether throne, or canopy, or covered way, cut off the communication between the king's house and the temple: and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

Verse 20. *Was buried with his fathers in the city of David*] But it is expressly declared, 2 Chron. xxviii. 27. that he was not buried in the sepulchres of the kings of Israel: and this was undoubtedly intended as a mark of degradation. His reign was disastrous and impious; and it was disastrous because it was impious: he had been a scourge, not a blessing, to his people. He had not only made illegal alterations in the temple, and in the mode of worship prescribed by the true God; but he had polluted all the cities of Judah with idolatry, and brought ruin upon the nation. On the whole, a worse king than himself had not as yet sat on the Jewish throne; and yet he had many advantages; he had for counsellor one of the greatest men ever produced in the Jewish nation, *Isaiah the prophet*: and God condescended to interpose especially for him, when grievously straitened by the kings of Israel and Syria; both of whom were cut off, according to the prediction of this prophet. But he would not lay it to heart; and, therefore, the wrath of God fell heavily upon him, and upon the stiff-necked and rebellious people whom he governed. He had sufficient warning, and was without excuse. He would sin; and, therefore, he must suffer.

NOTES ON CHAPTER XVII.

Verse 3. *Shalmaneser*] This was the son and successor of Tiglath-pileser. He is called *Shalman*, by Hosea, x. 14; and *Enemassar*, in the book of Tobit, i. 2.

the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I com-

manded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin.

22 For the children of Israel walked in all the

Ch. 18. 2.—Ch. 18. 10. 11. Hos. 13. 16. Gerst.—a Lev. 26. 38. Dent. 32. 38. 39. 41. 22. 23.—b 1 Chr. 5. 26.—c Lev. 18. 3. Dent. 18. 9. Ch. 18. 3.—d Ch. 18. 9. 1 Kings 16. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Gave him presents] Became tributary to him.

Verse 4. Found conspiracy in Hoshea] He had endeavoured to shake off the Assyrian yoke, by entering into a treaty with So, king of Egypt: and, having done so, he ceased to send the annual tribute to Assyria.

Verse 5. Besieged it three years.] It must have been well fortified, well provisioned, and well defended, to have held out so long.

Verse 6. Took Samaria] According to the prophets, Hosea x. 4, 8, and Micah i. 6, he exercised great cruelties on this miserable city; ripping up the women with child, dashing young children against the stones, &c. &c.

Carried Israel away into Assyria] What were the places to which the unfortunate Israelites were carried, or where their successors are now situated, have given rise to innumerable conjectures, dissertations, discourses, &c. Some maintain that they are found on the coast of Guinea; others, in America; the Indian tribes being the descendants of those carried away by the Assyrians. In vol. i. of the supplement to Sir Wm. Jones' Works, we find a translation of the *History of the Afghans*, by Mr. H. Vansittart; from which it appears that they derive their own descent from the Jews. On this history Sir Wm. Jones writes the following note:—

"This account of the Afghans may lead to a very interesting discovery. We learn from *Esdra*, that the ten tribes, after a wandering journey, came to a country called *Arrarat*, where, we may suppose, they settled. Now the Afghans are said, by the best Persian historians, to be descended from the *Jenes*: they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the name of *Jewish tribes*; although, since their conversion to the *Islam*, they studiously conceal their origin. The *Pushtoo*, of which I have seen a dictionary, has a manifest resemblance to the *Chaldean*: and a considerable district under their dominion is called *Hazaret*, or *Hazaret*, which might easily have been changed into the word used by *Esdra*. I strongly recommend an inquiry into the literature and history of the Afghans." Every thing considered, I think it by far the most probable that the Afghans are the descendants of the

Jews, who were led away captives by the Assyrian kings.

Thus ended the kingdom of Israel, after it had lasted two hundred and fifty-four years, from the death of Solomon and the schism of Jeroboam, till the taking of Samaria by Shalmaneser, in the ninth year of Hoshea: after which the remains of the ten tribes were carried away beyond the river Euphrates.

The rest of this chapter is spent in vindicating the divine providence and justice: showing the reason why God permitted such a desolation to fall on a people who had been so long his peculiar children.

Verse 9. Did secretly those things] There was much hidden iniquity, and private idolatry, among them; as well as public and notorious crimes.

From the tower of the watchmen to the fenced city] That is, the idolatry was universal; every place was made a place for some idolatrous rite, or act of worship; from the largest city to the smallest village; and from the public watchtower to the shepherd's cot.

Verse 10. Images and groves] Images of different idols, and places for the abominable rites of *Asherah* or *Venus*.

Verse 13. Yet the Lord testified against Israel] What rendered their conduct the more inexcusable was, that the Lord had preserved among them a succession of prophets, who testified against their conduct, and preached repentance to them, and the readiness of God to forgive, provided they would return unto him, and give up their idolatries.

Verse 17. Sold themselves to do evil] Abandoned themselves to the will of the devil; to work all iniquity with greediness.

Verse 18. Removed them out of his sight] Banished them from the promised land, from the temple, and from every ordinance of righteousness, as wholly unworthy of any kind of good.

None left but the tribe of Judah only] Under this name all those of Benjamin, and Levi, and the Israelites, who abandoned their idolatries and joined with Judah, are comprised. It was the ten tribes that were carried away by the Assyrians.

sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, * as he had said by all his servants the prophets. ' So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought men^b from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land; therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom

ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places, which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of ^a Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites ^a burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, * and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 * They feared the LORD, and served their own gods, after the manner of the nations ^a whom they carried away from thence.

34 Unto this day they do after the former

^a 1 Kings 14. 16.—^f Ver. 6.—^g Ezra 4. 2, 10.—^h See Ver. 30.—ⁱ Chap. 18. 34, *Josh. k* Ver. 34.—^j Ezra 4. 9.

^m Lev. 18. 21. Deut. 12. 31.—ⁿ 1 Kings 12. 31.—^o Zeph. 1. 5.—^p Or, who carried them away from thence.

Verse 24. *The king of Assyria brought men from Babylon*] He removed one people entirely, and substituted others in their place: and this he did to cut off all occasion for mutiny or insurrection; for the people, being removed from their own land, had no object worthy of attention to contend for, and no patrimony in the land of their captivity to induce them to hazard any opposition to their oppressors.

By men from Babylon, we may understand some cities of Babylonia, then under the Assyrian empire; for, at this time, Babylon had a king of its own; but some parts of what was called Babylonia might have been still under the Assyrian government.

From Cuthah] This is supposed to be the same as Cush, the Chaldeans and Syrians changing *u* into *sh* into *tau*: thus they make *Cush*; into *Cuth*; and *Ashur* Assyria, into *Athir*. From these came the *Scythas*; and from these the Samaritans were called *Cuthaans*, and their language *Cuthite*. The original language of this people, or at least the language they spoke after their settlement in Israel, is contained in the Samaritan version of the Pentateuch, printed under the *Habraz-Samaritan*, in vol. i. of the London Polyglott. This Cutha was probably the country in the land of Shinar, first inhabited by Cush.

From Ava] The Avites were an ancient people expelled by the Caphtorim from Hazerim, Deut. ii. 23.

From Hamath] This was Hemath, or Emath, of Syria, frequently mentioned in the Sacred Writings.

From Sepharvaim] There was a city called Syphera, near the Euphrates; others think the *Sappires*, a people situated between the *Colchians* and the *Medes*, are meant. There is much uncertainty relative to these places: all that we know is, that the Assyrians carried away the Israelites into Assyria, and placed them in cities and districts called *Halak* and *Habor*, by the river *Gozan*; and in the mountains of the *Medes*, ver. 6. And it is very likely that they brought some of the inhabitants of those places into the cities of Israel.

Verse 25. *The LORD sent lions among them*] The land being deprived of its inhabitants, wild beasts would necessarily increase, even without any supernatural intervention; and this the superstitious new-comers supposed to be a plague sent upon them, because they did not know how to worship him who was the God of the land; for they thought, like other heathens, that every district had its own tutelary deity. Yet it is likely that God did send lions as a scourge on this bad people.

Verse 26. *The manner of the God of the land*] *נורא מלכות*, the judgment: the way in which the God of the land is to be worshipped.

Verse 27. *Carry thither one of the priests*] Imperfect as this teaching was, it, in the end, overthrew the idolatry of these people; so that soon after the Babylonian captivity they were found to be as free from idolatry as the Jews themselves; and continue so to the present day. But they are now nearly annihilated: the small remains of them is found at *Naplouee* and *Jaffa*; they are about thirty families; and men, women, and children, amount to about two

hundred persons! They have a synagogue, which they regularly attend every sabbath; and they go thither clothed in white robes. The reader may find much curious information relative to this people, in a *Memoire sur l'Etat actuel des Samaritains*, by Baron Sylvestre de Sacy, 8vo. Paris, 1812.

Verse 29. *Every nation made gods of their own*] That is, they made gods after the fashion of those which they had worshipped in their own country.

Verse 30. *The men of Babylon made Succoth-benoth*] This, literally, signifies the *tabernacles of the daughters*, or *young women*; and most evidently refers to those public prostitutions of young virgins at the temple of *Melitta*, or *Venus*, among the Babylonians. See at the end of the chapter. From *benoth* it is probable that the word *Venus* came, the *b* being changed into *v*, as is frequently the case; and the *th* into *s*, *benoth*, *Venos*. The rabbins say that her emblem was a hen with her chickens: see *Jarchi* on the place.

The men of Cuth made Nergal] This is supposed to have been the solar orb, or light. According to the rabbins, his emblem was a cock. See at the end of the chapter.

The men of Hamath made Ashima] Perhaps the fire; from *asham*, to make atonement, or to purify. *Jarchi* says this was in the form of a goat. See below.

Verse 31. *The Avites made Nibhaz*] This was supposed to be the same as the *Anubis* of the Egyptians; and was in form partly of a dog, and partly of a man. A very ancient image of this kind now lies before me: it is cut out of stone, about seven inches high; has the body, legs, and arms, of a man; the head and feet of a dog; the thighs and legs covered with scales; the head crowned with a tiara; the arms crossed upon the breasts, with the fingers clenched. The figure stands upright, and the belly is very protuberant. See below.

And Tartak] This is supposed by some to be another name of the same idol: *Jarchi* says it was in the shape of an ass. Some think these were the representations of the sun in his chariot: *Nibhaz* representing the solar orb, and *Tartak* the chariot. See below.

Adrammelech] From *adar*, glorious, and *meloc*, king. Probably the sun.

Anammelech] From *anah*, to return, and *meloc*, king. Probably, the *Molech* of the Ammonites. *Jarchi* says, the first was in the form of a mule, the second in the form of a horse: this was probably the moon.

Verse 32. *Of the lowest of them priests*] One priest was not enough for this motley population; and, as the priesthood was probably neither respectable nor lucrative, it was only the lowest of the people who would enter into the employment.

Verse 33. *They feared the LORD, and served their own gods*] They did not relinquish their own idolatry, but incorporated the worship of the true God with that of their idols. They were afraid of Jehovah, who had sent lions among them; and therefore they offered him a sort of worship that he might not thus afflict them: but they served other gods, devoted themselves affectionately to them, because their worship was such as gratified their grossest passions, and most sinful propensities.

manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and

the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

q Gen. 22. 22 & 25. 10. 1 Kings 11. 31.—r Judg. 6. 10.—s Exod. 20. 5.

Verse 36. *But the LORD*] JEHOVAH, the supreme, self-existent, and eternal Being; Author of all being and life. This was to be the sole object of their adoration.

Who brought you up] This was a strong reason why they should adore him only: he had saved them from the hands of their enemies; and he did it in such a way as to show his power to be irresistible; and in such a being they might safely confide.

Him shall ye fear] Here is the manner in which he is to be worshipped. Him ye shall reverence as your law-giver and judge; ye shall respect and keep all his commandments; doing what he has enjoined, and avoiding what he has forbidden.

Him shall ye worship] Before him ye shall bow the knee; living in the spirit of obedience, and performing every religious act in the deepest humility.

And to him shall ye do sacrifice] Ye shall consider that, as ye have sinned, so ye deserve death; ye shall, therefore, bring your living victims to the altar of the Lord, and let their life's blood be poured out there, as an atonement for your souls. We see in this verse three important points:—1. The object of their worship. 2. The reasons of that worship. And, 3. The spirit and manner in which it was to be performed:—viz. 1. In fear—2. Humility—And, 3. By sacrifice.

Verse 41. *So do they unto this day.*] This must have been written before the Babylonian captivity; because, after that time, none of the Israelites ever lapsed into idolatry. But this may chiefly refer to the heathenish people who were sent to dwell among the remains of the ten tribes.

On these nations, and the objects of their worship, I present my readers with the following extracts from Dodd and Parkhurst:—

Verse 30. *The men of Babylon made Succoth-benoth*—We have here an account of the idols which were consecrated by the different nations, transplanted by the king of Assyria to Samaria. It is difficult, however, (and has afforded a large field for conjecture,) to give any satisfactory account concerning them. The reader will find in Selden, Vossius, and Jurieu, much upon the subject. Succoth-benoth may be literally translated, *The Tabernacles of the Daughters, or Young Women*; or if Benoth be taken as the name of a female idol, from *bn* to build up, procreate children, then the words will express the tabernacles sacred to the productive powers feminine. And, agreeably to this latter exposition, the rabbins say that the emblem was a hen and chickens. But, however this may be, there is no room to doubt that these succoth were tabernacles, wherein young women exposed themselves to prostitution, in honour of the Babylonish goddess Melitta. Herodotus (lib. i. c. 199.) gives us a particular account of this detestable service. "Every young woman (says he) of the country of Babylon, must once in her life sit at the temple of Venus, (whom he afterward tells us the Assyrians called Melitta,) and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns upon their heads, and holding a cord, some continually coming, others going. See Baruch vi. 43. The cords are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, and led her from the temple, and defiled her. The stranger who throws the money must say, 'I invoke the goddess Melitta for thee.' The money, however small a sum it may be, must not be refused, because it is appointed to sacred uses. See Deut. xxiii. 18. The

t Exod. 6. 8.—u Deut. 10. 20.—v Deut. 5. 32.—w Deut. 4. 25.—x Ver. 32, 33.

woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus," adds the historian, "they have the same custom." This abomination, implied by *Succoth-benoth*, the men of Babylon brought with them into the country of Samaria; and both the name of the idol Melitta, and the execrable service performed to her honour, show that by Melitta was originally intended the procreative or productive power of nature, the Venus of the Greeks and Romans. See the beginning of Lucretius' first book De Rerum Naturâ. Mr. Selden imagines that some traces of the Succoth-benoth may be found in Sioca-Veneria, the name of a city of Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of; and seems to have been transported from Phœnicia: nor can this well be disputed, when we consider that there was a temple where women were obliged to purchase their marriage-money, by the prostitution of their bodies. See Univ. Hist. vol. xvii. p. 295. and Parkhurst's Lexicon on the word *yo*.

The men of Cuth made Nergal—Cuth was a province of Assyria, which, according to some, lies upon the Araxes: but others rather think it to be the same with Cush, which is said by Moses to be encompassed with the river Gihon; and must, therefore, be the same with the country which the Greeks call *Susiana*, and which to this day is called by the inhabitants *Chusea*. Their idol, *Nergal*, seems to have been the sun, as the cause of the diurnal and annual revolution of the planets; for it is naturally derived from *ner*, light, and *gal*, to revolve. The rabbins say that the idol was represented in the shape of a cock; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathens we find the cock was sacred to Apollo, or the sun, (see Pierii Hieroglyph. p. 223.) "Because," says Heliodorus, speaking of the time when cocks crow, "by a natural sensation of the sun's revolution to us, they are incited to salute the god." *Ethiop.* lib. i. And perhaps under this name, *Nergal*, they meant to worship the sun, not only for the diurnal return of its light upon the earth, but also for its annual return or revolution. We may observe that the emblem, a cock, is affected by the latter as well as by the former, and is frequently crowing both day and night, when the days begin to lengthen. See *Calmet's* Dictionary under the word, and *Parkhurst's* Lexicon.

The men of Hamath made Ashima—There are several cities and countries which go under the name of Hamath; but what we take to be here meant, is that province of Syria which lies upon the Orontes, wherein there was a city of the same name; which, when Shalmaneser had taken, he removed the inhabitants from thence into Samaria. Their idol, *Ashima*, signifies the atoner, or expiator, from *ashem*. The word is in a Chaldean form, and seems to be the same as *ashmet* *ashmet shamrun*, the sin of Samaria, mentioned Amos viii. 14. where *ashmet* is rendered by the LXX. *prostitution*. It is known to every one who has the least acquaintance with the mythology of the heathens, how strongly and universally they retained the tradition of an atonement or expiation for sin, although they expected it from a false object, and wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of Horace, lib. i. ode 2.

*Cui debet parties oculus crepandi
Jupiter?*
And whom, to explain the horrid gull,
Will Jove appoint?

The answer is, "Apollo," the god of light. Some think that as *Aseman*, or *Suman*, in the Persian language, signifies heaven, the Syrians might from hence derive the name of this god; who, they suppose, was represented by a large stone pillar, terminating in a conic or pyramidal

CHAPTER XVIII.

Hezekiah begins to reign: he removes the high places, breaks to pieces the brazen serpent, and walks uprightly before God, 1-8. He endeavours to shake off the Assyrian yoke, and defeats the Philistines, 9, 10. Shalmaneser comes up against Samaria, takes it, and carries the people away into captivity, 11-13. And then comes against Judah, and takes all the fenced cities, 12. Hezekiah sends a message to him at Lachish to desire, with the promise that he will pay him any tribute he chooses to impose: in consequence of which, Shalmaneser exacts three hundred talents of silver, and thirty talents of gold: to pay which, Hezekiah is obliged to take all his own treasures, and those belonging to the temple, 14-16. The king of Assyria sends, notwithstanding, a great host against Jerusalem: and his general, Rab-shakeh, delivers an insulting and blasphemous message to Hezekiah, 17-35. Hezekiah and his people are greatly afflicted at the words of Rab-shakeh, 36, 37.

NOW it came to pass in the third year of Hoshea king of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.

a 2 Chron. 28. 27. & 29. 1. He is called *Hezekias*, Matt. 1. 9.—b 2 Chron. 28. 1. *Abi*—c 2 Chron. 31. 1.—d Heb. *stances*—e Numb. 21. 9.—f That is, a place of brass.

figure, whereby they denoted *fre*. See Parkhurst on the word *own ashem*, *Calmel's Dictionary*, and Tension on Idolatry.

Verse 31. *The Avites made Nibhaz and Tartak*—It is uncertain who these Avites were. The most probable opinion seems to be that which Grotius has suggested, by observing that there are a people in Bactriana, mentioned by Ptolemy, under the name of *Avadia*, who possibly might be those transported at this time into Palestine by Shalmaneser. *Nibhaz*, according to the rabbins, had the shape of a dog, much like the *Anubis* of the Egyptians. In *Pterius Hieroglyphics*, page 53. is the figure of a *scinocephalus*, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. Pterius there teaches us that the *scinocephalus* was an animal eminently sacred among the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but, on the moon's appearance, seeming to return thanks, and congratulate the return of light both to himself and her. See *Johnston's Nat. Hist. de Quadruped.* page 100. This being observed, the נִבְחֶז *nebez* (which may well be derived from נִבֵּק *nebek*, to bark, and נִחֵז *chez*, to see,) gives us reason to conclude that this idol was in the shape of a scinocephalus, or a dog looking, barking, or howling at the moon. It is obvious to common observation that dogs in general have this property; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the scinocephalus and dogs are so eminently affected. So, as we have observed upon *Nergal*, the influence of the returning solar light was represented by a cock; and the generative power of the heavens by *Dagon*, a fishy idol. See *Parkhurst* on נִרְחַי who is of opinion that *Tartak* נִרְחַי is compounded of נִר *ter*, to turn, go round, and נִרְחַי *relek*, to chain, tether; and plainly denotes the heavens, considered as confining the planets in their respective orbits, as if they were tethered. The Jews have a tradition that the emblem of this idol was an ass; which, considering the propriety of that animal when tethered to represent this idol, is not improbable; and from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the cherubim, seems to have sprung that stupid story by the heathens, that the Jews had an ass's head in their holy of holies, to which they paid religious worship. See *Bochart*, vol. ii. p. 221. Jurieu is of opinion, that as the word *Nibhaz*, both in the Hebrew and Chaldee, with a small variation, denotes *quick*, *swift*, *rapid*; and *tartak*, in the same languages, signifies a *chariot*, these two idols may both together denominate the sun mounted on his car, as the fictions of the poets and the notions of the mythologists were wont to represent that luminary.

The Sepharvites burned their children—to *Adrammelech*, and *Anammelech*—As these Sepharvites probably came from the cities of the Moab, whither the Israelites were carried captive, and as Herodotus tells us, that between Colchia, and Media, are found a people called *Saspires*; in all likelihood they were the same with those here named *Sepharvites*. *Moloch*, *Milcom*, and *Melech*, in the language of different nations, all signify a *king*, and imply the *sun*, which was called the *king of heaven*; and, therefore, the addition of *mer ader*, which signifies *powerful*, *illustrious*, to the one, and of *my onem*, which implies to

3 And he did that which was right in the sight of the Lord, according to all that David his father did.

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it *Nehushtan*.

5 He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

6 For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

7 And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

a Ch. 12. 10. Job 13. 15. Ps. 13. 5.—b Ch. 23. 25.—c Deut. 10. 20. Job 21. 1. Heb. *from after him*.—d 2 Chron. 15. 2.—e 1 Sam. 18. 5, 14. Ps. 68. 12.—f Ch. 16. 7.

return, to answer, to the other, means no more than the mighty, or the oracular *Moloch*. And as the children were offered to him, it appears that he was the same with the *Moloch* of the Ammonites. See *Univ. Hist.* and *Calmel*. Mr. Locke is also of opinion that these two names were expressive of one and the same deity. What they were, or in what form, and how worshipped, we have not light from antiquity to determine.

NOTES ON CHAPTER XVIII.

Verse 1. *Now—in the third year of Hoshea*] See the note on chap. xvi. 1. where this chronology is considered.

Verse 3. *He did that which was right in the sight of the Lord*] In chap. xxix. of the Second Book of Chronicles, we have an account of what this pious king did to restore the worship of God. He caused the priests and Levites to cleanse the holy house, which had been shut up by his father Ahaz, and had been polluted with filth of various kinds; and this cleansing required no less than sixteen days to accomplish it. As the passover, according to the law, must be celebrated the fourteenth of the first month, and the Levites could not get the temple cleansed before the sixteenth day, he published the passover for the fourteenth of the second month; and sent through all Judah and Israel, to collect all the men that feared God, that the passover might be celebrated in a proper manner. The concourse was great, and the feast was celebrated with great magnificence. When the people returned to their respective cities and villages, they began to throw down the idol altars, statues, images, and groves, and even to abolish the high places: the consequence was, that a spirit of piety began to revive in the land, and a general reformation took place.

Verse 4. *Brake in pieces the brazen serpent*] The history of this may be seen in Numb. xxi. 8, 9: see the notes there.

We find that this brazen serpent had become an object of idolatry; and, no doubt, was supposed to possess, as a *telem* or *amulet*, extraordinary virtues; and that incense was burnt before it, which should have been burnt before the true God.

And he called it Nehushtan] נִהְשְׁטָן. Not one of the versions has attempted to translate this word. *Jerohi* says, "He called it *Nehustan*, through contempt; which is as much as to say, a brazen serpent." Some have supposed that the word is compounded of נִרְחַי *nachash*, to divine, and נִרְחַי *ten*, a serpent; so it signifies, the *divining serpent*: and the *Targum* states that it was the people, not Hezekiah, that gave it this name. נִרְחַי *nachash*, signifies to view, eye, attentively observe, to search, inquire accurately, &c.; and hence is used to express *divination*, *augury*. As a noun, it signifies *brass*, or *copper*, *fish*, *verdigris*, and some sea animal, Amos ix. 3; see also Job xxvi. 13. and Isa. xxvii. 1. It is also frequently used for a serpent; and most probably for an animal of the genus *Simia*, in Gen. iii., where see the notes. This has been contested by some, ridiculed by a few, and believed by many. The objectors, because it signifies a serpent sometimes, suppose it must have the same signification always! And one, to express his contempt, and to show his scorn, has said, "Did Moses hang up an ape on a pole?" I answer, No; no more than he hanged up you, who ask the contemptible question. But this is of a piece with the conduct of the people of *Milan*, who show you, to this day, the brazen serpent which Moses hung up in the wilderness, and which Hezekiah broke in pieces two thousand five hundred years ago!

8 • He smote the Philistines, *even unto* ^a Gaza, and the borders thereof, ^b from the tower of the watchmen to the fenced city.

9 ¶ And ^c it came to pass, in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it; *even* in the sixth year of Hezekiah, that *is*, the ninth year of Hoshea king of Israel, Samaria was taken.

11 • And the king of Assyria did carry away Israel unto Assyria, and put them ^d in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 • Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear *them*, nor do *them*.

13 ¶ Now ^e in the fourteenth year of King Hezekiah did ^f Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah ^g gave *him* all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and

from the pillars which Hezekiah king of Judah had overlaid, and gave ^h it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan, and Rab-saris, and Rab-shakeh, from Lachish to King Hezekiah with a ⁱ great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, ^j which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, • What confidence *is* this wherein thou trustest?

20 Thou ^k sayest, (but *they* are but ^l vain words,) ^m I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 • Now, behold, thou ⁿ trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the Lord our God: *is* not that he, ^o whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give ^p pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

^a 1 Chr. 4. 41. Isa. 14. 22.—^b Heb. *Arzakh*.—^c 1 Chr. 17. 9.—^d 1 Chr. 17. 3.—^e 1 Chr. 17. 8.—^f 1 Chr. 6. 32.—^g 1 Chr. 17. 12.—^h 1 Chr. 17. 12.—ⁱ 1 Chr. 17. 12.—^j 1 Chr. 17. 12.—^k 1 Chr. 17. 12.—^l 1 Chr. 17. 12.—^m 1 Chr. 17. 12.—ⁿ 1 Chr. 17. 12.—^o 1 Chr. 17. 12.—^p 1 Chr. 17. 12.

^b Heb. *Assyria*.—^c 1 Chr. 17. 3.—^d Or, *secretary*.—^e 1 Chr. 17. 12.—^f Or, *altars*.—^g Heb. *the king of Assyria*.—^h Or, *the king of Assyria*.—ⁱ Or, *the king of Assyria*.—^j Or, *the king of Assyria*.—^k Or, *the king of Assyria*.—^l Or, *the king of Assyria*.—^m Or, *the king of Assyria*.—ⁿ Or, *the king of Assyria*.—^o Or, *the king of Assyria*.—^p Or, *the king of Assyria*.

Verse 5. *He trusted in the Lord*] See the character of this good king—1. He trusted in the Lord God of Israel—2. He clung to the Lord—3. He was steady in his religion; he departed not from following the Lord—4. He kept God's commandments. And what were the consequences? 1. The Lord was with him. 2. He prospered whithersoever he went.

Verse 8. *From the tower of the watchmen*] See the same words chap. xvii. 9. It seems a proverbial mode of expression: he reduced every kind of fortification; nothing was able to stand before him.

Verse 9. *In the fourth year*] This history has been already given, chap. xvii. 3, &c.

Verse 17. *The king of Assyria sent Tartan, &c.*] Calmet has very justly remarked, that these are not the names of persons, but of offices. *Tartan*, תרטן, or *tartan*, as in the parallel place in Isaiah, in the Greek version, signifies he who presides over the gifts, or tribute; Chancellor of the Exchequer.

Rab-saris, רב־סריס, the chief of the eunuchs. *Rab-shakeh*, רב־שקה, master, or chief over the wine cellar; or he who had the care of the king's drink.

From Lachish] It seems as if the Assyrian troops had been worsted before Lachish, and were obliged to raise the siege; from which they went and sat down before Libnah. While Sennacherib was there with the Assyrian army, he heard that Tirhakah, king of Ethiopia, had invaded the Assyrian territories. Being obliged, therefore, to hasten in order to succour his own dominions, he sent a considerable force, under the aforementioned officers, against Jerusalem, with a most fearful and bloody manifesto, commanding Hezekiah to pay him tribute, to deliver up his kingdom to him, and to submit, he and his people, to be carried away captives into Assyria! This manifesto was accompanied with the vilest insults, and the highest blasphemies. God interposed, and the evils threatened against others fell upon himself.

Manifestos of this kind have seldom been honourable to the senders. The conduct of Rab-shakeh was unfortunately copied by the duke of Brunswick, commander in chief of the allied army of the centre, in the French Revolution, who was then in the plains of Champagne, August 27, 1792, at the head of ninety thousand men, Prussians, Austrians, and emigrants, on his way to Paris; which, in his manifesto, he threatened to reduce to ashes! This was the cause of the dreadful massacres which immedi-

ately took place. And shortly after this time, the blast of God fell upon him; for, in Sept. 20, of the same year, (three weeks after issuing the manifesto), almost all his army was destroyed by a fatal disease, and himself obliged to retreat from the French territories, with shame and confusion. This, and some other injudicious steps then taken by the allies, were the cause of the ruin of the royal family of France; and of enormities and calamities the most extensive, disgraceful, and ruinous, that ever stained the page of history. From all such revolutions God in mercy save mankind.

Conduit of the upper pool] The aqueduct that brought the water from the upper or eastern reservoir, near to the valley of Kedron, into the city. Probably they had seized on this in order to distress the city.

The fuller's field] The place where the washermen stretched out their clothes to dry.

Verse 18. *Called to the king*] They wished him to come out, that they might get possession of his person.

Eliakim—over the household] What we would call Lord Chamberlain.

Shebna the scribe] The king's secretary.

Joah—the recorder] The writer of the public annals.

Verse 19. *What confidence is this*] מה הכחשתו זה *ma ha-bitachon hazzeh*. The words are excessively insulting. *What little, foolish, or unavailing cause of confidence is it, in which thou trustest?* I translate thus; because I consider the word הכחשתו *ha-bitachon*, as a diminutive, intended to express the utmost contempt for Hezekiah's God.

Verse 21. *The staff of this bruised reed*] Egypt had already been greatly bruised and broken, through the wars carried on against it by the Assyrians.

Verse 22. *Whose high places and whose altars Hezekiah hath taken away*] This was artfully malicious: many of the people sacrificed to Jehovah on the high places; Hezekiah had removed them, ver. 4, because they were incentives to idolatry. Rab-shakeh insinuates that, by so doing, he had offended Jehovah, deprived the people of their religious rights, and he could neither expect the blessing of God, nor the co-operation of the people.

Verse 23. *I will deliver thee two thousand horses*] Another insult. Were I to give thee two thousand Assyrian horses, thou couldst not find riders for them. How then canst thou think that thou shalt be able to stand against even the smallest division of his troops?

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?*

28 ¶ Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered unto the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live and not die: and

^a Heb. the water of their feet.—^b Ch. 32. 15.—^c Or, seek my favour.—^d Heb. shall with me a blessing, Gen. 22. 26. & 32. 11. Prov. 12. 18.—^e Or, pit.—^f Deut. 2. 7, 8.—^g Or, decrees.

Verse 25. *Am I now come up without the Lord*] As Rab-shakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them, and was become ally to the king of Assyria; and, therefore, they could not expect any help from that quarter.

Verse 26. *Talk not with us in the Jews' language*] The object of this blasphemous caltiff was, to stir up the people to sedition, that the city and the king might be delivered into his hand.

Verse 27. *That they may eat their own dung*] That they may be duly apprised, if they hold on Hezekiah's side, Jerusalem shall be most straitly besieged, and they be reduced to such a state of famine as to be obliged to eat their own excrements.

Verse 28. *Hear the word of the great king—of Assyria*] This was all intended to cause the people to revolt from their allegiance to their king.

Verse 32. *Until I come and take you away*] This was well calculated to stir up a seditious spirit. Ye cannot be delivered; your destruction, if ye resist, is inevitable; Sennacherib will do with you, as he does with all the nations he conquers, lead them captive into another land; but, if you will surrender, without farther trouble, he will transport you into a land as good as your own.

Verse 34. *Where are the gods of Hamath*] Sennacherib is greater than any of the gods of the nations. The Assyrians have already overthrown the gods of Hamath, Arpad, Hena, and Ivah: therefore, Jehovah shall be like one of them, and shall not be able to deliver Jerusalem out of the hand of my master.

The impudent blasphemy of this speech is without parallel. Hezekiah treated it as he ought: it was not properly against him, but against the Lord; therefore he refers the matter to Jehovah himself, who punishes this blasphemy in the most signal manner.

Verse 36. *Answer him not*] The blasphemy is too barefaced: Jehovah is insulted, not you: let him avenge his own quarrel. See the succeeding chapter.

Verse 37. *Then came Eliakim—and Shebna—and Joah—to Hezekiah with their clothes rent*] It was the custom of the Hebrews, when they heard any blasphemy, to rend their clothes, because this was the greatest of crimes, as it immediately affected the Majesty of God: and

hearken not unto Hezekiah, when he persuadeth you, saying, The Lord will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

Hezekiah is greatly distressed, and sends to Isaiah to pray for him, 1.—4. Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army, 5.—8. Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender, 9.—13. Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer, 14.—19. Isaiah is sent to him, to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 20.—34. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 35. Sennacherib returns to Nineveh, and is slain by his own sons, 36, 37.

AND it came to pass when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to

^v Chap. 12. 12.—² Chron. 32. 14. Isai. 10. 10, 11.—³ Ch. 12. 13.—⁴ Chap. 17. 36. ⁵ Dan. 2. 15.—⁶ Isai. 37. 7.—⁷ Isai. 37. 1, &c.—⁸ Isai. 37. 4, called *Ennisi*. ⁹ Or, provocation.

it was right that a religious people should be in the utmost abhorrence every insult offered to the object of their religious worship. These three ambassadors lay the matter before the king, as God's representative: he lays it before the prophet, as God's minister; and he lays it before God, as the people's mediator.

NOTES ON CHAPTER XIX.

Verse 2. *To Isaiah the prophet*] His fame and influence were, at this time, great in Israel; and it was well known that the word of the Lord was with him. Here both the church and the state unite in fervent application to, and strong dependence upon, God: and behold how they succeed!

Verse 3. *The children are come to the birth*] The Jewish state is here represented under the emblem of a woman in travail, who has been so long in the pangs of parturition, that her strength is now entirely exhausted, and her deliverance is hopeless, without a miracle. The image is very fine, and highly appropriate.

A similar image is employed by Homer, when he represents the agonies which Agamemnon suffers from his wound:

Ὀππὰ εἰ αἰὲρ ἐνὶ ὕδασι κενεῖται εἰς ὠκυπύον·
 Ἀντράς ἐστι τοῦ μὲν ἔλκος σπέρματος, πᾶσα δ' αἶμα
 Ὀξεία οὖναί τε δύοντες μύθος Ἀργείδω.
 Ὡς δ' ὅταν ὠδινούσῃ στή βέλκος οὖον γυναικᾶ,
 Δριπὴ τοῦ τε προίσιαι μεγίστοις Εὐλαϊσθαί.
 Ἥρας θυγατρὸς, κίχρας ὠδινὰς ἐχούσας.
 Ὡς οἷον οὖναί τε δύοντες μύθος Ἀργείδω. R. xi. 266.

This, while yet warm, distill'd the purple flood;
 But when the wound grew stiff with clotted blood,
 Then gushing forth his strong bosom send
 Less keen than darts the fiercest Iliad send.
 The powers that cause the teeming mother's throes,
 And mothers of considerable woes.

Better translated by Macpherson; but in neither well. "So long as from the gaping wound gushed forth, in its warmth, the blood: but when the wound became dry; when ceased the blood to flow again; sharp pains pervade the strength of Atreides. Racking pangs glide through his frame; as when the Ilythia, who preside over births, the daughters of white armed Juno, fierce dealers of bitter pains, throw all their darts on hapless women, that travail with child. Such pains pervade the strength of Atreides."

the birth, and there is not strength to bring forth.

4 "It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of King Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the

words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria, I have heard.

21 This is the word that the Lord hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

1 Chap. 18. 17.—2 Chap. 18. 25.—3 Ps. 80. 21.—4 Heb. *found*.—5 Isai. 37. 5, 6, 7.—6 Heb. *the tallness*.—7 Or, *the forest and his fruitful field*. Isai. 30. 18. 19. Or, *ferred*.—8 Or, *Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*—9 Isai. 65. 1.—10 Isai. 30. 5.—11 Heb. *short of*.—12 Ps. 109. 6.—13 Ps. 139. 1, 2.—14 Or, *sitting*.—15 Job 41. 2. Ezech. 29. 4 & 20. 4. Amos 4. 2.—16 Yer. 23. 38, 37.

Verse 4. *The remnant that are left*] That is, the Jews: the ten tribes having been already carried away captive by the king of Assyria.

Verse 7. *Behold I will send a blast—and he shall hear a rumour*] The rumour was, that Tirhakah had invaded Assyria. The blast was, that which slew one hundred and eighty-five thousand of them in one night.

Cause him to fall by the sword] Alluding to his death by the hands of his two sons, at Nineveh. See ver. 35—37.

Verse 8. *Libnah—Lachish*] These two places were not very distant from each other: they were in the mountains of Judah, southward of Jerusalem.

Verse 10. *Let not thy God, in whom thou trustest*] This letter is nearly the same with the speech delivered by Rab-shakeh. See chap. xviii. 29.

Verse 14. *Spread it before the Lord*] The temple was considered to be God's dwelling-place; and that whatever was there, was peculiarly under his eye. Hezekiah spread the letter before the Lord, as he wished him to read the blasphemies spoken against him.

Verse 15. *Thou art the God, &c.*] Thou art not only God of Israel, but God also of Assyria, and of all the nations of the world.

Verse 21. *The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.*] "So truly contemptible is thy power, and empty thy boasts, even the young women of Jerusalem, under the guidance of Jeho-

vah, shall be amply sufficient to discomfit all thy forces, and cause thee to return with shame to thy own country, where the most disgraceful death awaits thee."

When Bishop Warburton had published his *Doctrine of Grace*, and chose to fall foul on some of the most religious people of the land, a young woman of the city of Gloucester exposed his *graceless* system in a pamphlet, to which she affixed the above words as a motto!

Verse 23. *The tall cedar trees—the choice fir trees*] Probably meaning the princes and nobles of the country.

The forest of his Carmel.] Better in the margin:—*the forest and his fruitful field.*

Verse 24. *I have digged and drunk strange waters*] I have conquered strange countries, in which I have digged wells for my army: or, I have gained the wealth of strange countries.

With the sole of my feet] My infantry have been so numerous, that they alone have been sufficient to drink up the rivers of the places I have besieged.

Verse 25. *Hast thou not heard*] Here Jehovah speaks, and shows this boasting king that what he had done, was done by the divine appointment; and that of his own counsel and might he could have done nothing. It was because God had appointed them to this civil destruction that he had overcome them; and it was not through his might: for God had made their inhabitants of small power, so that he only got the victory over men whom God had confounded, dismayed and enervated, ver. 26.

29 And this shall be ^a a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 ^b And ^c the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and ^d they that escape out of mount Zion: ^e the zeal of the Lord of hosts shall do this.

32 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

34 For ^f I will defend this city, to save it for mine own sake, and ^g for my servant David's sake.

35 ^h And ⁱ it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed,

and went and returned, and dwelt at ^j Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that ^k Adrammelech and Sharezer ^l his sons ^m smote him with the sword: and they escaped into the land of ⁿ Armenia. And ^o Esar-haddon his son reigned in his stead.

CHAPTER XX.

Hezekiah's sickness, and the message of the prophet to him, to prepare for death, 1. His distress and prayer to God, 2, 3. The Lord heareth, and promises to add fifteen years to his life, and Isaiah provides a means of cure, 4-7. Hezekiah makes a sign; and, to assure him of the truth of God's promise, the shadow on the dial of Ahaz goes back ten degrees, 8-11. The king of Babylon sends a friendly message to Hezekiah, to congratulate him on his recovery; and to these messengers he occasionally shows all his treasures, 12, 13. Isaiah reproves him, and foretells that the Babylonians will come and take away all those treasures, and take the people into captivity; and degrade the royal family of Judah, 14-16. Hezekiah turns to the divine judgment, 18. His sons and death, 20, 21.

IN ^a those days was Hezekiah sick unto death. And the prophet Isaiah ^b the son of Amoz came to him, and said unto him, Thus saith the Lord, ^c Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the Lord, saying,

3 I beseech thee, O Lord, ^d remember now how I have ^e walked before thee in truth, and with a perfect heart, and have done ^f that which is good in thy sight. And Hezekiah wept ^g sore.

^a 1 Sam. 2. 34. Ch. 20. 9, 10. Isai. 7. 11, 14. Luke 2. 12.—^b 2 Chron. 32. 23, 24. ^c Heb. the escaping of the house of Judah that remained.—^d Heb. the king. ^e Isai. 9. 7.—^f 2 Chron. 30. 6.—^g 1 Kings 11. 12, 13.—^h 2 Chron. 32. 25. Isai. 37. 36. Ezech. 38. 21. 1 Macc. 7. 41. 2 Macc. 5. 19.—ⁱ Gen. 10. 11.—^j 2 Chron. 32. 21.

Verse 28. *I will put my hook in thy nose*] This seems to be an allusion to the method of *guiding a buffalo*; he has a sort of ring put into his nose, to which a cord or bridle is attached, by which he can be *turned to the right*, to the left, or *rouned about*, according to the pleasure of his driver.

Verse 29. *This shall be a sign unto thee*] To Hezekiah; for to him this part of the address is made.

Ye shall eat this year] Sennacherib had ravaged the country, and *seed-time* was now over, yet God shows them that he would so bless the land, that what should grow of itself that year would be quite sufficient to supply the inhabitants, and prevent all *famine*; and though the *second year* was the *sabbatical rest* or *jubilee for the land*, in which it was unlawful to plough or sow; yet even then the land, by an especial blessing of God, should bring forth a sufficiency for its inhabitants; and in the *third year* they should sow and plant, &c. and have abundance, &c. Now this was to be a *sign* to Hezekiah, that his deliverance had not been effected by *natural or casual* means: for as, without a *miracle*, the ravaged and uncultivated land could not yield food for its inhabitants; so not without *miraculous* interference could the Assyrian army be cut off, and Israel saved.

Verse 30. *The remnant—shall yet again take root*] As your corn shall take root in the soil, and bring forth, and abundantly multiply itself, so shall the Jewish people: the population shall be greatly increased, and the desolations occasioned by the sword soon be forgotten.

Verse 31. *Out of Jerusalem shall go forth a remnant*] The Jews shall be so multiplied as not only to fill Jerusalem, but all the adjacent country.

And they that escape out of mount Zion] Some think that this refers to the going forth of the *apostles* to the Gentile world, and converting the nations by the preaching of the Gospel.

Verse 32. *He shall not, &c.*] Here follow the fullest proofs that Jerusalem shall not be taken by the Assyrians. 1. *He shall not come into this city.* 2. *He shall not be able to get so near as to shoot an arrow into it.* 3. *He shall not be able to bring an army before it.* 4. *Nor shall he be able to raise any redoubt or mound against it.* 5. *No; not even an Assyrian shield shall be seen in the country: not even a foraging party shall come near the city.*

Verse 33. *By the way that he came*] Though his army shall not return, yet he shall return to Assyria: for, because of his blasphemy, he is reserved for a more ignominious death.

Verse 35. *That night*] The very night after the blasphemous message had been sent, and this comfortable prophecy delivered.

The angel of the Lord went out] I believe this angel or messenger of the Lord was simply a *ruffacting or pestilential wind*; by which the Assyrian army was destroyed, as in a moment, without noise, confusion, or any warning. See the note, 1 Kings chap. xx. ver. 30. Thus was the promise, ver. 7, fulfilled, *I will send a blast upon*

^h Tobit 1. 21.—ⁱ Ver. 7.—^j Heb. Ararat.—^k 1 Era. 4. 2.—^l 2 Chron. 32. 24, 25. Isai. 37. 1, &c.—^m Heb. they charged concerning him, and he said, 17, 18. ⁿ Neh. 13. 32.—^o Gen. 11. 1. 1 Kings 5. 6. Gen. 2. 22. & 13. 15. 1 Kings 5. 6 & 25.—^p Heb. with a great weeping.

him; for he had heard the rumour, that his territories were invaded; and on his way to save his empire, in one night, the whole of his army was destroyed, without any one even seeing who had hurt them. This is called an angel or messenger of the Lord: that is, something immediately sent by him to execute his judgments.

When they arose early] That is, Sennacherib, and probably a few associates, who were preserved as witnesses and relaters of this most dire disaster. Rab-shakeh, no doubt, perished with the rest of the army.

Verse 36. *Dwelt at Nineveh.*] This was the capital of the Assyrian empire.

Verse 37. *Nisroch his god*] We know nothing of this deity; he is nowhere else mentioned.

Smote him with the sword] The rabbins say, that his sons had learned that he intended to sacrifice them to this god; and that they could only prevent this by slaying him.

The same writers add, that he consulted his wise men how it was that such miracles should be wrought for the Israelites? who told him that it was because of the merit of Abraham, who had offered his only son to God; he then said, I will offer to him my two sons; which when they heard, they rose up and slew him. When a rabbin cannot untie a knot, he feels neither scruple nor difficulty to cut it.

NOTES ON CHAPTER XX.

Verse 1. *Set thine house in order*] It appears from the text, that he was smitten with such a disorder as must terminate in death, without the miraculous interposition of God; and he is now commanded to set his house in order, or to give charge concerning his house; to dispose of his affairs; or, in our words, to make his will, because his death was at hand.

"This sickness," says Jarchi, "took place three days before the defeat of Sennacherib." That it must have been before this defeat, is evident: Hezekiah reigned only twenty-nine years, chap. xviii. 2. He had reigned fourteen years when the war with Sennacherib began, chap. xvii. 13. and he reigned fifteen years after this sickness, chap. xx. 6; therefore, 14+15=29, the term of his reign. Nothing can be clearer than this: that Hezekiah had reigned fourteen years before this time: and that he did live the fifteen years here promised. That Hezekiah's sickness happened before the destruction of Sennacherib's army is asserted by the text itself: see verse 6.

Verse 3. *I beseech thee, O Lord*] Hezekiah knew that, although the words of Isaiah were delivered to him in an absolute form, yet they were to be conditionally understood; else he could not have prayed to God to reverse a purpose which he knew to be irrevocable. Even this passage is a key to many prophecies, and divine declarations: see chap. xviii. of Jeremiah.

Hezekiah pleads his uprightness and holy conduct in his own behalf. Was it *impious* to do so? No; but it is certainly did not savour much either of humility, or of a due sense of his own weakness. If he had a perfect heart, who made it such?—God. If he did good in God's sight, who

4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day, thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, take a lump of figs. And they took and laid it on the bile, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees

backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto the day, I shall be carried

A. M. 3291.
B. C. 713.
Ch. XVII. 1.
An. Lxxviii.
Arch. Athas.
decem. 1.

1 Or, city.—1 Sam. 9. 15. & 10. 1.—Ch. 18. 20. Ps. 82. 2.—a Ps. 39. 12. & 38. 1.—Ch. 18. 24.—Isa. 38. 21.—x See Judg. 6. 17, 37, 38. Isa. 7. 11, 14. & 38. 21. y See Isa. 38. 7, 8.

1 See Josh. 10. 12, 14. Isa. 38. 8. Eccles. 48. 32.—a Heb. degrees.—b Isa. 38. 1, &c.—c Or, Merodach-baladan.—d 2 Chron. 32. 27, 31.—e Or, spicery.—f Or, jewels.—g Heb. vessels.—h Ver. 12.

enabled him to do so?—God. Could he, therefore, plead in his behalf dispositions and actions which he could neither have felt nor practised but by the power of the grace of God? I trow not. But the times of this ignorance God winked at. The Gospel teaches us a different lesson.

Wept sore. How clouded must his prospects of another world have been! But it is said that, as he saw the nation in danger from the Assyrian army, which was then invading it, and threatened to destroy the religion of the true God, he was greatly affected at the news of his death, as he wished to live to see the enemies of God overthrown. And, therefore, God promises that he will deliver the city out of the hands of the king of Assyria, at the same time that he promises him a respite of fifteen years, ver. 6. His lamentation on this occasion may be seen in Isaiah, chap. xxxviii.

Verse 4. *Into the middle court*] *וְיָחַזְקָה הַמִּשְׁכָּה*, the court. This is the reading of the Masoretic Keri: but *וְיָחַזְקָה*, "of the city," is the reading of the text, and of most MSS.; but the versions follow the Keri.

Verse 6. *I will add unto thy days fifteen years*] This is the first and only man who ever was informed of the term of his life. And was this a privilege? Surely no. If Hezekiah was attached to life, as he appears to have been, how must his mind be affected to mark the sinking years! He knew he was to die at the end of fifteen years; and how must he feel at the end of every year when he saw that so much was cut off from life! He must necessarily feel a thousand deaths in fearing one. I believe there would be nothing wanting to complete the misery of men, except the place of torment, were they informed of the precise time in which their lives must terminate. God, in his abundant mercy, has hidden this from their eyes.

Verse 7. *Take a lump of figs—and laid it on the bile*] We cannot exactly say in what Hezekiah's malady consisted. *וְיָחַזְקָה*, signifies any inflammatory tumour, bile, abscess, &c. The versions translate it sore, wound, and such like. Some think it was a pleurisy; others, that it was the plague; others, the elephantiasis; and others, that it was the guinea. A poultice of figs might be very proper to maturate a bile, or to discuss any obstinate inflammatory swelling. This Pliny remarks, *Omnibus quæ maturanda aut discutienda sunt, imponuntur*. But we cannot pronounce on the propriety of the application, unless we were certain of the nature of the malady. This, however, was the natural means which God chose to bless to the recovery of Hezekiah's health: and, without this interposition, he must have died.

Verse 8. *What shall be the sign*] He wished to be fully convinced that his cure was to be entirely supernatural; and, in order to this, he seeks one miracle to prove the truth of the other, that nothing might remain equivocal.

Verse 11. *He brought the shadow ten degrees backward*]

We cannot suppose that these ten degrees meant ten hours; they were ten divisions of time on this dial; and perhaps it would not be right to suppose that the sun went ten degrees back in the heavens, or that the earth turned back upon its axis from east to west in a contrary direction to its natural course. But the miracle might be effected by means of refraction, for a ray of light we know can be varied or refracted from a right line, by passing through a dense medium: and we know also, by means of the refracting power of the atmosphere, the sun, when near rising and setting, seems to be higher above the horizon than he really is; and, by horizontal refraction, we find that the sun appears above the horizon when he is actually below it, and literally out of sight; therefore, by using dense clouds, or vapours, the rays of light in that place might be refracted from their direct course ten, or any other number of degrees: so that the miracle might have been wrought by occasioning this extraordinary refraction, rather than by disturbing the course of the earth, or any other of the celestial bodies.

The dial of Ahaz] See the note on chap. ix. 13. and the observations and diagram at the end of this chapter.

Verse 12. *At that time Berodach-baladan*] He is called *Merodach-baladan*, Isa. xxxix. 1. and by the *Septuagint*, *Syriac*, and *Arabic* versions; and by several of *Kennicott's* and *De Rossi's* MSS. and also by the *Babylonian* and *Jerusalem Talmud*. The true reading seems to be *Merodac*: the *v mem*, and the *z both*, might be easily interchanged, and so produce the mistake.

Sent letters and a present] It appears that there was friendship between the king of Babylon and Hezekiah, when the latter and the Assyrians were engaged in a destructive war. The king of Babylon had not only heard of his sickness, but he had heard of the miracle, as we learn from 2 Chron. xxxii. 21.

Verse 13. *Hezekiah hearkened unto them*] Instead of *וְיָחַזְקָה*, he hearkened: *וְיָחַזְקָה*, "he rejoiced," or "was glad," is the reading of *twelve* of *Kennicott's* and *De Rossi's* MSS. the parallel place, Isa. xxxix. 2. the *Septuagint*, *Syriac*, *Vulgate*, *Arabic*, some copies of the *Targum*, and the *Babylonian Talmud*.

All the house of his precious things] Interpreters are not well agreed about the meaning of the original *וְיָחַזְקָה*, which we here translate *precious things*; and in the margin *spicery or jewels*. I suppose the last to be meant.

There was nothing in his house] He showed them through a spirit of folly and exultation all his treasures, and no doubt those in the house of the Lord. And it is said, 2 Chron. xxxii. 31. that, in this business, God left him, to try him, that he might know all that was in his heart: and this trial proved that, in his heart, there was little else than pride and folly.

Verse 17. *Behold the days come*] This was fulfilled in the days of the latter Jewish kings, when the Babylonians

into Babylon: nothing shall be left, saith the Lord.

18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, "Good is the word of the Lord which thou hast spoken. And he said, "Is it not good, if peace and truth be in my days?"

1 Chap. 24. 13. & 25. 13. Jer. 37. 31, 32. & 32. 17. — Chap. 24. 12. 2 Chron. 33. 11. 1 Paralip. 1. 5. — 1 Sam. 3. 18. Job 1. 21. Ps. 59. 9.

had led the people away into captivity, and stripped the land, the temple, &c. of all their riches: see Dan. i. 1—3.

Verse 18. *They shall be eunuchs*] Perhaps this means no more than that they should become household servants to the kings of Babylon. See the fulfilment, chap. xxiv. 13—15. and Dan. i. 1—3.

Verse 19. *Good is the word of the Lord*] He has spoken right, I have done foolishly. I submit to his judgments.

Is it not good, if peace and truth be in my days? I believe Hezekiah inquires whether there shall be peace and truth in his days? And the question seems to be rather of an interested nature. He does not appear to deplore the calamities that were coming on the land, provided peace and truth might prevail in his days.

Verse 20. *The rest of the acts of Hezekiah*] See the parallel places in Isaiah, and in 2 Chronicles. In this latter book, chap. xxxii. we find several particulars that are not inserted here; especially concerning his pride, the increase of his riches, his storehouses of corn, wine, and oil; his stalls for all manner of beasts; his cities, flocks, and herds, in abundance; and the bringing the upper water-course of Gihon to the west side of the city of David, by which he brought a plentiful supply of water into that city, &c. &c. &c.

On the subject of the *Babylonian embassy*, I may say a few words. However we may endeavour to excuse Hezekiah, it is certain that he made an exhibition of his riches and power in a spirit of great vanity; and that this did displease the Lord. It was also ruinous to Judea: when those foreigners had seen such a profusion of wealth, such princely establishments, and such a fruitful land, it was natural for them to conceive the wish that they had such treasures; and, from that, to covet the very treasures they saw. They made their report to their king and countrymen; and the desire to possess the Jewish wealth became general: and, in consequence of this, there is little doubt that the conquest of Jerusalem was projected. History is not barren in such instances: the same kind of cause has produced similar effects; take two or three notable instances.

When the barbarous *Goth* and *Vandal* nations saw the pleasant and fruitful plains and hills of *Italy*, and the vast treasures of the Roman people, the abundance of the necessaries, conveniences, comforts, and luxuries of life, which met their eyes in every direction; they never were at rest till their swords put them in possession of the whole, and brought the mistress of the world to irretrievable ruin!

Vortigern, a British king, unhappily invited the *Saxons*, in 445, to assist him against his rebellious subjects: they came; saw the land that it was good, and in the end took possession of it; having driven out, or into the mountains of Wales, all the original Britons.

The Danes, in the ninth century, made some inroads into England, found the land better than their own, and never rested till they established themselves in this country; and, after having ruled it for a considerable time, were at last, with the utmost difficulty, driven out.

These nations had only to see a better land in order to covet it; and their exertions were not wanting in order to possess it.

How far other nations, since those times, have imitated the most foolish and impolitic conduct of the Jewish king, and how far their conduct may have been, or may yet be, marked with the same consequences, the pages of impartial history have shown, and will show: God's ways are all equal, and the judge of all the earth will do right. But we need not wonder, after this, that the Jews fell into the hands of the Babylonians, for this was the political consequence of their own conduct; nor could it be otherwise, the circumstances of both nations considered, unless God, by a miraculous interposition, had saved them; and this it was inconsistent with his justice to do, because they had, in their pride and vanity, offended against him. To be lifted up with pride and vain-glory, in the possession of any blessings, is the most direct way to lose them; as it induces

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

A. M. 3298.
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B. C. 726—698.
Ch. XX. 2.
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A. M. 3298.
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Ch. XX. 2.
An. Appad.,
Arch. Adm.,
chap. 5.

in Or, Shall there not be peace and truth, &c.—2 Chron. 32. 32.—p. Neh. 2. 12. q. 2 Chron. 32. 30.—2 Chron. 32. 32.

God, who dispensed them for our benefit, to resume them; because, that which was designed for our good, through our own perversity, becomes our bane.

I have intimated in the note on ver. 11. that the shadow was brought back on the dial of Ahaz by means of refraction. On this subject some farther observations may not be improper.

2. Any person may easily convince himself of the effect of refraction by this simple experiment:—Place a vessel on the floor, and put a piece of coin on the bottom, close to that part of the vessel which is farthest off from yourself; then move back, till you find that the edge of the vessel next to yourself fairly covers the coin, and that it is now entirely out of sight. Stand exactly in that position, and let a person pour water gently into the vessel, and you will soon find the coin to reappear, and to be entirely in sight when the vessel is full; though neither it nor you have changed your positions in the least.

By the refracting power of the atmosphere we have several minutes more of the solar light each day than we should otherwise have. "The atmosphere refracts the sun's rays so as to bring him in sight, every clear day, before he rises in the horizon; and to keep him in view for some minutes after he is really set below it. For, at some times of the year, we see the sun ten minutes longer above the horizon than he would be if there were no refractions; and above six minutes every day at a mean rate." *Ferguson*.

And it is entirely owing to refraction that we have any morning or evening twilight: without this power in the atmosphere, the heavens would be as black as ebony in the absence of the sun; and, at his rising, we should pass in a moment from the deepest darkness into the brightest light; and, at his setting, from the most intense light, to the most profound darkness; which, in a few days, would be sufficient to destroy the visual organs of all the animals in air, earth, or sea.

That the rays of light can be supernaturally refracted, and the sun appear to be where he actually is not, we have a most remarkable instance from *Kepler*. Some *Hollanders*, who wintered in *Nova Zembla*, in the year 1696, were surprised to find that, after a continual night of three months, the sun began to rise seventeen days sooner than (according to computation deduced from the altitude of the pole, observed to be seventy-six degrees) he should have done: which can only be accounted for by a miracle, or by an extraordinary refraction of the sun's rays, passing through the cold dense air in that climate. At that time the sun, as *Kepler* computes, was almost five degrees below the horizon when he appeared; and, consequently, the refraction of his rays was about nine times stronger than it is with us.

3. Now, this might be all purely natural, though it was extraordinary; and it proves the possibility of what I have conjectured, even on natural principles; but the foretelling of this, and leaving the going back, or forward, to the choice of the king, and the thing occurring in the place and time when and where it was predicted, shows that it was supernatural and miraculous, though the means were purely natural. Yet in that climate, LAT. thirty-one degrees fifty minutes north, and LONG. thirty-five degrees twenty-five minutes east, where exposure to produce an extraordinary refraction of the solar rays could not be expected, the collecting or producing them *heightens and ascertains* the miracle. "But why contend that the thing was done by refraction? could not God as easily have caused the sun (rather the earth) to turn back, as to have produced this extraordinary and miraculous refraction?" I answer, Yes. But it is much more consistent with the wisdom and perfections of God, to perform a work or accomplish an end by simple means, than by these that are complex; and, had it been done in the other way, it would have required a miracle to insert, and a miracle to restore; and a strong convulsion on the earth's surface to bring it ten degrees suddenly back, and to take it the same suddenly forward. The miracle, according to my suppo-

sition, was performed on the *atmosphere*, and without in the least disturbing even *that*; whereas, on the other supposition, it could not have been done without *suspending or interrupting the laws of the solar system*, and thus without gaining a hair's breadth in credibility or conviction more by such stupendous interpositions than might be effected by the agency of *clouds and vapours*. The point to be gained was the *bringing back the shadow on the dial ten degrees*: this might have been gained by the means I have here described, as well as by the other; and these means, being much more *simple*, were more worthy the divine choice than those which are more *complex*, and could not have been used without producing the necessity of working at least double or treble miracles.

4. Before I proceed to the immediate object of inquiry, I shall beg leave to make some general observations on the invention and construction of *DIALS* in general.

SUNDIALS must have been of great antiquity, though the earliest we hear of is that of *Ahaz*: but this certainly was not the *first* of its kind, though it is the first on record. *Ahaz* began his reign about *four hundred* years before *Alexander*, and about *twelve* years after the foundation of *Rome*.

Anaximenes, the Milesian, who flourished about *four hundred* years before *Christ*, is said by *Pliny* to have been the first who made a *sundial*, the use of which he taught to the Spartans; but others give this honour to *Thales*, his countryman, who flourished *two hundred* years before him.

Aristarchus, of Samos, who lived before *Archimedes*, invented a plain horizontal disc, with a *gnomon*, to distinguish the hours; and had its rim raised all round, to prevent the shadow from extending too far.

Probably all these were *rude and evanescent attempts*; for it does not appear that the *Romans*, who borrowed all their knowledge from the Greeks, knew any thing of a *sundial* before that set up by *Papyrius Cursor*, about *four hundred and sixty* years after the foundation of *Rome*; before which time, says *Pliny*, there was no mention of any account of time but by the *rising and setting of the sun*. This dial was erected near the temple of *Quirinus*, but is allowed to have been very inaccurate. About *thirty* years after, the consul *Marcus Valerius Messala*, brought a dial out of *Sicily*, which he placed on a pillar near the *forum*, but, as it was not made for the latitude of *Rome*, it did not show the time exactly; however, it was the only one they had for a *hundred* years, when *Martius Philippus* set up one more exact. Since those times the science of *dialling* has been cultivated in most civilized nations; but we have no professed treatise on the subject before the time of the Jesuit *Clavius*, who, in the latter part of the *sixteenth* century, demonstrated both the theory and practice of *dialling*; but he did this after the most rigid mathematical principles, so as to render that which was *simple* in itself exceedingly obscure. Though we have useful and correct works of this kind from *Rivard*, *De Parcieux*, *Dom. Bedos de Celles*, *Joseph Blaise Garnier*, *Gravebands*, *Emerson*, *Martin*, and *Leadbetter*; yet, something more specific, more simple, and more general, is a desideratum in the science of *sciatierie*, or *dialling*.

Observations on the nature and structure of the sundial of Ahaz; with a diagram of its supposed form.

5. When writing on the appointment of *Jehu* to be king of *Israel*, chap. ix. I was struck with the manner in which the subject of the 13th verse was understood by the *Chaldees*: "Then they hastened and took every man his garment, and put it under him, on the top of the stairs;" according to the Hebrew, *וַיִּתְּנוּ אֵת הַלְּבָשִׁים עַל הַרְגֵל* *el gerem ha-madloth*, which might be translated, on the bare (naked or uncovered) steps. This the Targumist has translated by *וַיִּתְּנוּ לְבָשֵׁי שְׂדֵיָא* *ladereg shadiya*, "at the hour-steps." The other versions, knowing nothing of what was intended, have endeavoured to guess, severally, at a meaning. On turning to chap. xx. 11. where the same word *וַיִּתְּנוּ* *madloth*, is used, and most evidently, there, implies some kind of *sundial*, I found the *Chaldees* still more pointed, both in this and in the parallel place, Isa. xxxviii. 8. rendering the Hebrew words *וַיִּתְּנוּ אֵת הַלְּבָשִׁים עַל הַרְגֵל* *shadigya*, "by the shadow of the stone of hours;" from which I was led to conclude that some kind of *gnomonic figure*, or *sundial* was intended; and that the hours, or divisions of time, were shown by a shadow, projected on stone steps, gradually ascending to a certain height. This thought I communicated to the Rev. *Philip Garrett*, one of the preachers among the people called *Methodists*; of whose rare knowledge in the science of *gnomonics*, and ingenuity in constructing every possible variety of dials, I had already indubitable proofs; and requested him, from the principle I had laid down, to try whether such an in-

strument could be constructed that might serve at once as a *public tribunal*, and as a *dial*, to ascertain all the inequalities of the *Jewish division of time*?

A more difficult problem in the science he was never called to solve. Though several had attempted to construct dials to show the mode by which different nations measured time, and among the rest the *Jews*; yet nothing properly satisfactory has been produced, although one nearly in the same form of outline with the present may be found in "*Hutton's Mathematical Recreations*," vol. iii. p. 337, projected on a plane superficies; which could not possibly show the ascending and descending of the shadow like that now before the reader, which the ingenuity of the above gentleman has brought to almost as great a degree of perfection as can reasonably be expected. And that the dial of *Ahaz* was constructed on a similar principle there can be but little doubt, as the words of the original seem to express this and no other form; and so the *Chaldees* appears to have understood it: nor is it easy to conceive, that one on any other principle could ascertain, in all seasons, the varying admeasurement of the Jewish time.

6. Having said thus much relative to the circumstances which gave birth to this dial, it may be deemed necessary to give a general view of the natural and artificial divisions of time, and then a description of the dial itself.

The most obvious division of time is, into day and night; these are marked out by the rising and setting of the sun. Modern writers call the time from sunrise to sunset, the *natural day*; the night is the time from sunset to sunrise; these days and nights are subject to great inequalities in every part of the earth, except under the equator. The most ancient division of the equatorial day was into the morning and evening; the night was divided into watches.

Hours are either equal or unequal; an unequal hour is the *twelfth* part of a natural day, or the *twelfth* part of the night. In *summer*, when the days are the longest, the diurnal hours are the longest, and the nocturnal hours shortest: in *winter*, on the contrary, when the days are shortest, the hours of the day are the shortest, and the hours of the night longest. The difference between the hours of the day and those of the night is greatest at the *solstices*, because then there is the greatest inequality between the length of the day and that of the night. At the *equinoxes*, when the days and nights are of an equal length, all hours, both of days and nights, are equal.

The ancient *Jews* made use of unequal hours: with them, sunrise was the beginning of the first hour of the day; noon was the end of the sixth hour; and the *twelfth* hour ended at sunset.

Doctor *Long* observes, "These times might be measured by an astronomer; but how unequal hours can be marked for common use is not easy to say." He further observes, "That the ancients had *sundials*; but I think unequal hours could not be marked thereon exactly." And, in a note on this observation, he remarks, "The *sundials* of the ancients, to show unequal hours, were not made in the method used at present, with a gnomon parallel to the axis of the earth; but had a pin set upright upon a plane, rounded at the upper end, the shadow whereof marked their unequal hours in the following manner: by means of an analemma, or projection of the sphere, six curves were drawn upon the plane, to show where the shadow of the pin at the several hours terminated every month in the year; one curve served for two months, because the shadows are of the same length in January as December, in February as in November, in March as in October, &c.; each curve was drawn long enough to take in all the hours of the longest day in the respective months, and was divided into twelve equal parts. It is easy to see that a dial made by this method, in order to show the unequal hours exactly, ought to have half as many curves (or parallel lines,) as there are days in the year; but this would require so many lines, as would make it all confusion: it is possible they had only one line for a month, and that for the middle of the month."

The Doctor is perfectly correct in observing, "That the *sundials* of the ancients, to show unequal hours, were not made in the method used at present, with a gnomon parallel to the axis of the earth;" because such a dial could not be of any use to those nations whose divisions of the solar hours were unequal, or more or less than sixty minutes to an hour. But the Doctor is mistaken in supposing the difficulty, or rather impossibility, of constructing a sundial to show these unequal hours; for eleven lines are all that is necessary to show the hours for every day in the year; and forty-four lines would show all the quarters; whereas, on his plan, it would require near eleven hundred calculations of the altitude of the sun, and the

same number to show where the shadow of the *gnomon* at the several hours terminated. His dial would, therefore, require above *one hundred and eighty* parallel lines, and nearly *eleven hundred* marks for the hours only; but if the quarters are inserted, *four thousand four hundred* marks would be necessary. This would require the labour of *six or eight months*, whereas the plan here adopted would not require, in its calculations and construction, as many hours.

7. *A description of the dial.*—This dial consists of *eleven steps*, placed parallel to the horizon, with a *perpendicular gnomon* fixed in the upper or middle step, which step is placed exactly *north and south*, and forms the *meridian*, or sixth-hour line.

All the operations of this dial are determined by the point of the shadow projected from the *gnomon* on the steps of the dial.

Every day, for *six months*, the shadow from the point of the *gnomon* makes a *different angle* with the *gnomon*, which makes the hours of one day to differ in length from the hours of the preceding and following days. The same observations apply to the other *six months* in the year.

The shadow crosses each step of the dial every day in the year.

Each day in the year consists of *twelve* hours, from the time of sunrise to sunset; which makes a difference of *twenty minutes* between an hour in the longest day and an hour in the shortest. The longest day, consisting of *twelve* hours of *seventy minutes* to an hour; and the shortest of *twelve* hours, of *fifty minutes* to an hour; but, when the sun enters *Aries*, or *Libra*, each hour consists of *sixty minutes*.

To be able to understand this dial one example will be sufficient: on the 21st of March, or the 23d of September, the shadow from the point of the *gnomon* will enter or ascend the *first* step of the dial, at the first hour of the day, at the *west* side of the dial on the equinoctial line; *eleven minutes* afterward, the shadow comes in contact with the circle marked *fifteen degrees*, which is the altitude of the sun at that time; *twenty-four minutes* afterward, the shadow touches the shadow of *twenty degrees*; and, in *twenty-five minutes*, it ascends the *second step*, at the second hour of the day, when the altitude of the sun is *twenty-five degrees eight minutes*.

In *twenty-four minutes* the shadow comes to the circle of *thirty degrees*; and *twenty-five minutes* after, it arrives at the circle of *thirty-five degrees*; and in *eleven minutes* it ascends the *third step*, at the *third* hour of the day, when the altitude is *thirty-six degrees fifty-seven minutes*. In *sixteen minutes* the point of the shadow intersects the circle of *forty degrees*; and in *forty-four minutes* it ascends the *fourth step*, at the *fourth* hour of the day, when the altitude of the sun is *forty-seven degrees twenty-two minutes*; and in *eighteen minutes* of time, it comes in contact with the circle of *fifty degrees*, &c. &c. until it arrives at the *meridian step*, or line, at the *sixth* hour of the day, when the altitude is *fifty-eight degrees ten minutes*: then the shadow descends the *sixth step*, and moves on to the *seventh*, &c. descending step after step, tracing the equinoctial line on the east side of the dial; intersecting the *steps*, or *high lines*, and the *circles of altitude*, until it leaves the dial at the *eleventh* hour of the day.

A dial of this construction is the most simple, useful, and durable, that can be made: and is exclusively and completely adapted to ascertain the ancient Jewish divisions of the solar hours.

The *steps* of this dial render the construction a little more difficult than it otherwise would be if the *lines* were drawn on a plane superficies, which would give exactly the same divisions of the hours.

N. B. A vertical south dial, in lat. *thirty-one degrees fifty minutes*, the latitude of Jerusalem, could be of little or no use to ascertain these divisions for several months in the year. The same remark may be made respecting a south vertical concave dial. The sun cannot shine upon a south vertical plane, in lat. *thirty-one degrees fifty minutes* in the longest day, before *fifty-three minutes* past eight, or nearly nine in the morning.

With respect to the dimensions of this dial, if we suppose the height of the stile from the bottom of the lowest step to be *four feet*, this would allow *six inches* for the thickness of each step, and *twelve inches* for the height of the stile above the upper step. According to this scale, the south end of the dial would be *ten yards*; the north end, *sixteen yards*; and the east and west sides, *eight yards two feet*. The ground-work might be *eighteen yards by twelve*, making an oblong square, facing the four cardinal points of the heavens.

N. B. All the lines upon a dial-plane are inserted, with respect to the cardinal points of the heavens.

The lines which show the hours from sunrise to the meridian, are on the west side of the dial-plane; and the lines which show the hours from the meridian to sunset, are on the east side of the dial-plane; the southern tropic, Capricorn, is on the north end of the dial-plane; and the northern tropic, Cancer, is on the south end of the plane.

The narrow end of the dial looks toward the south, and is marked the north; the wide end looks north, and is marked south; the side which looks west, is marked sunrise; and the side which looks east, is marked sunset.

8. In the annexed diagram, a transverse section of the dial is represented, where the steps are seen at one view, ascending and descending to and from the *gnomon*, or stile, on the upper or sixth step. These steps are all equal in their height, but unequal on their upper surface, as the diagram shows, and for the reasons alleged above. Each of these steps might have been divided into parts or degrees, to mark the smaller divisions of time; and to this sort of division there appears to be a reference in the text, where it is said, the shadow went back ten degrees. It seems the miracle was wrought in the afternoon, for it is said, The shadow was brought ten degrees backward, by which it had gone down; so it appears that the shadow had reascended ten degrees on the afternoon steps; and when this was done, so that all were fully convinced of the miracle, the shadow again descended to its true place on the steps; and this would be the immediate consequence of dissipating the vapours which I have supposed to be the agent which God employed to produce by refraction this most extraordinary phenomenon.

A dial constructed in this way, in the centre of a town, or some public place, would serve not only to give the divisions of time, but also as a place from which proclamations might be made; and especially from the upper step, where the speaker might stand by the *gnomon*, and be sufficiently elevated above the crowd below.

On such a place I have supposed Jahu to have been proclaimed king; and, to do him honour, his captains spread their garments on the steps; the first, second, third, fourth, and fifth, by which he ascended to the sixth step, on which the *gnomon* was placed, and where he was proclaimed and acknowledged the king of Israel: for it is said, the captains hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, JAHU IS KING! 2 Kings ix. 13. where see the note.

9. Pietro Nontius, or Nunnez, a celebrated Portuguese mathematician, about the middle of the sixteenth century, proved that the shadow on a stile in a sundial might go backward without a miracle; which was founded on the following theorem:

"In all countries, the zenith of which is situated between the equator and the tropic, as long as the sun passes beyond the zenith, toward the apparent or elevated pole, he arrives twice before noon at the same azimuth; and the same thing takes place in the afternoon."

This gave rise to the demonstration that a dial might be constructed for any latitude on which the shadow shall retrograde, or go backward. And it is effected in the following manner:

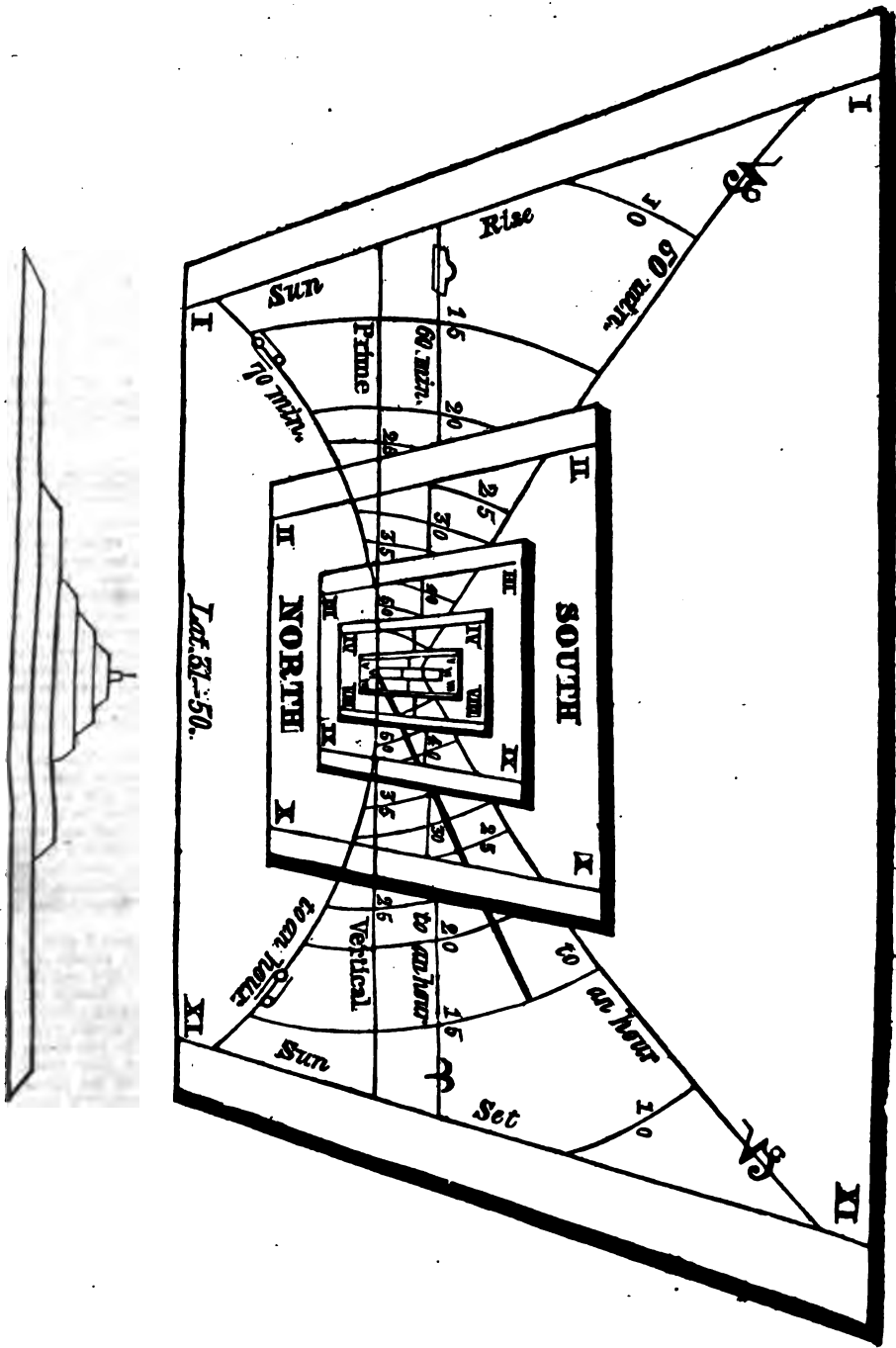
Incline a plane turned directly south, in such a manner that its zenith may fall between the tropic and equator; and nearly about the middle of the distance between these two circles. In the latitude of London, for example, which is *fifty-one degrees, thirty-one minutes*, the plane must make an angle of about *thirty-eight degrees*. In the middle of the plane fix an upright stile, of such a length that its shadow shall go beyond the plane; and, if several angular lines be then drawn from the bottom of the stile toward the south, about the time of the solstice, the shadow will retrograde twice in the course of the day, as mentioned above. This is evident, since the plane is parallel to the horizontal plane, having its zenith under the same meridian, at the distance of *twelve degrees* from the equator, toward the north: the shadows of the two stiles meet, consequently, move in the same manner in both.

Of these principles some have endeavoured to make an unholy use; contending that what the Holy Scriptures consider to be a miracle, in the case of the retrogradation of the shadow on the dial of Ahaz, was the effect of a mere natural cause, without any thing miraculous in it. On this subject Dr. Hutton very properly remarks: "It is very improbable, if the retrogradation which took place on the dial of that prince had been a natural effect, that it should not have been observed till the prophet announced it to him as the sign of his cure; for, in that case, it must have always occurred when the sun was between the tropic and the zenith." Hutton's Mathematical Recreations, vol. iii. page 323.

To this we may add that, if the dial of Ahaz had been

thus constructed, the effect must have been generally known; and Hezekiah would never have taken that for a miracle which he and all his courtiers must have observed as an occurrence which, at particular seasons, took place twice every day. And, that the matter was known publicly to have been a *miracle*, we learn from this circumstance; that Merodach-baladan, king of Babylon, sent his ambassadors to Jerusalem, *to inquire after the wonder that was done in the land*, as well as after Hezekiah's

health; see 2 Chron. xxxii. 31. But the miraculous interposition is so obvious, that infidelity must be driven to pitiful shifts when it is obliged to have recourse to the insinuation of imposture, in a case where the miraculous interference of God is so strikingly evident. Besides, such a dial could not be constructed for the latitude of Jerusalem without having the *north* end elevated *twenty degrees seven minutes*: which could not be used for the purpose which is indicated in the text. See No. 3. of the preceding observations.



CHAPTER XXI.

Manasseh succeeds his father Hezekiah; reigns 55 years; and the Jerusalem and the whole land with abominable idolatry and murder, 1-8. God denounces the heaviest judgments against him and the land, 10-15. Manasseh's note and death, 16-18. Amos his son succeeds him, and reigns two years; is equally profane with his father; is slain by his servants, and buried in the garden of Uzzah; and Josiah his son reigns in his stead, 19-20.

A. M. 3366
B. C. 698
—643
MANASSEH ^{was} twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah.

2 And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the Lord.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of

all the tribes of Israel, will I put my name for ever.

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers: only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

10 And the Lord spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

a 2 Sam. 33. 1. &c.—b Chap. 16. 3.—c Ch. 15. 4.—d 1 Kings 16. 32, 33.—e Deut. 4. 15. & 16. 1. Chap. 17. 16.—f Jer. 22. 34.—g 2 Sam. 7. 12. 1 Kings 6. 26. & 9. 3. b Lev. 18. 24. & 20. 2. Chap. 16. 3. & 17. 17.—i Lev. 18. 26, 28. Chap. 17. 17. Deut. 18. 10, 11.

NOTES ON CHAPTER XXI.

Verse 1. *Manasseh was twelve years old*] He was born about three years after his father's miraculous cure; he was carried captive to Babylon; repented; was restored to his kingdom; put down idolatry; and died at the age of sixty-seven years: see 2 Chron. xxxiii. 1-20.

Verse 2. *After the abominations of the heathen*] He exactly copied the conduct of those nations which God had cast out of that land.

Verse 3. *Made a grove*] He made *Asherah*, the Babylonian *Melitta*, or Roman *Venus*: see chap. xvii. 10. and the observations at the end of that chapter; and see here on ver. 7.

Worshipped all the host of heaven] All the stars and planets; but particularly the sun and the moon.

Verse 4. *Built altars*] He placed Molatrous altars even in the temple.

Verse 6. *Made his son pass through the fire*] Consecrated him to Molech.

Observed times] *ענין נעמן*; he practised divination by the clouds; by observing their course at particular times, their different kinds, contrary directions, &c. &c.

Used enchantments] *ענין עש-עש*; he used incantations, spells, and charms.

Dealt with familiar spirits] *ענין עש-עש*; he was a necromancer; was a raiser of spirits, whom he endeavoured to press into his service: he had a Python.

And wizards] *ענין עש-עש*; the knowing ones, the white witches, and such like: see on Lev. xix. 26-31. where most of these terms are particularly explained and illustrated.

Verse 7. *He set a graven image of the grove that he had made in the house*] Every one may see that *Asherah* here must signify an idol, and not a grove; and, for the proof of this, see the observations at the end of the chapter.

Verse 8. *Neither will I make the feet of Israel*] Had they been faithful to God's testimonies, they never had gone into captivity; and should, even at this day, have been in possession of the promised land.

Verse 9. *Seduced them to do more evil*] He did all he could to pervert the whole national character; and totally to destroy the worship of the true God: and he succeeded.

Verse 10. *The Lord spake by the prophets*] The prophets were Hosea, Joel, Nahum, Habakkuk, and Isaiah. These five following verses contain the sum of what these prophets spoke. It is said that Isaiah not only prophesied in those days, but also that he was put to death by Manasseh, being *sawn asunder by a wooden saw*.

1 2 Sam. 7. 12. 1 Kings 6. 26. & 9. 3. Ch. 15. 4. Ps. 132. 13, 14. Jer. 22. 34. & 23. 34. 7. 12.—a Prov. 22. 12.—b Ch. 16. 32, 33. & 21. 3. 2.—c 1 Sam. 3. 11. Jer. 18. 3.—d See last ver. 11. Jer. 2. 2. Amos 7. 7, 8.—e Job. 41. 10. 11. 12. 11.

Verse 12. *Both his ears shall tingle*] *רוחן אצלואה*: something expressive of the sound in what we call, from the same sensation, the tingling of the ears. This is the consequence of having the ears suddenly pierced with a loud and shrill noise; the ears seem to ring for some time after. The prophets spoke to them vehemently; so that the sound seemed to be continued even when they had left off speaking. This was a faithful and solemn testimony.

Verse 13. *The line of Samaria*] I will treat Jerusalem as I have treated Samaria. Samaria was taken, pillaged, ruined, and its inhabitants led into captivity: Jerusalem shall have the same measure.

And the plummet of the house of Ahab] The house of Ahab was totally destroyed, and not a man of his race left to sit upon the throne of Israel: so shall it be done to the house or royal family of Judah; they shall be all finally destroyed, and not a man of their race shall any more sit on the throne of Judah; nor shall Judah have a throne to sit on.

Thus Jerusalem shall have the same weight, as well as it shall have the same measure of Samaria, because it has copied all the abominations which brought that kingdom to total destruction.

I will wipe Jerusalem as a man wipeth a dish] The Vulgate translates this clause as follows: *Delabo Jerusalem, sicut deleri solent tabule*; "I will blot out Jerusalem as tablets are wont to be blotted out." This is a metaphor taken from the ancient method of writing: they traced their letters with a stile on boards, thinly spread over with wax: for this purpose one end of the stile was sharp, the other end blunt and smooth, with which they could rub off what they had written, and so smooth the place, and spread back the wax so as to render it capable of receiving any other word. Thus the Lord had written down Jerusalem, never intending that its name or its memorial should be blotted out. It was written down *The Holy City, the City of the Great King*: but now God turns the stile, and blots this out: and the Holy Jerusalem, the city of the Great King, is no longer to be found! This double use of the stile is pointed out in this ancient enigma:

*De summo planus; sed non ego planus in limo:
Verror utrinque manu, delubro at summi fangor:
Altera pars roscens, quicquid per altera feci:
"I am flat at the top, but sharp at the bottom:
I turn either end, and perform a double function:
One end destroys what the other end has made."*

But the idea of emptying out, and wiping a dish, expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents: and it shall

16 * Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem *from one end to another; besides his sin wherewith he made Judah to sin, in doing *that which was evil* in the sight of the LORD.

17 ¶ Now = the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the kings of Judah?

18 And *Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 Π 'Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the Lord, * as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon
conspired against him, and slew the
king in his own house.

24 And the people of the land slew

all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of
Amon which he did, are they not writ-
ten in the book of the Chronicles of the
kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

CHAPTER XXII.

Joshua succeeds Amos his father, and reigns *thirty-one* years, 1, 2. He repairs the branches of the temple, 3-7. Hilkiah finds the book of the law in the temple, 8. It is read by Shaphan the scribe, before the king and his servants, 9, 10. The king, greatly affected, sends to inquire of Huldah the prophetess, 11-13. She delivers an afflictive prophecy concerning the evils that were coming upon the land, 14-17. But promises Joshua that these evils shall not come in his time, 18-20.

JOSIAH ^d *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of * Boscath.

2 And he did that *which was* right in the sight of the LORD, and walked in all the way of David his father, and ^rturned not aside to the right hand or to the left.

3 ¶ And it came to pass in the eighteenth year of King Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

a 1 Kings 11. 32.—b 2 Chron. 33. 24, 25.—c Matt. 1. 10, called *Josias*.—d 2 Chron. 34. 1.—e Josh. 15. 32.—f Deut. 5. 32.—g 2 Chron. 34. 8, &c.

be turned upside down, never to be filled again. This is true from that time to the present hour. Jerusalem is the dish turned upside down; the tablet blotted out, to the present day! How great are God's mercies! and how terrible his judgments!

Verse 14. *I will forsake the remnant of my inheritance*] One part, (the ten tribes,) was already forsaken, and carried into captivity; the remnant, (the tribe of Judah,) was now about to be forsaken.

Verse 16. *Shed innocent blood very much*] Like the deities he worshipped, he was *fierce and cruel*: an unprincipled, merciless tyrant; he slew innocent people, and God's prophets.

Verse 17. *Now the rest of the acts*] In 2 Chron. xxxiii. 11, &c. we read that the Assyrians took Manasseh, bound him with fetters, and took him to Babylon; that there he repented, sought God, and was, we are not told how, restored to his kingdom; that he fortified the city of David; destroyed idolatry; restored the worship of the true God, and died in peace.

In 2 Chron. xxxiii. 18, 19, *his prayer unto God* is particularly mentioned. What is called his prayer, is found in the *Apocrypha*, just before the first book of the *Maccabees*. There are some good sentiments in it; but whether it be that which was made by Manasseh, is more than can be proved. Even the Roman church has not received it among the canonical books.

Are they not written] There are several particulars referred to here, and in 2 Chron. chap. xxxiii. which are not found in any chronicles or books which now remain; and what the *books of the seers* were, (mentioned in Chronicles.) we cannot tell.

Verse 18. *In the garden of his own house*] It was, probably, a burying-place made for his own family; for Arnon, his son, is said to be buried in the same place, ver. 26.

Verse 19. *He reigned two years in Jerusalem*] The remark of the rabbins is not wholly without foundation:—That the sons of those kings who were idolaters, and who succeeded their fathers, seldom reigned more than two years. So *Nadab*, the son of *Jeroboam*, 1 Kings xv. 25; *Elah*, the son of *Baasha*, 1 Kings xvi. 8; *Ashaziah*, the son of *Ahaz*, 1 Kings xxii. 51; and *Amon*, the son of *Manasseh*, as mentioned here. ver. 19.

Verse 23. *The servants of Amon conspired*! What their reason was for slaying their king we cannot tell. It does not seem to have been a popular act, for the people of the land rose up and slew the *regicides*. We hear enough of this man when we hear that he was as bad as his father was in the beginning of his reign, but did not copy his father's repentance.

Verse 26. *The garden of Uzzah*] The family sepulchre, or burying-place.

It is said ver. 3 and 7. that "Manasseh made a grove; and he set a graven image of the grove," etc. **וַיַּעַשׂ מְסֵל הָאֲשֵׁרָה** *ya'asem el-pesel ha-asherah, asher deah*; "And he put the graven image of *Asherah*; which he had made," into the house.

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name of an idol; and probably of one which was carved out of wood.

R. S. Jarchi, on Gen. xii. 3. says, "that *men asherah*, means a *tree*, which was worshipped by the Gentiles;" like as the oak was worshipped by the ancient Druids in Britain.

Castel. in Lex. Hept. sub voce אֲשֶׁרֶה defines אֲשֶׁרֶה asherah, thus, *Simulachrum ligneum Astartæ dicatum*; "A wooden image, dedicated to Astarte, or Venus."

The *Septuagint* render the words by *αλως*; and *Flamminius Nobiliss*, on 2 Kings xliii. 4. says, *Rursum notat Theodoretus* το *αλως* esse *Astartem* et *Venerem*, et ab aliis interpretibus dictum *Ashtaroth*: i. e. "Again, Theodoret observes, *αλως*, is *Astarte* and *Venus*; and by other interpreters called *Ashtaroth*."

The *Targum of Ben Uzziel*, on Deut. vii. 5. חֲצִימָן תִּכְרֹץ *vo-asheyrehem legedēun*; i. e. "Their groves shall be cut down"—translates the place thus חֲצִימָן תִּכְרֹץ *vo-cilany sigedeyhon hak atsetun*; "And the oaks of their adoration shall ye cut down."

From the above it is pretty evident that *idols*, not *groves*, are generally intended where ~~men~~ *asherah*, and its derivatives, are used.

Here follow proofs:—
In chap. xxi. 6. it is said, "That Josiah brought out the grove from the house of the Lord." This translation seems very absurd; for what *groves* could there be in the temple? There was none planted there, nor was there room for any. The plain meaning of מִבְּיַחַת אֲשֶׁרָה מֵבִיחַת יְהוָה, is, "And he brought out the (goddess) *Asherah*, from the house of the Lord, and burnt it," &c.

That this is the true meaning of the place appears farther from ver. 7, where it is said, 'He broke down the houses of the sodomites: (וַיִּשְׁבֹּר הַבָּיִת הַהוּא *hakkedeshim, of the whomongers*) 'where the women were hangings for the grove.' וְהָיָה כְּבֵדִים *beddim la-ashera*, 'houses or shrines for *Asherah*.' Similar, perhaps, to those which the silversmiths made for *Diana*, Acts xix. 24. It is rather absurd to suppose that the women were employed in making curtains to encompass a grove.

The *Syriac* and *Arabic* versions countenance the interpretation I have given above. In ver. 6. the former says, "He cast out the idol ܕܠܠܐ *dallotho*, from the house of the Lord." And in ver. 7. "He threw down the houses, ܠܠܐ *dallotho*, of the prostitutes; and the women who wove garments, ܠܠܠܐ *lallotho*, for the idols which were there." The *Arabic* is exactly the same.

From the whole, it is evident that Asherah was no other than *Venus*; the nature of whose worship is plain enough, from the mention of *whoremongers and prostitutes*.

I deny not that there were groves consecrated to idolatrous worship among the Gentiles; but I am sure that such are not intended in the above cited passages: and the text, in most places, reads better when understood in this way.

NOTES ON CHAPTER XXII.
Verse 1. *Josiah was eight years old*] He was one of the best, if not the best, of all the Jewish kings since the time of David. He began well, continued well, and ended well.

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord; and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house.

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, "I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

13 Go ye, inquire of the Lord for me, and for

the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us; because our fathers have not hearkened unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, "I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

17 "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into

h Ch. 12. 4.—4 Ch. 12. 8. Ps. 24. 10.—h Heb. threshold.—i Ch. 12. 11, 12, 14.
14.—x Deut. 28. 28, 27.—y 2 Chron. 34. 28. 29. 1. Ps. 51. 12. Jer. 2. 13.—1
Kings 21. 29.—q Jer. 23. 27.—r Thresh. 2 Chron. 34. 28.—s Or, harvest

a Heb. garments.—v Or, in the second part.—w Deut. 28. 22. Dan. 9. 11, 12, 13, 14.—x Deut. 28. 28, 27.—y 2 Chron. 34. 28. 29. 1. Ps. 51. 12. Jer. 2. 13.—1
Kings 21. 29.—b Lev. 26. 27, 28.—c Jer. 26. 6. & 24. 28.—d Ps. 57. 2. Jer. 2. 1, 2

Verse 4. *That he may sum the silver*] As Josiah began to seek the Lord as soon as he began to reign, we may naturally conclude that the worship of God that was neglected and suppressed by his father, was immediately restored; and the people began their accustomed offerings to the temple. Ten years, therefore, had elapsed since these offerings began; no one had, as yet, taken account of them; nor were they applied to the use for which they were given, viz. the repairing the breaches of the temple.

Verse 8. *I have found the book of the law*] Was this the autograph of Moses? It is very probable that it was, for in the parallel place, 2 Chron. xxxiv. 14. it is said to be the book of the law of the Lord by Moses. It is supposed to be that part of Deut. chaps. xxviii. xxix. xxx. and xxxi. which contains the renewing of the covenant in the plains of Moab; and which contains the most terrible invectives against the corrupters of God's words and worship.

The rabbins say that Ahaz, Manasseh, and Amon, endeavoured to destroy all the copies of the law; and this only was saved by having been buried under a paving-stone. It is scarcely reasonable to suppose that this was the only copy of the law that was found in Judea; for, even if we grant that Ahaz, Manasseh, and Amon, had endeavoured to destroy all the books of the law, yet they could not have succeeded so as to destroy the whole. Besides, Manasseh endeavoured, after his conversion, to restore every part of the divine worship; and, in this, he could have done nothing without the Pentateuch: and the succeeding reign of Amon was too short to give him opportunity to undo every thing that his penitent father had reformed. Add to all these considerations that, in the time of Jehoshaphat, teaching from the law was universal in the land, for he set on foot an itinerant ministry, in order to instruct the people fully: for, "he sent to his princes to teach in the cities of Judah; and with them he sent Levites and priests; and they went about through all the cities of Judah, and taught the people, having the book of the law of the Lord with them: see 2 Chron. xvii. 7—9. And if there be anything wanting to show the improbability of the thing, it must be this, that the transactions mentioned here took place in the eighteenth year of the reign of Josiah; who had, from the time he came to the throne, employed himself in the restoration of the pure worship of God: and it is not likely that, during these eighteen years, he was without a copy of the Pentateuch. The simple fact seems to be this, that this was the original

of the covenant renewed by Moses with the people in the plains of Moab, and which he ordered to be laid up beside the ark, Deut. xxxi. 28. And now, being unexpectedly found, its antiquity, the occasion of its being made, the present circumstances of the people, the imperfect state in which the reformation was, as yet, after all that had been done, would all concur to produce the effect here mentioned, on the mind of the pious Josiah.

Verse 14. *Went unto Huldah the prophetess*] This is a most singular circumstance: at this time Jeremiah was certainly a prophet in Israel; but it is likely he now dwelt at Anathoth, and could not be readily consulted. Zephaniah also prophesied under this reign; but, probably, he had not yet begun. Hilkiah was high priest; and the priest's lips should retain knowledge. Shaphan was scribe, and must have been conversant in sacred affairs, to have been at all fit for his office: and yet Huldah, a prophetess, of whom we know nothing, but by this circumstance, is consulted on the meaning of the book of the law! for the secret of the Lord was neither with Hilkiah the high priest, Shaphan the scribe, or any other of the servants of the king, or ministers of the temple! We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God: and that a simple woman, possessing the life of God in herself, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them.

On this subject Dr. Priestley, in his note, makes the following very judicious remark:—"It pleased God to distinguish several women with the spirit of prophecy, as well as other great attainments, to show that in his sight, and especially in things of a spiritual nature, there is no essential pre-eminence in the male sex, though in some things the female be subject to the male."

Verse 17. *My wrath shall be kindled*] The decree is gone forth; Jerusalem shall be delivered into the hands of its enemies; the people will revolt more and more; toward them long-suffering is useless; the wrath of God is kindled, and shall not be quenched. This was a dreadful message.

Verse 19. *Because thine heart was tender*] Because thou hast feared the Lord, and trembled at his word, and hast wept before me, I have heard thee, so far that those evils shall not come upon the land in thy lifetime.

Verse 20. *Thou shalt be gathered into thy grave in peace*] During thy life, none of these calamities shall

thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

Josiah reads in the temple to the elders of Judah, the priests, the prophets, and the people, the book of the covenant which had been found. 1-3. He makes a covenant, and puts down the idolatrous priests; breaks down the houses of the sodomites, and the high places; defiles Topheth; takes away the horns of the sun; destroys the altar of Abez; breaks in pieces the images; and breaks down and burns Jeroboam's altar at Beth-el. 4-15. Fulfills the word of the prophet, who cried against the altar at Beth-el. 16-18. Destroys the high places in Samaria, slays the idolatrous priests, and celebrates a great passover. 19-23. And puts away all the dealers with familiar spirits, &c. 24. His eminent character; mortally wounded at Megiddo, and buried at Jerusalem. 25-29. Jehoahaz reigns in his stead, and does evil in the sight of the Lord. 31, 32. Is dethroned by Pharaoh-Necho; and Eliakim his brother, called also Jehoikim, made king in his stead; the land is laid under tribute by the king of Egypt, and Jehoikim reigns wisely. 33-37.

Q. XXXIX. 1. **AND** the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all their

1. 2 Chron. 34. 29, 30, &c.—1 Heb. from small even unto great.—Ch. 22. 8.—4 Ch. 21. 7.—5 2 Chron. 34. 4.—q 1 Kings 14. 34. & 12. 12.—East. 16. 16.—4 Heb. houses.

fall upon the people; and no adversary shall be permitted to disturb the peace of Judea; and thou shalt die in peace with God. But was Josiah gathered to the grave in peace? Is it not said, chap. xxiii. 29, that Pharaoh-Necho slew him at Megiddo? On this we may remark, that the Assyrians and the Jews were at peace: that Josiah might feel it his duty to oppose the Egyptian king going against his friend and ally, and endeavour to prevent him from passing through his territories; and that in his endeavours to oppose him he was mortally wounded at Megiddo; but certainly was not killed there; for his servants put him in his second chariot, and brought him to Jerusalem, where he died in peace. See 2 Chron. xxxv. 24. So that, however we take the place here, we shall find that the words of Huldah were true; he *did die in peace, and was gathered to his fathers in peace.*

From the account in the above chapter, where we have this business detailed, we find that Josiah should not have meddled in the quarrel between the Egyptian and the Assyrian kings; for God had given a commission to the former against the latter; but he did it in error, and suffered for it. But this unfortunate end of this pious man does not at all impeach the credit of Huldah; he died in peace in his own kingdom. He died in peace with God; and there was neither war nor desolation in his land; nor did the king of Egypt proceed any farther against the Jews during his life: for he said, "What have I to do with thee, thou king of Judah? I come not against thee, but the house wherewith I have war; for God commanded me to make haste: forbear then from meddling with God, who is with me, that he destroy thee not. Nevertheless, Josiah would not turn his face from him, and hearkened not to the words of Necho from the mouth of God. And the archers shot at King Josiah; and the king said, Bear me away, for I am sore wounded. And his servants took him out of that chariot, and put him in the second chariot, and they brought him to Jerusalem, and he died, and was buried in the sepulchre of his fathers," 2 Chron. xxxv. 21—24.

It seems as if the Egyptian king had brought his troops by sea to Caesarea, and wished to cross the Jordan, about the southern point of the sea of Tiberias, that he might get as speedily as possible into the Assyrian dependencies: and that he took this road, for God, as he said, had commanded him to make haste.

NOTES ON CHAPTER XXIII.

Verse 2. *The king went up into the house of the LORD*] Here is another very singular circumstance. The high priest, scribes, priests, and prophets, are gathered together, with all the elders of the people, and the king himself reads the book of the covenant which had been lately found! It is strange, that neither the high priest, Jeremiah, Zephaniah, or some other of the prophets, who were certainly there present, did not read the Sacred Book! It is likely that the king considered himself a mediator between God and them; and therefore read, and made the covenant.

Verse 3. *Stood by a pillar*] *He stood*, עמד ב' עמוד *hāmod*, "upon the stairs, or pulpit." This is what is

heart, and all their soul, to perform the words of this covenant that were written in this book: And all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

Forstold, Zeph. 1. 4.—m Or, twelve signs, or, constellations.—n Ch. 21. 8.—o Ch. 21. 7.—p 2 Chron. 34. 4.—q 1 Kings 14. 34. & 12. 12.—East. 16. 16.—4 Heb. houses.

called the brazen scaffold, or pulpit, which Solomon made; and on which the kings were accustomed to stand, when they addressed the people. See 2 Chron. vi. 13. and the parallel places.

Made a covenant] This was expressed—1. In general: To walk after Jehovah: to have no gods besides him. 2. To take his law for the regulation of their conduct. 3. In particular: To bend their whole heart and soul to the observance of it; so that they might not only have religion without, but piety within. To this all the people stood up; thus giving their consent, and binding themselves to obedience.

Verse 4. *The priests of the second order*] These were, probably, such as supplied the place of the high priest, when he was prevented from fulfilling the functions of his office. So the Chaldees understood the place—the *sagan of the high priests*. But the words may refer to those of the second course or order, established by David; though it does not appear that those orders were now in use, yet the distinction was continued, even to the time of our Lord. We find the course of Abia, which was the eighth, mentioned Luke i. 5. where see the note.

All the vessels] These had been used for idolatrous purposes; the king is now to destroy them; for, although no longer used in this way, they might, if permitted to remain, be an incentive to idolatry at a future time.

Verse 5. *The idolatrous priests*] חֲכָמִים ha-kemārim. Who these were, is not well known. The Chaldees, Syriac, and Arabic, call them the priests, simply, which the kings of Judah had ordained. Probably they were an order made by the idolatrous kings of Judah, and called *cemarim*, from עמר *amar*, which signifies to be scorched, shrivelled together, made dark, or black, because their business was constantly to attend sacrificial fires, and probably they wore black garments; hence the Jews, in derision, call Christian ministers *cemarim*, because of their black clothes and garments. Why we should imitate, in our sacerdotal dress, those priests of Baal, is strange to think, and hard to tell.

Unto Baal, to the sun] Though Baal was certainly the sun, yet here they are distinguished; Baal being worshipped under different forms and attributes, Baal-peor, Baal-zephon, Baal-zobab, &c.

The planets] כְּכֹכָבִים mazaloth. The Vulgate translates this, the twelve signs, i. e. the zodiac. This is as likely as any of the other conjectures which have been published relative to this word. See a similar word, Job xxxvii. 9. and xxxviii. 32.

Verse 6. *He brought out the grove*] He brought out the idol Asherah. See at the end of chap. xxi.

Upon the graves of the children of the people] I believe this means the burial-place of the common people.

Verse 7. *The houses of the sodomites*] We have already often met with these כְּבָרִים kadoshim, or consecrated persons. The word implies all kinds of prostitutes, as well as abusers of themselves with mankind.

Wove hangings for the grove] For Asherah: curtains for the places where the rites of the impure goddess were performed. See at the end of chap. xxi.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua, the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless, the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

1 Kings 15. 22.—u See Ezek. 44. 10-14.—v 1 Sam. 2. 36.—w Isai. 30. 33. Jer. 7. 31. & 12. 6, 11, 12, 13.—x Josh. 15. 8.—y Lev. 19. 21. Deut. 19. 10. Ezek. 23. 37, 38. Or, *anath*, or, *gibber*.—z See Jer. 15. 13. Zeph. 1. 8.—b Ch. 21. 5.—c Or, *run from thence*.—d That is, the mount of Olives.—e 1 Kings 11. 7.—f Ezek. 23. 24. Deut. 7. 5, 25.

Verse 8. *The gate of Joshua* The place where he, as governor of the city, heard and decided causes. Near this, we find, there were public altars, where sometimes the true God, at other times false gods, were honoured.

Verse 9. *The priests of the high places came not up* As these priests had offered sacrifices on the high places, though it was to the true God; yet they were not thought proper to be employed immediately about the temple: but, as they were acknowledged to belong to the priesthood, they had a right to their support; therefore, a portion of the tithes, offerings, and unleavened bread, show-bread, &c. was appointed to them for their support. Thus they were treated as priests who had some infirmity, which rendered it improper for them to minister at the altar. See Levitic. xxi. 17, &c. and particularly verses 22 and 23.

Verse 10. *He defiled Topheth* St. Jerom says, that Topheth was a fine and pleasant place, well watered with fountains, and adorned with gardens. The valley of the son of Hinnom, or Gehenna, was in one part; here, it appears, the sacred rites of Molech were performed; and to this all the filth of the city was carried, and perpetual fires were kept up, in order to consume it. Hence it has been considered a type of hell; and in this sense it is used in the New Testament.

It is here said, that Joash defiled this place, that no man might make his son or his daughter to pass through the fire. He destroyed the image of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable. The rabbins say, that Topheth had its name from *tn toph*, a drum; because instruments of this kind were used to drown the cries of the children that were put into the burning arms of Molech, to be scorched to death. This may be as true as the following definition;—"Tophet, or the valley of the son of Hinnom, was a place near Jerusalem, where the filth and offal of the city were thrown, and where a constant fire was kept up, to consume the wretched remains of executed criminals. It was a human shambles, a public chopping block, where the arms and legs of men and women were quartered off by thousands." *Quere*. On what authority do such descriptions rest?

Verse 11. *The horses that the kings of Judah had given to the sun* Jarchi says, that those who adored the sun, had horses which they mounted every morning, to go out to meet the sun at his rising. Throughout the East, the horse, because of his swiftness and utility, was dedicated

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of dead men.

15 Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

17 Then he said, what title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.

g Heb. *statues*.—h 1 Kings 12. 28, 33.—i 1 Kings 13. 2.—k 1 Kings 13. 1, 2. l Heb. *to escape*.—m 1 Kings 13. 31.—n See 2 Chron. 24. 6, 7.—o 1 Kings 12. 2. p Or, *scattered*.—q Ezek. 22. 20. 1 Kings 14. 48. Chap. 11. 18.—r 2 Chron. 24. 6. s 2 Chron. 25. 1. t Esai. 1. 1.—u Exod. 12. 3. Lev. 22. 5. Num. 3. 2. Deut. 12. 2.

to the sun: and the Greeks and Romans feigned that the chariot of the sun was drawn by four horses, Pyrus, Eous, Aithon, and Phlegon. See the note on chap. ii.

Whether these were living or sculptured horses, we cannot tell: the latter is the more reasonable supposition.

Verse 12. *On the top of the upper chamber* Altars built on the flat roof of the houses. Such altars were erected to the sun, moon, stars, &c.

Verse 13. *Mount of corruption* This, says Jarchi, following the Chaldees, was the mount of Olives; for this is the mount *mnwn ha meshachah*, of unction: but because of the idolatrous purposes for which it was used, the Scripture changed the appellation to the mount *mnwn ha meshchith*, of corruption.

Ashtoreth the abomination, &c.] See on 1 Kings. xi. 7.

Verse 14. *Filled their places with the bones of men* This was allowed to be the utmost defilement to which any thing could be exposed.

Verse 16. *And as Josiah turned himself* This verse is much more complete in the Septuagint, and in the Hexaplar Syriac version at Paris. I shall give the whole, making a distinction where, in those versions, any thing is added. "And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it; according to the word of the Lord which the man of God proclaimed," [when Jeroboam stood by the altar at the feast. And turning about, he cast his eyes on the sepulchre of the man of God] "who proclaimed these words." See 1 Kings xiii. 2. where these things were predicted, and see the notes there.

Verse 17. *What title is that* There was either a stone, an image, or an inscription here: the old prophet, no doubt, took care to have the place made sufficiently remarkable.

Verse 18. *The prophet that came out of Samaria* See the note on 1 Kings xiii. 32.

Verse 19. *That were in the cities of Samaria* Israel had now no king; and Josiah, of the blood royal of Judah, had certainly a direct right to the kingdom; he had, at this time, an especial commission from God, to reform every abuse through the whole land; all that ground that was given by the Lord as an inheritance to the twelve sons of Jacob. Therefore, he had every right to carry his plans of reformation into the Samaritanian states.

Verse 20. *Slew all the priests* The lives of these, as corrupters of the people, were forfeited to the law.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:

23 But in the eighteenth year of King Josiah, wherein this passover was holden to the Lord in Jerusalem.

24 ¶ Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah the priest found in the house of the Lord.

25 ¶ And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding, the Lord turned not from the fierceness of his great wrath where-with his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and King Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoiakim was twenty and five years old when he began to reign: and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

u 2 Chron. 35. 18, 19. His eighteenth year ending.—v Ch. 21. 6.—w Or, Jeremiah. Gen. 21. 18.—x Jer. 18. 23. & 22. 7. Jer. 18. 11.—y Ch. 18. 5.—z Ch. 21. 11, 12. & 22. 4. Jer. 13. 4.—a Heb. angry.—b Ch. 17. 10, 12. & 18. 11. & 22. 13.—c 1 Kings 6. 20. & 2. 2. Chron. 21. 4. 7.—d 2 Chron. 35. 20.—e Zech. 12. 11.—f Chap. 14. 5. g 2 Chron. 35. 24.

Verse 22. Surely there was not holden such a passover] Not one on purer principles, more heartily joined in by the people present, more literally consecrated, or more religiously observed. The words do not apply to the number present; but to the manner and spirit. See the particulars and mode of celebrating this passover, in 2 Chron. xxxv. 1—8.

Verse 24. The workers with familiar spirits] See on chap. xxi. 5.

And the images] The teraphim. See the note on Gen. xxi. 19.

Verse 25. Like unto him was there no king] Perhaps not one from the time of David; and, morally considered, including David himself, none ever sat on the Jewish throne, so truly exemplary in his own conduct, and so thoroughly zealous in the work of God.

Verse 26. The Lord turned not] It was of no use to try this fickle and radically depraved people any longer. They were respite merely during the life of Josiah.

Verse 29. In his days Pharaoh-nechoh] See the note on the death of Josiah, chap. xxii. 20.

Nechoh is supposed to have been the son of Psammetichus, king of Egypt; and the Assyrian king, whom he was going now to attack, was the famous Nabopolassar. What the cause of this quarrel was, is not known. Some say it was on account of Carchemish, a city on the Euphrates, belonging to the Egyptians, which Nabopolassar had seized. See Isa. x. 9.

Verse 30. Dead from Megiddo] The word *no meth*, here should be considered as a participle, *dying*, for it is certain he was not dead: he was mortally wounded at Megiddo, was carried in a dying state to Jerusalem, and there he died and was buried. See 2 Chron. xxxv. 24.

Herodotus, lib. i. c. 17, 18, 25. and lib. ii. 159, appears to refer to the same war which is here mentioned. He says that Nechoh, in the sixth year of his reign, went to attack the king of Assyria at Magdolum, gained a complete victory, and took Cadytis. Umber and others believe that Magdolum and Megiddo were the same place. The exact place of the battle seems to have been Hadad-rimmon, in the valley of Megiddo; for there, Zechariah tells us, chap. xii. 11. was the great mourning for Josiah. Compare this with 2 Chron. xxxv. 24, 25.

Verse 31. Jehoahaz was twenty and three years old]

1 2 Chron. 36. 1.—i Called Shallum, 1 Chron. 3. 15. Jer. 22. 11.—j Chap. 36. 18. 1 Chron. 36. 6. Jer. 22. 27.—m Or, because he reigned. Heb. set a model upon the land. 2 Chron. 36. 2.—n 2 Chron. 36. 4.—p See Ch. 36. 17. Dan. 1. 7.—q Matt. 1. 11, called Jehoiakim.—r Jer. 22. 11, 12. Ezek. 12. 3. & 4.—s Ver. 36.—t 2 Chron. 36. 6. s 2 Sam. 5. 6.—u Num. 11. 1.

This was not the eldest son of Josiah, which is evident from this, that he was twenty-three years old when he began to reign; that he reigned but three months; that, being dethroned, his brother Eliakim was put in his place, who was then twenty-five years of age. Eliakim, therefore, was the eldest brother; but Jehoahaz was probably raised to the throne by the people, as being of a more active and martial spirit.

Verse 33. Nechoh put him in bands] But what was the cause of his putting him in bands? It is conjectured, and not without reason, that Jehoahaz, otherwise called Shallum, raised an army, met Nechoh in his return from Carchemish, fought, was beaten, taken prisoner, put in chains, and taken into Egypt, where he died, ver. 34. and Jer. xxii. 11, 12. Riblah, or Diblath, the place of this battle, was probably a town in Syria, in the land or district of Hamath.

Verse 34. Turned his name to Jehoiakim] These names are precisely the same in signification: ELIAKIM is, God shall arise: JHIOAKIM, Jehovah shall arise; or, the resurrection of God; the resurrection of Jehovah. That is, God's rising again to show his power, justice, &c. The change of the name was to show Nechoh's supremacy; and that Jehoiakim was only his vassal or viceroy. Proofs of this mode of changing the name, when a person of greater power put another in office under himself, may be seen in the case of Mattaniah, changed into Zedekiah; Daniel, Mishael, Ananias, and Asariah, unto Belsazzar, Shadrach, Meshach, and Abed-nego; and Joseph, into Zaphnath-paaneah. See Dan. i. 6, 7. Gen. xli. 45.

Verse 35. Jehoiakim gave the silver and the gold] Nechoh had placed him there as viceroy, simply to raise and collect his taxes.

Every one according to his taxation] That is, each was assessed in proportion to his property: that was the principle avowed: but there is reason to fear that this bad king was not governed by it.

Verse 37. He did that which was evil in the sight of the Lord] He was a most unprincipled and oppressive tyrant. Jeremiah gives us his character at large, chap. xxii. 13—19. to which the reader will do well to refer. Jeremiah was at that time in the land; and an eyewitness of the abominations of this cruel king.

CHAPTER XXIV.

Nebuchadnezzar subjects Jehoiakim; who, after three years, rebels. 1. Bands of Chaldeans, Syrians, Moabites, and Ammonites, invade the land, &c. Jehoiakim dies; and Jehoiachin, his son, reigns in his stead, 5, 6. The Babylonians overcome the Egyptians, 7. Nebuchadnezzar takes Jehoiachin and his family, and all his treasures, and those of the temple, and all the chief people and artificers, and carries them to Babylon, 8-16. And makes Mattaniah brother of Jehoiakim, king, who reigns wickedly, and rebels against the king of Babylon, 17-20.

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IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

3 Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did.

4 And also for the innocent blood that he shed; for he filled Jerusalem with innocent blood; which the Lord would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land; for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the Lord, according to all that his father had done.

10 At that time the servants of Nebu-

chadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the sight of the Lord, according to all that Jehoiachin had done.

20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

a 2 Chron. 36. 6. Jer. 24. 1. 8. Dan. 1. 1. b Ezek. 12. 8. Jer. 25. 9. & 32. 28. c Ch. 20. 17. & 21. 12. 14. & 22. 27. d Heb. by the hand of. e Ch. 21. 11. & 22. 28. f Ch. 21. 14. g See 2 Chron. 36. 6. 8. Jer. 22. 15. 18. & 36. 30. h See Jer. 27. 5. 7. i Jer. 46. 2. j Called Jeconiah, 1 Chron. 3. 16. Jer. 24. 1. and Coniah, Jer. 24. 18. k 2 Chron. 36. 9. m Dan. 1. 1. n Heb. came into steps. o Jer. 24. 1. & 28. 1, 2. Ezek. 17. 12. p Or, sent. q Nebuchadnezzar's eighth year, Jer. 23. 1.

a See Ch. 25. 27. b See Jer. 22. 28. c Ch. 20. 17. Last. 20. 6. d See Dan. 1. 1. e Jer. 20. 5. f Jer. 24. 1. g See Jer. 24. 38. i See 1 Sam. 13. 19. 22. j Ch. 25. 12. Jer. 40. 7. k 2 Chron. 36. 10. Esther 2. 6. Jer. 3. 22. 24. l c. c. Or, somewhat. d See Jer. 62. 10. e Jer. 37. 1. f 1 Chron. 3. 15. 2 Chron. 36. 10. g So Chap. 25. 24. h 2 Chron. 36. 4. i 2 Chron. 36. 11. Jer. 37. 1. & 38. 1. j Chap. 25. 22. k 2 Chron. 36. 12. l 2 Chron. 36. 13. Ezek. 17. 15.

NOTES ON CHAPTER XXIV.

Verse 1. *Nebuchadnezzar*] This man, so famous in the writings of the prophets, was son of *Nabopolassar*. He was sent by his father against the rulers of several provinces that had revolted; and he took Carchemish, and all that belonged to the Egyptians, from the Euphrates to the Nile. Jehoiakim, who was tributary to Nechoh, king of Egypt, he attacked and reduced; and he obliged him to become tributary to Babylon. At the end of three years he revolted; and then a mixed army of Chaldeans, Syrians, Moabites, and Ammonites, was sent against him, who ravaged the country, and took three thousand and twenty-three prisoners, whom they brought to Babylon, Jer. lii. 28.

Verse 2. *According to the word of the Lord*] See what *Huldah* predicted, chap. xxi. 16. and see chap. xiv. xv. and xvi. of Jeremiah.

Verse 6. *Jehoiachin his son*] As this man reigned only three months, and was a mere vassal to the Babylonians, his reign is scarcely to be reckoned; and, therefore, Jeremiah says of Jehoiakim, *he shall have none to sit upon the throne of David*, chap. xxxv. 30. for at that time it belonged to the king of Babylon, and Jehoiachin was a mere viceroy or governor. Jehoiachin is called *Jechonias* in Matt. i. 11.

Verse 7. *The king of Egypt came not again*] He was so crushed by the Babylonians, that he was obliged to confine himself within the limits of his own states, and could no more attempt any conquests. The text tells us how much he had lost by the Babylonians. See on ver. 1.

Verse 8. *Jehoiachin was eighteen years old*] He is called *Jechoniah*, 1 Chron. iii. 16. and *Coniah*, Jer. xxii. 24. In 2 Chron. xxxvi. 9. he is said to be only eight years of age; but this must be a mistake, for we find that having reigned only three months, he was carried captive to Babylon, and there he had wives; and it is very improbable that a child, between eight and nine years of age,

could have wives; and, of such a tender age, it can scarcely be said that, as a king, he did that which was evil in the sight of the Lord. The place in Chronicles must be corrupted.

That he was a grievous offender against God, we learn from Jerem. xxii. 24. which the reader may consult; and, in the man's punishment, see his crimes.

Verse 12. *Jehoiachin went out*] He saw that it was useless to attempt to defend himself any longer; and he therefore surrendered himself, hoping to obtain better terms.

Verse 13. *He carried out thence all the treasures*] It has been remarked that Nebuchadnezzar spoiled the temple three times:—1. He took away the greater part of those treasures when he took Jerusalem under Jehoiakim; and the vessels that he took then he placed in the temple of his god, Dan. i. 2. And these were the vessels which Belshazzar profaned, Dan. v. 2; and which Cyrus restored to Ezra, when he went up to Jerusalem, Ezra i. 2. It was at this time that he took Daniel and his companions. 2. He took the remaining part of those vessels, and broke them or cut them in pieces, when he came the second time against Jerusalem, under Jeconiah; as is mentioned here, ver. 13. 3. He pillaged the temple, took away all the brass, the brazen pillars, brazen vessels, and vessels of gold and silver; which he found there when he besieged Jerusalem, under Zedekiah, chap. xxv. 13-17.

Verse 14. *He carried away all Jerusalem*] That is, all the chief men, the nobles, and artificers. Among these there were of mighty men seven thousand; of craftsmen and smiths, one thousand.

Verse 17. *Made Mattaniah his father's brother king in his stead*] He was son of Josiah, and brother to Jehoiakim.

Changed his name to Zedekiah] See the note on chap. xxiii. 34.

Verse 19. *He did evil*] How astonishing is this! not one of them takes warning by the judgments of God, which fell on their sinful predecessors.

wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door.

19 And out of the city he took an officer, that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan, captain of the guard, took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Machathite, they and their men.

a Jer. 52:24, &c.—1 Chron. 6:14. Ezra 7:1.—p Jer. 21:1. & 22:25.—g Heb. *Jerusalem*.—h Or, *messiah*.—i See Jer. 52:25.—j *Heb. saw the king's face*.—kath. 1:14.—l Or, *service of the captain of the host*.

Verse 18. *Seraiah the chief priest—Zephaniah*] The person who is here called the *second priest*, was what the Jews call *sagan*, a sort of *deputy*, who performed the functions of the high priest, when he was prevented by any infirmity from attending the temple service. See on chap. xxxiii. 4.

Verse 19. *And five men of them that were in the king's presence*] These were principal counsellors, and confidential officers.

In Jerem. lii. 25. it is said he took *seven* men who were near the king's person, and the same number is found in the *Arabic* in this place; and the *Chaldee* has no less than *fifty* men: but in Jeremiah this, as well as all the rest of the *versions*, reads *seven*. Probably they were no more than *six* at first; or, perhaps Jeremiah reckoned, with the five, the officer that was set over the men of war, and the principal scribe of the host, mentioned here, as *two* with the five; and thus made seven in the whole.

Verse 21. *The king of Babylon smote them*] He had, no doubt, found that these had counselled Zedekiah to revolt.

Verse 22. *Made Gedaliah—ruler*] This was no *regal* dignity; he was only a sort of *hind*, or *overseer*, appointed to regulate the *husbandmen*.

Verse 23. *To Mizpah*] This is said to have been situated on the east side of the river Jordan, and most contiguous to Babylon; and, therefore, the most proper for the residence of Gedaliah, because nearest to the place from which he was to receive his instructions. But there were several places of this name; and we do not exactly know where *this* was situated.

Verse 24. *Gedaliah sware to them*] He pledged himself, in the most solemn manner, to encourage and protect them.

Verse 25. *Smote Gedaliah*] This was at an entertainment which Gedaliah had made for them: see Jer. xli. 1, &c. He was not content with this murder, but slew fourscore more, who were coming with offerings to the temple, and took several as prisoners; and among them some of the king's daughters: and set off to go to the Ammonites. But Johanan, the son of Kareah, hearing of

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

y Lev. 25:38. Deut. 25:38, 64. Chap. 23:27.—w Jer. 52:3.—x Jer. 52:1, 2, 3. y Jer. 41:1, 2.—g *Heb. of the kingdom*.—z Jer. 52:4, 7.—a Jer. 52:8.—b See Gen. 41:13, 20.—d *Heb. good things with him*.—e 2 Sam. 9:1.

these outrages, raised a number of men, and pursued Ishmael: Ishmael's prisoners immediately turned, and joined Johanan; so that he, and eight of his accomplices, with difficulty escaped to the Ammonites: see Jer. xli. 1, &c. Baalis, king of the Ammonites, had sent Ishmael to murder Gedaliah; and of this he was informed by Johanan, who offered to prevent this, by taking away the life of this murderer. But Gedaliah could not believe that he harboured such foul designs: and therefore, took no precaution to save his life: see Jer. xl. 13—16.

Verse 27. *And it came to pass*] Nabuchadnezzar was just now dead; and Evil-merodach, his son, succeeded to the kingdom, in the *thirty-seventh year of the captivity of Jehoiachin*: and on the *seven and twentieth day*, [Jeremiah says *five and twentieth*], of the *twelfth month* of that year, (Tuesday, April 16, A. M. 3442,) he brought the long captivated Jewish king out of prison; treated him kindly; and ever after, during his life, reckoned him among the king's friends. This is particularly related in the four last verses of the book of Jeremiah.

Verse 30. *A continual allowance given him of the king*] He lived in a *regal style*, and had his *court* even in the city of Babylon; being supplied with every requisite by the munificence and friendship of the king. In about *two years* after this, Evil-merodach was slain in a conspiracy; and it is supposed that Jehoiachin, then about *fifty-eight* years of age, fell with his friend and protector. Thus terminates the catastrophe of the Jewish kings, people, and state, the consequence of unheard-of rebellions and provocations against the Majesty of heaven.

Masoretic notes on the First and Second Books of Kings.

We have already seen that the Hebrews consider these two books as one.

The number of verses in both, is *one thousand five hundred and thirty-four*.

MASORETIC SECTIONS, *thirty-five*.

MIDDLE VERSE, 1 Kings xxii. 6. *And he said unto her, Because I spake unto Naboth the Jezreelit, and said unto him, Give me, &c.*

PREFACE

TO THE

TWO BOOKS OF CHRONICLES.

ANCIENTLY, these two books were considered but as *one*: for this we have not only the testimony of St. Jerom, but also that of the *Masoretes*, who gave the *sum* of all the sections, chapters, and verses, under one *notation* at the end of the second book; without mentioning any division: and, although the modern Jews divide them, yet they give the *Masoretic* enumeration of sections, &c. as it was given of old; and all editors of the *Masoretic* Bibles, whether Jewish or Christian, follow the same plan.

These books have had several names. In Hebrew they are denominated דִּבְרֵי הַיָּמִים *dibrey hayamim*: literally, *The Words of the Day*; i. e. *The Journals*, particularly of the kings of Israel and the kings of Judah. But this name does not appear to have been given by the inspired writer.

The Syriac has, *The Book of the Transactions in the days of the kings of Judah: which is called, Dibré yamim*; referring to the Hebrew title.

The Arabic has, *The Book of the Annals, which is called in Hebrew, Dibré Hayamim*.

The Septuagint has, *ῥαπαλιεύσεων, of the things that were left, or omitted*; supposing that these books were a supplement either to Samuel, and to the *Books of Kings*; or to the whole Bible. To this the Greek translators might have been led, by finding that these books, in their time, closed the Sacred Canon, as they still do in the most correct editions of the Hebrew Bible.

The Vulgate uses the same term as the Septuagint, referring, like the Syriac and Arabic, to the Hebrew name.

In our English Bible, these books are termed *Chronicles*, from the Greek χρονικά, from χρόνος, *time*; i. e. *A History of Times*; or, as the matter of the work shows, "A History of Times, Kingdoms, States, Religion, &c. with an account of the most memorable Persons and Transactions of those Times and Nations."

Concerning the author of these books nothing certain is known. Some think they are the works of different authors; but the uniformity of the style, the connexion of the facts, together with the recapitulations and reflections, which are often made, prove that they are the work of one and the same person.

The Jews, and Christian interpreters in general, believe they were the work of EZRA, assisted by the prophets Haggai, Zachariah, and Malachi. That EZRA was the author, is, on the whole, the most probable opinion. That he lived at the conclusion of the Babylonish captivity, is well known; and the Second Book of Chronicles terminates at that period; barely reciting the *decrees of Cyrus* to permit the return of the captivated Israelites to their own land; which subject is immediately taken up in the *Book of Ezra*, in which the operation of that decree is distinctly marked.

There are words and terms, both in the Chronicles and Ezra, which are similar; and prove that each was written after the captivity, and probably by the same person; as those terms were not in use previously to that time; and some of them are peculiar to EZRA himself. B. G. We have כִּפְּרֵי *kiporey zahab*, "golden cups," Ezra i. 10; vii. 27; and in 1 Chron. xxviii. 17. And דַּרְכֵּמֹן *darkemon, or drakmon*, "a drachma," or *dram*, 1 Chron. xxix. 7. and Ezra ii. 69. Neh. vii. 70. And רַפְּסֹדֹת *raphsodoth*, "rafts," or *floats*, 2 Chron. ii. 16. widely differing from דְּבָרֹת *debroth*, 1 Kings v. 9. which we there translate in the same way. Calmet considers these words as strong evidence that these books were the work of EZRA, and penned after the captivity.

We are not to suppose that these books are the *Chronicles of the kings of Judah and Israel*, so often referred to in the historical books of the Old Testament: these have been long lost; and the books before us can only be abridgements either of such chronicles, or of works of a similar kind.

That the ancient Jews took great care to register their civil, military, and ecclesiastical transactions, is sufficiently evident from frequent reference to such works in the Sacred Writings; and that these registers were carefully and correctly formed, we learn from the character of the persons by whom they were compiled: they were in general prophets; and seem to have been employed by the kings under whom they lived, to compile the annals of their reigns; or, most likely, this was considered a part of the prophet's regular office.

Samuel, Nathan, and Gad, wrote under the reign of DAVID, 1 Chron. xxix. 29.

The acts of the reign of SOLOMON were written by Nathan, Ahijah, and Iddo, 2 Chron. ix. 29.

Shemaiah and Iddo wrote those of REHOBOAM, 2 Chron. xii. 15.

Iddo wrote also those of ABIAH, 2 Chron. xiii. 22.

It is likely that Hanani the seer, wrote those of ASA, 2 Chron. xvi. 7.

Jehu, the prophet, the son of Hanani, 1 Kings xvi. 1, 7. wrote the acts of JEHOSHAPHAT, 2 Chron. xx. 34. Under this same reign, we find Jahaziel, the prophet, 2 Chron. xx. 14; and Eliezer, the prophet, *Ibid.* v. 37.

Isaiah recorded the transactions of UZZIAH, 2 Chron. xxvi. 22; and those of HEZEKIAH, 2 Chron. xxxii. 32; and of AHAB, of whose reign we find the principal facts in the viiith, viiith, and ixth chapters of his prophecies. Under this reign also, we find Oded, the prophet, 2 Chron. xxviii. 9.

Hosea wrote the history of the reign of MANASSEH. See 2 Chron. xxxiii. 19. in the margin.

And Jeremiah wrote the history of JOSIAH and his descendants, the last kings of Judah.

This was such a succession of historians as no nation of the world could ever boast. Men, all of whom wrote under the inspiration of God's Holy Spirit; some of whom had minds the most highly cultivated, and of the most extraordinary powers. Whether the prophets who flourished in the reigns of the kings of Israel wrote the annals of those kings we know not, because it is not positively declared. We know that Ahijah, the Shilonite, lived under JEROBAM, the son of Nebat, 1 Kings xi. 29; and xiv. 2; and Jehu, son of Hanani, under BAASHA, 1 Kings xvi. 7.

Elijah, and many others, flourished under the reign of AHAB. Elisha, Jonah, and many more, succeeded him in the prophetic office.

Besides these prophets, and prophetic men, we find other persons whose office it was to record the transactions of the kings under whom they lived. These were called *secretaries, or recorders*; so, under DAVID and SOLOMON, Jehoshaphat, the son of Ahilud, was recorder; "וְיָד מַזְכֵּיר, "remembrancer," 2 Sam. viii. 16; and 1 Chron. xviii. 15. And under HEZEKIAH, we find Joah, the son of Asaph, 2 Kings xviii. 18. And under JOSIAH, Joah the son of Joahaz, who filled the same office, 2 Chron. xxxiv. 8.

The real object of the author of these books is not very easy to be ascertained. But it is evident that he never could have intended them as a supplement to the preceding books; as he relates many of the same circumstances which occur in them; and often in greater detail; and, except by way of amplification, adds very little that can be called new; and omits many things of importance, not only in the ancient history of the Israelites, but even of those mentioned in the preceding books of Samuel and Kings. Nine chapters of his work are occupied with extensive genealogical

PREFACE TO THE TWO BOOKS OF CHRONICLES.

tables; but even these are far from being perfect. His history, properly speaking, does not begin till the tenth chapter; and then it commences abruptly, with the last unsuccessful battle of Saul, and his death; but not a word of his history.

Though the writer gives many curious and important particulars in the life of David, yet he passes by his adultery with Bath-sheba, and all its consequences. He says nothing of the incest of Amnon, with his sister Tamar; nor a word of the rebellion and abominations of Absalom. He says very little of the kings of Israel; and takes no notice of what concerned that state, from the capture of Amaziah, king of Judah, by Joash, king of Israel, 2 Chron. xxv. 17, &c. And of the last wars of these kings, which terminated in the captivity of the ten tribes, he says not one word!

The principal design of the writer appears to have been this; to point out from the public registers, which were still preserved, what had been the state of the different families previously to the captivity; that, at their return, they might enter on, and repossess, their respective inheritances. He enters particularly into the functions, genealogies, families, and orders, of the priests and Levites; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before; and by the proper legitimate persons.

He is also very particular relative to what concerns religion, the worship of God, the temple and its utensils, the kings who authorized or tolerated idolatry, and those who maintained the worship of the true God. In his distribution of praise and blame, these are the qualities which principally occupy his attention, and influence his pen.

It may be necessary to say something here concerning the utility of these books. That they are in this respect in low estimation, we may learn from the manner in which they are treated by commentators: they say very little concerning them, and suppose the subject has been anticipated in the books of Samuel and Kings. That the persons who treat them thus have never studied them is most evident, else their judgment would be widely different. Whatever history these books possess, in common with the books of Samuel and Kings, may, in a commentary, be fairly introduced, in the examination of the latter: and this I have endeavoured to do, as the reader may have already seen. But there are various details, and curious facts and observations, which must be considered in these books alone; nor will a slight mention of such circumstances do them justice.

St. Jerom held the most exalted opinion of the books of Chronicles. According to him, "They are an epitome of the Old Testament." He asserts, "That they are of such high moment and importance, that he who supposes himself to be acquainted with the Sacred Writings, and does not know them, only deceives himself; and that innumerable questions relative to the Gospel are here explained." *Paralipomenon liber, id est, Instrumenti Veteris Testamenti, tantus ac talis est; ut absque illo, si quis scientiam Scripturarum sibi voluerit arrogare, seipsum irrideat. Per singula quoque nomina, juncturaeque verborum, et prætermissa in Ræum libris tanguntur historie; et innumerabiles explicantur Evangelii Questiones.* Epist. Secund. ad Paulinum Presbyterum. OPER. Benedict. vol. iv. col. 874. And in another place he asserts, that "All Scripture knowledge is contained in these books;" *Omnis eruditio Scripturarum, in hoc libro continetur.* Prefat. in lib. Paral. juxta Septuaginta Interpret. OPER. Edit. Bened. vol. i. col. 1418. This may be going too far; but St. Jerom believed that there was a mystery and meaning in every proper name, whether of man, woman, city, or country, in the book. And yet he complains greatly of the corruption of those names, some having been divided, so as to make two or three names out of one; and sometimes names condensed, so as of three names to make but one. To cure this evil he laboured hard, and did much; but still the confusion is great, and in many cases past remedy. To assist the reader in this respect I wish to refer him to the marginal readings, and parallel texts, which are here carefully represented in the inner margin: these should be constantly consulted, as they serve to remove many difficulties, and reconcile several seeming contradictions. In addition to these helps, I have carefully examined the different ancient versions, and the various readings in the MSS. of Kennicott and De Rossi, which often help to remove such difficulties.

There is one mode of exposition which I have applied to these books, which has not, as far as I know, been as yet used; I mean the Targum, or Chaldee Paraphrase, of Rabbi Joseph. It is well known to all oriental scholars, that a Chaldee Targum, or Paraphrase, has been found and published in the Polyglott, on every book of the Old Testament, purely Hebrew, the books of Chronicles excepted. Neither in the Complutensian, Antwerp, Parisian, nor London Polyglott, is such a Targum to be found; none having been discovered when these works were published. But shortly after the London Polyglott was finished, a MS. was found in the University of Cambridge, containing the Targum on these books: this, with several other pieces, Arabic, Persian, Syriac, &c. Dr. Samuel Clarke collected, and intended to publish as a supplementary volume to the Polyglott, but was prevented by premature death. The MS. was afterward copied by Mr. David Wilkins; and printed, with a Latin translation, at Amsterdam, 4to. 1715. Of this work the reader will find I have made a liberal use, as I have of the Targum of Jonathan ben Uzziel, on the preceding books. Rabbi Joseph, the author, lived about three hundred years after the destruction of the second temple, or about A. D. 400. The MS. in question formerly belonged to the celebrated Erpen, and was purchased by the Duke of Buckingham, then Chancellor of the University of Cambridge, and by him presented to the public library of that University.

It is worthy of remark, that the term מֵימְרָא *meymra*, "word," and מֵימְרָא דַּיָּא *meymra Daya*, "the word of Jehovah," is used personally in this Targum; never as a word spoken, but as a person acting: see the notes on John i. 1.

The First Book of Chronicles contains a sort of genealogical history, from the creation of the world to the death of David, A. M. 2989.

THE FIRST BOOK OF THE CHRONICLES.

Chronological Notes relative to this Book.

Year of the world, 1—Year before Christ, according to Archbishop Usher, 4004—Year before the Flood, according to the common Hebrew Bible, 1656—Year of the Julian period, 716.

CHAPTER I.

The genealogy of Adam to Noah, 1-3. Of Noah to Abraham, 4-37. The sons of Abraham, Ishmael, and Isaac, 38. The sons of Ishmael, 39-52. The sons of Isaac, 53-62. A list of the kings of Edom, 63-65. A list of the tribes of Edom, 66-67.

ADAM, ^a Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 ¶ ^b The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.

7 And the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanaim.

8 ¶ ^c The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush ^d begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and ^e Caphthorim.

13 And ^f Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite.

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of ^g Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ^h Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was ⁱ Peleg; because in his days the earth was divided: and his brother's name was Joktan.

20 And ^j Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 ¶ ^k Shem, Arphaxad, Shelah,

25 ^l Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 ^m Abram; the same is Abraham.

28 The sons of Abraham: ⁿ Isaac, and ^o Ishmael.

29 ¶ These are their generations: The ^p first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, ^q Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now ^r the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian, Ephah, and Epher,

a Gen. 4. 25, 26, & 5. 2, 3.—b Gen. 10. 2, &c.—c Or, Diphath, as it is in some copies.—d Or, Rodanaim, according to some copies.—e Gen. 10. 6, &c.—f Gen. 10. 7, 12, &c.—g Deut. 2. 23.—h Gen. 10. 15, &c.—i Gen. 10. 22, & 11. 10.

k Or, Meach, Gen. 10. 25.—l That is, Division, Gen. 10. 25.—m Gen. 10. 25.—n Gen. 11. 10, &c.—o Lxx 2. 34, &c.—p Gen. 11. 14.—q Gen. 17. 5.—r Gen. 21. 2, 3.—s Gen. 16. 11, 15.—t Gen. 25. 13-14.—u Or, Hador, Gen. 25. 14.—v Gen. 25. 1, 2.

NOTES ON CHAPTER I.

Verse 1. Adam, Sheth, Enosh] That is, Adam was the father of Sheth or Seth, Seth was the father of Enosh, Enosh the father of Kenan, and so on. No notice is taken of Cain and Abel, or of any of the other sons of Adam. One line of patriarchs, from Adam to Noah, is what the historian intended to give: and to have mentioned the posterity of Cain or Abel would have been useless, as Noah was not the immediate descendant of either. Besides, all their posterity had perished in the deluge, none remaining of the Adamic family but Noah and his children: and from these all the nations of the earth sprang.

How learned must those men be who can take for a text, "The first verse, of the first chapter, of the first book of CHRONICLES," and find a mystery in each name; which, in the aggregate, amounts to a full view of the original perfection, subsequent fall, consequent misery, and final restoration of MAN! O ye profound illustrators of the names of men and cities, why do ye not give us the key of your wisdom, write comments, and enlighten the world!

Verse 5. After Tiras, the Targum adds, And the names of their countries were Africa, and Germany, and Media, and Macedonia, Bithynia, and Moesia, and Thrace. And in another copy, Germany, Getia, and Media, and Ephesus, Bithynia, and Moesia, and Thrace.

Verse 6. To this verse the Targum adds, And the names of their countries were Asia, and Persia, and Barbary.

Verse 7. The sons of Javan] But the sons of Macedon, Alas, and Taurus, Ilaton, and Dardania; or, according to others, Elisha, Alam, Titas, Ahasavia, and Dardania, Fidon, and Chamen, and Antioch. So says this Targum; which I shall henceforth designate by the letter T.

Verse 8. The sons of Ham; Cush, and Mizraim] Arab and Egypt.—T.

Verse 9. Seba, and Havilah] Sindhi and Hindi, and Semodari, and Libyes and the Zingitas; but the sons of the Mauritanians, Demargad and Mazag.—T.

Verse 10. He began to be mighty upon the earth.] He began to be bold in sin, a murderer of the innocent, and a rebel before the Lord.—T.

Verse 11. Ludim, &c.] The Nivitai, the Mariotai, the Libakai, and the Pentakenai.—T.

Verse 12. Caphthorim.] The Cappadocians.—T.

Verse 13. Canaan begat Zidon] Canaan begat Bothniam his first-born, who built Sidon.

Verse 19. The name of the one was Peleg] "Because in his days the inhabitants of the earth were divided according to their languages. And the name of his brother was Joktan; because, in his days, the years of men began to be shortened, on account of their iniquities."—T.

Verse 20. Joktan begat Almodad] "He divided and measured the earth by lines. Sheleph; he assigned rivers to be boundaries. Hazarmaveth; he prepared a place of snares to kill by the highways. Jerah; he built inns, and when any person came to eat and drink, he gave him deadly poison, and so took his property."—T.

According to these traditions, the two first were geographers; the third, a public robber; and the fourth, an unprincipled innkeeper, who gave poison to his rich guests, that he might get their property. Such things have been done even in modern times.

Verse 23. And Ophir] Whence gold is brought. And Havilah; whence pearls are brought.—T.

Verse 24. Shem] The great priest.—T.

Verse 32. Keturah, Abraham's concubine] Abraham's pitress, or wife of the second rank: she was neither whore, harlot, nor concubine, in our sense of these words.

whom he married when he was threescore years old: and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these belonged to the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephraiah, then Abiah, Hezron's wife, bare him Ashur the father of Tekoa.

25 And the sons of Jerahmeel, the first-born of Hezron, were, Ram the first-born, and Bunan, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram, the first-born of Jerahmeel, were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabab.

37 And Zabab begat Ephlal, and Ephlal begat Obed.

38 And Obed begat Jehu, and Jehu begat Azariah.

39 And Azariah begat Helez, and Helez begat Eleasah.

40 And Eleasah begat Sisamai, and Sisamai begat Shallum.

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his first-born, which

was the father of Ziph; and the sons of Mare-shah, the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsah.

50 These were the sons of Caleb the son of Hur, the first-born of Ephraiah; Shobal the father of Kirjath-jearim.

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zerahites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

CHAPTER III.

The children of David, which were born to him in Hebron, 1-4. These born to him in Jerusalem, 5-8. The royal line from Solomon, 10-31.

NOW these were the sons of David, which were born unto him in Hebron; the first-born Amnon, of Abigail the Jezreelitess: the second, Daniel, of Abigail the Carmelitess:

3 The third, Absalom, the son of Maachah, the daughter of Talmi king of Geshur: the fourth, Adonijah, the son of Haggith:

5 The fifth, Shephatiah, of Abital: the sixth, Ithream, by Eglah his wife.

x Or, half of the Manahethites, or, Hatah-hammehoth. y Or, Asriel, or, crown of the house of Joab. z Jer. 1. 18. Jer. 25. 2. 2 Sam. 2. 2. Jer. 15. 56. d Or, Chitah. 2 Sam. 2. 2. 2 Sam. 2. 2.

school of disciples: they were called Terathim, because in their hymns their voice was like trumpets; and Shimeathim, because in hearing they lifted up their faces, i. e. in prayer: and Suchathim, because they were overshadowed by the spirit of prophecy. These Salmai were the children of Zipporah, who were numbered among the Levites, who came from the stock of Moses, the master of Israel, whose righteousness profited them more than chariots and horses.—T. See on chap. iv. 9, 10.

In the above explanation of Terathites, Shimeathites, and Suchathites, the Targumist refers to the import of the Hebrew roots, whence these names are derived: see chap. iv. 10. In this chapter many names of cities are given as the names of men.

NOTES ON CHAPTER III.

Verse 1. The second, Daniel.] In 2 Sam. iii. 3. this person is called Chileab; he probably had two names. The Targum says, "The second, Daniel, who was also called Chileab, because he was in every respect like to his father." The Targumist refers here to the import of the word *chileab* *ke-le-ab*, like to the father. Jarchi says the two names were given to this person, because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of David, or of Nabal, therefore David called him Daniel, *God is my Judge*, and *Chileab*, he who is like to his father; probably from the striking resemblance he bore to David, his reputed father. "God is my judge, I have not fathered another man's child; this is entirely like unto myself."

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

11 ¶ And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechab.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asarel.

1 Gen. 24. 12.—on That is, sorrowful.—a Heb. if thou wilt, &c.—o Heb. do me p Or, the city of Nahash.—q Job. 15. 17. Jud. 1. 15. & 3. 9.—or, Hathath, and Meonothai, who begat, &c.—s Neh. 11. 35.

Verse 7. And Ethnan.] After this word we should, with the *Targum*, read *Coz*, whose posterity is mentioned in the next verse. *Coz* was probably the same as *Kenaz*.

Verse 8. The son of Harum.] *Jabez* should be mentioned at the end of this verse; else he is as a consequent without an antecedent.

Verse 9. And Jabez was more honourable.] This whole account is variously understood by some of the principal versions. I shall subjoin a translation of each. SEPTUAGINT—"And *Igabes* was more glorious than his brethren; and his mother called his name *Igabes*, saying, I have brought thee forth as *Gabes*. And *Igabes* invoked the God of Israel, saying, If in blessing thou wilt bless me, and enlarge my borders, and thy hand be with me, and wilt give me understanding not to depress me: and God brought about all that he requested."

SYRIAC—"And one of these was dear to his father and to his mother; and he called his name (*ܐܝܢܐ*, *ainai*), my eye. And he said to him, In blessing may the Lord bless thee, and enlarge thy boundary, and may his hand be with thee, and may he preserve thee from evil, that it may not rule over thee; and may he give to thee whatsoever thou shalt request of him!"

ARABIC—"And this one (*Haatahar*, or *Harum*) was beloved of his father and his mother; and they called his name (*ܐܝܢܐ*, *aina*), my eye; and they said unto him, May the Lord bless thee, and multiply thy people: and may his hand be present with thee, because thou wast born in Beth-lehem."

These two latter versions seem to have copied each other; and the *Vulgate* is nearly, like ours, a literal rendering of the Hebrew: but the *Chaldee* is widely different from all the rest.

CHALDEE—"And *Jabets* also, he is Othniel, honourable and skilled in the law beyond his brethren; whose mother called his name *Jabets*, because she had borne him with sorrow. And *Jabets* prayed to the God of Israel, saying, O that in blessing thou wouldest bless me with children, and enlarge my borders with disciples; and that thy hand may be with me in business, that thou mayest make me like to my companions, that evil concupiscence may the less grieve me! And the Lord granted that which he prayed for."

Of this honourable person we know nothing but what is here mentioned, nor does the name occur in any other part of Scripture except in chap. ii. 55. where it appears to be the name of a place; but is understood by the *Chaldee* to be the name of a person, as here. Though I have noticed this particularly in the note on that place, yet I think it right to add the *Chaldee* here; that all that concerns this worthy person may be seen at one view.

Chap. ii. 55. the families of the Rechabites, the son of Eliezer, the son of Moses, the disciples of *Jabets*; he was Othniel, the son of Kenaz. And he was called *Jabets*,

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sons of his wife Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah the son of Judah were, Er, the father of Lecah, and Laadah the father of Mareah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Seraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 ¶ The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

1 Or, inhabitants of the valley.—a That is, craftsmen.—b Or, Uthaz.—c Or, the Jews.—d Or, Jehudijah, mentioned before.—e Gen. 22. 1. & 26. 12.—f Or, Jemuel, Gen. 26. 10. Exod. 6. 15. Numb. 26. 12.—g Or, Jachin, Zohar.

יבֵּטֵי *Yabets*, because in his counsel, מְרַבֵּי *beyrabsay*, [from *רָב* *ra*, he counselled, advised, &c.] he instituted a school for disciples. They were called *Tirathim*, (מְרַבֵּי תִירָתִים) because in their hymns their voices were like trumpets, [from *רָב* *ra* or *rang*, to sound like a trumpet, see Numb. x. 9. 2 Chron. xiii. 12.] and *shimathim*, מְרַבֵּי שִׁמְלִיתִים, because, in hearing, they lifted up their faces; i. e. in prayer, [from *שָׁמַע* *shama*, he heard, hearkened;] and *suchathim* מְרַבֵּי שִׁכְוִיּוֹת because they were overshadowed with the spirit of prophecy." [from *שָׁכַח* *sach*, a tabernacle, or extended covering."] For farther particulars see at the end of this chapter.

Verse 12. These are the men of Rechab.] "These are the men of the great sanhedrim."—T.

Verse 15. Caleb the son of Jephunneh.] We have already met with this eminent person in Numb. xiii. 6, 30. xiv. 14. and elsewhere; and seen his courageous piety and inflexible integrity. The *Targum* says here, "They called him Caleb, the son of Jephunneh, because he had purged his soul from the counsel of the spies."

Verse 18. And his wife Jehudijah.] The *Targum* considers the names in this verse as epithets of Moses: "And his wife Jehudijah educated Moses after she had drawn him out of the water; and she called his name *Jered*, because he caused the manna to descend upon Israel. And prince *Gedor*, because he restored the desolations of Israel; *Heber* also, because he joined Israel to their heavenly Father; and prince *Socho*, because he overshadowed Israel with his righteousness; and *Jekuthiel*, because the Israelites waited on the God of heaven in his time, forty years in the desert; and prince *Zanoah*, because God, on his account, had passed by the sins of Israel. These names, *Bithiah*, the daughter of Pharaoh, called him by the spirit of prophecy, for she became a proselyte; and Mered took her to himself to wife; he is Caleb, and was so called because he opposed the counsel of the spies."—T. A similar explanation is given by *Jarchi*.

Verse 21. That wrought fine linen.] "Of the family of those who worked in fine flax to make garments for kings and priests."—T.

Verse 22. And Joash, and Seraph.] "And the prophets and scribes which sprang from the seed of Joshua, and the Gibeonites, whose office it was to serve in the house of the sanctuary, because they had lied to the princes of Israel; also Joash, who is the same as *Mahlon*; and Seraph, who is the same as *Chilion*, who took wives of the daughters of Moab and Boaz, the chief of the wise men of the college of Beth-lehem, and of those who existed in former days."—T.

Verse 23. These were the potters.] "These are the disciples of the law, for whose sake the world was created; who preside in judgment, and establish the world; and they build and perfect the fallen down house of Israel; they dwell there with the *Shakinah* of the King of the world, in the study of the law, and intercalation of months,

25 Shafum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply ^b like to the children of Judah.

28 And they dwelt at ^c Beer-sheba, and Moladah, and Hazar-shual,

29 And at ^d Bilhah, and at Ezem, and at ^e Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and ^f Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

32 And their villages were, ^g Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that were round about the same cities, unto ^h Baal. These were their habitations, and ⁱ their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jesho-

haiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Alon, the son of Jedaiiah, the son of Shimri, the son of Shemaiah;

38 These ^j mentioned by their names were princes in their families: and the house of their fathers increased greatly.

39 ^k And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neriiah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote ^l the rest of the Amalekites that were escaped, and dwelt there unto this day.

^b Heb. unto.—^c Josh. 15. 2.—^d Or, Belek, Josh. 15. 2.—^e Or, Elitad, Josh. 15. 4.
^f Or, Hazar-susim, Josh. 15. 8.—^g Or, Esher, Josh. 15. 7.

^h Or, Baalath-beer, Josh. 15. 8.—ⁱ Or, as they divided themselves by nations among them.—^j Heb. coming.—^k 2 Kings 15. 2.—^l Gen. 15. 2. & 20. 17. & 3 Sam. 6. 12.

and the determining the commencement of years and festivals: and they computed the times from heaven in the days of Ruth, the mother of kingdoms, to the days of Solomon the king."—T. I am afraid this paraphrase gives us as little light as the text itself, which speaks of *potlers*, and those who dwell among plants and hedges. They were probably brick-makers; perhaps potlers also, who had their dwelling in low grounds, and fabricated the clay that was digged up in forming fences in the king's domains.

Verse 24. *The sons of Simeon*] This genealogy is very different from that given in Gen. xlv. 10. and Numb. xxvi. 12. This may be occasioned by the same person having several names; one list taking one name, another list some other, and so on: to reconcile is impossible, to attempt it useless.

Verse 27. *Neither did all their family multiply*] In Numb. i. 23. the number of all the families of Simeon was fifty-nine thousand three hundred; and that of Judah was, ver. 21. not less than seventy-four thousand six hundred. When the next census was made, Numb. xxvi. the tribe of Judah amounted to seventy-six thousand five hundred, an increase of one thousand nine hundred; while the tribe of Simeon amounted only to twenty-two thousand two hundred, a decrease of thirty-seven thousand one hundred. It was at that time the smallest tribe in Israel.

Verse 31. *These were their cities unto the reign of David*] It appears that David took some of the cities of the Simeonites, and added them to Judah; Ziklag, for instance, 1 Sam. xxvii. 6.

As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe, so that they were obliged to seek pasture for their flocks at Gedor, and in the mountains of Seir, as we find ver. 39—42.

Verse 40. *They of Ham had dwelt there of old*] These were probably either Philistines or Egyptians, who dwelt at Gedor, which was situated in the environs of Joppa and Samaria.

Those whom the five hundred Simeonites expelled from Seir were Amalekites, ver. 43.

Verse 43. *They smote the rest of the Amalekites*] Those who had escaped in the war which Saul made against them; see 1 Sam. xiv. 48. And from David, who had attacked them afterward, 2 Sam. viii. 12.

This expedition of the Simeonites, mentioned here, against Gedor and Seir, was in the days of Hezekiah; and, as Calmet conjectures, near about the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward, into Arabia Petraea, for fear of the Jews. These may be probable conjectures: see Calmet.

There are several things in the account of Jabez that are very instructive:—

1. He appears to have been a child brought into the world with great difficulty, at the risk of his own life and

that of his mother. So much seems to be implied in, *she bore him with sorrow*; i. e. with peculiar sorrow and danger.

2. To perpetuate the merciful interposition of God in her own and her son's behalf, she gave him a name that must recall to her and his remembrance the danger to which both their lives were exposed, and from which they could not have been extricated but by the especial help of God. *She called his name Jabez*, &c.

3. He was brought up in the fear of God: he was no idolater; he worshipped the God of Israel, and he showed the sincerity of his faith by frequent and earnest prayer.

4. His prayer was at once both enlightened and pious. He had piety toward God, and therefore he trusted in him: he knew that he was the fountain of all good, and therefore he sought all necessities both for body and soul from him. *He prayed to the God of Israel*.

5. Both the matter and manner of his prayer were excellent. His heart was deeply impressed with its wants, and therefore he was earnest and fervent; *O that thou wouldst bless me indeed!* *אֲמֵן בָּרֵךְ לִבִּי im barek lebi-kent*; "O that in blessing, thou wouldst bless me!" Let me live under thy benediction! Do thou diligently and frequently bless me!

6. He prays for the things necessary for the body as well as for the soul:—*and enlarge my coasts; grant me as much territory as may support my family*. Let the means of living be adequate to the demands of life: let me have the necessities, conveniences, and, (as far as they may be safely intrusted with me,) the comforts of life! *O that thou wouldst enlarge my coasts!*

7. He is conscious that, without the continual support of God, he must fail; and, therefore, he prays to be upheld by his power. *That thy hand might be with me!* May I ever walk with thee, and ever feel the hand of thy power to support and cover me in all the trials, dangers, and difficulties of life: and the hand of thy providence to supply all my wants in reference to both worlds.

8. He dreads both sin and suffering, and therefore prays against both: *O that thou wouldst keep me from evil, that it may not grieve me!* Sin and misery are in every step of the journey of life: keep me from sin, that I grieve thee not; and keep me from sin, that I render not myself miserable! We can never offend God without injuring ourselves: he that sins must suffer. *Thorns and scorpions* are every where in the way to perdition; and he that walks in it must be torn and stung. *He alone is happy who walks in the ways of God. Keep me from evil, that it may not grieve me.*

9. Prayers that have a right aim will have a right answer: Jabez did not pray in vain, for God granted him that which he requested. He was continually blessed, his family was increased; the hand of God was upon him for good. He was saved from sin, and saved from the pangs and sufferings of a guilty conscience.

10. If we take up the character and conduct of Jabez in the view given by the *Chatdee*, we shall not only see

CHAPTER V.

The genealogies of Reuben, 1-10. Of Gad, 11-17. The exploits of Reuben, Gad, and the half tribe of Manasseh, 18-32. The genealogy of the half tribe of Manasseh, 33, 34. The identity of these tribes, and their captivity by the Assyrians, 35, 36.

Ps. 135:10, &c.

NOW the sons of Reuben, the first-born of Israel, (for ^a he was the first-born; but, forasmuch as he ^b defiled his father's bed, ^c his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.

² For ^d Judah prevailed above his brethren, and of him came the ^e chief ^f ruler; but the birthright was Joseph's:)

³ The sons, *I say*, of ^g Reuben, the first-born of Israel, were, Hanoch, and Pallu, Hezron, and Carmi.

⁴ The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

⁵ Micah his son, Reaia his son, Baal his son, ⁶ Beerah his son, whom ^h Tiglath-pileser king of Assyria carried away captive: he was prince of the Reubenites.

⁷ And his brethren by their families, ⁱ when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah.

⁸ And Bela the son of Azaz, the son of ^j Shema, the son of Joel, who dwelt in ^k Aroer, even unto Nebo and Baal-meon:

⁹ And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied ^l in the land of Gilead.

¹⁰ And in the days of Saul they made war ^m with the Hagarites, who fell by their hand: and they dwelt in their tents ⁿ throughout all the east land of Gilead.

^a Gen. 22, 32, & 48. 1-10. ^b Gen. 22, 32, & 48. 1-10. ^c Gen. 22, 32, & 48. 1-10. ^d Gen. 22, 32, & 48. 1-10. ^e Gen. 22, 32, & 48. 1-10. ^f Gen. 22, 32, & 48. 1-10. ^g Gen. 22, 32, & 48. 1-10. ^h Gen. 22, 32, & 48. 1-10. ⁱ Gen. 22, 32, & 48. 1-10. ^j Gen. 22, 32, & 48. 1-10. ^k Gen. 22, 32, & 48. 1-10. ^l Gen. 22, 32, & 48. 1-10. ^m Gen. 22, 32, & 48. 1-10. ⁿ Gen. 22, 32, & 48. 1-10.

him as a *pious and careful man*, deeply interested in behalf of himself and his family; but we shall see him as a *benevolent man*, labouring for the welfare of others; and especially for the religious instruction of youth. He founded schools, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had disciples, which were divided into three classes, who distinguished themselves by their *zeal* in the worship of God, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers; and, by their deep piety to God, in bringing forth the fruits of the Spirit. The spirit of prophecy; that is, of prayer and supplication, rested upon them.

¹¹ He did not do these things merely as a duty he owed to God and his fellows, but from the abundance of a generous and loving heart: in his counsel he erected a school of disciples. God had blessed him with temporal things; and he secures their continuance by devoting them to his service: he honours God with his substance, and God honours him with his special blessing and approbation.

¹² On these accounts he was more honourable than his brethren: he was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was more honourable than them all—and why? Because he prayed, because he served his Maker, and because he lived to do good among men: therefore he received the honour that cometh from God. Reader, imitate the conduct of this worthy Israelite, that thou mayest be a partaker of his blessings.

The things added by the Targumist, he might have received from authentic tradition.

NOTES ON CHAPTER V.

Verse 1. *The sons of Reuben, the first-born*] As Reuben was the eldest son of Jacob, why was not his genealogy reviewed first? This verse answers the question: he lost the birthright because of the transgression mentioned Gen. xxv. 22. and xlix. 4. and the precedence was given to Judah—from him, therefore, came the chief ruler. This appears to be the meaning of the place.

Verse 2. *And of him came the chief ruler*] This is, by both the Syriac and Arabic, understood of Christ. "From Judah the King Messiah shall proceed." The

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¹¹ ¶ And the children of Gad dwelt over against them, in the land of ^b Bashan, unto Salcah:

¹² Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

¹³ And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

¹⁴ These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

¹⁵ Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

¹⁶ And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of ^c Sharon, upon ^d their borders.

¹⁷ All these were reckoned by genealogies in the days of ^e Jotham king of Judah, and in the days of ^f Jeroboam king of Israel.

¹⁸ ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, ^g of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

¹⁹ And they made war with the Hagarites, with ^h Jetur, and Nephish, and Nodab.

²⁰ And ⁱ they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they ^j put their trust in him.

²¹ And they ^k took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of ^l men a hundred thousand.

^a Josh. 22, 9, & 10. ^b Gen. 22, 12. ^c Hab. upon all the face of the east. ^d Josh. 13, 11, & 12. ^e Ch. 27, 32. ^f Hab. their going forth. ^g 2 Kings 15, 5, 26, & 2 Kings 14, 16, 26. ^h Hab. sons of valour. ⁱ Gen. 22, 15. ^j Chap. 1, 31. ^k Gen. 22, 14. ^l Num. 32, 4, 5. ^m Hab. led captive. ⁿ Hab. souls of men; as Num. 31, 35.

Chaldee paraphrases the verse thus: "Seeing Judah prevailed over his brethren, so the kingdom was taken from Reuben and given to Judah; and because he was strong, so was his kingdom. Levi also was godly, and did not transgress in the matter of the golden calf; therefore the high priesthood was taken away from the children of Reuben, and, on their account, from all the first-born, and given to Aaron and his sons. The custody of the sanctuary belonged to the Levites; but the birthright to Joseph."—T.

Verse 6. *Beerah his son*] After their separation from the house of David, the ten tribes continued to have princes of the tribes; and this continued till the time that Tiglath-pileser carried them captives into Assyria. At that time Beerah was their prince or chief; and with him this species of dominion or precedence terminated. According to the Targum, Beerah was the same as Baruch the prophet.

Verse 8. *Who dwell in Aroer*] This town was situated on the river Arnon; and Nebo was both a city and a mountain in the same country. They both lay on the other side of Jordan.

Verse 10. *And they dwell in their tents*] The Hagarites were tribes of Nomads, or Scenite, Arabs; people who lived in tents, without any fixed dwellings, and whose property consisted in cattle. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place.

Verse 12. *Joel the chief*] "Joel, prince of the manhedrim; and Shapham, master of the college; and Jaanai, and Shaphat, judges in Mathnan."—T.

Verse 13. *And their brethren*] This verse is wanting both in the Syriac and in the Arabic.

Verse 16. *The suburbs of Sharon*] There were three places of this name: that mentioned here was a district in the country of Bashan, beyond Jordan; see Josh. xii. 18. There was another that lay between Camsara of Palestine and Joppa; and there was a third between mount Tabor and the sea of Tiberias. See Calmet.

Verse 19. *They made war with the Hagarites*] This is probably the same war that is mentioned ver. 10. Those called Hagarites in the text, are every where denominated by the Targum חגרים Hongarait, Hongarites.

Verse 20. *They put their trust in him*] Or, as the Targum says, "Because they trusted ביהם be-meymaria, in his word."

over the service of song in the house of the Lord, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and then they waited on their office according to their order.

33 And these are they that waited with their children. Of the sons of the Kohathites: Heman, a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiiah,

42 The son of Ethan, the son of Zimma, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren, the sons of Merari, stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziab, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these are their dwelling-places throughout their castles, in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir and Eshtemoa with her suburbs,

58 And Hilen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

61 And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

62 And to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites these cities with their suburbs.

65 And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Bethhoron with her suburbs,

69 And Ajalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given, out

c Chap. 16. 1.-d Heb. stood.—e Ver. 32. Kohath.—f Or, Zophai.—g Ver. 34. Shemuel.—h Or, Shemuel.—i Exod. 6. 24.—j See Ver. 31.—k Called Jeduthun, (Ps. 14. & 15. 1, 3, 6.—l Or, Kushaiiah, Ch. 15. 17.—m Lev. 1. 8.—n Exod. 20. 7.—o Josh. 22.—p Josh. 21. 11, 12.

r Josh. 14. 13. & 15. 13.—s Josh. 21. 13.—t Or, Hilon, Josh. 21. 15.—u Or, Ain, Josh. 21. 16.—v Or, Aijalon, Josh. 21. 18.—w Ver. 68.—x Josh. 21. 5.—y Josh. 21. 7. 21.—z Ver. 61.—a Josh. 21. 21.—b See Josh. 21. 22-25, where many of these cities have other names.

says, "These are they whom David set over the service of the singing, in the house of the sanctuary, or tabernacle of the Lord, at the time in which the ark was brought into it." That is, when it was brought from the house of Obed-Edom.

Verse 32. According to their order.] This order is specified below.

Verse 39. Asaph.] This person, with Heman, the sons of Korah, Ethan, Jeduthun, &c. are celebrated in these books, and in the Psalms, for their skill in singing, and the part they performed in the public worship of God.

It is very likely that their singing was only a kind of recitative or chanting, such as we still find in the synagogues. It does not appear that God had especially appointed these singers, much less any musical instruments, (the silver trumpets excepted,) to be employed in his service. Musical instruments in the house of God are, at least under the Gospel, repugnant to the spirit of Christianity, and tend not a little to corrupt the worship of God. Those who are fond of music in the theatre are fond of it in the house of God, when they go thither: and some, professing Christianity, set up such a spurious worship in order to draw people to hear the Gospel! This is doing evil that good may come of it: and, by this means, light and trifling people are introduced into the church of

Christ; and when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

Verse 50. These are the sons of Aaron.] We have already had a list of these, see ver. 2-16. this is a second, but less extensive; and is a proof that the writer of this book had several lists before him, from which he borrowed, as he judged proper.

Verse 54. Theirs was the lot.] All the tribes and families obtained their respective inheritance by lot; and to the sons of Aaron was the first lot; and so the Syriac and Arabic have understood this place. "The first lot," says Jarchi, "fell to Judah, that they might give to the priests and the Levites the cities marked below." See an account of the possessions of the priests and Levites, Joshua xx. xxi.

Verse 60. All their cities—were thirteen.] But there are only eleven reckoned here, Gibeah and Jattah being omitted, and the names of some of the others changed. None of the versions give the full number of names, although they all give the whole sum thirteen.

Verse 65. Which are called by their names.] Probably each family gave its own name to the city that fell to its lot.

Verse 69. Ajalon with her suburbs.] There are two cities wanting here, Elitah and Gibbethon: see Josh. xxi. 23.

of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them*, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephath with her suburbs,

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAPTER VII.

The genealogy of Issachar, 1-5. Of Benjamin, 6-12. Of Naphtali, 13. Of Manasseh, 14-19. Of Ephraim, 20-23. And of Asher, 30-40.

Post. Diavimus, 1092, &c.

NOW the sons of Issachar *were* Tola, and Puah, Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; *whose number was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*; for they had many wives and sons.

5 And their brethren, among all the families of Issachar, *were* valiant men of might, reckoned in all by their genealogies, fourscore and seven thousand.

6 ¶ *The sons of Benjamin*; Bela, and Becher, and Jediel, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five: heads of the house of *their* fathers, mighty men of valour; and *were* reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war and battle.

12 Shuppim also, and Huppmi, the children of Iri, and Hushim, the sons of Aher.

13 ¶ The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhan.

14 ¶ The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir, the father of Gilead:

15 And Machir took to wife the sister of Huppmi and Shuppim, whose sister's name *was* Maachah;) and the name of the *second was* Zelophehad: and Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son, and she called his name Perea; and the name of his brother *was* Shereah: and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of

o Josh. 21. 27.—d Josh. 21. 28, 29.—e Gen. 46. 12. Numb. 26. 28.—f Or, Phares, Josh. g 2 Sam. 24. 1, 2. Ch. 27. 1.—h Gen. 46. 21. Numb. 26. 28. Ch. 8. 1, &c.

Ver. 71-77. We see from Josh. xxi. 28. &c. that several of these cities have different names.

How barren to us is this register, both of incident and interest: and yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ. Therefore, no one that fears God, will either despise or lightly esteem them.

NOTES ON CHAPTER VII.

Verse 2. *Whose number was in the days of David*] Whether this was the number returned by Joab and his assistants, when they made that census of the people with which God was so much displeased, we know not. It is worthy of remark, that we read here the sum of three tribes, Benjamin, Issachar, and Asher, under the reign of David, which is mentioned nowhere else; and yet we have no account here of the other tribes, probably because the author found no public registers in which such enumeration was recorded.

Verse 3. *The sons of Izrahiah—five*] There are, however, only four names in the text. Instead of *five*, the *Syriac* and *Arabic* read *four*. If *five* be the true reading, then *Izrahiah* must be reckoned with his four sons.

Verse 6. *The sons of Benjamin: Bela, and Becher, and Jediel*] In Gen. xlii. 21. ten sons of Benjamin are reckoned; viz. Bela, Becher, Ashbel, Gera, Naaman, Ehi, Roeh, Muppmi, Huppmi, and Ard. In Numb. xxi. 38, &c. *five* sons only of Benjamin are mentioned, Bela, Ashbel, Ahiram, Shupham, and Hupham; and Ard and Naaman are there said to be the sons of Bela; consequently, grandsons of Benjamin. In the beginning

of the following chapter, *five* sons of Benjamin are mentioned, viz. Bela, Ashbel, Aharah, Nohah, and Rapha; where also Addar, Gera, Abihud, Abishua, Nesman, Ahoah, a second Gera, Shephuphan, and Huram, which are all represented as grandsons, not sons, of Benjamin: hence we see that, in many cases, grandsons are called sons, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that Ezra, who wrote this book, did not know whether some of these were sons or grandsons: and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

Verse 21. *Whom the men of Gath—slew*] We know nothing of this circumstance but what is related here. The Targum paraphrases the whole thus: "These were the leaders of the house of Ephraim; and they computed their period, [or boundary, *mrp ktsa*,] from the time in which the Word of the Lord of the Universe spake with Abraham between the divisions, [i. e. the separated parts of the covenant sacrifice, see Gen. xv.] but they erred, for they should have counted from the time in which Isaac was born; they went out of Egypt therefore thirty years before the period: for, thirty years before the birth of Isaac, the Word of the Lord of the Universe spake with Abraham between the divisions. And when they went out of Egypt, there were with them two hundred thousand warriors of the tribe of Ephraim, whom the men of Gath, the natives of the land of the Philistines, slew, because they came down that they might carry away their cattle. 22.—And Ephraim their father mourned for them many days, and all his brethren came to comfort him.

Saul, and **Saul** begat **Jonathan**, and **Malchishua**, and **Abinadab**, and **Esh-baal**.

34 And the son of **Jonathan** was **Merib-baal**; and **Merib-baal** begat **Micah**.

35 And the sons of **Micah** were, **Pithon**, and **Meleah**, and **Tarea**, and **Ahaz**.

36 And **Ahaz** begat **Jehoadah**; and **Jehoadah** begat **Alemeth**, and **Azmaveth**, and **Zimri**; and **Zimri** begat **Moza**.

37 And **Moza** begat **Binea**: **Rapha** was his son, **Eleanah** his son, **Azel** his son:

38 And **Azel** had six sons, whose names are these, **Azrikam**, **Bocheru**, and **Ishmael**, and **Sheariah**; and **Obadiah**, and **Hanan**. All these were the sons of **Azel**.

39 And the sons of **Eshek** his brother were, **Ulam** his first-born, **Jehush** the second, and **Eli-phalet** the third.

40 And the sons of **Ulam** were mighty men of valour, archers, and had many sons, and sons' sons, a hundred and fifty. All these are of the sons of **Benjamin**.

CHAPTER IX.

All Israel reckoned by genealogies, 1. The first inhabitants of Jerusalem, after their return from their captivity, who were chiefs of the fathers, 2-3. Of the priests, 10-13. Levites, 14-16. Porters, their work, lodgings, &c. 17-22. Other officers, 30-32. The singers, 33-34. A repetition of the genealogy of Saul and his sons, 35-44.

SO all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

2 ¶ Now the first inhabitants that dwelt in their possessions in their cities, were the Israelites, the priests, Levites, and the Nethinims.

3 ¶ And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 **Uthai** the son of **Ammihud**, the son of **Omri**, the son of **Imri**, the son of **Bani**, of the children of **Pharez** the son of Judah.

5 And of the Shilonites; **Asaiah** the first-born, and his sons.

6 And of the sons of **Zerah**; **Jeuel** and their brethren, six hundred and ninety.

in 1 Sam. 16. 49. *Jahsh*.—u Or, *Iahbosheth*. 2 Sam. 2. 3.—o Or, *Mephishosheth*. 2 Sam. 4. 2. & 2. 10.—p 2 Sam. 8. 12.—r Or, *Tahrah*. Ch. 9. 41.—s *Jarah*. Ch. 8. 42. t Ch. 2. 63. *Raphaiah*.

thrown aside as spurious; and yet, in many cases, probably the rejected copies contained the true text.

If **Ezra** proceeded as **R. Sol. Jarchi** says, he had a very imperfect notion of the rules of true criticism; and it is no wonder that he has left so many faults in his text.

Verse 34. *Merib-baal*] The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies lord, they changed it into *Bosheth*, which signifies shame, or reproach.

Verse 40. *The sons of Ulam were mighty men of valour*] The Targum speaks honourably of them: the sons of Ulam were mighty and strong men, subduing by wisdom their evil concupiscence, as men bend a bow; therefore they had many sons and grandsons.

Of the six sons of **Azel**, mentioned ver. 38. **R. S. Jarchi** says, that their allegorical expositions were sufficient to load thirteen thousand camels! No doubt these were reputed to be deeply learned men. There was a time when the allegorizers and metaphor men, ranked very high among theologians, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing!

NOTES ON CHAPTER IX.

Verse 1. *Were reckoned by genealogies*] **Jarchi** considers these as the words of **Ezra**, the compiler of the book. As if he had said, "I have given the genealogies of the Israelites, as I have found them in a book which was carried into Babylon, when the people were carried thither for their transgressions; and this book which I found, is that which I have transcribed in the preceding chapters."

Verse 2. *Now the first inhabitants*] This is spoken of those who returned from the Babylonish captivity; and of the time in which they returned: for it is insinuated here that other persons afterward settled at Jerusalem: though these mentioned here were the first on the return from the captivity. Properly speaking, the divisions mentioned in this verse, constituted the whole of the Israelitish people, who were, ever since the days of **Joshua**, divided into the

7 And of the sons of **Benjamin**; **Sallu** the son of **Meshullam**, the son of **Hodaviah**, the son of **Hasenuah**.

8 And **Ibneiah** the son of **Jeroham**, and **Elah** the son of **Uzzi**, the son of **Michri**, and **Meshullam** the son of **Shephatiah**, the son of **Reuel**, the son of **Ibnijah**;

9 And their brethren, according to their generations, nine hundred and fifty six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And of the priests; **Jedaiah**, and **Jehoiarib**, and **Jachin**,

11 And **Azariah** the son of **Hilkiah**, the son of **Meshullam**, the son of **Zadok**, the son of **Meraioth**, the son of **Ahitub**, the ruler of the house of God;

12 And **Adaiah** the son of **Jeroham**, the son of **Pashur**, the son of **Malchijah**, and **Maasai** the son of **Adiel**, the son of **Jahzerah**, the son of **Meshullam**, the son of **Meshillemith**, the son of **Immer**;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; a very able men for the work of the service of the house of God.

14 ¶ And of the Levites; **Shemaiah** the son of **Hashshub**, the son of **Azrikam**, the son of **Hashabiah**, of the sons of **Merari**;

15 And **Bakbakkar**, **Heresh**, and **Galal**, and **Mattaniah** the son of **Micah**, the son of **Zichri**, the son of **Asaph**;

16 And **Obadiah** the son of **Shemaiah**, the son of **Galal**, the son of **Jeduthun**, and **Berechiah** the son of **Asa**, the son of **Elkanah**, that dwelt in the villages of the **Netophathites**.

17 And the porters were, **Shallum**, and **Akkub**, and **Talmon**, and **Ahiman**, and their brethren: **Shallum** was the chief;

18 Who hitherto waited in the king's gate eastward; they were porters in the companies of the children of **Levi**.

19 And **Shallum** the son of **Kore**, the son of **Ebiasaph**, the son of **Korah**, and his brethren, of the house of his father, the **Korahites**, were

u Judge. 6. 12. 1 Kings 11. 28. 2 Kings 5. 1. Ch. 12. 28. 2 Chron. 17. 17.—s Ezra 8. 30.—b Ezra 2. 70. Neh. 7. 72.—c Josh. 8. 37. Ezra 2. 42. & 5. 39.—d Neh. 8. 1. e Neh. 11. 10. &c.—f Neh. 11. 11. *Seraiah*.—g Heb. mighty men of valour.

four following classes:—1. The priests—2. The Levites—3. The common people, or, simple Israelites—4. The Nethinims, or slaves of the temple, the remains of the Gibeonites, who, having deceived **Joshua**, were condemned to this service, **Josh. ix. 21**, &c. In David's time it is probable that other conquered people were added, as the successors of the Gibeonites were not sufficient to perform all the drudgery of the temple service.

Verse 3. *And in Jerusalem dwelt*] Several of the tribes of Judah, Benjamin, Ephraim, and Manasseh, took advantage of the proclamation of **Cyrus** to return to Jerusalem, and so mingle with the Israelites, and those to whom Jerusalem had previously appertained; and this was necessary, in order to provide a sufficient population for so large a city.

Verse 4. *Uthai the son of Ammihud*] The list here is nearly the same with those found in **Ezra** and **Nehemiah**, and contains those who returned to Jerusalem with **Zerubbabel**: but the list in **Nehemiah** is more ample, probably because it contains those who came afterward. The object of the sacred writer here was to give the list of those who came first. Now, the first inhabitants, &c.

Verse 11. *The ruler of the house of God*] The high priest at this time was **Joshua**, the son of **Jozadak**, **Ezra iii. 8**, and **Seraiah**, (**Neh. xi. 11**.) called here **Azariah**, was the ruler of the house; the person next in authority to the high priest, and who probably had the guard of the temple, and command of the priests, Levites, &c. It is likely that the person here was the same as is called the second priest, 2 Kings xxv. 18. who was the sagan, or high priest's deputy. See the note there.

Verse 13. *And their brethren*] What a prodigious number of ecclesiastics to perform the divine service of one temple, no less than one thousand seven hundred and eighty able bodied men! and this number is reckoned independently of the two hundred and twelve porters, who served at the gates of the house of the Lord, ver. 22.

Verse 18. *The king's gate*] That by which the kings of Judah went to the temple: see on 2 Kings xvi. 18.

over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, and the Lord was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

23 So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were in their villages, were to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the ointment of the spices.

31 And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the set office over the things that were made in the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the show-bread, to prepare it every sabbath.

33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

34 These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachab:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

CHAPTER X.

A fatal battle between the Israelites and Philistines, in Gibeon, in which Saul is mortally wounded, and his three sons slain, 1-5. The Israelites being totally routed, the Philistines, coming to strip the dead, find Saul and his three sons among the slain, they cut off Saul's head, and send it and his armour about the country, to the idol temples; and then fix them up in the house of Dagon, 7-10. The sons of Ishbosheth come by night, and take away the bodies of Saul and his three sons, and bury them in Jabesh, 11, 12. The reason of Saul's tragical death; the kingdom is transferred to David, 13, 14.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of

h Heb. thresholds.—i Numb. 31. 6.—k Chap. 25. 1, 2.—l 1 Sam. 9. 8.—m Heb. founded.—n Or, trust.—o 2 Kings 11. 5.—p Or, trust.—q Or, store-houses.—r Heb. bring them in by tale, and carry them out by tale.—s Or, vessels.—t Exod. 26. 35. v Or, trust.—w Lev. 2. 5. & 5. 2.—x Or, on flat plates, or, slices.

Verse 19. *Keepers of the entry.*] Whose business it was to suffer no person to come to the tabernacle but the priests, during the performance of the sacred service: see *Jarchi*.

Verse 20. *And Phinehas.*] The Targum says, "And Phinehas, the son of Eleazar, was ruler over them from ancient times, from the day in which the tabernacle was set up in the wilderness; and the Word of the Lord was his assistant."

Verse 30. *The sons of the priests made the ointment.*] Only the priests were permitted to make this ointment; all others were forbidden to do it on pain of death: see *Exod. xxx. 34-38*, and the notes there.

Verse 35. *Whose wife's name was Maachab.*] Here our translators have departed from the original; for the word is *מַאֲחָבָה*, his sister: but the *Vulgate*, *Septuagint*, *Syriac*, *Arabic*, and *Chaldee*, have *wife*; to which may be added, *chap. viii. 29*, the parallel place. Almost all the early editions, as well as the *MS.* editions, have the same reading. Of all the *Polyglots*, the *Complutensian* alone has *וְיָמָה אִשְׁתּוֹ*, wife. There is most certainly a fault somewhere, for *Maachab* could not be both the sister and wife of *Jehiel*. Whether, therefore, *chap. viii. 29*, has been

altered from *this*, or this altered from *that*, who can tell? A single letter makes the whole difference: if the word be written with *ח*, *cheth*, it is sister; if with *ו*, *shin*, it is wife. The latter is most probably the true reading.

Verse 41. *And Ahaz.*] This is added by our translators from *chap. viii. 35*; but such liberties should only be taken in a note; for, although the words are now sufficiently distinguished from the text by being printed in *italics*, yet it is too much to expect that every editor of a Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

Verse 35, and the following verses, are a repetition of what we find in *chap. viii. 29-38*, where see the note.

NOTES ON CHAPTER X.

Verse 1. *Now the Philistines fought against Israel.*] The reader will find the same history, in almost the same words, in *1 Sam. xxxi. 1-13*, to the notes on which he is referred for every thing important in this.

Verse 6. *So Saul died—and all his house.*] Every branch of his family that had followed him to the war was cut off: his three sons are mentioned as being the chief. No doubt all his officers were slain.

their gods, and fastened his head in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

14 And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

CHAPTER XI.

David is anointed king in Hebron, 1-3. He wars against the Jebusites, and takes their city, 4-9. An account of David's three mighty heroes; and particularly of their famous exploit in bringing water from the well of Beth-lehem, 10-19. A list of the rest, and an account of their note, 20-47.

A. M. 2909.
B. C. 1048.
An. Exod. lxx.
468.
Anno ante
I. Olymp. 272.

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover, in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

a Heb. transgressed.—1 Sam. 12. 12. & 15. 92.—p 1 Sam. 28. 7.—g 1 Sam. 15. 28. 3 Sam. 2. 9. 10. & 5. 2.—Heb. fact.—4 2 Sam. 5. 1.—Heb. took yesterday and the third day.—u Or, rule.—v Ps. 78. 71.—w 2 Sam. 5. 3.—x Heb. by the hand of.—y 1 Sam. 16. 1, 12, 15.

Verse 11. *When all Jabesh-gilead heard* For a general account of the principles of heroism and gratitude from which this action of the men of Jabesh-gilead proceeded, see the note on 1 Sam. xxxi. 11, 12.

By the kindness of a literary friend I am enabled to lay a farther illustration of this noble act before the reader, which he will find at the conclusion of the chapter.

Verse 13. *Saul died for his transgression* See the concluding observations on the First Book of Samuel.

Verse 14. *Inquired not of the Lord* On these two last verses the Targum speaks thus: "And Saul died for the transgression by which he transgressed against the Word of the Lord, and because he did not keep the commandment of the Lord when he warred against the house of Amalek; and because he consulted Pythons, and sought oracular answers from them. Neither did he ask counsel from before the Lord by Urim and Thummim, for he had slain the priests that were in Nob; therefore the Lord slew him, and transferred the kingdom to David the son of Jesse."

A literary friend furnishes the following remarks.

"The sacred writer, in the First Book of Samuel, chap. xxxi. 11-13. and 1 Chron. x. 11, 12. after relating the defeat and death of Saul, and the ignominious treatment of his remains, thus concludes:

"And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there; and they took the bones, and buried them under a tree at Jabesh, and fasted seven days."

"Often has this account been read with admiration of the bravery and devotedness of the men of Jabesh-gilead, but without considering that these men had any greater cause than others for honouring the remains of their sovereign: but, on reflection, it will be perceived that the strong impulse of gratitude prompted them to this honourable exertion. They remembered their preservation from destruction; and, what to brave men is more galling, from bearing marks of having been defeated, and being deprived of the honourable hope of wiping off disgrace, or defending their country at future seasons.

"Reading these verses in conjunction with the attack of Nahash, we perceive the natural feelings of humanity, of honourable respect, prompting the men of Jabesh to act as they did in rescuing the bones of Saul and his family."

This proclaims its reality:—

"The father of Grecian poetry relates in how great a degree the warriors of ancient days honoured the remains of their leaders; how severe were the contests for the body of the fallen chief; more determined oftentimes than the

3 Therefore came all the elders of Israel to the king to Hebron: and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord by Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Milo round about; and Joab repaired the rest of the city.

9 So David waxed greater and greater; for the Lord of hosts was with him.

10 ¶ These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the Lord concerning Israel.

11 And this is the number of the mighty men whom David had: Jashobeam, a Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain by him at one time.

a 2 Sam. 5. 6.—b Judg. 1. 21. & 19. 10.—c Heb. head.—d That is, Zion, 2 Sam. 5. 7.—e Heb. revived.—f Heb. went in going and increasing.—g 2 Sam. 28. 2.—h Or, held strongly with him.—i 1 Sam. 18. 1, 12.—l Or, son of Hachmoni.

struggle for victory: this point of military honour was possibly excited or heightened by the religious idea so prevalent in his age, and aftertimes, respecting the fate of the spirits of those who were unbured.

"Homer wrote of events passing at no distant period from these recorded in the first volume of Samuel; and these accounts mutually corroborate each other, being in unison not only with the feelings of humanity, but with the customs of ancient nations. These may be farther illustrated by comparing the conduct of the Philistines with regard to Saul and his sons, with that of the hero of the Iliad toward Hector, the most finished character of the poem. Saul had been a severe scourge to the Philistines throughout a long series of years; the illustrious chief of Troy had long warred off the ruin of his country, and destroyed the flower of her foes, independently of his last victory over Patroclus, which drew on his remains that dishonour which, however, fell only on his destroyer.

"Should the siege of Troy be considered a fable, it may then be concluded that Homer introduced into his poems the customs and manners known to those for whose personal he wrote, if these customs were not prevalent among his readers; but anxiety for the body of the illustrious dead, or regret for his death, has often caused success when all exertions prior to this powerful stimulus have not availed; and this even in our days.

"The Philistines had long been confined to the southwest angle of the promised land, and in the earlier part of Saul's reign had suffered many and severe losses; yet it appears by this chapter that, alone or in conjunction with allies, they had been able to penetrate nearly to the banks of the Jordan, to fight the battle on mount Githon. This could only have been effected by a march through great part of the kingdom of Israel.

"Doubtless the attention of Saul in its defence might have been greatly distracted by his pursuit and fear of David, which appear to have absorbed his whole mind; and it may account for the defenceless or weakened state of his forces.

"These circumstances appear to corroborate the authenticity of these books, independently of the many private transactions therein recorded, particularly the interesting and singular friendship of Jonathan and David, a transaction not likely to occur to a forger of a narrative."

"J. W."

NOTES ON CHAPTER XI.

Verse 1. *Then all Israel gathered themselves to David* See 2 Sam. v. i. 1-10. for the history contained in the nine first verses of this chapter, and the notes there.

Verse 11. *The number of the mighty men* See 2 Sam. xxiii. 8, &c. and the notes there. The Targum has a remarkable addition here.

12 And after him *was* Eleazar the son of Dodo, the Ahoite, who *was one of the three mighty*.

13 He was with David at ¹ Pasmamim, and there the Philistines were gathered together to battle, where ² was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they ³ set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the Lord saved *them* by a great ⁴ deliverance.

15 Now ⁵ three of the thirty captains ⁶ went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped ⁷ in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David; but David would not drink of *it*, but poured it out to the Lord,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men ⁸ that have put their lives in jeopardy? for with the *jeopardy* of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 ⁹ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 ¹⁰ Of the three he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, ¹¹ who had done many acts; ¹² he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, ¹³ a man of great stature, five cubits high; and in the Egyptian's

hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were* ¹⁴ Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 ¹⁵ Shammoth the ¹⁶ Harorite, Helez the ¹⁷ Pelonite,

28 Ira the son of Ikkeah the Tekoite, Abiezer the Antothite,

29 ¹⁸ Sibbecai the Hushathite, ¹⁹ Ilai the Ahoite,

30 Maharai the Netophathite, ²⁰ Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite.

32 ²¹ Hurai of the brooks of Gaash, ²² Abiel the Arbathite.

33 Azmaveth the Baharumite, Eliahba the Shaalbomite,

34 The sons of ²³ Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of ²⁴ Sacar the Hararite, ²⁵ Eliphal the son of ²⁶ Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 ²⁷ Hezro the Carmelite, ²⁸ Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar ²⁹ the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabab the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

¹ Or, Ephedammim, 1 Sam. 17. 1.—² Or, stood.—³ Or, salvation.—⁴ Or, three captains over the thirty.—⁵ 2 Sam. 23. 13.—⁶ Ch. 14. 9.—⁷ Heb. with their lives. ⁸ 2 Sam. 23. 18, &c.—⁹ 2 Sam. 23. 19, &c.—¹⁰ Heb. great of deeds.—¹¹ 2 Sam. 23. 20. ¹² Heb. a man of measure.

¹³ 2 Sam. 23. 24.—¹⁴ Or, Shammoth.—¹⁵ Or, Harodite, 2 Sam. 23. 25.—¹⁶ Or, Pelonite, 2 Sam. 23. 26.—¹⁷ Or, Mebunnite.—¹⁸ Or, Zalmom.—¹⁹ Or, Helez.—²⁰ Or, Eliahba.—²¹ Or, Abiezer.—²² Or, Asahel. See 2 Sam. 23. 23, 24.—²³ Or, Sharar.—²⁴ Or, Eliphal.—²⁵ Or, Asahel.—²⁶ Or, Heral.—²⁷ Or, Naarai the Arbite.—²⁸ Or, the Haggerite.

"These are the numbers of the strong men who were with David: he was the potent chief of the army; he sat upon the throne of judgment, anointed with the holy oil, all the prophets and wise men standing about him. When he went to battle, he was assisted from on high; and when he sat down to teach the law, the true meaning rose up in his mind. He was elect and pleasant, of a beautiful mien and lovely countenance; exercised in wisdom, prudent in counsel, and strong in virtue; the prince of the assembly, of a melodious voice, master in hymns, and chief among the mighty. He was instructed in the use of martial weapons; he carried a spear, to which was appended the ensign of the host of Judah: he went forth according to the voice of the Holy Spirit, was victorious in battle, and overthrew with his spear *three hundred* men at one time."—T.

On this and some of the following verses, there is a judicious note of Dr. Kennicott, which I shall take the liberty to introduce, referring to his *first dissertation on the Hebrew text*, for farther illustration and proof, pp. 128—144.

"Among the parallel places, a comparison of which may be of very considerable service, scarce any passages will appear more effectually to correct each other than the catalogue of David's mighty men of valour; as it now stands in 2 Sam. xxiii. 8—40. and in this chapter. About *thirty-four Hebrew words* have been lost out of this part of the passage in *Chronicles*, which are happily preserved in Samuel.

"The chief point of proof is this, that the catalogue divides these *thirty-seven* warriors into the *captain-general*, a *first three*, a *second three*, and the remaining *thirty*; and yet, that the *third* captain of the first ternary is now here omitted. The following *juxta-position* will show the whole deficiency, and properly supply it. But let it be observed, that *Jashobeam*, the *first* captain of the *first* ternary, had been already mentioned, and that the history is here speaking of the *second* captain, namely, *Eleazar*.

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2 Sam. xxiii.
Verse 9. And after him was Eleazar, the son of Dodo, the Ahoite, one of the three mighty men.
Verse 10. He was with David at Pasmamim, and there the Philistines were gathered together to battle, and the men of Israel were gone away.
Verse 11. He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day: and the people returned after him only to spoil.
Verse 12. And after him was Shammoth, the son of Agur the Hararite; and the Philistines were gathered together into a troop, where was a piece of ground full of barley: and the people fled from the Philistines.
Verse 13. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.
1 Chron. xi.
Verse 12. And after him was Eleazar, the son of Dodo, the Ahoite, who was one of the three mighty men.
Verse 14. He was with David at Pasmamim, and there the Philistines were gathered together to battle.
Verse 15. He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day: and the people returned after him only to spoil.
Verse 16. And after him was Shammoth, the son of Agur the Hararite; and the Philistines were gathered together into a troop, where was a piece of ground full of barley, and the people fled from before the Philistines.
Verse 17. And they set themselves in the midst of that parcel, and slew the Philistines: and the Lord saved them by a great deliverance.

Verse 17. *David longed*] See the notes on 2 Sam. xxiii. 15—17.

Verse 22. *Benaiah—slew two lion-like men of Moab*] The Targum says, Benaiah was a valiant man, fearing sin, and of a righteous conduct in Kabzeel: he slew two of the nobles of Moab, who were like two strong lions. He was a great and righteous man as any in the second sanctuary: on a certain day, having struck his foot against a dead tortoise, he went down to Shiloh; and having broken pieces of ice, he washed himself with them, and afterward went up, and read the book of the law of the priests, (in which much is contained,) in a short winter's day, viz. the tenth of the month Tebet.

Verse 23. *Plucked the spear out of the Egyptian's hand, and slew him with his own spear*] See the notes on 2 Sam. xxiii. 21.

Verse 25. *David set him over his guard*] Made him chief ruler over his disciples.—T.

For other particulars, see the notes on the parallel places where the subject is farther considered.

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,
 45 Jedaiel the son of Shimri, and Joha his brother, the Tizite,
 46 Eliel the Mahavite, and Jeribai, and Josiah, the sons of Elnaam, and Ithmah the Moabite,
 47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

The different persons, captains, &c. who joined themselves to David at Ziklag, 1-22. Those who joined him at Hebron, out of the different tribes: Judah, Simeon, Levi, the house of Aaron, Benjamin, Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Dan, Asher, Reuben, &c. to the amount of a hundred and twenty thousand, 23-27. Their unanimity, and the provisions they brought for his support, 28-48.

A. M. 2956.
B. C. 1050.
An. Exod. lxx. 623.
Anno ante
1. Olymp. 292.
NOW these are they that came to David to Ziklag, while he kept himself close because of Saul the son of Kish; and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiaah, and Jahaziel, and Johanan, and Josabab the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah, the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Jo-ezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 Ezer the first, Obadiah, the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over a hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in

mine hands, the God of our fathers look thereon, and rebuke it.

18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabab, and Jedaiel, and Michael, and Jozabab, and Elihu, and Zithai, captains of the thousands that were of Manasseh.

21 And they helped David against the band of the rovers; for they were all mighty men of valour, and were captains in the host.

22 For at that time, day by day, there came to David to help him, until it was a great host, like the host of God.

23 ¶ And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do: the heads of them were two hundred; and all their brethren were at their commandment.

a Or, Shimri. — 1 Sam. 27. 2. — p 1 Sam. 27. 6. — q Heb. being yet shut up. r Judg. 18. 16. — s Or, Harmaah. — t Heb. of the host. — u 2 Sam. 2. 18. — v Heb. as the roes upon the mountains to make haste. — w Or, one that was least could raise a hundred, and the greatest a thousand. — x Heb. filled over. — y Josh. 2. 15. — z Heb. before them. — a Heb. be one. — b Or, violence.

NOTES ON CHAPTER XII.

Verse 1. *Came to David to Ziklag*] Achish, king of Gath, had given Ziklag to David, as a safe retreat from the wrath of Saul.

Verse 8. *And were as swift as the roes*] That swiftness was considered to be a grand accomplishment in a warrior, appears from all ancient writings which treat of military affairs.

Verse 15. *In the first month*] Perhaps this was the month Nisan, which answers to a part of our March and April. This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks; or, if we allow that it had already overflowed its banks, it made their attempt more hazardous, and afforded additional proof of their heroism.

Verse 18. *The spirit came upon Amasai*] The spirit of fortitude clothed Amasai, the chief of the mighty men; and he answered, For thy sake, O David, are we come, that we may be with thee, thou son of Jesse. Prosperity

be to thee by night and by day; and prosperity be to thy helpers; for the Word of the Lord is thy assistant. — T.

Verse 22. *Like the host of God*] That is, a very numerous army; like the army of the angel of God. — T.

Verse 23. *And came to David to Hebron*] That is, after the death of Ishboaheth, Saul's son: see 2 Sam. iv. 5.

Verse 27. *Jehoiada was the leader of the Aaronites*] Abiathar was then high priest, and Jehoiada captain over the warriors of the house of Aaron.

Verse 32. *Children of Issachar*] According to the Targum they were all astronomers and astrologers: and the sons of Issachar, who had understanding to know the times, and were skilled in fixing the beginnings of years, the commencement of months, and the intercalation of months and years; skilful in the changes of the moon, and in fixing the lunar solemnities to their proper times; skilful also in the doctrine of the solar periods; astrologers in signs and stars, that they might show Israel what to do; and their teachers were two hundred chiefs of the sanhe-

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel.

CHAPTER XIII.

David consults with his officers, and resolves to bring the ark from the house of Abinadab, 1-4. They place it on a new cart, and Uzza and Ahio drive the cart; the oxen stumbling, Uzza puts forth his hand to save the ark from falling, and he is smitten by the Lord, 5-16. David is displeased, and orders the ark to be carried to the house of Obed-edom, the Gittite, 15-17. The ark abides there three months, and the Lord blesses Obed-edom, 18.

A. M. 2966.
B. C. 1048.
An. Exod. lxx. 448.
Anno ante
l. Olymp. 366.

AND David consulted with the captains of thousands, and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God

Or, *rangers of battle*, or, *ranged in battle*.—2 Or, *set the battle in array*.
3 Heb. without heart and a heart; Ps. 121. 2.—4 Or, *keeping their rank*.—5 Or, *victual of meat*.—6 Heb. let us send forth and send.—7 1 Sam. 31. 1. 1ml. 37.
8 Heb. in the cities of their suburbs.—9 Heb. bring about.—10 1 Sam. 7. 1, 2.
11 1 Sam. 7. 1. 2 Sam. 6. 1.—12 1 Sam. 6. 21. & 7. 1.—13 Josh. 15. 9, 60.

drim: and all their brethren excelled in the words of the law, and were endued with wisdom, and were obedient to their command.—7. It appears that in their wisdom, experience, and skill, their brethren had the fullest confidence; and nothing was done but by their direction and advice.

Verse 39. *They were with David three days*] These were the deputies of the different people mentioned here: it is not possible that all the thousands mentioned above could have feasted with David for three days; and yet it appears there was even of these a great number, for the men of Issachar, Zebulun, and Naphtali, who were nearest to this place of rendezvous, had brought all the necessaries for such a feast. From the whole, it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public choice. As a statesman, warrior, hero, poet, and divine, he stands unrivalled in the annals of the world; by him alone were the Israelites raised to a pitch of the highest splendour; and their name became a terror to their enemies, and a praise in the earth. But, alas! how are the mighty now fallen!

NOTES ON CHAPTER XIII.

Verse 1. *David consulted*] Having taken the stronghold of Zion from the Jebusites, organized his army, and got assurances of the friendly disposition of the Israelites toward him, he judged it right to do what he could for the establishment of religion in the land; and, as a first step, consulted on the propriety of bringing the ark from an obscure village, where it had remained during the reign of Saul, to the royal city, or seat of government.

Verse 5. *From Shihor of Egypt even unto the entering*

to us: for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, that is to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the Lord, that dwelleth between the cherubim, whose name is called on it.

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 And when they came unto the thrashing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

Hiram sends artificers and materials to David, to build him a house, 1, 2. David's wives and children, 3-7. He defeats the Philistines in two battles; one in the valley of Rephaim, 8-12. And the other at Gibeon and Geser, 13-15. His fame goes out into all the surrounding nations, 17.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

11 Sam. 4. 4. 2 Sam. 6. 2.—m Heb. made the ark to ride.—n See Num. 4. 15. Chap. 15. 2, 13.—o 1 Sam. 7. 1.—p 2 Sam. 6. 1.—q Heb. song.—r Called Nachon, 2 Sam. 6. 6.—s Heb. about it.—t Num. 4. 15. Ch. 15. 15.—u Lev. 10. 5.—v That is, the breach of Uzza.—w Heb. removed.—x 2 Sam. 6. 11.—y As Gen. 30. 37. Ch. 28. 5.—z 2 Sam. 5. 11, &c.

of Hemath] "Therefore David gathered all Israel, from the Nile *נִיְלוֹס* *nilos*, of Egypt, even to the entrance of Antioch."—7.

Verse 6. *Whose name is called on it*] Where his name is invoked.—7. And so the Hebrew, אשר יקרא *asher nikra* *shem* should be understood, his name was not called on it, but invoked at it.

Verse 7. *In a new cart*] Lest it should be profaned by being placed on any carriage that had been employed about common uses.

Uzza and Ahio] All the versions understand *אחיו* *achio*, as signifying brother, or brothers: so does Jarchi, who observes, from 2 Sam. vi. 3. that these were the sons of Abinadab.

Verse 9. *Uzza put forth his hand*] See this transaction explained 2 Sam. vi. 6, &c.

Verse 14. *The Lord blessed the house of Obed-edom*] That this man was only a sojourner at Gath, whence he was termed Gittite; and that he was originally a Levite, is evident from chap. xv. 17, 18.

The Targum ends this chapter thus: And the Word of the Lord blessed Obed-edom, and his children, and his grandchildren: and his wife conceived, and his eight daughters-in-law; and each brought forth eight at one birth, inasmuch that in one day there were found, of fathers and children, *four-score and one*; and he blessed and increased greatly all that belonged to him. This exposition will not be generally received; but all rabbins must be allowed to deal in the marvellous.

For other remarks see 2 Sam. vi. 1, &c.

NOTES ON CHAPTER XIV.

Verse 1. *Now Hiram king of Tyre*] See the transactions of this chapter related 2 Sam. v. 11—25.

2 ¶ And David perceived that the Lord had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took ^b more wives at Jerusalem; and David begat more sons and daughters.

4 Now ^c these are the names of his children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,

5 And Ithar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elisahama, and ^d Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that ^e David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves ^f in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ^g Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 ^h And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, ⁱ and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from ^j Gibeon even to Gazer.

17 And ^k the fame of David went out into all lands; and the Lord ^l brought the fear of him upon all nations.

CHAPTER XV.

David prepares to bring home the ark, and summons the Levites, 1-11. They sanctify themselves, and bear the ark upon their shoulders, 12-15. The solemnities observed on the occasion, 16-25. David dances before the ark; and is displaced by his wife Michal, 26-28.

A. M. 2962.
B. C. 1042.
A. E. Exod. 16.
148.
A. M. ante
1. Olymp. 271.

AND David made him houses in the city of David, and prepared a place for the ark of God, ^a and pitched for it a tent.

2 Then David said, ^b None ought to carry the ark of God but the Levites: for them hath

^b Heb. put—Ch. 2. 5.—d Or, Elided, 2 Sam. 5. 16.—e 2 Sam. 6. 12.—f Ch. 11. 15.—g That is, a place of branches.—h 2 Sam. 5. 22.—i 2 Sam. 5. 23.—j 2 Sam. 5. 26, Gata.—k Josh. 6. 27. l Chron. 28. 2. 25. & 11. 25.—m Chap. 16. 1. o Heb. It is not to carry the ark of God, but for the Levites.

Verse 4. *These are the names of his children*] In 2 Sam. v. 14-16. eleven persons only are mentioned in the Hebrew text; but the Septuagint has twenty-four: here there are thirteen, and all the versions have the same number, with certain varieties in the names. See the notes there.

Verse 8. *The Philistines went up to seek David*] See on 2 Sam. v. 17.

Verse 10. *David inquired of God*] David consulted the Word of the Lord.—T.

Verse 11. *Like the breaking forth of waters*] "And David said, The Lord hath broken the enemies of David like to the breaking of a potter's vessel full of water."—T.

Verse 15. *A sound of going*] "When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle; for an angel is sent from the presence of God, that he may render thy way prosperous."—T.

Verse 17. *Into all lands*] That is, all the surrounding or neighbouring lands and nations, for no others can possibly be intended.

NOTES ON CHAPTER XV.

Verse 1. *Made him houses*] One for himself, and one

the Lord chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his brethren a hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershon; Joel the chief, and his brethren a hundred and thirty.

8 Of the sons of ^a Elizaphan; Shemaiah the chief; and his brethren two hundred.

9 Of the sons of ^b Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah and Eliel, and Amminadab,

12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it.

13 For ^c because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as ^d Moses commanded, according to the word of the Lord.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed ^e Heman the son of Joel; and of his brethren, ^f Asaph the son of Berechiah; and of the sons of Merari their brethren, ^g Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and ^h Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries ⁱ on Alamoth;

21 And Mattithiah, and Elipheleh, and Mik-

p Numb. 4. 2, 18. Dent. 10. 2. & 31. 2.—q 1 Kings 2. 1. Chap. 13. 4.—r Or, Heman.—s Exod. 6. 22.—t Exod. 6. 18.—u 2 Sam. 6. 13. 14. 11.—w Exod. 25. 14. Numb. 4. 15. & 7. 2.—x Ch. 6. 23.—y Ch. 6. 28.—z Ch. 6. 28. a Ver. 18, Jaaziel.—b Ps. 46, title.

for the ark; in the latter was a tent, under which the ark was placed.

Verse 2. *None ought to carry the ark—but the Levites*] It was their business; and he should have thought of this sooner, and then the unfortunate breach on Uzza would have been prevented: see ver. 13.

Verse 15. *Upon their shoulders*] That is, the staves which went through the rings rested on their shoulders; but the ark itself rested on the staves, like a sedan on its poles.

As Moses commanded] See Numb. iv. 5, 15.

Verse 17. *Heman—Asaph—Ethan*] These were the three chief musicians in the time of David: see chap. vi. 31.

Verse 20. *With psalteries on Alamoth*] Some suppose that the word signifies virgins, or women-singers, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

The vulgate says *arcana cantabant*; they sang secret things, or mysteries: probably prophetic hymns.

Verse 21. *On the Sheminith*] According to the Targum, this signifies an instrument that sounded an octave;

neiah, and Obed-edom, and Jeiel, and Azariah, with harps ^c on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, ^d was for ^e song: he instructed about the song, because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, ^f did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 ¶ So ^g David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ^h song with the singers; David also had upon him an ephod of linen.

28 ¶ Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, ⁱ as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw King David dancing and playing: and she despised him in her heart.

CHAPTER XVI.

David brings the ark into its tent; and offers sacrifices, peace-offerings, and burnt-offerings, 1, 2. And gives portions to the people of Israel, 3. He appoints proper ministers and officers for the ark, 4-6. He delivers a solemn thanksgiving on the occasion, 7-32. How the different officers served at the ark, 37-42. The people return home, 43.

Am. Exod. lxx.
448.
Anno ante
I. Olym. p. 281.

SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the Lord.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

^a Or, on the eighth to evening. Ps. 6. title.—^d Or, was for the carriage: he instructed about the carriage.—^e Heb. *Asing up*.—^f Num. 10. 8. Ps. 91. 3.—^g 2 Sam. 6. 12, 13. &c. ^h Kings 2. 1.—ⁱ Or, carriage.—^j Ch. 13. 8.—^k 2 Sam. 6. 13. 1 Sam. 6. 17-18.

or, according to others, an instrument with eight strings. The Syriac and Arabic have it, instruments to sing with daily, at the third, sixth, and ninth hour; the Vulgate, an octave, for a song of victory: some think the eighth band of the musicians is intended, who had the strongest and most sonorous voices; and that it is in this sense that *shelomith*, and *lenateach*, should be understood.

Verse 22. *Chenaniah—he instructed about the song*] This appears to have been the master-singer; he gave the key and the time, for he presided, *מנצח במעassa*, in the elevation; probably meaning what is called *pitching the tune*, for he was skilful in music, and powerful in his voice, and well qualified to lead the band.

Verse 26. *God helped the Levites*] When they saw that God had made no breach among them, as he had in the case of Uzza, in gratitude for their preservation, and his acceptance of their labour, they sacrificed seven bullocks and seven rams.

Verse 27. *A robe of fine linen*] A robe made of *רוב* bute; probably the tuft, or beard, of the Pinna Magna, a species of muscle found every where on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and a half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the *ilac*. The *but*, or *byesus*, was not heard of in Israel before the time of David; after that it is frequently mentioned.

Verse 29. *Michal—saw—David dancing—and she despised him*] See this whole business explained 2 Sam. vi. 20, &c. where David's conduct is vindicated, and the

4 ¶ And he appointed certain of the Levites to minister before the ark of the Lord, and to ^m record, and to thank and praise the Lord God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel ⁿ with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered ^o first this psalm, to thank the Lord, into the hand of Asaph and his brethren.

8 ^p Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

11 Seek the Lord and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the Lord our God: his judgments are in all the earth.

15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

16 Even of the ^q covenant which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.

18 Saying, Unto thee will I give the land of Canaan, ^r the lot of your inheritance;

19 When ye were but ^s few, ^t even a few, and strangers in it.

20 And when they went from nation to nation, and from one kingdom to another people;

21 He suffered no man to do them wrong; yea, he ^u reproved kings for their sakes,

22 Saying, ^v Touch not mine anointed, and do my prophets no harm.

23 ^w Sing unto the Lord, all the earth; show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

^m Ps. 28. and 70. title.—ⁿ Heb. with instruments of psalteries and harps. ^o See 2 Sam. 22. 1.—^p Gen. 12. 1.—^q Gen. 17. 2. &c. ^r Gen. 12. 6. ^s Heb. the cord.—^t Heb. men of number.—^u Gen. 34. 30.—^v Gen. 12. 17. & 20. &c. Exod. 7. 16-18.—^w Ps. 106. 15.—^x Ps. 95. 1, &c.

nature of Michal's disgrace and punishment hinted at; but all left to the reader's determination.

NOTES ON CHAPTER XVI.

Verse 2. *He blessed the people*] He blessed the people in the name of the Word of the Lord.—T.

Verse 3. *To every one a loaf of bread*] A whole cake. *A good piece of flesh*; "the sixth part of an ox, and the sixth part of a hin of wine."—T. See 2 Sam. vi. 18-20. see *Jarchi* also.

Verse 5. *Asaph*] See the preceding chapter, ver. 17, &c.

Verse 7. *David delivered first this psalm*] I believe the meaning of this place to be this: David made the psalm on the occasion above specified; and delivered it to Asaph, who was the musician, and to his brethren, to be sung by them in honour of what God had done in behalf of his people.

Verse 10. *That seek the Lord*] That seek the Word of the Lord.—T.

Verse 12. *Remember his marvellous works*] The whole of the psalm refers to God's wondrous actions among the nations, in behalf of Israel.

Verse 22. *Touch not mine anointed*] By this title the patriarchs are generally understood: they had a regal and sacerdotal power in the order of God. In the behalf of the patriarchs God had often especially interfered: in behalf of Abraham, Gen. xii. 17. and xx. 3. and of Jacob, Gen. xxxi. 24. and xxxiv. 26. and xxxv. 5. But the title may be applied to all the Jewish people: who were the anointed, as they were the elect and peculiar people of God. See on Heb. xi. 26.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods ² of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him; worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 ³ O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 ⁴ And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 ⁵ Blessed *be* the LORD God of Israel for ever and ever. And all ⁶ the people said, Amen, and praised the LORD.

37 ⁷ So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, three-score and eight; Obed-edom also the son of Jeduthun, and Hosah, to be porters:

39 And Zadok the priest, and his brethren the priests, ⁸ before the tabernacle of the LORD, ⁹ in the high place that *was* at Gibeon.

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually, ¹⁰ morning ¹¹ and evening, and to do according to

all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, ¹² because his mercy *endureth* for ever.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* ¹³ porters.

43 ¹⁴ And all the people departed every man to his house: and David returned to bless his house.

CHAPTER XVII.

David counsels Nathan about building a temple for God, 1-2. God sends him an answer by Nathan, informing him that Solomon shall build the house, 3-14. David receives the divine purpose with humility and joy, and gives God praise, 15-32.

NOW ¹ it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ² And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in:

5 For I have not dwelt in a house since the day that I brought up Israel unto this day; but I have gone from tent to tent, and from one tabernacle to another.

6 Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even ³ from following the sheep, that thou shouldst be ruler over my people Israel:

8 And I have been with thee whithersoever

¹ Lev. 18. 4.—² Psa. 106. 1. & 107. 1. & 118. 1. & 136. 1.—³ Psa. 106. 47. 48. & 1 Kings 8. 15.—⁴ Deut. 97. 15.—⁵ c Chap. 21. 26. ⁶ Chron. 1. 3.—⁷ d 1 Kings 3. 4. & Exod. 39. 38. Numb. 23. 2.

¹ Heb. in the morning, and in the evening.—² Ver. 34. ³ Chr. 5. 13. & 1. 5. Eze. 2. 11. Jer. 33. 11.—⁴ Heb. for the gate.—⁵ 2 Sam. 6. 19, 20.—⁶ 2 Sam. 7. 1, 2. ⁷ Heb. have been.—⁸ Heb. from after.

Verse 31. *Let the heavens be glad*] Let the supreme angels be glad, and the inhabitants of the earth rejoice.—*T.* In this place the Targumist uses the Greek word *αγγελοι*, angels, in Hebrew letters; thus *אנגלי* an-gel-y.

Verse 35. *Save us, O God of our salvation*] As he is the saving God, so, we may pray to him to save us. To pray to God under the *attributi*, the influence of which we need, serves to inspire much confidence. I am weak, Almighty God help me! I am ignorant, O thou Father of lights teach me! I am lost, O merciful God save me! &c. See the notes on Psa. xvi. and cv.

Verse 39. *Zadok the priest*] Both Zadok and Abiathar were high priests at this time: the former David established at Gibeon, or Gibeon, where the ark had been all the days of Saul; and the latter he established at Jerusalem, where the ark now was: so there were two high priests, and two distinct services; but there was but one ark. How long the service at Gibeon was continued we cannot tell; the principal functions were no doubt performed at Jerusalem.

Verse 42. *Musical instruments of God*] *Ad canendum Deo*, to sing to God. *Vulgate.* *Tov edow res Deo*, of the songs of God. *Septuagint.* The Syriac is remarkable; "These were upright men, who did not sing unto God with instruments of music, nor with drums, nor with lute, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The Arabic is nearly the same. None of the versions understand the words *וְכָל כְּלֵי עֵלֶיךָ שִׁיר הַאֱלֹהִים*, as implying instruments of music of God, but instruments employed in the song of God; or to praise God: so also the Targum. Query, Did ever God ordain instruments of music to be used in his worship? Can they be used in Christian assemblies, according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the apostolic church? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that

bands of musicians, either in their collective or individual capacity, are more spiritual or as spiritual, as the other parts of the church of Christ? Is there not more pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity, found in the same religious society? Is it ever remarked or known that musicians, in the house of God, have ever attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those churches and Christian societies which have and use instruments of music in divine worship are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers, who affect and recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere sounds, no matter how melodious where no word nor sentiment is or can be uttered, be considered as giving praise to God? Is it possible that pipes, or strings of any kind, can give God praise? Can God be pleased with sounds which are emitted by no sentient being, and have in themselves no meaning? If these questions cannot be answered in the affirmative; then, query, Is not the introduction of such instruments into the worship of God anti-christian, calculated to debase, and ultimately ruin the spirit and influence of the Gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice, against them? The argument, from their use in the Jewish service, is futile in the extreme, when applied to Christianity.

NOTES ON CHAPTER XVII.

Verse 1. *Now it came to pass*] See every thing recorded in this chapter amply detailed in the notes on 2 Sam. vii. 1, &c.

Verse 5. *But have gone from tent to tent*] I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon.—Targum and Jerohi.

thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore I tell thee, that the Lord will build thee a house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will stablish his throne for ever.

13 "I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But "I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

20 O Lord, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.

23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel:

and let the house of David thy servant be established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him a house: therefore thy servant hath found in his heart to pray before thee.

26 And now, Lord, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and it shall be blessed for ever.

CHAPTER XVIII.

David smites the Philistines, and takes Gath, 1. Reduces the Moabites, 2. Vanquishes Hadarezer, king of Zobah, 3, 4. Overcomes the Syrians of Damascus, and takes several of their cities, 5-8. Ton, king of Hamath, congratulates him on his victory, and sends him vessels of silver, gold, and brass, 9, 10. Those, and the different spoils he had taken from the conquered nations, he dedicates to God, 11. Abishai defeats the Edomites, 12, 13. David reigns over all Israel, 14. His officers, 15-17.

NOW after this, it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them a hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram his son to King David, to inquire of his welfare, and to congratulate him because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold, and silver, and brass.

11 Them also King David dedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

a 2 Sam. 7, 14, 15.—b Luke 1, 32.—c 2 Sam. 7, 18.—d Heb. greatness.—e Heb. hast revealed the ear of thy servant.—f Or, it hath pleased thee.—g 2 Sam. 8, 1, &c. h Or, Hadarezer, 2 Sam. 8, 3.—i 2 Sam. 8, 4, seven hundred.—j Heb. Darneseck.

Verse 9. *Neither shall the children of wickedness*] They shall no more be brought into servitude as they were in the time they sojourned in Egypt. This is what is here referred to.

Verse 12. *I will stablish his throne for ever.*] David was a type of Christ; and concerning him the prophecy is literally true. See Isa. ix. 7. where there is evidently the same reference.

Verse 13. *I will not take my mercy away from him*] I will not cut off his family from the throne, as I did that of his predecessor Saul.

Verse 16. *And what is mine house, that thou hast brought me hitherto?*] I am not of any regal family, and have no natural right to the throne.

Verse 25. *Hath found in his heart to pray*] The Targum expresses a full sense: "Therefore thy servant hath found an opening of mouth, that he might pray before thee."

Verse 27. *For thou blessest, O Lord*] "Thou beginnest

to bless the house of thy servant; therefore, it shall be blessed for ever."—T.

The reader is requested to refer to 2 Sam. viii. and the notes there, for many particulars that belong to the parallel places here, and which it would answer no good purpose to repeat in this place.

NOTES ON CHAPTER XVIII.

Verse 1. *David—took Gath and her towns*] See the comparison between this chapter and 2 Sam. viii. 1, &c. in the notes on the latter.

Verse 2. *Brought gifts*] Were laid under tribute.

Verse 9. *Tou king of Hamath*] Called in 2 Sam. viii. 9. *Tob*.

Verse 12. *Abishai—slew of the Edomites*] This victory is attributed to David, 2 Sam. viii. 13. He sent Abishai against them, and he defeated them; this is with propriety attributed to David, as commander in chief. *Qui facit per alterum, facit per se.*

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, *re-* recorder.

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, *were* the priests; and Shavsha *was* scribe;

17 And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief *about* the king.

CHAPTER XIX.

David sends a congratulatory message to Hanun, king of Ammon, 1, 2. He treats the messengers with great incivility, 3-4. David is exasperated, but consoles with the degraded messengers, 5. The Ammonites prepare for war, and hire thirty-two thousand chariots, and besiege Macheb, 6, 7. David sends Joab to attack them; he defeats the Syrians and Ammonites, 8-15. The discontented Syrians recruit their army, and invade David's territory beyond Jordan; he attacks them, kills Shophach, their general, seven thousand chariots, and forty thousand of their infantry, 16. The Syrians abandon the Ammonites, and make a separate peace with David, 17.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst, hard by their buttocks, and sent them away.

5 Then there *went certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

g 2 Sam. 7. 14, &c.—h Or, remembrancer.—i Called Akishach, 2 Sam. 8. 17. k Called Seraiah, 2 Sam. 8. 17, and Shisha, 1 Kings 4. 3.—l 2 Sam. 8. 18.—m Heb. at the hand of the king.—n 2 Sam. 10. 1, &c.—o Heb. In thine eyes doth David, &c.

Verse 15. *Joab—was over the host*] General in chief. *Jehoshaphat—recorder*] The king's remembrancer, or historiographer royal.

Verse 16. *Zadok—and Abimelech—priests*] Both high priests; one at Gibeon, and the other at Jerusalem, as we have seen, chap. xvi. 39.

Shavsha was scribe] Called Seraiah, 2 Sam. viii. 17.

Verse 17. *Cherethites and the Pelethites*] See the note on 2 Sam. viii. 18.

The Targum says, "Benaiah was over the great sanhedrim and the small sanhedrim; and consulted Urim and Thummim. And at his command the archers and slingers went out to battle."

The sons of David] These were the highest in authority.

NOTES ON CHAPTER XIX.

Verse 1. *Now it came to pass*] See the same history, 2 Sam. x. 1, &c. and the notes there.

Verse 4. *And cut off their garments in the midst*] *Uguis ad eorum pudenda*. So the Targum, *Jarchi*, and others: leaving exposed what nature and decency require to be concealed. See on 2 Sam. x. 4.

Verse 6. *Chariots and horsemen out of Mesopotamia*

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAPTER XX.

Joab besieges the city of Rabbah; and David sets the crown of his king upon his own head, and treats the people of the city with great rigour, 1-3. First battle with the Philistines, 4. Second battle with the Philistines, 5. Third battle with the Philistines, 6, 7. In these battles three giants were slain, 8.

AND it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon,

p Heb. to slink.—q Chap. 18. 5, 8.—r Heb. the face of the battle was.—s Or, young men.—t Heb. Abishai.—u That is, Epher.—v Or, Shobach, 2 Sam. 18. 16.—w 2 Sam. 11. 1.—x Heb. at the return of the year.

These are not mentioned in the parallel place in *Samuel*: probably they did not arrive till the Ammonites and their other allies were defeated by the Israelites in the first battle.

Verse 7. *Thirty and two thousand chariots*] The whole number mentioned in *Samuel* is, Syrians of Beth-rehob, twenty thousand; of King Maachah, one thousand; of Ishob, twelve thousand; in all, thirty-three thousand. Of chariots or cavalry there is no mention. These could not have been the whole army.

Verse 13. *Be of good courage*] See the note on 2 Sam. x. 12.

Verse 18. *Forty thousand footmen*] See this number accounted for in the note on 2 Sam. x. 18.

Verse 19. *They made peace with David, and became his servants*] See on 2 Sam. x. 19, and the concluding note in that place: and see for omissions in *Chronicles*, the preface to these books.

NOTES ON CHAPTER XX.

Verse 1. *After the year was expired, at the time that kings go out to battle*] About the spring of the year: see the note on 2 Sam. xi. 1.

After this verse the parallel place in *Samuel* relates the

and came and besieged Rabbah. But David tarried at Jerusalem. And ⁷ Joab smote Rabbah, and destroyed it.

² And David ¹ took the crown of their king from off his head, and found it ² to weigh a talent of gold, and *there were precious stones in it*; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

³ And he brought out the people that *were in it*, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

⁴ ¶ And it came to pass after this, ¹ that there ² arose ³ war at ⁴ Gezer with the Philistines; at which time ⁵ Sibbechai the Hushathite slew ⁶ Sippai, *that was of the children of ⁷ the giant*; and they were subdued.

⁵ And there was war again with the Philistines; and Elhanan the son of ¹ Jair slew Lahmi the brother of Goliath the Gittite, whose spear's staff *was like a weaver's beam*.

⁶ And yet again ¹ there was war at Gath, where was ² a man of *great stature*, whose fingers and toes *were four and twenty, six on each hand, and six on each foot*: and he also was ³ the son of the giant.

⁷ But when he ¹ defied Israel, Jonathan the son of ² Shimea, David's brother, slew him.

⁸ These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

David is tempted by Satan to take the numbers of the people of Israel and Judah, 1, 2. Joab remonstrates, but the king is determined, and Joab pleads in vain, 3, 4. His return, and delivers in the number to the king, but reckons not Levi and Benjamin, 5. The Lord is displeased, and sends Gad to offer David his choice of three great national calamities; famine, war, or pestilence, 6-12. David pleads himself unto God, and a pestilence is sent, which destroys seventy thousand, 13, 14. At David's intercession, the destroying angel is restrained at the threshing-floor of Ornan, 15-17. He buys the piece of ground, builds an altar to the Lord, and offers sacrifices, and the plague is stayed, 18-20.

A. M. 2967.
B. C. 1071.

Am. Exod. ix.
64.

Amos ix.
1. Olymp. 241.

AND ¹ Satan stood up against Israel, and provoked David to number Israel.

² And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; ³ and bring the number of them to me, that I may know it.

¹ 2 Sam. 12. 22.—² 2 Sam. 12. 20. 21.—³ Heb. the weight of.—⁴ 2 Sam. 21. 12. Or, continued.—⁵ Heb. stood.—⁶ Or, Gad.—⁷ Ch. 11. 1.—⁸ Or, Joab, 2 Sam. 21. 12.—⁹ Or, Rapha.—¹⁰ Called also Joab's origin, 2 Sam. 21. 12.—¹¹ 2 Sam. 21. 20. 1 Heb. a man of measure.—on Heb. born to the giant, or, Rapha.

whole story of David and Bath-sheba, and the murder of Uriah, which the compiler of these books passes over, as he designedly does almost every thing prejudicial to the character of David. All he states is, *but David tarried at Jerusalem*; and, while he thus tarried, and Joab conducted the war against the Ammonites, the awful transactions above referred to, took place.

Verse 2. *David took the crown of their king—off his head*] See 2 Sam. xii. 30.

Precious stones in it] The Targum says, "And there was set in it a precious stone, worth a talent of gold; this was that magnetic stone that supported the woven gold in the air." What does he mean?

Verse 3. *He brought out the people*] See this transaction particularly explained in the notes on the parallel places, 2 Sam. xii. 30, 31.

Verse 5. *Elhanan the son of Jair*] See the note on 2 Sam. xxi. 19. The Targum says, "David, the son of Jesse, a pious man, who rose at midnight to sing praises to God, slew Lachmi, the brother of Goliath, the same day on which he slew Goliath the Gathite, whose spear's staff was like a weaver's beam."

Verse 6. *Fingers and toes were four and twenty*] See the note on 2 Sam. xxi. 20.

Verse 8. *These were born unto the giant in Gath*] These were born *namely* *leharapha*, "to that Rapha in Gath;" or to *Arapha*: so the *Vulgate*, *Septuagint*, and *Chaldee*.

The compiler of these books passes by also the incest of Amnon with his sister Tamar; and the rebellion of Absalom; and the awful consequences of all these. These should have preceded the fourth verse. These facts could not be unknown to him, for they were notorious to all: but he saw that they were already amply detailed in books which were accredited among the people; and the relations were such as no friend to piety and humanity could delight

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³ And Joab answered, The Lord make his people a hundred times so many more as they *be*: but, my lord the king, *are they not all my lord's servants?* why then doth my lord require this thing? why will he be a cause of trespass to Israel?

⁴ Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

⁵ ¶ And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

⁶ But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

⁷ ¶ And God was displeased with this thing; therefore he smote Israel.

⁸ And David said unto God, *I have sinned greatly, because I have done this thing*: "but now, I beseech thee, do away the iniquity of thy servant: for I have done very foolishly."

⁹ ¶ And the Lord spake unto Gad, David's ¹ seer, saying,

¹⁰ Go and tell David, saying, Thus saith the Lord, *I offer thee three things*: choose thee one of them, that I may do it unto thee.

¹¹ So Gad came to David, and said unto him, Thus saith the Lord, ² Choose thee

¹² *Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel.* Now therefore advise thyself what word I shall bring again to him that sent me.

¹³ And David said unto Gad, I am in a great strait: let me fall now into the hand of the Lord; for very ³ great *are his mercies*: but let me not fall into the hand of man.

¹⁴ ¶ So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men.

¹⁵ And God sent an ⁴ angel unto Jerusalem to

¹ Or, approached.—² Called Shemmah, 1 Sam. 16. 2.—³ 2 Sam. 21. 1. &c. ⁴ Ch. 22. 28.—⁵ Ch. 22. 34.—⁶ Heb. And it was cut in the eye of the LORD carrying this thing.—⁷ 2 Sam. 24. 10.—⁸ 2 Sam. 12. 18.—⁹ See 1 Sam. 9. 8.—¹⁰ Heb. stretch out.—¹¹ Heb. Take to thee.—¹² 2 Sam. 24. 12.—¹³ Or, many.—¹⁴ 2 Sam. 24. 18.

to repeat. On these grounds the reader will give him credit for the omission; see on ver. 1.

NOTES ON CHAPTER XXI.

Verse 1. *And Satan stood up against Israel*] See the notes on the parallel place, 2 Sam. xxiv. 1, &c.

Verse 5. *All they of Israel were a thousand thousand—Judah was four hundred three score and ten thousand*] In the parallel place, 2 Sam. xxiv. 9. the men of Israel are reckoned *eight hundred thousand*; and the men of Judah *five hundred thousand*. See the note there.

Verse 6. *Levi and Benjamin counted he not*] The rabbins give the following reason for this: Joab seeing that this would bring down destruction upon the people, purposed to save two tribes. Should David ask, Why have you not numbered the Levites? Joab purposed to say, Because the Levites are not reckoned among the children of Israel. Should he ask, Why have you not numbered Benjamin? he would answer, Benjamin has been already sufficiently punished, on account of the woman of Gibeah: if, therefore, this tribe were to be again punished, who would remain?

Verse 12. *Three days—the pestilence in the land*] In 2 Sam. xxiv. 13. *seven years of famine* are mentioned: see the note there.

Verse 13. *David said—I am in a great strait*] The Targum reasons thus: "And David said to Gad, If I choose famine, the Israelites may say, The granaries of David are full of corn; neither doth he care should the people of Israel die with hunger. And if I choose war, and fly before an enemy, the Israelites may say, David is a strong and warlike man, and he cares not though the people of Israel should fall by the sword. I am brought into a great strait; I will deliver myself now into the HAND OF THE WORD OF THE LORD, וְיָד יְיָ מִיָּד בְּיָד מִיָּד מִיָּד, for his mercies are many; but into the hands of the children of men I will not deliver myself."

destroy it: and as he was destroying, the LORD beheld, and ^bhe repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the thrashing-floor of ^cOrnan the Jebusite.

16 ¶ And David lifted up his eyes, and ^dsaw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, *who were clothed in sackcloth*, fell upon their faces.

17 And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for these sheep, what have they done?* Let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, *that they should be plagued.*

18 ¶ Then the angel of the LORD commanded Gad to say to David, That David should go up, and set up an altar unto the LORD in the thrashing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORNE.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was thrashing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the thrashing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, **Grant me the place of *this* thrashing-floor, that I may build an altar thereip unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.**

23 And Ornan said unto David, Take it to thee, and let my lord the king do *that which is good in his eyes*: lo, I give thee the oxen also for burnt-offerings, and the thrashing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And King David said to Ornan, Nay ; but

I will verily buy it for the full price : for I will not take *that* which is thine for the LORD, nor offer burnt-offerings without cost.

25 So ^b David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed there.

29 * For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at ¹ Gibeon.

30 But David could not go before it to inquire of God: for he was afraid, because of the sword of the angel of the Lord.

CHAPTER XXII.

David makes great preparation for building a temple to the Lord, 1-5. Gives the necessary directions to Solomon concerning it, 6-16. And exhorts the princes of Israel to assist in the undertaking, 17-19.

THEN David said, "This is the house of the Lord God, and this is the altar of the burnt-offering for Israel.

2 And David commanded to gather together
the strangers that *were* in the land of Israel;
and he set masons to hew wrought stones to
build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

^P 4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, ^a Solomon my son is young and tender, and the house *that is* to be built for the LORD *must be* exceeding magnifical, of

b See Gen. 6. 6.—c Or, Aramath, 2 Sam. 24. 18.—d 2 Chron. 3. 1.—e 2 Chron. 3. 1.—f Or, When Ornan turned back and saw the angel, then he and his four sons with him hid themselves.—g Heb. Gies.—h 2 Sam. 24. 24.

1 Lev. 9. 24. 2 Chron. 3. 1. & 7. 1.—k Chap. 15. 38.—l 1 Kings 2. 4. Chap. 15. 22.
2 Chron. 1. 3.—m Deut. 12. 5. 2 Sam. 24. 18. Chap. 21. 12, 19, 23, 28. 2 Chron. 3. 1.
n 1 Kings 9. 21.—o Ver. 14. 1 Kings 7. 47.—p 1 Kings 5. 6.—q Ch. 22. 1.

Verse 15. *And God sent an angel*] Thus the Targum: "And the Word of the Lord sent the angel of death against Jerusalem to destroy it; and he beheld the ashes of the binding of Isaac at the foot of the altar, and he remembered his covenant with Abraham, which he made in the Mount of Worship; and the house of the upper sanctuary, where are the souls of the righteous, and the image of Jacob fixed on the throne of glory; and he turned in his word from the evil which he designed to do unto them; and he said to the destroying angel, Cease; take Abishai their chief from among them, and cease from smiting the rest of the people. And the angel which was sent from the presence of the Lord, stood at the thrashing-floor of Araunah the Jebusite."

given as a reason why David built an altar in the threshing-floor of Ornan: he was afraid to go to Gibeon *because of the sword of the destroying angel*; or he was afraid of *delaying* the offering so long as his going thither would require, lest the destroying angel should, *in the mean while*, exterminate the people; therefore, he hastily built an altar in that place, and on it made the requisite offerings; and by the fire from heaven God showed that he had accepted his act and his devotion. Such interventions as these must necessarily maintain, in the minds of the people, a full persuasion of the truth and divine origin of their religion.

For a more circumstantial account of these transactions see the notes on 2 Sam. xxiv. 1, &c. in which several difficulties of the text are removed.

Verse 20. Ornan turned back, and saw the angel! The Septuagint says, And Orna turned, and *saw* the *Basileus*, and saw the KING. The Syriac and Arabic say, David *saw* the angel; and do not mention Ornan in this place. Houbigant translates the same reading *לִפְנֵי* ha-malek, his king, for *לִפְנֵי* ha-malek, the angel; and vindicates the version from the parallel place, 2 Sam. xxiv. 20. where it is said, he *saw* David: but there is no word of his seeing the angel. But the seeing David is mentioned in ver. 21; though Houbigant supposes that the 20th verse refers to his seeing the king *while he was at a distance*; the 21st, to his seeing him *when he came into the threshing-floor*. In the first instance he and his sons were afraid when they saw the king coming; and this caused them to hide themselves: but when he came into the threshing-floor, they were obliged to appear before him. One of Kennicott's MSS. has *לִפְנֵי* the king, instead of *לִפְנֵי* the angel. Some learned men contend for the former reading.

NOTES ON CHAPTER XXII.
Verse 1. *David said, This is the house of the Lord*] Till a temple is builded for his name, this place shall be considered the temple of God; and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the place on which God designed that his house should be builded; and perhaps it was this that induced him to bury, not only the threshing-floor, but properly some adjacent ground also, as Calmet, supposes, that there might be sufficient room for such a building.

Verse 2. *The strangers that were in the land*] Those who had become *proselytes* to the Jewish religion, at least so far as to renounce idolatry, and keep what were called the seven Noahic precepts. These were to be employed in the more servile and difficult parts of the work: see on 1 Kings ix. 21. For the account of building the temple see 1 Kings v—ix. and the notes there.

Verse 24. *For the full price*] That is, six hundred shekels full weight of pure gold.

Verse 3. *Iron—for the nails, &c.*] Iron for bolts, bars, hinges, &c. &c.

Verse 5. *Solomon—is young and tender*] He is, as yet, without complete knowledge and due experience; and it is necessary that I should make as much preparation for the work as I possibly can; especially as the house is to be exceedingly magnificent.

Verse 28. *He answered him—by fire* In answer to David's prayers, God, to show that he had accepted him, and was now pacified toward him and the people, sent fire from heaven, and consumed the offerings.

fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel.

7 And David said to Solomon, My son, as for me, 'it was in my mind to build a house' unto the name of the Lord my God:

8 But the word of the Lord came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 'Behold, a son shall be born to thee, who shall be a man of rest; and I will give him' rest from all his enemies round about: for his name shall be 'Solomon, and I will give peace and quietness unto Israel in his days.

10 'He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, 'the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

12 Only the Lord 'give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

13 'Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: 'be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, 'in my trouble I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron 'without weight; for it is in abundance: timber also and

stone have I prepared; and thou mayest add thereto.

15 Moreover, there are workmen with thee in abundance, hewers and 'workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and 'the Lord be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son, saying,

18 Is not the Lord your God with you? 'and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his people.

19 Now 'set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to 'bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built 'to the name of the Lord.

CHAPTER XXIII.

David makes Solomon king, 1. Numbers the Levites, and appoints them their work, 2-6. The sons of Levi, Gerson, Kohath, and Merari, and their descendants, 7-12. The sons of Amrass, and their descendants, 13. The sons of Moses, and their descendants, 14-24. David appoints the Levites to wait on the priests for the service of the sanctuary, 25-32.

SO when David was old and full of days, he made 'Solomon his son king over Israel.

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of 'thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand were 'to set forward the work of the house of the Lord; and six thousand were 'officers and judges:

r 2 Sam. 7. 2. 1 Kings 8. 17. Ch. 12. 1. & 22. 2.—Deut. 12. 5, 11.—1 Kings 8. 2. Ch. 28. 2.—Ch. 29. 5.—1 Kings 4. 35. & 4.—That is, peaceable.—2 Sam. 7. 13. 1 Kings 8. 43. 17. 12. 12. & 28. 6.—Y. Heb. 1. 5.—Ver. 16.—1 Kings 8. 9. 12. 28. 12.—Josh. 1. 7, 8. Ch. 28. 7.—Deut. 21. 7, 8. Josh. 1. 6, 7, 8. Chap. 28. 28.

Verse 8. *Thou hast shed blood abundantly*] Heathens, Jews, and Christians, have all agreed that soldiers of any kind should have nothing to do with divine offices. Shedding of human blood but ill comports with the benevolence of God or the spirit of the Gospel.

Eneas, overpowered by his enemies, while fighting for his parents, his family, and his country, and finding farther resistance hopeless, endeavours to carry off his aged father, his wife, young son, and his household gods: but, as he was just come from slaughter, he would not even handle these objects of superstition, but confided them to his father, whom he took on his shoulders, and carried out of the burning of Troy.

TV. genitor, capto sacra manu, patrioque parentis: Me hinc a tanto dignumque et cuncta repono, Attrectare velis; donec me flumine videro Alitro.

Æn. II. v. 717.

"Our country gods, our relics, and the bands, Hold you, my father, in your golden bands; In me 'tis impious holy things to bear, And as I am with slaughter, new from war; Fill, in some living stream, I cleanse the guilt Of dire debate, and blood in battle spilt."

Dryden.

See the note at the end of 2 Sam. chap. vii.

Verse 9. *His name shall be Solomon*] שְׁלֹמֹה *Shalemoh*, from שָׁלוֹם *shalam*, he was peaceable; and therefore, says the Lord, alluding to the name, *I will give PEACE, שְׁלֹמֹה*, in his days.

Verse 14. *In my trouble I have prepared*] Notwithstanding all the wars in which I have been engaged, all the treacheries with which I have been surrounded, all the domestic troubles with which I have been overwhelmed, I never lost sight of this great object, the building a house for God, that his worship might be established in the land. I have curtailed my expenses, and have lived in comparative poverty, that I might save all I possibly could for this building.

A hundred thousand talents of gold] A talent of gold weighed three thousand shekels, and was worth five thousand and seventy-five pounds, fifteen shillings, and sevenpence halfpenny. One hundred thousand such talents would therefore amount to five hundred and seven millions, five hundred and seventy-eight thousand, one hundred and twenty-five pounds sterling.

A thousand thousand talents of silver] A talent of

silver weighed three thousand shekels; and was worth three hundred and fifty-three pounds, eleven shillings, and tenpence. A thousand thousand, or a million of such talents would amount to the immense sum of three hundred and fifty-three millions, five hundred and ninety-one thousand, six hundred and sixty-six pounds, thirteen shillings, and fourpence, sterling. Both sums amounting to eight hundred and sixty-one millions, one hundred and sixty-nine thousand, seven hundred and ninety-one pounds, thirteen shillings, and fourpence.

Thou mayest add thereto.] Save as I have saved, out of the revenues of the state; and thou mayest also add something for the erection and splendour of this house. This was a gentle, though pointed hint, which was not lost on Solomon.

Verse 18. *Is not the Lord your God with you*] "Is not the Word of the Lord your God your assistant?"—*T. Hath he not given you rest on every side*] David, at this time, was not only king of Judea, but had also subdued most of the surrounding nations.

Thus Solomon came to the Jewish throne with every possible advantage. Had he made a proper use of his state and of his talents, he would have been the greatest, as well as the wisest, of sovereigns. But alas! how soon did his pure gold become dim! He began with an unlawful matrimonial connexion; this led him to a commerce that was positively forbidden by the law of God: he then multiplied his matrimonial connexions with heathen women; they turned his heart away from God, and the once wise and holy Solomon died a fool and an idolater.

NOTES ON CHAPTER XXIII.

Verse 1. *David was old and full of days*] On the phrase *full of days*, see the note on Gen. xxv. 8.

Verse 3. *Thirty years and upward*] The enumeration of the Levites, made in the desert, Numb. iv. 3. was from thirty years upwards to fifty years. In this place the latter limit is not mentioned; probably because the service was not so laborious now; for the ark being fixed, they had no longer any heavy burdens to carry; and, therefore, even an old man might continue to serve the tabernacle. David made another ordinance afterward: see on ver. 24. and 27.

5 Moreover, four thousand *were* porters; and four thousand praised the LORD with the instruments *which* I made, *said David*, to praise *therewith*.

6 And *David* divided them into *courses* among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

7 ¶ Of the *Gershonites were* *Laadan*, and *Shimei*.

8 The sons of *Laadan*; the chief *was* *Jehiel*, and *Zetham*, and *Joel*, three.

9 The sons of *Shimei*; *Shelomith*, and *Haziel*, and *Haran*, three. These *were* the chief of the fathers of *Laadan*.

10 And the sons of *Shimei were* *Jahath*, *Zina*, and *Jeush*, and *Beriah*. These four *were* the sons of *Shimei*.

11 And *Jahath was* the chief, and *Zizah* the second; but *Jeush* and *Beriah* *had* not many sons; therefore they were in one reckoning, according to *their father's house*.

12 ¶ The sons of *Kohath*; *Amram*, *Izhar*, *Hebron*, and *Uzziel*, four.

13 The sons of *Amram*; *Aaron* and *Moses*: and *Aaron* *was* separated, that he should sanctify the most holy things, he and his sons for ever, *to* burn incense before the LORD, *to* minister unto him, and *to* bless in his name for ever.

14 Now concerning *Moses*, the man of God, *his* sons *were* named of the tribe of *Levi*.

15 The sons of *Moses were* *Gershom*, and *Eliezer*.

16 Of the sons of *Gershom*, *Shebuel* *was* the chief.

17 And the sons of *Eliezer were* *Rehabiah* the chief. And *Eliezer* had none other sons; but the sons of *Rehabiah* *were* many.

18 Of the sons of *Izhar*; *Shelomith* the chief.

19 *Of* the sons of *Hebron*; *Jeriah* the first, *Amariah* the second, *Jahaziel* the third, and *Jekameam* the fourth.

20 Of the sons of *Uzziel*: *Micah* the first, and *Jesiah* the second.

21 ¶ The sons of *Merari*; *Mahli* and *Mushi*. The sons of *Mahli*; *Eleazar* and *Kish*.

22 And *Eleazar* died, and *had* no sons, but

daughters; and their *brethren* the sons of *Kish* *took* them.

23 The sons of *Mushi*; *Mahli*, and *Eder*, and *Jeremoth*, three.

24 ¶ These *were* the sons of *Levi* after the house of their fathers: *even* the chief of the fathers, as they *were* counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of *twenty* years and upwards.

25 For *David* said, The LORD God of Israel *hath* given rest unto his people, *that* they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no more *carry* the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of *David* the Levites *were* *numbered* from *twenty* years old and above:

28 Because *their office was* to wait on the sons of *Aaron* for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for *the show-bread*, and for *the* fine flour for meat-offering, and for *the* unleavened cakes, and for *that which is baked* in the *pan*, and for that which is fried, and for all manner of *measure* and *size*;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD *in* the sabbaths, in the new-moons, and on the *set* feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should *keep* the charge of the tabernacle of the congregation, and the charge of the holy place, and *the* charge of the sons of *Aaron* their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

David divides the families of Eleazar and Ithamar, by lot, into twenty-four courses.

1-19. How the rest of the sons of Aaron were disposed of, 20-31.

NOW these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

As Read in
the
Mass
I. Chron. 24.

q See 2 Chron. 24. 25. 26. Amos 6. 5.-r Exod. 6. 16. Numb. 25. 57. Ch. 6. 1. &c. 2 Chron. 2. 14. & 23. 26.-s Heb. divisions.-t Ch. 25. 24.-u Or, Libni, Ch. 6. 17. v Or, Ithamar, Ver. 11.-w Heb. did not multiply sons.-x Exod. 6. 18.-y Exod. 6. 20.-z Exod. 24. 1. Heb. 6. 4.-a Exod. 24. 7. Numb. 16. 40. 1 Sam. 2. 32.-b Dent. 21. 6.-c Numb. 6. 23.-d See Ch. 25. 29, 34, 35.-e Exod. 2. 22. & 18. 3, 4.-f Chap. 25. 24.-g Shubael, Ch. 24. 30.-h Ch. 24. 32.-i Or, the first.-j Heb. were highly multiplied.-k Shelomith, Ch. 24. 32.-m Ch. 24. 32.-n Ch. 24. 32.-o Ch. 24. 32. p Ch. 24. 32.

Verse 5. *Four thousand praised the LORD*] *David* made this distribution according to his own judgment, and from the dictates of his piety; but it does not appear that he had any positive divine authority for such arrangements. As to the instruments of music which he made, they are condemned elsewhere: see Amos vi. 5. to which this verse is allowed to be the parallel.

Verse 11. *Therefore they were in one reckoning*] The family of *Shimei*, being small, was united with that of *Laadan*, that the two families might do that work which otherwise belonged to one, but which would have been too much for either of these separately.

Verse 13. *To bless in his name*] To bless the people by invoking the name of the Lord.

Verse 14. *Moses the man of God*] "Moses the prophet of God." Targum.

Verse 16. To this verse the Targum adds, "The same *Jenathan*, who became a false prophet, repented in his old age; and *David* made him his chief treasurer."

Verse 17. *But the sons of Rehabiah were very many.*] The Targum says, On account of the merits of *Moses*, the posterity of *Rehabiah* were multiplied to more than sixty myriads.

Verse 22. *Their brethren the sons of Kish took them.*] This was according to the law, made Numb. xxvii. 1, &c. and xxxi. 5-9. in favour of the daughters of *Zelophehad*; that women who were heiresses should marry in the family of the tribe of their fathers; and their estates should not be alienated from them.

Verse 24. *Twenty years and upwards.*] It appears that this was a different ordinance from that mentioned ver. 3. At first he appointed the Levites to serve from

q Or, Hinean.-r See Numb. 26. 6, 8.-s Ch. 24. 30.-t Numb. 16. 17, 21.-u Ver. 27. See Numb. 1. 3. & 4. & 5. & 6. Ezra 3. 5.-v Ch. 24. 18.-w Or, and he dwelt at Jerusalem, &c.-x Numb. 6. 23.-y Heb. numbers.-z Heb. did not multiply sons at the hand of the sons of Aaron. Noh. 11. 32.-a Exod. 25. 29.-b Lev. 2. 20. Chap. 9. 22. &c.-c Lev. 2. 4.-d Lev. 2. 6, 7.-e Or, set place.-f Lev. 10. 10. g Numb. 10. 10. Psa. 81. 4.-h Lev. 23. 4.-i Numb. 1. 52.-k Numb. 3. 6-8. l Lev. 10. 1, &c. Numb. 25. 60.

thirty years and upwards; now from twenty years. These were *David's* last orders: see ver. 27. They should begin at an earlier age, and continue later.

This was not a very painful task: the ark being now fixed, and the Levites very numerous, there could be no *drudgery*.

Verse 28. *Purifying of all holy things*] Keeping all the vessels and utensils belonging to the sacred service clean and neat.

Verse 29. *Both for the show-bread*] It was the priest's office to place this bread before the Lord; and it was their privilege to feed on the old loaves when they were replaced by the new. Some of the rabbins think that the priests sowed the grain, reaped, ground, kneaded, and baked that of which the *show-bread* was made. This appears to be a conceit: *Jerom*, in his comment on *Mal. i. 6*, mentions it in these words—*Panes propositionis quos juxta traditiones Hebraicas, ipsi serere, ipsi dimelere, ipsi molere, ipsi coquere debebant*.

For all manner of *measure* and *size*] The standards of all weights and measures were kept at the sanctuary; and by those there deposited all the weights and measures of the land were to be tried. See the note on Exod. xxx. 13.

Verse 30. *To stand every morning*] At the offering of the morning and evening sacrifice, they sounded their musical instruments, and sang praises to God.

Verse 32. *The charge of the sons of Aaron*] It was the priest's business to slay, flay, and dress, as well as to offer the victims; but being few, they were obliged to employ the Levites to slay those animals. The Levites were, properly speaking, servants to the priests: and were employed about the more servile part of divine worship.

2 But = Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphaes,

16 The nineteenth to Pethahiah, the twentieth to Jehezkeel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These were the orderings of them in their service, to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehobiah; of the sons of Rehobiah, the first was Issiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth: Jahath.

23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah was Issiah: of the sons of Issiah; Zechariah.

26 ¶ The sons of Merari were Mahli and Mushi; the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Itri.

28 Of Mahli came Eleazar, who had no sons.

29 Concerning Kish; the son of Kish was Jerahmeel.

30 ¶ The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

CHAPTER XXV.

The number and offices of the singers and players on musical instruments; and their divisions by lot into twenty-four courses, 1-31.

MOREOVER, David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nathaniah, and Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman, the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

^a Num. 3. 4. & 22. 1. - ^b Heb. house of the father. - ^c Num. 12. 4. 17. Lxx. 1. 2. - ^d Ch. 23. 15. - ^e Ch. 23. 15. - ^f Ch. 23. 15. - ^g Ch. 23. 15. - ^h Ch. 23. 15. - ⁱ Ch. 23. 15. - ^j Ch. 23. 15. - ^k Ch. 23. 15. - ^l Ch. 23. 15. - ^m Ch. 23. 15. - ⁿ Ch. 23. 15. - ^o Ch. 23. 15. - ^p Ch. 23. 15. - ^q Ch. 23. 15. - ^r Ch. 23. 15. - ^s Ch. 23. 15. - ^t Ch. 23. 15. - ^u Ch. 23. 15. - ^v Ch. 23. 15. - ^w Ch. 23. 15. - ^x Ch. 23. 15. - ^y Ch. 23. 15. - ^z Ch. 23. 15.

^a Ch. 23. 22. - ^b Ch. 23. 22. - ^c Ch. 23. 22. - ^d Ch. 23. 22. - ^e Ch. 23. 22. - ^f Ch. 23. 22. - ^g Ch. 23. 22. - ^h Ch. 23. 22. - ⁱ Ch. 23. 22. - ^j Ch. 23. 22. - ^k Ch. 23. 22. - ^l Ch. 23. 22. - ^m Ch. 23. 22. - ⁿ Ch. 23. 22. - ^o Ch. 23. 22. - ^p Ch. 23. 22. - ^q Ch. 23. 22. - ^r Ch. 23. 22. - ^s Ch. 23. 22. - ^t Ch. 23. 22. - ^u Ch. 23. 22. - ^v Ch. 23. 22. - ^w Ch. 23. 22. - ^x Ch. 23. 22. - ^y Ch. 23. 22. - ^z Ch. 23. 22.

NOTES ON CHAPTER XXIV.

Verse 2. *Nadab and Abihu died before their father*] That is, during his lifetime.

Eleazar and Ithamar executed the priest's office.] These two served the office during the life of their father Aaron: after his death Eleazar succeeded in the high priesthood. And under Eli, the high priest, the family of Ithamar re-entered into that office.

Verse 3. *And Ahimelech*] Ahimelech is put here for Abiathar, who was high priest in the days of David. Abiathar had also the name of Ahimelech, as well as his father. See Calmet.

Verse 5. *They divided by lot*] This prevented jealousies; for, as all the families were equally noble, they had equal right to all ecclesiastical and civil distinctions.

Verse 6. *And Shemaiah*] "Moses the great scribe, who is called Shemaiah, the son of Nethaneel, of the tribe of Levi, wrote them down." Targum.

One principal household—for Eleazar] The family of Eleazar was the most illustrious of the sacerdotal families, because Eleazar was the first-born of Aaron. Ithamar's family was the second in order and dignity: therefore one of the principal families of Eleazar was first taken, and then one of Ithamar's: and thus alternately till the whole was finished.

Verse 19. *Under Aaron their father*] That is, they followed the order and plans laid down by Aaron during his lifetime.

Verse 26. *The sons of Merari*] It is remarkable that not a word is here spoken of the family of Gershom.

Verse 31. *These likewise cast lots*] The Levites were divided into twenty-four orders; and these were appointed by lot to serve under the twenty-four orders of the priests; the first order of Levites to the first order of priests, and so on. The meaning is not very clear: both elder and younger, says Bishop Patrick, had their places by lot, not by seniority of houses. They who were of greater dignity drew lots against those who were of less; and were to take their courses according to the lot they drew. This may have been the case; but we are very little interested in the subject.

NOTES ON CHAPTER XXV.

Verse 1. *David and the captains of the host*] The chiefs of those who formed the several orders: not military captains.

Should prophesy] Should accompany their musical instruments with prayer and singing.

Verse 2. *Which prophesied*] Sung hymns and prayed. But the Targum understands this of prophesying in the proper sense of the term, and therefore says, "Who prophesied by the Holy Spirit." Jarchi is of the same opinion; and quotes the case of Elisha, 2 Kings iii. 15. who, while the minstrel played, the hand of the Lord, i. e. the spirit of prophecy, was upon him.

Verse 3. *The sons of Jeduthun—six*] That is, six with their father; otherwise, there are but five. Hence

6 All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve;

10 The third to Zaccur, he, his sons, and his brethren, were twelve:

11 The fourth to Izri, he, his sons, and his brethren, were twelve:

12 The fifth to Nathaniah, he, his sons, and his brethren, were twelve:

13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve:

14 The seventh to Jesharelah, he, his sons, and his brethren, were twelve:

15 The eighth to Jeshaiab, he, his sons, and his brethren, were twelve:

16 The ninth to Mattaniah, he, his sons, and his brethren, were twelve:

17 The tenth to Shimei, he, his sons, and his brethren, were twelve:

18 The eleventh to Azareel, he, his sons, and his brethren were twelve:

19 The twelfth to Hashabiah, he, his sons, and his brethren, were twelve:

20 The thirteenth to Shubael, he, his sons, and his brethren, were twelve:

21 The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve:

22 The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve:

23 The sixteenth to Hananiah, he, his sons, and his brethren, were twelve:

24 The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve:

25 The eighteenth to Hanani, he, his sons, and his brethren, were twelve:

26 The nineteenth to Mallothi, he, his sons, and his brethren, were twelve:

27 The twentieth to Eliathah, he, his sons, and his brethren, were twelve:

28 The one and twentieth to Hothir, he, his sons, and his brethren, were twelve:

29 The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve:

30 The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve:

31 The four and twentieth to Romamti-ezer, he, his sons, and his brethren, were twelve.

CHAPTER XXVI.

The divisions of the porters, 1-12. The gates assigned to them, 13-15. These who were over the treasures, 20-22. Different officers, 23-25.

CONCERNING the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah were Zechariah the first-born, Jedaiel the second, Zebadiah the third, Jathniel the fourth.

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom were Shemaiah the first-born, Jehozabab the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth.

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father; for they were mighty men of valour.

7 The sons of Shemaiah; Othni, and Raphael, and Obed, Elzabab, whose brethren were strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the first-born, yet his father made him the chief.)

11 Hilkiab the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord.

13 ¶ And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of Asuphim.

1 Ver. 2-12. Heb. by the hands of the King.—19 Chr. 23. 13.—m. Ver. 2.—n. Or, Shubael, Ver. 4.—m. Ver. 4.—n. Or, Shemaiah, Ver. 14.—b. Or, Elienai, Ch. 2.

it is said, they were under the hands of their father Jeduthun, who prophesied with the harp, &c.

Verse 5. 'To lift up the horn' 'The horn of prophecy,' says Jarchi; "to sound with the trumpet in the words of prophecy before the Lord." Targum.

Three daughters.] These also were employed among the singers.

Verse 7. Two hundred fourscore and eight.] That is, twelve classes of twenty-four Levites each; for two hundred and eighty-eight divided by twelve quotes twenty-four.

Verse 9. For Asaph to Joseph.] His first-born.

The second to Gedaliah.] The first-born of Jeduthun.

Verse 10. The third to Zaccur.] The first-born of Asaph.

Verse 11. The fourth to Izri.] The second son of Jeduthun.

Verse 12. The fifth to Nathaniah.] The third son of Asaph. Thus we find the lot did not run in any particular kind of order.

Verse 14. Jesharelah.] Supposed to be the same with Uzziel, son of Hemanon.

Verse 31. Romamti-ezer.] Both these names belong to the same person. He is mentioned also ver. 4.

With this immense parade of noise and show, David's own invention, Christianity has nothing to do.

NOTES ON CHAPTER XXVI.

Verse 1. The divisions of the porters.] There were of these four classes, each of which belonged to one of the

27. & 2. 19.—b. That is, Obed-edom, as Ch. 13. 14.—d. Ch. 14. 22.—e. Or, as well for the small as for the great.—f. Called Meshelemiah, Ver. 1.—g. Heb. porters.

four gates of the temple, which opened to the four cardinal points of heaven. The eastern gate fell to Shelemiah; the northern, to Zechariah, ver. 14; the southern, to Obed-edom, ver. 15; the western, to Shuppim and Hosah, ver. 16. These several persons were captains of these porter-bands, or door-keepers, at the different gates. There were probably a thousand men under each of these captains; as we find, from chap. xxiii. 5. that there were four thousand in all.

Verse 5. For God blessed him.] That is, Obed-edom; because of the ark of the Lord which was in his house: and to him was given the honour that he should see his children and grand children, even four score and two, masters of the Levites.—Targum. In ver. 8. we have only sixty-two mentioned.

Verse 6. They were mighty men of valour.] They were not only porters, or door-keepers, in the ordinary sense of the word, but they were a military guard for the gates: and perhaps, in this sense alone we are to understand their office.

Verse 12. The rest of this chapter, with the whole of the xxviii. is wanting both in the Syriac and Arabic.

Verse 13. They cast lots—for every gate.] None of these captains, or their companies, was permitted to choose which gate they would guard; but each took his appointment by lot.

Verse 15. The house of Asuphim.] The house of the collections; the place where either the supplies of the per-

16 To Shupphim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going ^a up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asupphim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* ¹ over the treasures of the house of God, and over the treasures of the ² dedicated things.

21 *As concerning* the sons of ¹ Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were*, ² Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:

24 And ³ Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and ⁴ Shelomith his son:

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, *which* David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 ⁵ Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel ⁶ the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated, *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for ⁷ officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* ⁸ officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* ⁹ Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour ¹⁰ at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom King David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and ¹¹ affairs ¹² of the king.

CHAPTER XXVII.

An account of the twelve captains who were over the monthly course of twenty-four thousand men; each captain serving one month in turn, 1. The names of the twelve, and the months in which they served, 2-15. The names of the rulers of the twelve tribes, 16-22. The reasons why the whole number of Israel and Judah had not been taken, 23, 24. The persons who were over the king's property, treasures, fields, flocks, &c., 25-31. His officers of state, 32-34.

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month *was* ¹ Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

¹ See 1 Kings 10. 16. 2 Chron. 9. 4.—1 Ch. 23. 12. Mal. 3. 10.—1 Heb. Asah things.—1 Or, Lohai, Ch. 6. 17.—17 Or, Jehiel, Ch. 23. 8. & 28. 3.—19 Chap. 23. 16. & Ch. 23. 14.

¹ Heb. Out of the battles and spoils.—1 Sam. 8. 3.—1 Ch. 23. 4.—1 Heb. Asah things.—1 Ch. 23. 12.—17 See Job. 21. 25.—17 Heb. thing.—2 2 Chron. 10. 11. & 2 Sam. 23. 3. Ch. 11. 11.

ters, or the offerings made for the use of the priests and Levites, were laid up.

Verse 16. *The gate Shallecheth*] The gate of the projections; probably that through which all the offal of the temple was carried out.

Verse 17. *Eastward were six Levites*] It is supposed that there were more guards set at this eastern gate, because it was more frequented than the others. At each of the other gates were only four: at this six.

Verse 20. *The treasures of the house of God*] Where the money was kept, which was to be expended in oblations for the temple.—Jarchi.

Verse 24. *Shebuel the son of Gershom*] "Shebuel, that is, Jonathan, the son of Gershom, the son of Moses, who returned to God, [יְשׁוּעַ שֶׁבּוּעַל.] And David seeing him expert in money matters, constituted him chief treasurer."—Targum.

Verse 27. *The spoils won in battles did they dedicate*] It seems these were intended for their repairs. This custom prevailed among almost all the people of the earth. All who acknowledged any supreme being, believed that victory could only come through him; and, therefore, thought it quite rational to give him a share of the spoils. Proofs of this exist in all ancient histories: thus Virgil—

*Insuperis ferro, et divos, ipsamque vocamus.
In partem prædæque Jovem.* Æn. li. v. 222.

"With weapons we the widows pray invade;
Then call the gods for partners of our fate;
And Jove himself the chief invited guest." Dryden.

On this passage, Servius observes—Ipsam vocamus. *Ipsam, regem deorum—cui de prædâ debetur aliquid: nam Romanis moris fuit, ut bella gestari, de parte prædæ aliquid nummis pollicerentur: adeo ut Romæ fuerit unum templum Jovis PRÆDATORIS; non quod prædæ præstet, sed quod ei, ex prædâ aliquid debeatur.* "Jupiter himself, the king of the gods, to whom a portion of the prey was due: for it was a custom among the Romans, when entering on a war, to promise some part of the prey to their deities. And there was a temple at Rome, dedicated to Jupiter PRÆDATOR; not because he presided over the prey, but because a part of the prey was due to him."

Verse 29. *Outward business*] Work done without the city, cutting of timber, hewing stones, ploughing the fields belonging to the sanctuary.—Jarchi.

Verse 30. *In all the business of the Lord*] Every thing that concerned ecclesiastical matters.

In the service of the king.] Every thing that concerned civil affairs: see also ver. 32.

Thus courts of ecclesiastical and civil judicature were established in the land; and due care taken to preserve and ensure the peace of the church, and the safety of the state; without which the public welfare could neither be secured nor promoted. Whatever affects religion in any country, must affect the state, or government of that country: true religion alone can dispose men to civil obedience. Therefore it is the interest of every state to protect and encourage religion. It would certainly be ruinous to true religion, to make the state dependent on the church; nor should the church be dependent on the state. Let them mutually support each other; and let the state rule by the laws, and the church live by the Bible.

NOTES ON CHAPTER XXVII.

Verse 1. *The chief fathers and captains of thousands*] The patriarchs, chief generals, or generals of brigade. This enumeration is widely different from the preceding. In that, we have the orders and courses of the priests and the Levites in their ecclesiastical ministrations; in this, we have the account of the order of the civil service, what related simply to the political state of the king and the kingdom. Twenty-four persons, chosen out of David's worthies, each of whom had a second, were placed over twenty-four thousand men, who all served a month in turn, at a time; and this was the whole of their service during the year, after which they attended to their own affairs. Thus the king had always on foot a regular force of twenty-four thousand, who served without expense to him or the state, and were not oppressed by the service, which took up only a twelfth part of their time; and by this plan he could at any time, when the exigency of the state required it, bring into the field twelve times twenty-four thousand, or two hundred and eighty-eight thousand fighting men, independently of the twelve thousand officers, which made in the whole an effective force of three hundred thousand soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the militia of the Israelitish kingdom. See Calmet.

Verse 2. *First course for the first month*] Instead of

4 And over the course of the second month was ^b Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course were twenty and four thousand.

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.

6 This is that Benaiah, who was ^a mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

7 The fourth captain for the fourth month was ^a Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

8 The fifth captain for the fifth month was Shammuth the Izrahite: and in his course were twenty and four thousand.

9 The sixth captain for the sixth month was ^a Ira the son of Ikkeah the Tekoite: and in his course were twenty and four thousand.

10 The seventh captain for the seventh month was ^a Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

11 The eighth captain for the eighth month was ^a Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

12 The ninth captain for the ninth month was ^a Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

13 The tenth captain for the tenth month was ^a Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

14 The eleventh captain for the eleventh month was ^a Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

15 The twelfth captain for the twelfth month was ^a Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, ^a Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, ^a Elihu, one of the brethren of David: of Issachar, Omri, the son of Michael:

^b Or, Dodo, 2 Sam. 23. 2. — ^c Or, principal officer, 1 Kings 4. 5. — ^d 2 Sam. 23. 20, 21, 22. — ^e Ch. 11. 22, &c. — ^f 2 Sam. 23. 24. — ^g Ch. 11. 25. — ^h Ch. 11. 25. — ⁱ Ch. 11. 27. — ^j 2 Sam. 23. 18. — ^k Ch. 11. 28. — ^l 2 Sam. 23. 29. — ^m Ch. 11. 30. — ⁿ Ch. 11. 31. — ^o Or, Eled, Ch. 11. 30. — ^p Ch. 23. 30.

mentioning first, second, third, &c. month, the Targum names them thus: first month, Nisan; second, Aiyar; third, Sivan; fourth, Tammuz; fifth, Ab; sixth, Elul; seventh, Tishri; eighth, Marchesvan; ninth, Cisleiv; tenth, Tobeth; eleventh, Shebat; twelfth, Adar. No mention is made of a veadar, or intercalary month.

Verse 5. Benaiah the son of Jehoiada, a chief priest. Why should not this clause be read as it is in the Hebrew? "Benaiah, the son of Jehoiada the priest, a captain; and in his course," &c. Or, as the Targum has it, "The third captain of the host for the month Sivan was Benaiah, the son of Jehoiada the priest, who was constituted a chief." He is distinguished from Benaiah the Pirathonite, who was over the eleventh month. Some think that the original word *ha-cohen*, which generally signifies priest, should be translated here a principal officer: so the margin has it. But, in the Old Testament, *cohen*, signifies both prince and priest; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a priest.

Verse 7. Asahel the brother of Joab. This verse proves that the division and arrangement mentioned above were made before David was acknowledged king in Hebron: for Asahel, the brother of Joab, who was fourth captain, was slain by Abner, while Ishobabeth reigned over Israel, at Mahanaim, 2 Sam. ii. 19—23.

Verse 16. Over the tribes of Israel. In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of these has been lost from this re-

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azariah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half tribe of Manasseh in Gilead, Iddo, the son of Zechariah: of Benjamin, Jassiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under; because ^a the Lord had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because ^a there fell wrath for it against Israel; neither ^a was the number put in the account of the chronicles of King David.

25 ¶ And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uziah:

26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:

27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine-cellars was Zabdi the Shiphmite;

28 And over the olive trees and the sycamore trees that were in the low plains, was Baalhanan the Gederite: and over the cellars of oil was Joash:

29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was King David's.

32 Also Jonathan, David's uncle, was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons.

33 And ^a Ahithophel was the king's counsellor: and ^a Hushai the Archite was the king's companion:

34 And after Ahithophel was Jehoiada the son of Benaiah, and ^a Abiathar: and the general of the king's army was ^a Joab.

^a 1 Sam. 15. 6. — ^b Elisha, — ^c Ch. 15. 5. — ^d 2 Sam. 24. 15. — ^e Ch. 21. 1. — ^f Heb. extended. — ^g Heb. over that which was of the vineyards. — ^h Or, secretary. — ⁱ Or, Hachmoni. — ^j 2 Sam. 15. 12. — ^k 2 Sam. 15. 27. — ^l 2 Sam. 15. 28. — ^m 1 Kings 1. 1. — ⁿ Ch. 11. 6.

gister. These rulers appear to have been all honorary men, without pay, like the lords lieutenants of our counties.

Verse 24. Neither was the number put in the account. Joab did not return the whole number; probably the plague began before he had finished: or, he did not choose to give it in, as he had entered on this work with extreme reluctance; and he did not choose to tell the king how numerous they were.

Verse 25—31. Over the king's treasures. We see from these verses in what the personal property of David consisted:—1. Treasures, gold, silver, &c. 2. Goods and grain in castles, cities, villages, and in the fields. 3. Vineyards, and their produce. 4. Olive trees, and their produce. 5. Neat cattle, in different districts. 6. Camels and asses; they had no horses. 7. Flocks, sheep, goats, &c.

Verse 34. And after Ahithophel. The Targum is curious: "When they went to war they asked counsel of Ahithophel; and after the counsel of Ahithophel, they inquired by Urim and Thummim of Jehoiada, the son of Benaiah, prince of the sanhedrim, and chief of the priesthood; and from Abiathar, the high priest. And after they had inquired by Urim and Thummim, they went out to battle, well armed with bows and slings; and Joab, the general of the king's troops, led them on." It is worthy of remark, that Obil, an Ishmaelite, or Arab, was put over the camels, which is a creature of Arabia; and Jaziz, a Hagerene, (the Hagerenes were shepherds by profession,) was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified;

CHAPTER XXVIII.

David assembled the princes of Israel, and informs them that the temple was to be builded by Solomon; to whom God had given the most gracious promise, 1-7. He exhorts them and him to be steadfast to God, that they might continue to prosper, 8-10. He gives Solomon a pattern of the work, 11, 12. Directs him concerning the courses of the priests and Levites, 13. Gives also gold by weight, for the different materials of the temple, as God had directed him, 14-19. Encourages Solomon to undertake the work, 20, 21.

An. Exod. 1st.

654.

Anno ante

I. Olymp. 300.

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king, by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building:

3 But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood.

4 Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler: and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make me king over all Israel.

5 And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover, I will establish his kingdom for ever, if he be constant to do my commandments, and my judgments, as at this day.

8 Now, therefore, in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a

perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord.

14 He gave of gold by weight for things of gold, for all instruments of all manner of service: silver also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

16 And by weight he gave gold for the tables of show-bread, for every table; and likewise silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver;

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the ark of the covenant of the Lord.

19 All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.

a Ch. 27. 15.-b Ch. 27. 1. 2.-c Ch. 27. 25.-d Or, castle.-e Or, and his sons. f Or, cherubim. g Ch. 11. 10.-h 2 Sam. 7. 2. Psa. 132. 3. 4. 5.-i Psa. 90. 4. 5. 122. 3. 4. 2 Sam. 7. 4. 13. 1 Kings 8. 2. Ch. 17. 4. & 22. 8.-j Heb. Moode.-k 1 Sam. 24. 7. 12.-l 1 Sam. 24. 8. Ch. 2. 2. Psa. 68. 7. & 23. 65.-m 1 Sam. 25. 1. 2. 1 Sam. 24. 12. 13.-n Chap. 1. 1. &c. & 22. 1.-o Chap. 22. 8.-p 2 Sam. 7. 15. 14. Ch. 22. 9. 19. 2 Chron. 1. 5.

and thus men of worth were encouraged, and the public service effectually promoted.

NOTES ON CHAPTER XXVIII.

Verse 1. *David assembled*] This refers to the persons, the names and offices of whom we have seen in the preceding chapter.

Verse 2. *David stood up upon his feet*] He was now very old, and chiefly confined to his bed, see 1 Kings i. 47. and, while he was addressing his son Solomon, he continued on the bed; but, when all the principal nobles of his kingdom came before him, he received strength to arise and address them, standing on his feet.

Verse 3. *Thou shalt not build a house*] See 2 Sam. vii. 5, 13. and the observations at the end of that chapter.

Verse 4. *Over Israel for ever*] The government should have no end, provided they continued to walk according to the commandments of God; see ver. 7. The government as referring to Christ, is, and will be, without end.

Verse 8. *In the audience of our God*] "Before the word of the Lord." Targum.

Verse 10. *The Lord hath chosen thee*] "The word of the Lord hath chosen thee." Targum.

Verse 11. *David gave to Solomon the pattern*] He gave him an ichnograph of the building, with elevations, sections, and specifications of every part; and all this he himself received by inspiration from God himself; see ver. 12. and 19. just as Moses had received the plan of the tabernacle.

The treasures thereof] תבואת הגזאצא. The word תבואת ganaz, is not Hebrew, but is supposed to be Persian, the same word being found in Ezra iii. 19. In this tongue

we have the word گنج ganj, a granary, a hidden treasure, and گنجسرفور, and گنجسرفینش, a treasure, treasury, or barn. Parkhurst supposes, that it is compounded of گنج ganaz, to treasure up, and زار zar, pure. A treasury for the most precious things.

Verse 12. *All that he had by the Spirit*] "By the Spirit of prophecy that was with him." Targum.

Verse 14. *Of gold by weight*] The quantity of gold which was to be put in each article.

Verse 15. *For the candlesticks*] There was but one chandelier in the tabernacle; there were ten in the temple. See 1 Kings vii. 49.

Verse 18. *The chariot of the cherubim*] "And the figure of the chariot, like to the figure of the propitiatory, where are the figures of the golden cherubim, extending their wings, and covering the ark of the covenant of the Lord." Targum.

Verse 19. *Understand in writing*] In some vision or ecstasy, he had seen a regularly sketched-out plan, which had made so deep an impression on his mind, that he could readily describe it to his son.

"That the architecture of the temple," says Dr. Delaney, "was of divine original I, for my part, am fully satisfied from this passage; and am confirmed in this opinion by finding by Vitruvius, that the Roman, at least the Greek architecture is derived from this, as from its fountain: and, in my humble opinion, even an infidel may easily believe these to be of divine original, inasmuch as they are (at least the latter is) found perfect in the earliest models; nor hath the utmost reach of human wisdom, invention, and industry, been ever able to improve, or altar it, but to disadvantage, through the course of so many ages."

20 ¶ And David said to Solomon his son, "Be strong, and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."

21 And, behold, "the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee, for all manner of workmanship, every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment."

CHAPTER XXIX.

David commences the gifts which he designed for the building of the temple; and exhorts the princes and people to make their offerings, 1-5. They offer willingly, and to a great amount, 6-8. David's thanksgiving and prayer to God on the occasion, 10-13. The princes and people praise God, offer sacrifices and feasts before him, praise Solomon king, and do him homage, 20-24. The Lord strengthens Solomon, 25. Concluding account of David's reign, character, and death, 26-28.

An. Exod. lx.
478.
Anno aera.
1. Olymp. 259.

FURTHERMORE, David the king said unto all the congregation, Solomon, my son, whom God alone hath chosen is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God.

2 Now, I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood: onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal*.

5 The gold for things of gold, and the silver

for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever.

11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom. O Lord, and thou art exalted as head above all.

12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

g. Dent. 31. 7. & Josh. 1. 6. 7. & Ch. 22. 13. & Josh. 1. 8. & Ch. 24. & 35. & 28. & Exod. 35. 36. & 36. 1. & 1 Kings 7. Ch. 22. 5. Prov. 4. 3. & 5. See Isai. 51. 11. 12. Rev. 21. 15. & 21. 1. Kings 8. 25. & Heb. 10. All his hand.—p. Chap. 27. 1. q. Ch. 27. 15. & c.—Ch. 25. 21.

Verse 20. The Lord God—my God, will be with thee] "The Word of the Lord my God will be thy assistant." Targum.

Verse 21. Behold, the courses of the priests] The priests and the Levites, the cunning artificers, and the princes of the people, will be at thy command. Thus David having assigned him his work, and described the manner in which it was to be done, shows him who were to be his assistants in it; and encourages him in the great undertaking.

Here we find piety, good sense, prudence, zeal for the public welfare, and God's glory, the strongest attachment to the worship of Jehovah, and concern for the ordinances of religion, all united; and Solomon has his danger, his duty, and his interest, placed before him in the truest and most impressive light, by his pious and sensible father.

NOTES ON CHAPTER XXIX.

Verse 1. The palace is not for man] "The palace is not prepared for the name of a son of man, but for the name of the Word of the Lord God." Targum.

Verse 2. And marble stones.] אבני מרמור *abney marmor*; which the Vulgate translates *marmor Parium*, Parian marble. Paros was one of the Cyclade islands, and produced the whitest and finest marble; that of which most of the finest works of antiquity have been made. That the word *shatah* means marble is probable from the Chaldee, which has אבני מרמור *abney marmoraiyah*, marble stones. Josephus says, that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance. Jos. De Bell. Jud. lib. v. c. 5. s. 2.

Verse 5. To consecrate his service] לַמַּלְאָכָה *lemale-akh yado*, to fill his hand; to bring an offering to the Lord.

Verse 7. Of gold, five thousand talents] These are five thousand and seventy-five pounds, fifteen shillings and sevenpence halfpenny each, amount to twenty-five millions, three hundred and seventy-eight thousand, nine hundred and six pounds, five shillings, sterling. If, with Dr. Prideaux, we estimate the golden talent at upwards of seven thousand pounds sterling, the value of these five

thousand talents will be much more considerable. See the notes on Exodus xiv. xxxix. Matthew xviii. 24. and the calculations at the end of the notes on 2 Chron. ix.

Ten thousand drams] Probably golden drams, worth each about twenty shillings, amounting to ten thousand pounds.

Of silver, ten thousand talents] These, at three hundred and fifty-three pounds, eleven shillings, and tenpence halfpenny each, amount to three millions, five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings, sterling.

Brass, eighteen thousand talents] Each six hundred and fifty-seven thousand grains, amount to one thousand and twenty-six tons, eleven hundred weight, and one quarter.

One hundred thousand talents of iron.] Each six hundred and fifty-seven thousand grains, amount to five thousand, seven hundred and three tons, two hundred weight and a half.

Verse 11. Thine, O Lord, is the greatness] This verse is thus paraphrased by the Targum: "Thine, O Lord, is the magnificence, for thou hast created the world by thy great power; and by thy might hast led our fathers out of Egypt; and with great signs thou hast caused them to pass through the Red sea. Thou hast appeared gloriously on mount Sinai, with troops of angels, in giving law to thy people. Thou hast gained the victory over Amalek; over Sihon and Og, kings of Canaan. By the splendour of thy majesty thou hast caused the sun to stand still on Gibeon, and the moon in the valley of Ajalon, until thy people, the house of Israel, were avenged of their enemies. All things that are in heaven and earth are the work of thy hands, and thou rulest over and sustaineest whatsoever is in the heavens and in the earth. Thine, O Lord, is the kingdom in the firmament; and thou art exalted above the heavenly angels, and over all who are constituted rulers upon earth." Targum.

Verse 14. Of thine own have we given thee.] "For from thy presence all good comes, and of the blessings of thy hands have we given thee." Targum.

16 O Lord our God, all this store that we have prepared to build thee a house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou ^a triest the heart, and ^b hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are ^c present here to offer willingly unto thee.

18 O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and ^d prepare their heart unto thee:

19 And ^e give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, for the which ^f I have made provision.

20 ¶ And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king.

21 And they sacrificed sacrifices unto the Lord, and offered burnt-offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the Lord on

that day with great gladness. And they made Solomon the son of David king the second time, and ^g anointed him unto the Lord to be the chief governor, and Zadok to be priest.

23 ¶ Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of King David ^h submitted themselves unto Solomon the king.

25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and ⁱ bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel was forty years; ^j seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

28 And he ^k died in a good old age, ^l full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they are written in the ^m book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign, and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

a 1 Sam. 16. 7. Chap. 28. 6.—b Prov. 11. 28.—c Or, found.—d Or, establish, Ps. 10. 12.—e Ps. 72. 1.—f Vg. 2. Ch. 28. 14.—g 1 Kings 1. 38. 28.—h Eccles. 5. 2. 1 Sam. 26. 10.—i 2 Sam. 8. 18.—j 2 Sam. 5. 4.—k 2 Sam. 2. 1.—l 2 Sam. 2. 1.—m 2 Sam. 2. 1.

Verse 15. *For we are strangers*] We have neither right nor property.

And *sojourners*] Lodging, as it were, for a night, in the mansion of another.

As were all our fathers] They were, as we are, supported by thy bounty, and tenants at will to thee.

Our days on the earth are as a shadow] They are continually declining, fading, and passing away. This is the place of our sojourning; and here we have no substantial, permanent residence.

There is none abiding] However we may wish to settle and remain in this state of things, it is impossible; because every earthly form is passing swiftly away; all is in a state of revolution and decay: and there is no abiding, *no mikveh*, no expectation that we shall be exempt from those changes and chances to which our fathers were subjected. "As the shadow of a bird flying in the air [*וְכַל אֲדָמָה*] of heaven, such are our days upon the earth; nor is there any hope to any son of man that he shall live for ever."—Targum.

Verse 18. *Keep this for ever*] All the good dispositions which myself and my people have, came from thee: continue to support and strengthen them by the same grace by which they have been inspired.

Verse 19. *Give unto Solomon—a perfect heart*] This he did; but Solomon abused his mercies.

Verse 20. *Worshipped the Lord, and the king.*] They did reverence to God as the Supreme Ruler, and to the king as his deputy.

Verse 21. *With their drink-offerings*] The Targum says, a thousand drink-offerings; making these libations equal in number to the other offerings.

And sacrifices] These were peace-offerings, offered for the people; and on the flesh of which they feasted.

Verse 22. *They made Solomon—king the second time*] The first time of his anointing, and being proclaimed king, was when his brother Adonijah affected the throne; and Zadok, Nathan, and Benaiah, anointed and proclaimed him in a hurry, and without pomp. See 1 Kings i. 39. Now that all is quiet, and David his father dead, for he was probably so at the time of the second anointing, they anointed and proclaimed him afresh, with due ceremonies, sacrifices, &c.

To be the chief governor] To be the vicegerent or deputy of Jehovah; for God never gave up his right of King in Israel. Those called kings were only his lieutenants: hence it is said, ver. 23. that Solomon sat on the throne of the Lord, as king, instead of David his father.

Verse 24. *Submitted themselves*] נָתַתּוּ מִיָּדָם לְסוֹלוֹמוֹ *natanu yad tachat Sholemo*. "They gave the hand under Solomon." They swore fealty to him. We have already

seen that putting the hand under the thigh (super sectionem circumscisionis) was the form of taking an oath. See the note on Gen. xxiv. 9.

Verse 28. *And he died*] David at his death had every thing that his heart could wish: 1. *A good old age*; having lived as long as living could be desirable, and having in the main enjoyed good health. 2. *Full of days*; having lived till he saw every thing that he lived for either accomplished or in a state of forwardness. 3. *Full of riches*; witness the immense sums left for the temple. 4. *Full of honour*; having gained more renown than any crowned head ever did, either before his time or since. Laurels that are fresh to the present hour.

Verse 29. *The acts of David—first and last*] Those which concerned him in private life, as well as those which grew out of his regal government. All these were written by three eminent men, personally acquainted with him through the principal part of his life: these were Samuel, and Gad, the seers, and Nathan, the prophet. These writings are all lost, except the particulars interspersed in the books of Samuel, Kings, and Chronicles; none of which are the records mentioned here.

Verse 30. *The times that went over him*] The transactions of his reign; and the occurrences and vicissitudes in his own kingdom, as well as those which were over all the kingdoms of the countries, i. e. in the surrounding nations; in most of which David had a share, during his forty years' reign. Relative to the character of David, see a few remarks in the note on 1 Kings ii. 10. and see more at the end of the Psalms.

Dr. Delaney gives a just view of his character in a few words:—"To sum up all: David was a true believer, a zealous adorer of God, teacher of his law and worship, and inspirer of his praise! A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unequalled hero; a skilful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and, what is yet rarer, a no less generous and magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth a peasant; by merit a prince! In youth a hero, in manhood a monarch, and in age a saint!" The matter of Uriah and Bath-sheba is his great but only blot. There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted for ever!

THE SECOND BOOK OF THE CHRONICLES.

Chronological Notes relative to this Book.

Year from the Creation, according to the English Bible, 3999.—Year before the Incarnation, 1815.—Year before the first Olympiad, 776.—Year before the building of Babel, according to Varro, 3661.—Year of the Julian period, 3999.—Year of the Dionysian period, 697. Cycle of the Sun, 5.—Cycle of the Moon, 12.—Year of Assuan, the second perpetual archon of the Athenians, 31.—Tyrtillus was king over the Assyrians about this time, according to Scaliger, and others. He was the thirty-fourth monarch, (including Belus,) according to Africanus; and the thirty-third, according to Eusebius.—Year of Aha's reign, the sixth king of the Lemnians, 15.—Year of Solomon, king of the Hebrews, 1.

CHAPTER I.

Solomon, and the chiefs of the congregation, go to Gibeon, where was the tabernacle of the Lord, and the brazen altar; and there he offers a thousand sacrifices, 1-4. The Lord appears to him in a dream, and gives him permission to ask any gift, 5. He asks wisdom, 6-10. Which is granted: and riches, wealth, and honour, besides, 11, 12. His kingdom is established, 13. His chariots, horsemen, and horses, 14. His abundant riches, 15. He brings horses, linen yarn, and chariots, at a first price out of Egypt, 16, 17.

AND Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor of all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses, the servant of the Lord, had made in the wilderness.

4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, the brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord; and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt-offering upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O Lord God, let thy promise unto David my father be established: for thou hast

made me king over a people like the dust of the earth in multitude.

10 ¶ Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king,

12 Wisdom and knowledge is granted unto thee: and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon gathered chariots, and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem as plentiful as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and a horse for a hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

a 1 Kings 2. 46.—b Gen. 28. 6.—c 1 Chron. 28. 35.—d 1 Chron. 27. 1.—e 1 Kings 2. 4. f 1 Chron. 16. 38. g 2 Sam. 6. 2. h 1 Chron. 15. 1.—i Exod. 27. 1. j 2 Sam. 1. 2.—k Exod. 25. 2.—l Or, was there.—m 1 Kings 3. 4.—n 1 Kings 3. 5. o 1 Chron. 28. 5.—p 1 Kings 3. 7. q Heb. much as the dust of the earth.

NOTES ON CHAPTER I.

Verse 1. *And Solomon the son of David*] The very beginning of this book shows that it is a continuation of the preceding, and should not be thus formally separated from it. See the preface to the First Book.

The Lord his God was with him] "The Word of the Lord was his support." Targum.

Verse 2. *Then Solomon spake*] This is supposed to have taken place in the second year of his reign.

Verse 4. *But the ark*] The tabernacle and the brazen altar remained still at Gibeon; but David had brought away the ark out of the tabernacle, and placed it in a tent at Jerusalem: 2 Sam. vi. 2, 17.

Verse 5. *Sought unto it.*] Went to seek the Lord there.

Verse 7. *In that night*] The night following the sacrifice. On Solomon's choice, see the notes on 1 Kings iii. 5-15.

Verse 9. *Let thy promise*] דברך *debarcha*, thy word. תבטחך *pitgamak*, Targum. It is very remarkable, that when either God or man is represented as having spoken a word, then the noun תבטחך *pitgam*, is used by the Targumist: but when word is used personally, then he employs the noun מוסר *masura*, which appears to answer to the *Aoyes* of St. John, chap. i. 1, &c.

Verse 14. *He had a thousand and four hundred chariots*] For these numbers, see the notes on 1 Kings iv. 26.

p 1 Kings 2. 8.—q Num. 27. 17. Deut. 21. 2.—r 1 Kings 2. 11. 12. 18.—s 1 Chr. 28. 24. Ch. 2. 32. Eccles. 2. 8.—t 1 Kings 4. 35. u 10. 28. Deut. Ch. 5. 25.—v 1 Kings 27. Ch. 2. 27. Job 32. 34.—w Heb. gave.—x 1 Kings 10. 28. Ch. 2. 28.—y Heb. the going forth of the horses which was Solomon's.—z Heb. by their hand.

Verse 15. *Made silver and gold*] See on 1 Kings x. 27, 28.

Verse 16. *Linen yarn*] See the note on 1 Kings x. 28, where this subject is particularly examined.

Verse 17. *A horse for a hundred and fifty*] Suppose we take the shekel at the utmost value at which it has been rated, *three shillings*; then the price of a horse was about *twenty-two pounds ten shillings*, sterling.

On Solomon's multiplying horses, *Bishop Warburton* has made some judicious remarks.

"Moses had expressly prohibited the multiplying of horses, Deut. xvii. 16; by which the future king was forbidden to establish a body of cavalry, because this could not be effected without sending into Egypt, with which people God had forbidden any communication, as this would be dangerous to religion. When Solomon had violated this law, and multiplied horses to excess, 1 Kings iv. 16. it was soon attended with those fatal consequences that the law foretold: for this wisest of kings having likewise, in violation of another law, married Pharaoh's daughter, (the early fruits of this commerce,) and then, by a repetition of the same crime, but a transgression of another law, had espoused more strange women, 1 Kings iv. 26. xi. 1; they first, in defiance of a fourth law, persuaded him to build them idol temples for their use; and afterward, against a fifth law, brought him to erect other

CHAPTER II.

Solomon determined to build a temple. 1. The number of his workmen, 2. *Stich* to Hiram for artificers and materials, 3-16. Hiram sends him a favourable answer, and makes an agreement with him concerning the labour to be done, and the wages to be paid to the men, 11-15. The number of strangers in the land, and how employed, 17, 18.

Am. Exod. lxx.
Anno ante
1. Olymp. 225.

AND Solomon ^a determined to build a house for the name of the Lord, and a house for his kingdom.

2 And ^b Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to ^c Hiram the king of Tyre, saying, ^d As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, *even so deal with me.*

4 Behold, ^e I build a house to the name of the Lord my God, to dedicate it to him, and ^f to burn before him ^g sweet incense, and for ^h the continual show-bread, and for ⁱ the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

5 And the house which I build is great; for ^j great is our God above all gods.

6 ^k But who ^l is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him a house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill ^m to grave with the cunning men that *are* with me in Judah and in Jerusalem, ⁿ whom David my father did provide.

8 ^o Send me also cedar trees, fir trees, and ^p algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall* be with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build shall be ^q wonderful great.

10 ^r And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand

a 1 Kings 5. 5.—b 1 Kings 5. 15. Ver. 15.—c Or, *Hiram*, 1 Kings 5. 1.—d 1 Chr. 14. 1.—e Ver. 1.—f Exod. 28. 7.—g Heb. *incense of spices*.—h Exod. 28. 30. Lev. 24. 8.—i Num. 28. 2, 9, 11.—j 1 Kings 5. 17. Ch. 6. 13. Isai. 1. 17. m Heb. *and therein*, or, *obtained therein*.—n Heb. *to grave*—o 1 Chr. 22. 15.—p 1 Kings 5. 6.—q Or, *almug*, 1 Kings 10. 11.—r Heb. *grant and wonderful*.—s 1 Kings 5. 11.—t 1 Kings 10. 8. Ch. 2. 8.—v 1 Kings 5. 7.

temples for his own. Now the original of all this mischief was the forbidden traffic with Egypt for horses; for thither were the agents of Solomon sent to mount his cavalry. Nay, this great king even turned factor for the neighbouring monarchs, ver. 17; and this opprobrious commerce was kept up by his successors, and attended with the same pernicious consequences. Isaiah denounces the mischiefs of this traffic; and foretells that one of the good effects of leaving it would be the forsaking of their idolatries, Isa. xxxi. 1, 4, 6, 7." See *Divine Legation*, vol. iii. p. 289. and Dr. Dodd's notes.

NOTES ON CHAPTER II.

Verse 1. *A house for the name of the Lord*] A temple for the worship of Jehovah.

A house for his kingdom.] A royal palace for his own use, as king of Israel.

Verse 3. *Solomon sent to Hiram*] This man's name is written *חיראם* *Chiram*, in Kings; and in Chronicles *חוראם* *Churam*: there is properly no difference, only a *yod*, and a *vau*, interchanged.

As thou didst deal with David] See on 1 Kings v. 2.

Verse 6. *Seeing the heaven and heaven of heavens*] "For the lower heavens, the middle heavens, and the upper heavens, cannot contain him, seeing he sustains all things by the arm of his power. Heaven is the throne of his glory, the earth his footstool; the deep, and the whole world, are sustained by the spirit of his word: *רוח מלאכה* *beruach meimrah*. Who am I then, that I should build him a house?" Targum.

Save only to burn sacrifice] It is not under the hope that the house shall be able to contain him, but merely for the purpose of burning incense to him, and offering him sacrifice, that I have erected it.

measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, ^a Because the Lord hath loved his people, he hath made thee king over them.

12 Hiram said moreover, ^b Blessed be the Lord God of Israel, ^c that made heaven and earth, who hath given to David the king a wise son, ^d endued with prudence and understanding, that might build a house for the Lord, and a house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's;

14 ^e The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson: also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which ^f my lord hath spoken of, let him send unto his servants:

16 ^g And we will cut wood out of Lebanon, ^h as much as thou shalt need; and we will bring it to thee in floats by sea to ⁱ Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ ^j And Solomon numbered all ^k the strangers that *were* in the land of Israel, after the numbering wherewith ^l David his father had numbered them; and they were found a hundred and fifty thousand, and three thousand and six hundred.

18 And he set ^m threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work.

CHAPTER III.

Solomon begins to build the temple in the fourth year of his reign, on mount Moriah, 1, 2. Its dimensions, ornaments, and pillars, 3-17.

THEN ^a Solomon began to build the house of the Lord at ^b Jerusalem in mount Moriah, ^c where the LORD appeared unto David his

A. M. 2969.
B. C. 1011.
Am. Exod. lxx.
Anno ante
1. Olymp. 225.

v Gen. 1. & 2. Ps. 33. 6. & 102. 25. & 124. 8. & 136. 5. & Acts 4. 24. & 14. 15. Rev. 10. 6.—x Heb. *knowing prudence and understanding*.—y 1 Kings 7. 13, 14.—z Ver. 10.—a 1 Kings 5. 9, & 9. 1. b Heb. *according to all thy need*.—c Heb. *Joppa*, Josh. 19. 46. Acts 9. 35.—d As Ver. 2. 1 Kings 5. 13, 15. & 2. 30. 21. Ch. 2. 7. e Heb. *the men the strangers*.—f 1 Chron. 22. 2.—g As it Ver. 2.—h 1 Kings 6. 1. & c.—i Gen. 22. 14.—k Or, *which was seen of David his father*.

Verse 7. *Send me—a man cunning to work*] A person of great ingenuity, who is capable of planning and directing; and who may be over the other artists.

Verse 11. *Answered in writing*] Though correspondence among persons of distinction was, in these early times, carried on by confidential messengers: yet we find that epistolary correspondence did exist; and that kings could write and read in what were called, by the proud and insolent Greeks and Romans, barbarous nations. Nearly two thousand years after this we find a king on the British throne who could not sign his own name. About the year of our Lord 700, Withred, king of Kent, thus concludes a charter to secure the liberties of the church:—*Ego Withredus rex Cantia hæc omnia—à me dictata propriâ manu signum sanctæ crucis pro ignorantia literarum, expressi*; "All the above, dictated by myself, I have confirmed: and because I cannot write, I have with my own hand expressed this by putting the sign of the holy cross +."

Verse 13. *I have sent a cunning man*] His name appears to have been *Hiram*, or *Hiram Abi*; see the notes on 1 Kings vii. 13, 14.

Verse 16. *In floats by sea to Joppa*] See the note on 1 Kings v. 9. and on the parallel places, for other matters contained in this chapter.

NOTES ON CHAPTER III.

Verse 1. *In mount Moriah*] Supposed to be the same place where Abraham was about to offer his son Isaac: so the Targum—"Solomon began to build the house of the sanctuary of the Lord at Jerusalem, in the place where Abraham had prayed and worshipped in the name of the Lord. This is the place of the earth where all generations shall worship the Lord. Here Abraham was about to

father, in the place that David had prepared in the thrashing-floor of Ornan = the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things wherein Solomon was instructed for the building of the house of God.

The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was a hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubim on the walls.

8 ¶ And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubim of image work, and overlaid them with gold.

11 And the wings of the cherubim were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

11 Chron. x. 12 & 22. 1. — Or, Araunah, 2 Sam. x. 18. — 1 Kings 6. 2. — Heb. *foundered*. — 2 Kings 6. 2. — 1 Kings 6. 11. — Heb. *covered*. — 1 Kings 6. 22. & 2. — Or, (as some think) of moveable work. — Or, toward the house. — Exod. 26. 31. Matt. 27. 51. Heb. 9. 2. — w Heb. *caused to ascend*.

offer his son Isaac for a burnt-offering: but he was snatched away by the Word of the Lord, and a ram placed in his stead. Here Jacob prayed, when he fled from the face of Esau his brother: and here the angel of the Lord appeared to David; at which time David built an altar unto the Lord, in the thrashing-floor which he bought from Araunah the Jebusite.

Verse 3. The length—after the first measure was threescore cubits. It is supposed that the first measure means the cubit used in the time of Moses; contradistinguished from that used in Babylon, and which the Israelites used after their return from captivity; and as the Books of Chronicles were written after the captivity, it was necessary for the writer to make this remark, lest it should be thought that the measurement was by the Babylonian cubit, which was a palm, or one-sixth shorter than the cubit of Moses. See the same distinction observed by Ezekiel, chap. xl. 5, xliii. 13.

Verse 4. The height was a hundred and twenty. Some think this should be twenty only: but if the same building is spoken of as in 1 Kings vi. 2. the height was only thirty cubits. Twenty is the reading of the Syriac, the Arabic, and the Septuagint in the Codex Alexandrinus. The MSS. give us no help. There is probably a mistake here, which, from the similarity of the letters, might easily occur. The words, as they now stand in the Hebrew text, are *meah te-eshim*, "one hundred and twenty." But probably the letters in *meah*, *meah* "a hundred," are transposed for *amah*, "a cubit." If, therefore, the *aleph*, be placed after the *mem*, then the word will be *meah*, "one hundred; if before it, the word will be *amah*, "a cubit;" therefore *meah amah esrim*, will be twenty cubits; and thus the Syriac, Arabic, and Septuagint, appear to have read. This will bring it within the proportion of the other measures; but a hundred and twenty seems too great a height.

Verse 6. Gold of Parvaim. We know not what this place was: some think it is the same as Sepharvaim, a place in Armenia, or Media, conquered by the king of Assyria, 2 Kings xvii. 24, &c. Others, that it is Taprobane, now the island of Ceylon, which Bochart derives from *toph*, signifying the border, and *Parvan*: i. e. "the

12 And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also joining to the wing of the other cherub.

13 The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

14 ¶ And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon.

15 ¶ Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made a hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

CHAPTER IV.

The brazen altar, 1. Molten sea, and its supports, 2-5. The ten tables, 6. Ten golden candlesticks, 7. Ten tables, the hundred golden basins, and the plates, 8-10. The vessels which Huram performed, 11-17. Solomon finishes the temple, and its utensils, 18-26.

MOREOVER, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the

x 1 Kings 7. 15-21. Jer. 52. 31. — y Heb. *long*. — 1 Kings 7. 23. — 1 Kings 7. 24. — 1 Kings 7. 25. — 1 Kings 7. 26. — 1 Kings 7. 27. — 1 Kings 7. 28. — 1 Kings 7. 29. — 1 Kings 7. 30. — 1 Kings 7. 31. — 1 Kings 7. 32. — 1 Kings 7. 33. — 1 Kings 7. 34. — 1 Kings 7. 35. — 1 Kings 7. 36. — 1 Kings 7. 37. — 1 Kings 7. 38. — 1 Kings 7. 39. — 1 Kings 7. 40. — 1 Kings 7. 41. — 1 Kings 7. 42. — 1 Kings 7. 43. — 1 Kings 7. 44. — 1 Kings 7. 45. — 1 Kings 7. 46. — 1 Kings 7. 47. — 1 Kings 7. 48. — 1 Kings 7. 49. — 1 Kings 7. 50. — 1 Kings 7. 51. — 1 Kings 7. 52. — 1 Kings 7. 53. — 1 Kings 7. 54. — 1 Kings 7. 55. — 1 Kings 7. 56. — 1 Kings 7. 57. — 1 Kings 7. 58. — 1 Kings 7. 59. — 1 Kings 7. 60. — 1 Kings 7. 61. — 1 Kings 7. 62. — 1 Kings 7. 63. — 1 Kings 7. 64. — 1 Kings 7. 65. — 1 Kings 7. 66. — 1 Kings 7. 67. — 1 Kings 7. 68. — 1 Kings 7. 69. — 1 Kings 7. 70. — 1 Kings 7. 71. — 1 Kings 7. 72. — 1 Kings 7. 73. — 1 Kings 7. 74. — 1 Kings 7. 75. — 1 Kings 7. 76. — 1 Kings 7. 77. — 1 Kings 7. 78. — 1 Kings 7. 79. — 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west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was a hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them; but the sea was for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made a hundred basins of gold.

9 ¶ Furthermore, he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for King Solomon for the house of God;

12 To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars.

14 He made also bases, and lavers made he upon the bases:

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did

Hiram his father make to King Solomon, for the house of the Lord, of bright brass.

17 In the plain of Jordan did the king cast them, in the clayground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the show-bread was set;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold.

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;

22 And the snuffers, and the basins, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

CHAPTER V.

Solomon, having finished the temple, brings to the things which his father had consecrated, 1. He assembles the elders and chiefs of Israel and the Levites, in order to bring up the ark from the city of David, 2. 3. They bring it and its vessels; and having offered innumerable sacrifices, place it in the temple, under the wings of the cherubim, 4-10. The Levites, singers, and trumpeters, praise God; and the Levites descend, and fill the house, so that the priests could not stand to minister, 11-24.

THUS was all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

h Or, like a lily-flower.—1 See 1 Kings 7. 23.—h 1 Kings 7. 23.—i Heb. the work of burnt-offering.—m 1 Kings 7. 23.—n Exod. 25. 31, 32. 1 Chron. 28. 15, 16.—o Exod. 25. 32.—p Or, vessels.—q 1 Kings 7. 23.—r 1 Kings 7. 23.—s See 1 Kings 7. 23.—t Or, bowls.—u Heb. finished to make.—v 1 Kings 7. 41.—w See 1 Kings 7. 23.—x Heb. upon the face.—y 1 Kings 7. 23, 24.—z Or, children.

which is interpreted, *Genus uva nigra, ac pregrandis, incredibilis dulcedinis*. In *Palestina autem pro prunis absolutè usurpatur*—"A species of black grape, very large, and of incredible sweetness. It is used in Palestine for *prune*, or plum." What is called the *Damascene plum* is doubtless meant: but *arapa bakarim*, in the text, can never have this meaning, unless indeed we found it associated with *ayin*, "eye;" and then *arapa ayin bakarim* might, according to the Arabic, be translated *plums, grapes, sloes*, or such like; especially those of the largest kind, which in size resemble the eye of an ox. But the criticism of this great man is not solid. The likeliest method of reconciling the two places is supposing a change in the letters, as specified above. The reader will at once see that what are called the *oxen*, ver. 3, said to be round about the brim, are widely different from those ver. 4, by which this molten sea was supported.

Verse 5. *It held three thousand baths*] In 1 Kings vii. 26. it is said to hold only two thousand baths. As this book was written after the Babylonian captivity, it is very possible that reference is here made to the Babylonian bath, which might have been less than the Jewish. We have already seen that the cubit of Moses, or of the ancient Hebrews, was longer than the Babylonian by one palm; see on chap. iii. ver. 3. It might be the same with the measures of capacity; so that two thousand of the ancient Jewish baths might have been equal to three thousand of those used after the captivity. The Targum cuts the knot by saying, "It received three thousand baths of dry measure, and held two thousand of liquid measure."

Verse 6. *He made also ten lavers*] The lavers served to wash the different parts of the victims in: and the molten sea was for the use of the priests. In this they bathed, or drew water from it for their personal purification.

Verse 8. *A hundred basins of gold*] These were doubtless a sort of *patens*, or sacrificial spoons, with which they made libations.

a 1 Kings 7. 14, 45.—b Heb. made bright, or covered.—c 1 Kings 7. 45.—d Heb. thickness of the ground.—e 1 Kings 7. 47.—f 1 Kings 7. 48, 49, 50.—g Exod. 25. 32.—h Exod. 27. 22, 23.—i Exod. 25. 32.—j Heb. perfection of gold.—k 1 Kings 7. 48.—l 1 Kings 7. 51.—m 1 Kings 7. 51, 52.—n 3 Sam. 6. 12.—p 1 Kings 7. 51.—q See Ch. 7. 8, 9, 10.

Verse 9. *He made the court of the priests*] This was the inner court.

And the great court] This was the outer court, or place for the assembling of the people.

Verse 16. *Hiram his father*] *Abi*, father, is often used in Hebrew to signify a master, inventor, chief operator; and is very properly used here in the former sense by the Chaldee—*All these Chiram his master made for King Solomon*: or *Chiram Abi* made for the king.

Verse 17. *In the clay ground*] See on 1 Kings vii. 45. Some suppose that he did not actually cast those instruments at those places, but that he brought the clay from that quarter, as being the most proper for making moulds to cast in.

Verse 21. *And the flowers, and the lamps*] Probably each branch of the chandelier was made like a plant in flowers; and the opening of the flower was either the lamp, or served to support it.

Verse 22. *The doors—were of gold*] i. e. Were overlaid with golden plates, the thickness of which we do not know.

That every thing in the tabernacle and temple was typical or representative of some excellence of the Gospel dispensation may be readily credited, without going into all the detail produced by the pious author of *Solomon's temple spiritualized*. We can see the general reference and the principles of the great design, though we may not be able to make a particular application of the *knapes*, the *flowers*, the *pomegranates*, the *tongs*, and the *snuffers*, to some Gospel doctrines, such spiritualizing is in most cases weak, silly, religious trifling; being ill calculated to produce respect for divine revelation.

NOTES ON CHAPTER V.

Verse 1. *Brought in all the things*] See the note on 1 Kings vii. 51.

Verse 3. *The feast*] That is, the feast of tabernacles, which was held in the seventh month. Targum. 1 Kings vii. 2.

5 And they brought up the ark and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 Also King Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubim:

8 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle: but they were not seen without. And there it is unto this day.

10 There was nothing in the ark save the two tables which Moses put therein, at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:

12 * Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, * For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord:

14 So that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God.

CHAPTER VI.

Solomon's prayer at the dedication of the temple, 1-28.

THEN * said Solomon, The Lord hath said that he would dwell in the thick darkness.

2 But I have built a house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed be the Lord God of

r Or, they are there, as 1 Kings 8. 2.-a Deut. 10. 2, 5. Ch. 6. 11.-r Or, where, as Heb. found.-v 1 Chron. 28. 1.-w 1 Chron. 18. 28.-x Ps. 136. See 1 Chron. 28. 2. 34. 41.-y Exod. 25. 23. Ch. 7. 2.-z 1 Kings 8. 13, &c.-b Lev. 16. 2.-c Ch. 12. 13. d 1 Chron. 28. 4.

Verse 9. *They drew out the staves*] As the ark was no longer to be carried about, these were unnecessary.

Verse 10. *There was nothing in the ark save*] The Chaldee paraphrases thus: "There was nothing put in the ark but the two tables which Moses placed there after the first had been broken, on account of the calf which they made in Horeb; and the two other tables had been confirmed which were written with the writings expressed in the TEN WORDS."

Verse 11. *When the priests were come out*] After having carried the ark into the holy of holies, before the sacred service had commenced.

Verse 12. *A hundred and twenty priests*] Cymbals, psalteries, and harps of any kind, in union with a hundred and twenty trumpets, or horns, could not produce much harmony; as to melody, that must have been impossible, as the note was too great.

Verse 13. *For he is good*] This was either the whole of the song or the burden of each verse. The Hebrew is very short—

כי טוב כי ליהוה חסדו

Ki tob, ki loham chasdo.

For he is good; for his mercy is endless.

Verse 14. *The priests could not stand*] What a proof

Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 * But I have chosen Jerusalem, that my name might be there; and * have chosen David to be over my people Israel.

7 Now * it was in the heart of David my father to build a house for the name of the Lord God of Israel.

8 But the Lord said to David my father, Forasmuch as it was in thine heart to build a house for my name, thou didst well that it was in thine heart;

9 Notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

10 The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel.

11 And in it have I put the ark, * wherein is the covenant of the Lord, that he made with the children of Israel.

12 ¶ * And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands;

13 For Solomon had made a brazen scaffold, of five cubits * long, and five cubits broad, and three cubits high, and had it set in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven;

14 And said, O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shonest mercy unto thy servants, that walk before thee with all their hearts:

15 * Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

16 Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, * There * shall not fail thee a man in my sight to sit upon the throne of Israel; * yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

a 2 Sam. 7. 2. 1 Chron. 17. 1. & 22. 2.-f Chap. 5. 10.-g 1 Kings 8. 22.-h Heb. the length thereof, &c.-i Exod. 16. 11. Deut. 4. 38. & 7. 8.-j 1 Chron. 28. 2. 12 Sam. 7. 12. 13. 1 Kings 2. 4. & 6. 12. Ch. 7. 13.-k Heb. there shall come men to be cut off.-m Ps. 136. 12.

of the being of God, and of the divine presence! What must those holy men have felt at this time!

NOTES ON CHAPTER VI.

Verse 1. *The Lord hath said that he would dwell*] Solomon seeing the cloud descend, and fill the house, immediately took for granted that the Lord had accepted the place, and was now present. What occurred now was precisely the same with what took place when Moses reared the tabernacle in the wilderness: see Exod. xl. 34, 35. *The cloud covered the tent—and the glory of the Lord filled the tabernacle.* And Moses was not able to enter into the tent—because the glory of the Lord filled the tabernacle.

The Chaldee paraphrases thus—"Then said Solomon, It hath pleased God to place his majesty in the city of Jerusalem, in the house of the sanctuary which I have built to the name of his Word; and he hath placed a dark cloud before him."

Verse 10. *For the name of the Lord*] "For the name of the Word of the Lord God of Israel." Targum.

Verse 14. *That walk before thee with all their hearts*] "With all the will of their souls, and with all the affection of their hearts." Targum.

18 But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord say God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

22 ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house:

23 Then hear thou from heaven, and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray, and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, or locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be:

29 Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

31 That they may fear thee, to walk in thy ways, as long as they live in the land which thou gavest unto our fathers.

Ch. 2. 6. 1st. 21. 1. Acts 7. 46. p. Or, in this place. r. Heb. pray. a. Heb. and he resides on both of them. Or, he continues. Or, toward. r. 1 Kings 17. 1. or Ch. 28. 2. a. Heb. in the land of their fathers. Or, toward this house. r. 1 Chr. 28. 2. a. Heb. all the days which. b. Heb. upon the face of the land. c. 1 Kings 12. 28. Acts 6. 37. d. Heb. thy name is called upon this house. e. Or, right.

Verse 18. But will God in very deed dwell with men? But who could have imagined, who could have thought it credible, that God should place his majesty among men dwelling upon earth? Behold the highest heavens, the middle heavens, and the lowest heavens, cannot bear the glory of thy majesty, (for thou art the God who sustaineest all the heavens, and the earth, and the deep, and all that is in them,) nor can this house contain thee which I have built. Targum.

Verse 22. If a man sin against his neighbour. For the seven cases, put here by Solomon in his prayer, see the notes on 1 Kings viii. 31-46.

Verse 26. For there is no man that sinneth not. See this case largely considered, note on 1 Kings viii. 46.

Verse 37. If they bethink themselves. "If thy fear should return into their hearts." Targum.

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32 ¶ Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house:

33 Then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house, which I have built, is called by thy name.

34 ¶ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 ¶ If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;

37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

41 Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAPTER VII.

Solomon, having ended his prayer, the fire of the Lord comes down from heaven and consumes the offerings. 1. The people and the priests see this, and glorify God, and offer sacrifices. 2-4. Solomon offers twenty thousand sheep, and one hundred and twenty thousand sheep; and the priests and Levites stand in their offices, 5, 6. He keeps the feast seven days, and the dedication of the altar seven days, and dismisses the people, 7-10. The Lord appears unto him by night, and assures him he has heard his prayer, 12-14. Promises him and his posterity a perpetual government if they be obedient, 17, 18. But after destruction, should they disobey, and become idolaters, 19-22.

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.

1 Prov. 25. 2. Eccles. 7. 20. James 5. 2. 1 John. 1. 9. Heb. they that take them captive carry them away. Heb. bring back to their heart. Or, to the prayer of this place. 1 Ps. 132. 6, 9, 10, 16. 1 Chr. 28. 2. 2. Neh. 9. 25. 2. Ps. 132. 1. 1st. 25. 3. 1 Kings 8. 54. Lev. 9. 24. Judg. 6. 21. 1 Kings 18. 26. 1 Chr. 21. 26. r. 1 Kings 8. 10, 11. Ch. 5. 13, 14. Ezek. 10. 5, 6.

The whole of this prayer is amply considered in the parallel place, 1 Kings viii. where see the notes.

Verse 41. Let thy saints rejoice in goodness. In the abundance of the tithes, and other goods which shall be given to the Levites, as their reward for keeping the ark, and singing before it." Jarchi.

Verse 42. Turn not away the face of thine anointed. At least do me good; and if not for my sake, do it for thy own sake." Jarchi.

These two last verses are not in the parallel place in 1 Kings viii. There are other differences between the two places in this prayer, but they are not of much consequence.

NOTES ON CHAPTER VII.

Verse 1. The fire came down. The cloud had come down before, now the fire consumes the sacrifice; showing that both the house and the sacrifices were accepted by the Lord.

2 *And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, *saying*, For *he is good*; *for his mercy *endureth* for ever.

4 ¶ *Then the king and all the people offered sacrifices before the LORD.

5 And King Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 *And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised *by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover, *Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ *Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto *b* the river of Egypt.

9 And in the eighth day they made *a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

10 And *on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus *Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, *and have chosen this place to myself for a house of sacrifice.

* Ch. 5. 14.—Ch. 12. 12. Ps. 138. 1.—1 Chron. 16. 41. Ch. 29. 21.—1 Kings 8. 64. 65.—1 Chron. 16. 41. Heb. by their hand.—Ch. 12. 12.—1 Kings 8. 64. a 1 Kings 8. 65.—Job. 12. 3.—Heb. a rest.—1 Kings 8. 64.—1 Kings 8. 64. 1, &c.—Deut. 12. 5.—Ch. 6. 32.—Heb. upon whom my name is called.

Verse 4. *The king and all the people offered sacrifices*] They presented the victims to the priests; and they and the Levites slew them, and sprinkled the blood: or, perhaps, the people themselves slew them; and, having caught the blood, collected the fat, &c. presented them to the priests to be offered as the law required.

Verse 5. *Twenty and two thousand oxen, &c.*] The amount of all the victims that had been offered during the seven days of the feast of tabernacles, and the seven days of the feast of the dedication.

Verse 8. *The entering in of Hamath*] "From the entrance of Antioch to the Nile of Egypt." Targum.

Verse 10. *On the three and twentieth day*] This was the ninth day of the dedication of the temple; but in 1 Kings vii. 68. it is called the eighth day. The meaning is this, says Jarchi: he gave them liberty to return on the eighth day, and many of them did then return; and he dismissed the remainder on the ninth, what is here called the twenty-third, reckoning the fourteen days for the duration of the two feasts; in all, twenty-three.

The Targum paraphrases this verse thus:—"The people departed with a glad heart, for all the good which God had done to David his servant, on whose account the doors of the sanctuary were open; and for Solomon his son, because God had heard his prayer, and the majesty of the LORD had rested on the house of the sanctuary; and for Israel, his people, because God had favourably accepted their oblations, and the heavenly fire had descended, and, burning on the altar, had devoured their sacrifices."

Verse 12. *The LORD appeared to Solomon*] This was a second manifestation; see 1 Kings ix. 2—9. and the notes there. The Targum says, "The Word of the LORD appeared to Solomon."

13 *If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, *which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now *mine eyes shall be open, and mine ears attent* *unto the prayer that is made in this place.

16 For now have *I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 *And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, *There *shall not fail thee a man to be ruler in Israel.

19 *But if ye turn away, and forsake my statutes, and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, *Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAPTER VIII.

Solomon's building, completion, and officers, 1—19. He brings Pharaoh's daughter to his new built palace, 11. The various sacrifices and arrangement of the priests, Levites, and porters, 13—18. He sends a fleet to Ophir, 17, 18.

AND *it came to pass at the end of *A* twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored

1 James 4. 10.—Ch. 6. 27, 28.—Ch. 6. 40.—Heb. to the proper of this place. n 1 Kings 8. 2. Chap. 6. 4.—1 Kings 8. 4, &c.—p Chap. 6. 14.—1 Kings 8. 24. Jer. 22. 5, 9.—1 Kings 8. 10, &c.

Verse 13. *Or if I send pestilence*] "The angel of death." Targum.

Verse 15. *Now mine eyes shall be open*] "It shall be pleasing to me in the sight of my Word, that I should incline mine ear," &c. Targum.

Verse 18. *There shall not fail thee a man*] This promise was not fulfilled, because the condition was not fulfilled: they forsook God, and he cut them off, and the throne also.

Verse 20. *Then will I pluck them up by the roots*] How completely has this been fulfilled! not only all the branches of the Jewish political tree have been cut off, but the very roots have been plucked up; so that the day of the LORD's anger has left them neither root nor branch.

Verse 21. *Shall be an astonishment*] The manner in which these disobedient people have been destroyed is truly astonishing: no nation was ever so highly favoured, and none ever so severely and signally punished.

Verse 22. *Because they forsook the LORD*] While they cleaved to God, the most powerful enemy could make no impression on them; but when they forsook him, then the weakest and most inconsiderable of their foes harassed, oppressed, and reduced them to bondage and misery. It was by no personal prowess, genuine heroism, or superhuman military tactics, that the Jews were enabled to resist and overcome their enemies: it was by the divine power alone; for, destitute of this, they were even worse than other men.

NOTES ON CHAPTER VIII.

Verse 1. *At the end of twenty years*] He employed seven years and a half in building the temple; and twelve and a half or thirteen, in building his own house. Compare this with 1 Kings vii. 1.

to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Bealath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of King Solomon's officers, even two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the Lord hath come.

12 ¶ Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. So the house of the Lord was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Elath, at the seaside in the land of Edom.

18 And Hiram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon.

CHAPTER IX.

The queen of Sheba visits Solomon, and is astonishedly entertained by him, 1-12. His great riches, 13, 14. He makes targets and shields of beaten gold, and a magnificent ivory throne, and various vessels of gold, 15-20. His navigation to Tarshish, and the commodities brought thence, 21. His magnificence and political connections, 22-24. The wisdom of his life, 25. He reigns forty years, and is succeeded by his son Rehoboam, 26, 27.

A. M. 3013.
B. C. 991.
Anne writes
1 Chron. 28.4.
2 Chron. 2.4.
Amos 6.1.
Conditum 287.

AND when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

5 And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not thy words until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, which delighted in thee, to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave King Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algaum trees, and precious stones.

11 And the king made of the algaum trees terraces to the house of the Lord, and to the king's palace, and harps and psalteries for singers; and there were none such seen before in the land of Judah.

12 And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked,

u 1 Kings 9. 17. &c.—v Heb. all the desires of Solomon which he desired to build. u 1 Kings 9. 17. &c.—v Heb. all the desires of Solomon which he desired to build. u 1 Kings 9. 17. &c.—v Heb. all the desires of Solomon which he desired to build.

Verse 2. The cities which Hiram had restored] See the note on 1 Kings ix. 2.

Verse 3. Hamath-zobah] "Emessa, on the river Orontes." Calmet.

Verse 4. Tadmor] Palmyra. See the note on 1 Kings ix. 18. for an account of this superb city.

Verse 6. All the store cities] See the note on 1 Kings ix. 19.

Verse 9. But of the children of Israel] See the note on 1 Kings ix. 21.

Verse 11. The daughter of Pharaoh] "And Bitiah, the daughter of Pharaoh, Solomon brought up from the city of David to the palace which he had built for her."—T.

Because the places are holy] Is not this a proof that he considered his wife to be a heathen, and not proper to dwell in a place which had been sanctified? Solomon had not yet departed from the true God.

Verse 12. Three times in the year] These were the three great annual feasts.

g 1 Kings 9. 25.—h Or, Elath. Dent. 3. 8. 2 Kings 14. 22.—i 1 Kings 9. 27. Ch. 9. 10. 12.—k 1 Kings 10. 1. &c. Matt. 12. 41. Luke 11. 31.—l Or, ballers.—m Heb. word.—n Or, sapings.—o Chap. 5. 12.—p 1 Kings 10. 11, algaum trees.—q Or, algaum.

Verse 15. The commandment of the king] The institutions of David.

Verse 17. Then went Solomon to Ezion-geber] See the notes on 1 Kings ix. 26—28. for conjectures concerning Ezion-geber and Ophir.

Verse 18. Knowledge of the sea] Skillful sailors. Solomon probably bore the expenses; and his friend, the Tyrian king, furnished him with expert sailors; for the Jews, at no period of their history, had any skill in maritime affairs, their navigation being confined to the lakes of their own country, from which they could never acquire any nautical skill. The Tyrians, on the contrary, lived on and in the sea.

NOTES ON CHAPTER IX.

Verse 1. The queen of Sheba] See all the particulars of this royal visit distinctly marked and explained in the notes on 1 Kings x. 1—10. The Targum calls her queen of Zemaragd.

Verse 12. Besides that which she had brought unto the

besides that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides that which chapmen and merchants brought. And all the kings of Arabia, and governors of the country, brought gold and silver to Solomon.

15 ¶ And King Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target.

16 And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting-place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once

came the ships of Tarshish, bringing gold, and silver, ivory, apes, and peacocks.

22 And King Solomon passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

a Or, captain.—d Heb. hands.—e Heb. shut.—f Or, there was no silver in them.—g Or, dephnites' teeth.—h 1 Kings 10. 25. & 10. 26. Ch. 1. 12.—i 1 Kings 4. 21. & Gen. 15. 12. Ps. 72. 5.—a That is, Exports.

king] In 1 Kings x. 13. it is stated that Solomon gave her all she asked, besides that which he gave her of his royal bounty. It is not as all likely that he gave her back the presents which she brought to him; and which he had accepted. She had, no doubt, asked for several things which were peculiar to the land of Judea, and would be curiosities in her own kingdom: and besides these, he gave her other valuable presents.

Verse 14. *The kings of Arabia.*] The kings of Sistevanpha. *Targum.*

Verse 15. *And King Solomon made two hundred targets of beaten gold.*] For a more correct valuation of these targets and shields than that in 1 Kings x. 17. see at the end of the chapter.

Verse 17. *Made a great throne of ivory.*] For a very curious description of the throne of Solomon, see at the end of the chapter.

Verse 21. *The king's ships went to Tarshish.*] Went to Africa. *Targum.*

Verse 25. *Four thousand stalls for horses.*] See the note on 1 Kings iv. 26. where the different numbers in these two books are considered. The *Targum*, instead of *four thousand*, has *two thousand and four hundred*.

Verse 29. *Nathan the prophet.*] These books are all lost. See the account of Solomon, his character, and a review of his works, at the end of chap. xi. of the First Book of Kings.

1. By the kindness of a learned friend, who has made these kinds of subjects his particular study, I am able to give a more correct view of the value of the talent of gold, and the talent of silver, than that which I have quoted 1 Kings x. 17. from Mr. Reynold's *State of the greatest King*.

1. To find the equivalent in British standard to an ounce Troy of pure gold, valued at eighty shillings; and to a talent of the same which weighs one thousand eight hundred ounces Troy.

The ounce contains four hundred and eighty grains; and the guinea weighs one hundred and twenty-nine grains, or *five* pennyweights, and nine grains.

As 129 grains : 21 shillings :: 480, the number of grains in an ounce : 78-1395348, or 34 lbs. 1d. 2-69767g, the equivalent in our silver coin to one ounce of standard gold.

2. As 78-1395348 shillings, the value of one ounce of standard gold, : 80 shillings, the value of an ounce Troy of pure gold, :: 80 shillings : 81-9047619 shillings, the equivalent in British standard to one ounce of pure gold.

Instead of the preceding the following proportions may be used.

1. 1 Kings 10. 27. Ch. 1. 15.—e Heb. gate.—d 1 Kings 10. 25. Ch. 1. 12.—a 1 Kings 11. 41.—f Heb. words.—g 1 Kings 11. 22.—h Chap. 10. 25. & 12. 22.—i 1 Kings 11. 42. & 2.

1. As 21-5 shillings : 21 shillings :: 80 shillings : 78-1395348 shillings. This multiplied by 1800, the number of Troy ounces in a Hebrew talent, gives 140551-16264, or 7032. 11s. 1d. 3-8g, the equivalent to one talent of standard gold.

2. As 21 standard : 21-5 pure :: 80 pure : 81-9047619 standard. This multiplied by 1800, gives 147428-57142, or 7371. 8s. 6d. 3-4g, the equivalent to one talent of pure gold.

2. To find the equivalent in British standard to a talent of pure silver, which is valued at four hundred and fifty pounds sterling, or *five* shillings the ounce Troy.

The pound Troy is 240 pennyweights; and our silver coin has 18 pennyweights of alloy in the pound. From 240 pennyweights take 18, and there will remain 222 pennyweights, the pure silver in the pound.

Now as 240 pennyweights : 222 pennyweights :: 20 pennyweights, the weight of a crown-piece, : 18½ pennyweights, the weight of the pure silver in the crown.

Then, as 18½ pennyweights : 5 shillings :: 36000, the number of pennyweights in a talent : 9729-729729729 shillings, or £486. 9s. 8½d, the equivalent in our coin to a talent of pure silver.

Example 1. To find the equivalent in British standard to the one hundred and twenty talents of gold which the queen of Sheba gave to King Solomon, 2 Chron. ix. 9.

147428-57142, equivalent to one talent of pure gold, as 120 number of talents. {found above.

17691428-5704 = £894,571 8s. 6½d, the equivalent to 120 talents.

Example 2. To find the equivalent in British standard to Solomon's two hundred targets of beaten gold, each six hundred shekels; and to his three hundred shields, each three hundred shekels, 2 Chron. ix. 15, 16.

A talent is three thousand shekels; therefore, six hundred shekels are one fifth, and three hundred are one tenth of a talent.

5)147428-57142, equivalent to one talent.

29485-71428 equivalent to one target.

200 the number of targets.

2)105687142-656

£294,687 2s. 10½d, equivalent to 200 targets.

One tenth of a talent is 1472-857142 = one shield.

300 number of shields.

2)10442285-71426

£221,142 17s. 1½d = 300 shields.

Example 3. To find the equivalent in British standard to the weight of gold which came to Solomon in one year,

CHAPTER. X.

The people apply to Rehoboam to ease them of their burdens, 1, &c. Rejecting the advice of the aged counsellors, and following that of the young men, he gives them an unpropitious answer, 2-14. The people are discouraged, and ten tribes revolt, 15-17. They name Hadadram, who went to collect the tribute, and Rehoboam but barely escapes, 18, 19.

A. M. 3029.
B. C. 975.
Among notes
1. Kings 12.
2. Kings 12.
3. Kings 12.
4. Kings 12.

AND Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whether he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

1 Kings 12. 1, &c.

independently of what the chapmen and merchants brought him.

147428-57142s. = one talent.

666 number of talents.

89457142862

89457142862

89457142862

210)9818742:8-56572

£4,909,571 18s. 6½d. equivalent to 666 talents.

Example 4. To find the equivalent in British standard to the hundred thousand talents of gold, and to the million of talents of silver which were prepared by David for the temple, 1 Chron. xxii. 14.

THE GOLD.

147428-57142s. = one talent.

100000 number of talents.

210)14742867142

£737,142,867 2s. the equivalent.

Or, seven hundred and thirty-seven millions, one hundred and forty-two thousand, eight hundred and fifty-seven pounds, two shillings sterling, for the gold.

THE SILVER.

9729-729729729s. = one talent.

1000000 number of talents.

210)9729729729-729

£496,496,496 9s. 8½d. the equivalent.

Or, four hundred and eighty-six millions, four hundred and eighty-six thousand, four hundred and eighty-six pounds, nine shillings and eightpence halfpenny sterling, for the silver.

2. I have referred in the note on ver. 17. to a curious account of Solomon's throne, taken from a Persian MS. entitled *ḥikmat al-mulūk*, the *Holy House, or Jerusalem*. It has already been remarked in the account of Solomon, at the end of chap. xi. of 1 Kings, article 12. that among the oriental writers Solomon is considered not only as the wisest of all men, but as having supreme command over *demons* and *genii* of all kinds; and that he knew the language of beasts, and birds, &c.; and therefore, the reader need not be surprised if he finds in the following account, Solomon employing preternatural agency in the construction of this celebrated throne.

"This famous throne was the work of the *Dees Sukkur*; it was called *Kushab al-Firma*. The beauty of this throne has never been sufficiently described; the following are the particulars:—

"The sides of it were pure gold; the feet of emeralds and pearls, intermixed with other pearls, each of which was as large as the egg of an ostrich.

"The throne had seven steps; on each side were delineated orchards full of trees, the branches of which were composed of precious stones, representing ripe and unripe fruits.

"On the tops of the trees were to be seen fowls of the most beautiful plumage; particularly the peacock, the ostrich, and the *kurgus*; all these birds were artificially hollowed within, so as occasionally to utter a thousand melodious notes, such as the ears of mortals had never before heard.

"On the first step were delineated vine-branches, having bunches of grapes, composed of various sorts of precious stones; fashioned in such a manner as to represent the different colours of purple, violet, green, and red, so as to exhibit the appearance of real fruit.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt

1 Kings 12. 18.

"On the second step, on each side of the throne, were two lions of massive gold, of terrible aspect, and as large as life.

"The property of this throne was such, that when the prophet Solomon placed his foot upon the first step, all the birds spread their wings, and made a fluttering noise in the air.

"On his touching the second step, the two lions expanded their claws.

"On his reaching the third step, the whole assembly of *devs*, *peris*, and *men*, repeated the praises of the Deity.

"When he arrived at the fourth step, voices were heard addressing him in the following manner:—*Son of David, be grateful for the blessings which the Almighty has bestowed upon thee.*

"The same was repeated on his reaching the fifth step.

"On his touching the sixth step, all the children sang praises.

"On his arrival at the seventh step, the whole throne, with all the birds and other animals, became in motion, and ceased not till he had placed himself in the royal seat; and then the birds, lions, and other animals, by secret springs, discharged a shower of the most precious musk upon the prophet; after which two of the *kurguses* descending, placed a golden crown upon his head.

"Before the throne, was a column of burnished gold; on the top of which was placed a golden dove, which had in its beak a roll bound in silver. In this roll were written the *Psalms* of the prophet David: and the dove having presented the roll to King Solomon, he read a portion of it to the children of Israel.

"It is further related, that on the approach of wicked persons to this throne for judgment, the lions were wont to set up a terrible roaring, and to lash their tails about with violence: the birds also began to erect their feathers; and the whole assembly of *devs* and *genies* uttered such loud cries, that for fear of them no person would dare to be guilty of falsehood, but instantly confess his crimes.

"Such was the throne of Solomon, the son of David."

Supposing even this splendid description to be literally true, there is nothing here that could not have been performed by ingenuity and art: nothing that needed the aid of supernatural influence.

In another MS. on which I cannot now lay my hand, the whole value of this throne, and its ornaments, is compared in *lacs of rupees*! The above description is founded in the main on the account given here, chap. ix. 17-19. The six steps, and the footstool of the sacred writer, make the seven steps, in the above description. The twelve lions are not distinguished by the Mohammedan writer. Other matters are added from tradition.

This profusion of gold and precious stones was not beyond the reach of Solomon when we consider the many millions left by his father; no less a sum than one thousand two hundred and twenty-three millions, six hundred and twenty-nine thousand, three hundred and forty-three pounds, eleven shillings, and eightpence halfpenny, besides what Solomon himself furnished.

NOTES ON CHAPTER X.

Verse 1. Rehoboam went to Shechem] This chapter is almost word for word the same as 1 Kings xii. to the notes on which the reader is referred.

Verse 10. My little finger shall be thicker] "My weakness shall be stronger than the might of my father." Targum

thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us: thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 For whereas my father ^a put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and King Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people; ^a for the cause was of God, that the Lord might perform his word, which he spake by the ^a hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram, that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But King Rehoboam ^a made speed to get him up to his chariot, to flee to Jerusalem.

19 ^a And Israel rebelled against the house of David unto this day.

CHAPTER XI.

Rehoboam raises an army, purposing to reduce the ten tribes; but is prevented by Shemaiah the prophet, 1-4. He builds several cities of defence, and fortifies others, 5-13. The priests and Levites, being turned out by Jeroboam, come to Rehoboam, 13, 14. Jeroboam's gross idolatry, 15. The peace of the land join with Judah, and strengthen the kingdom of Rehoboam, 16, 17. His wives, concubines, and numerous sons, 18-21. He places his own sons for governors in the different provinces, 22, 23.

AND ^a when Rehoboam *was* come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore thousand chosen men, which

^a Heb. *leded*.—^a 1 Sam. 2. 35. 1 Kings 12. 15, 24.—1 Kings 11. 20.—p. Heb. strengthened himself.—^a 1 Kings 12. 18.—^a 1 Kings 12. 21, &c.—^a Chap. 12. 15. t. Heb. presented themselves to him.

Verse 15. *For the cause was of God*] "For there was an occasion divinely given." Targum.

Verse 16. *To your tents, O Israel*] "To your cities, O Israel." Targum.

Now, David, see to thine own house.] "Now, David, rule over the men of thy own house." Targum.

Verse 18. *Stoned him.*] When he endeavoured to collect the tribute which Solomon had imposed on them. Targum.

Verse 19. *Israel rebelled*] A few soft words, and a removal of a part of the oppressive taxes, (for they said, *Ease thou somewhat the grievous servitude*;) would have secured this people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the separation of this kingdom. Rehoboam was a fool; and through his folly he lost his kingdom. He is not the only example on record: the Stuarts lost the realm of England much in the same way; and, by a different mode of treatment, the house of Brunswick continues to fill the British throne. May the thread of its fortune, woven by the hand of God, never be undone! and may the current of its power glide on to the latest posterity!

Tullia Scilla, *note* *discreet* *curio* *fudo*
Concordes stabili *facorum* *manus* *Forum*.

God's firm decree, by which this web was woven,
Shall ever bloom the close, and bid it smoothly run.

Labour, at labour in some visible *Forum*.
Heral. Epist. l. i. c. 2. v. 63.

Still glides the river, and shall ever glide.

Amen! Amen!

NOTES ON CHAPTER XI.

Verse 1. *Gathered of the house of Judah*] See this account 1 Kings xii. 21-24. and the notes there.

were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the Lord came ^a to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the strong-holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 And the priests and the Levites that *were* in all Israel ^a resorted to him out of all their coasts.

14 For the Levites left ^a their suburbs, and their possession, and came to Judah and Jerusalem: for ^a Jeroboam and his sons had cast them off from executing the priest's office unto the Lord:

15 ^a And he ordained him priests for the high places, and for ^a the devils, and for ^a the calves which he had made.

16 ^a And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers.

17 So they ^a strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, and Abihail the daughter of Eliab the son of Jesse;

^a Num. 25. 2.—Chap. 12. 2.—1 Kings 12. 21, & 22, 23, & 24. 2. Rev. 18. 2. Lev. 17. 7. 1 Cor. 10. 22.—^a 1 Kings 12. 22.—^a See Ch. 14. 2. & 25. 11, 22.—^a Ch. 12. 1.

Verse 5. *And built cities for defence in Judah*] He was obliged to strengthen his frontiers against the encroachments of the men of Israel: and Jeroboam did the same thing on his part, to prevent the incursions of Judah. See 1 Kings xii. 25.

Verse 11. *Store of victual*] In these places he laid up stores of provisions, not only to enable them to endure a siege; but also that they might be able, from their situation, to supply desolate places.

Verse 14. *The Levites left their suburbs*] They and the priests were expelled from their offices by Jeroboam, but they should turn the hearts of the people to the true God, and then they would revolt to Judah, 1 Kings xii. 26; and, therefore, he established a new worship, and made new gods.

Verse 15. *And he ordained him priests—for the devils*] *trypes asethim*, the hairy ones; probably goats: for as the golden calves, or acen, were in imitation of the Egyptian or-god, Apis, so they no doubt paid divine honours to the goat, which we know was an object of religious veneration in Egypt.

Verse 16. *Such as set their hearts to seek the Lord*] All the truly pious joined him out of every tribe; and the whole tribe of Levi, being deprived of their functions, joined him also. Thus he had Judah, Benjamin, and Levi, and probably a part of Simeon; for he had Etam, which was in that tribe, and the truly religious out of all the other tribes, for they could not bear Jeroboam's idolatry.

Verse 17. *For three years they walked in the way of David*] During this time he prospered; but for *fourteen* years after this he and the people were unfaithful to the

19 Which bare him children; Jeush, and Shamaiah, and Zerah,

20 And after her he took Maachah the daughter of Absealom; which bare him Abijah, and Attai, and Ziza, and Shelomith,

21 And Rehoboam loved Maachah the daughter of Absealom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance. And he desired many wives.

CHAPTER XII.

Rehoboam and his subjects, forsaking the Lord, are delivered into the hands of Shishak, king of Egypt, 1-4. Shemaiah the prophet remonstrates with them, and they humble themselves, and Jerusalem is not destroyed; but Shishak takes away all the treasures, and the golden shields, instead of which Rehoboam makes shields of brass, 5-12. He reigns forty and seven years, and is succeeded by his son Abijah, 13-14.

AND it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him.

2 And it came to pass, that in the fifth year of King Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkims, and the Ethiopians.

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

b 1 Kings 12. 2. She is called Michal the daughter of Uriel, Ch. 12. 2.-c See Deut. 21. 15, 17.-d a multitude of wives.-e Ch. 11. 17.-f 1 Kings 14. 22, 23, 24.-g 1 Kings 14. 24, 25.-h Chap. 12. 11.-i Ch. 12. 15.-j James 4. 10. m Exod. 9. 27.

Lord, except at such intervals as the hand of God's judgments was upon them.

Verse 18. Took him Mahalath.] By marrying thus in the family of David, he strengthened his right to the Jewish throne.

Verse 20. Maachah the daughter of Absealom.] See the note on 1 Kings xv. 10. She is called Michal, the daughter of Uriel, chap. xiii. 2. For this the Targum gives the following reason: "Abijah reigned three years in Jerusalem; and his mother's name was Michal, daughter of Uriel of Gibeatha. She is the same as Michah, the daughter of Absealom: but, because she was an upright woman, her name was changed into the more excellent name Michal, and her father's name into that of Uriel of Gibeatha, that the name of Absealom might not be remembered."

Verse 21. Eighteen wives, and threescore concubines.] Bad enough, but not so abandoned as his father. Of these marriages and concubinage the issue was twenty-eight sons and sixty daughters; eighty-eight children in the whole: to the education of the whole of them he could pay but little attention. Numerous families are often neglected; and children, by different women, must be yet in a worse state.

Verse 22. Made Abijah—the chief.] Abijah certainly was not the first-born of Rehoboam; but as he loved Maachah more than any of his wives, so he preferred her son, probably through his mother's influence. In Deut. xxi. 16, this sort of preference is forbidden: but Rehoboam had a sort of precedent in the preference shown by David to Solomon.

Verse 23. He dealt wisely.] It was true policy to disperse his own sons through the different provinces, who were not likely to form any league with Jeroboam against their father.

He desired many wives.] He was much addicted to women; yet we do not find that he formed any heathenish alliances of this nature. And as no particulars are given, we do not know how far he indulged himself in this propensity. He probably strengthened his political connexions by these means.

NOTES ON CHAPTER XII.

Verse 1. He forsook the law of the Lord.] This was after the three years mentioned chap. xi. 17.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The Lord is righteous.

7 And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was one and forty years old when he began to reign, and

a 1 Kings 22. 25, 26.-b Or, a little while.-c See Isai. 38. 12.-d Deut. 28. 47, 48. e 1 Kings 14. 25, 26.-f 1 Kings 14. 16, 17. Ch. 15. 18.-g 2 Sam. 3. 18.-h Or, and set up golden shields.-i These were good things: See Gen. 10. 24. and 1 Kings 14. 15. Ch. 18. 2. v 1 Kings 14. 25.

Verse 2. Shishak king of Egypt.] Concerning this man, and the motive which led him to attack the Jews, see the note on 1 Kings xiv. under ver. 31.

Transgressed against the Lord.] Against the Word of the Lord. Targum.

Verse 3. The Lubims.] Supposed to be a people of Libya, adjoining to Egypt; sometimes called Phut in Scripture, as the people are called Lehabim and Ludim.

The Sukkims.] The Troglodytes, a people of Egypt, on the coast of the Red sea. They were called Troglodytes, Τρωγλοδυται, or εἰς τὰς τρωγλῆς οἰκοντες, because they dwelt in caves. Herodotus. This agrees with what Pliney says of them, Troglodyta specus excavant, hæc illis domus; "The Troglodytes dig themselves caves: and these serve them for houses." This is not very different from the import of the original name סוּקִים Sukkim, from נָסַח sakah, to cover or overspread: hence נֶסֶךְ nek, a tabernacle; the people who were covered (emphatically) under the earth. The Septuagint translate by the word Τρωγλοδυται, Troglodytes.

The Ethiopians.] אֲשִׁיטִּים Cushim. Various people were called by this name, particularly a people bordering on the northern coast of the Red sea: but these are supposed to have come from a country of that name on the south of Egypt.

Verse 6. Whereupon the princes of Israel and the king humbled themselves.] This is not mentioned in the parallel place, 1 Kings xiv; and this was the sole reason why Jerusalem was not at this time totally destroyed, and the house of David entirely cut off; for they were totally incapable of defending themselves against this innumerable host.

Verse 8. They shall be his servants.] They shall be preserved, and serve their enemies, that they may see the difference between the service of God and that of man. While they were pious they found the service of the Lord to be perfect freedom: when they forsook the Lord, they found the fruit to be perfect bondage. A sinful life is both expensive and painful.

Verse 9. Took away the treasures.] Such a booty as never had before, nor has since come into the hand of man!

Verse 13. Was one and forty years old.] Houbigant thinks he was but sixteen years old when he began to reign;

he reigned seventeen years in Jerusalem, * the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

14 And he did evil, because he * prepared not his heart to seek the Lord.

15 Now the acts of Rehoboam, first and last, are they not written in the * book of Shemaiah the prophet, * and of Iddo the seer concerning genealogies? * And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and ^b Abijah his son reigned in his stead.

CHAPTER XIII.

Abijah begins to reign over Judah, and has war with Jeroboam, 3. His speech from Mount Zemaraim to Jeroboam, before the commencement of hostilities, 4-12. While thus engaged, Jeroboam despatched some troops, which came on the rear of Abijah's army, 13. Perceiving this, they cried unto the Lord, and the Israelites are defeated with the loss of *five hundred thousand* men, 14-15. Abijah recovers several cities from Jeroboam, who is smitten by the Lord and dies, 16, 17. Abijah's marriages and issue, 21, 22.

NOW * in the eighteenth year of King Jeroboam began Abijah to reign over Judah.

w Chap. 9. 8.—y Or, *And*.—z Heb. words.—a Ch. 9. 28. & 13. 22.—b 1 Kings 14. 28.—c 1 Kings 14. 21. *Abijah*.—d 1 Kings 15. 1, 2.—e 2 Sam. 11. 20.

and brings many and forcible arguments to prove that the number *forty-one* must be a mistake. That he was *young* when he came to the throne is evident from his consulting the *young men that were brought up with him*, chap. x. 8, 10. They were *young men* then; and if he was brought up with them, he must have been *young* then also. Besides, Abijah, in his speech to Jeroboam, chap. xiii. 7. says, that at the time Rehoboam came to the throne he was tender hearted, and therefore could not withstand the children of Belial raised up against him by Jeroboam: but surely at that time no man could be reputed *young* and *tender-hearted*, quite devoid of experience, who was above *forty years* of age. Besides, if this reading were allowed, it would prove that he was born *before* his father Solomon began to reign, for Solomon reigned only *forty years*, and Rehoboam immediately succeeded him.

Verse 15. *Concerning genealogies*]. "In the book of the genealogy of the family of David." Targum.

Verse 16. *Abijah his son*]. Concerning the many varieties in this king's name, see the note on 1 Kings xiv. 31.

NOTES ON CHAPTER XIII.

Verse 2. *His mother's name—was Michajah*]. See on chap. xi. 20.

Verse 3. *Abijah set the battle in array*]. The numbers in this verse, and in the seventeenth, seem almost incredible. Abijah's army consisted of *four hundred thousand* effective men; that of Jeroboam consisted of *eight hundred thousand*; and the slain of Jeroboam's army were *five hundred thousand*. Now it is very possible that there is a cipher too much in all these numbers, and that they should stand thus: *Abijah's army, forty thousand; Jeroboam's, eighty thousand; the slain, fifty thousand*. Calmet, who defends the common reading, allows that the Venice edition of the Vulgate, in 1478; another in 1489; that of Nuremberg in 1521; that of Basil, by Froben, in 1538; that of Robert Stevens, in 1546; and many others, have the smaller numbers. Dr. Kennicott says, "On a particular collation of the Vulgate version, it appears that the number of chosen men here slain, which Pope Clement's edition in 1592, determines to be *five hundred thousand*, the edition of Pope Sixtus, printed two years before, determined to be only *fifty thousand*; and the two preceding numbers, in the edition of Sixtus, are *forty thousand* and *eighty thousand*. As to different printed editions, out of *fifty-two*, from the year 1462 to 1592, *thirty-one* contain the less number. And out of *fifty-one* MSS. *twenty-three* in the Bodleian library, four in that of Dean Aldrich, and two in that of Exeter College, contain the less number, or else are corrupted irregularly, varying only one or two numbers."

This examination was made by Dr. Kennicott, before he had finished his collation of Hebrew MSS., and before De Rossi had published his *Varia Lectiones Veteris Testamenti*; but from these works we find little help, as far as the Hebrew MSS. are concerned. One Hebrew MS. instead of ארבע מאות אלף *arba meoth eleph*, four hundred thousand, reads ארבע מאות אלף *arba meoth eleph*, fourteen thousand.

In all printed copies of the Hebrew, the numbers are as in the common text, *four hundred thousand*, *eight hundred thousand*, and *five hundred thousand*.

2 He reigned three years in Jerusalem. His mother's name also was Michajah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah * set the battle in array with an army of valiant men of war, *even four hundred thousand* chosen men: Jeroboam also set the battle in array against him with *eight hundred thousand* chosen men, *being mighty men of valour*.

4 ¶ And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel:

5 Ought ye not to know that the Less God of Israel * gave the kingdom over Israel to David for ever, *even to him and to his sons* * by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him * vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solo-

* Heb. bound together.—f Josh. 18. 25.—g 2 Sam. 7. 23. 15. 16.—h Num. 18. 11. 1 Kings 11. 28. & 22. 28.—i Judg. 8. 4.

The versions are as follow: the Targum, or Chalde, the same in each place as the Hebrew.

The Syriac, in ver. 3. has *four hundred thousand young men*, for the army of Abijah; and *eight hundred thousand stout youth* for that of Jeroboam. For the slain Israelites, in ver. 17. it has *quingenta fere hundred thousand*, falsely translated in the Latin text, *quingenta milia*, *five hundred*, both in the Paris and London Polyglotta. Another proof, among many, what little dependence is to be placed on the Latin translation of this version in either of the above Polyglotta.

The Arabic is the same in all these cases with the Syriac, from which it has been translated.

The Septuagint, both as it is published in all the Polyglotta, and as far as I have seen in MSS. is the same with the Hebrew text. So is also Josephus.

The Vulgate or Latin version is that alone that exhibits any important variations: we have had considerable proof of this in the above-mentioned collations of Calmet and Kennicott. I shall beg liberty to add others from my own collection.

In the *Editio Princeps* of the Latin Bible, though without date or place, yet evidently printed long before that of Fust, in 1462, the places stand thus: Ver. 3. *Cumque inisset certamen, et haberet bellicosissimos viros; et electorum quadraginta milia: Jeroboam constituit contra aciem octoginta milia virorum*: "With him Abia entered into battle; and he had of the most warlike and choice men *forty thousand*; and Jeroboam raised an army against him of *eighty thousand* men."

And in ver. 17. *Et corruerunt vulnerati ex Israel; quingenta milia virorum fortium*: "And there fell down wounded *fifty thousand* stout men of Israel."

In the *Glossa Ordinaria*, by Strabo Fuldenensis, we have *forty thousand*, and *eighty thousand*, in the two first instances; and *five hundred thousand* in the last. Bib. Sacra. vol. ii. Ant. 1634.

In four ancient MSS. of my own, marked A, B, C, D, the text stands thus:—

A.—*Cumque inisset Abia certamen, et haberet bellicosissimos viros et electorum, xl. mil. Jeroboam instruit contra aciem, lxxx. mil.*

And in ver. 17. *Et corruerunt vulnerati ex Israel l. mil. virorum fortium*. Here we have *forty thousand* for the army of Abijah, and *eighty thousand* for that of Jeroboam, and *fifty thousand* for the slain of the latter.

B.—*QUADRAGINTA milia, OCTOGINTA milia, FORTY thousand, EIGHTY thousand, QUINGUAGINTA milia, FIFTY thousand.*

The numbers being here expressed in words at full length, there can be no suspicion of mistake.

C.—cccc milia, dccc milibus, d milia, 400 thousand, 800 thousand, 500 thousand.

This is the same as the Hebrew text, and very distinctly expressed.

D.—xl. m. lxxx. m. l. v. m. 40,000. 80,000. 50 and 5000.

This, in the two first numbers, is the same as the others above; but the last is confused, and appears to stand for *fifty thousand* and *five thousand*. A later hand has cor-

men, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of them that are no gods.

10 But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business.

11 And they burn unto the Lord, every morning and every evening, burnt-sacrifices and sweet incense: the show-bread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God: but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time; and the children of Judah prevailed, because they relied upon the Lord God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him; Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo.

CHAPTER XIV.

Asa succeeds his father Abijah, reigns piously, and has peace for ten years. I. He makes a great reformation in Judah, and builds cities of defence, 3-7. His military strength, 8. He is attacked by Zerah the Ethiopian, with an immense army; Asa cries to the Lord, attacks the Ethiopians, and gives them a total overthrow, 9-12. He takes spoils of their cities, their cattle, &c. and returns to Jerusalem, laden with spoils, 13-16.

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the Lord his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

1 Kings 12:32, 34, 9. Hos. 8:6.—Ch. 11, 14, 15.—Exod. 20:25.—o Heb. to all his Asa: See Exod. 30:1. Lev. 8:2.—p Ch. 2:4.—q Lev. 24:6.—Exod. 37:20, 21. Lev. 24:2.—a Numb. 10:3.—b Asa 5:20.—c Ch. 14, 12.

rooted the two first numbers in this MS., placing over the first four cccc, thus *xl*, thus changing forty into four

hundred; and over the second thus, *lxxx*, thus changing eighty into eight hundred. Over the latter number, which is evidently a mistake of the scribe, there is no correction.

The reader has now the whole evidence which I have been able to collect before him, and may choose: the smaller numbers appear to be the most correct. Of corruptions in the numbers, in these historical books, we have often had cause to suspect and complain.

Verse 4. *Stood up upon mount Zemaraim* ["Which was a mount of the tribe of the house of Ephraim." Targum. Jarchi thinks that Abijah went to the confines of the tribe of Ephraim to attack Jeroboam. It could not be Shomeron, the mount on which Samaria was built, in the days of Omri, king of Israel, 1 Kings xvi. 24.

Verse 5. *By a covenant of salt?* For ever. "For as the waters of the sea never grow sweet, neither shall the dominion depart from the house of David." Targum. See my note on Numb. xviii. 19.

Verse 7. *When Rehoboam was young and tender-hearted*] Therefore he could not be forty-one when he came to the throne: see the note on ver. 3. *Children of Beth-el* here signifies men of the most abandoned principles and characters; or men without consideration, education, or brains.

Verse 9. *A young bullock and seven rams*] He who could provide these for his own consecration, was received into the order of this spurious and wicked priesthood. Some think he who could give to Jeroboam a young bullock and seven rams, was thereby received into the priesthood; this being the price for which the priesthood was conferred. The former is most likely.

Verse 10. *The Lord is our God*] We have not abandoned the Lord; and we still serve him according to his own law.

Verse 12. *God himself is with us*] Ye have golden calves, &c. We have the living and omnipotent Jehovah.

With trumpets to cry alarm against you] This was appalling: when the priests sound their trumpets, it will

1 Chron. 5:20. Ps. 82:5.—p Josh. 15:8.—q 1 Sam. 25:22.—y 1 Kings 11:20. Or, commentary.—Ch. 12:13.—b 1 Kings 15:8.—c—d See 1 Kings 15:14. Ch. 15:14.—d Exod. 34:13.—e Heb. statues.—f 1 Kings 11:7.

be a proof that the vengeance of the Lord shall speedily descend upon you.

Verse 13. *But Jeroboam caused an ambushment*] While Abijah was thus employed in reproving them, Jeroboam divided his army privately, and sent a part to take Abijah in the rear: and this must have proved fatal to the Jews, had not the Lord intervened.

Verse 17. *Slain—five hundred thousand chosen men*] Quere, fifty thousand? This was a great slaughter: see the note on ver. 3. where all these numbers are supposed to be overcharged.

Verse 18. *Judah prevailed, because*] "They depended on the Word of the God of their fathers." Targum.

Verse 19. *Beth-el*] "Beth-lehem." Targum.

Jeshanah] We know not where these towns lay.

Verse 20. *The Lord struck him, and he died*] Who died? Abijah, or Jeroboam? Some think it was Jeroboam, some that it was Abijah. Both rabbins and Christians are divided on this point; nor is it yet settled. The prevailing opinion is, that Jeroboam is meant, who was struck then with that disease of which he died about two years after; for he did not die till two years after Abijah: see 1 Kings xiv. 20. and xv. 9. It seems as if Jeroboam was meant, not Abijah.

Verse 21. *Married fourteen wives*] Probably he made alliances with the neighbouring powers, by taking their daughters to him for wives.

Verse 22. *Written in the story*] במדבר be-midrash, "in the commentary;" this, as far as I can recollect, is the first place where a midrash, or commentary, is mentioned. The margin is right.

His ways, and his sayings] The commentary of the prophet Iddo is lost. What his sayings were, we cannot tell; but, from the specimen in this chapter, he appears to have been a very able speaker, and one who knew well how to make the best use of his argument.

NOTES ON CHAPTER XIV.

Verse 1. *The land was quiet ten years*] Calmet thinks these years should be counted from the fifth to the fifteenth of Asa's reign.

Verse 2. *Did that which was good*] He attended to what the law required relative to the worship of God. He

Asses only
1. Olymp. 165.
Asia Urbem
Condiam 188.

A. M. 3063
—3794.
A. C. 911
—541.
Asses only
1. Ol. 165-188.

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us; because we have sought the LORD our God; we have sought him, and he hath given us rest on every side. So they built and prospered.

8 ¶ And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four-score thousand: all these were mighty men of valour.

9 ¶ And there came out against them Zerah the Æthiopian, with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

12 So the LORD smote the Æthiopians before Asa, and before Judah; and the Æthiopians fled.

13 And Asa, and the people that were with him, pursued them unto Gerar; and the Æthiopians were overthrown, that they could not recover themselves; for they were de-

stroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

Asariah's prophecy concerning Israel, and his exhortation to Asa, 1-7. Asa completes the reformation which he had begun, his kingdom is long and prosperous, and all the people make a solemn covenant with the LORD, 8-15. His treasurer of the mother Manachah, 16. He brings into the house of God the things that his father had dedicated, 17, 18. And he has no war till the thirty-sixth year of his reign, 19.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; * The LORD is with you, while ye be with him, and * if ye seek him, he will be found of you, but * if ye forsake him, he will forsake you.

3 Now * for a long season Israel hath been without the true God, and without * a teaching priest, and without law.

4 But * when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And * in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 * And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of the land of Judah and Benjamin, and out of the cities * which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin,

a Heb. men of war.—b Chap. 15. 8.—c Jer. 15. 44.—d Jerod. 14. 10. Ch. 15. 14. Jer. 22. 15.—e 1 Sam. 14. 4.—f 1 Sam. 17. 45. Prov. 18. 10.—g Or, mortal man. Ch. 15. 15.—h Gen. 19. 10. & 20. 1.—i Heb. broken.—j Gen. 28. 5. Chap. 17. 10. k Num. 26. 2. Judg. 3. 10. Ch. 25. 14. & 26. 20.

1 Heb. before Asa.—2 James 4. 8.—3 Jer. 4. 15. 1 Chron. 28. 2. Ch. 28. 15. Jer. 22. 15. Matt. 7. 7.—4 Ch. 24. 20.—5 Hos. 13. 4.—6 Jer. 13. 1.—7 Jer. 13. 1.—8 Judg. 5. 6.—9 Matt. 24. 7.—10 Heb. beaten in pieces.—11 Heb. abominations. Ch. 15. 18.

was no idolater; though, morally speaking, he was not exempt from faults, 1 Kings xv. 14. He suppressed idolatry universally, and encouraged the people to worship the true God: see verses 3, 4, 5.

Verse 6. *Fenced cities*] To preserve his territories from inroads, and strengthen the frontiers of his kingdom: see ver. 7.

Verse 8. *Targets and spears*] Probably targets with the dagger in the centre; and javelins for distant fight. *Shields and drew bows*] They were not only archers, but had shield and sword for close fight.

Verse 9. *Zerah the Æthiopian*] Probably of that Æthiopia which lay on the south side of Egypt, near to Libya; and therefore the Libyans are joined with them, chap. xvi. 8. *A thousand thousand*] If this people had come from any great distance, they could not have had forage for such an immense army.

Verse 11. *Whether with many*] The same sentiment as that uttered by Jonathan, 1 Sam. xiv. 6. when he attacked the garrison of the Philistines.

O LORD our God—we rest on thee] "Help us, O Lord our God; because we depend on thy Word, and in the name of thy Word we come against this great host." Targum.

Verse 14. *There was much spoil in them*] These cities being on the rear of this vast army, they had laid up much forage in them; and, to get this, the Jews overthrew the whole.

Verse 15. *Tents of cattle*] Those which had carried the baggage of the great army: and which they had left in such places as abounded with pasture. Perhaps sheep-folds, enclosures for camels, mules, &c. may also be intended. The discomfiture was great, for God fought for the people: and the spoil was immense, because the multitude was prodigious, indeed almost incredible; a million of men in one place is almost too much for the mind to conceive, but there may be some mistake in the numerals: it is evident, from the whole account, that the number was vast, and the spoil great.

NOTES ON CHAPTER XV.

Verse 1. *Azariah the son of Oded*] We know nothing of this prophet but what is related of him in this place.

Verse 2. *The LORD is with you while ye be with him*] This is the settled and eternal purpose of God: to them who seek him he will ever be found propitious; and them alone will he abandon who forsake him. In this verse the unconditional perseverance of the saints has no place; a doctrine which was first the ruin of the human race, *Ye shall not die*; and ever since the fall, the plague and disgrace of the church of Christ. The Targum is curious: "Hearken to me, Asa, and all Judah and Benjamin. The Word of the Lord shall be your helper; while ye walk in his ways, if ye seek doctrine from his presence, he will be found of you in times of trouble; but if you cast away his fear, he will abandon you."

Verse 3. *Now for a long season Israel*] "Israel hath followed Jeroboam, and they have not worshipped the true God. They have burnt incense to their golden calves; their priestings [כֹּהֲנֵי כִמְרִיא, their black sooty sacrificers] have burnt perfumes with a strange worship, and have not exercised themselves in the law." Targum. These priests could not teach, because they had not learnt; and, as they had abandoned the law of the Lord, consequently they had no proper matter for instruction.

There is a great diversity of opinion concerning the meaning of this text. Some consider it a prophecy relative to the future state of this people; and the final destruction of the Jews, as to their political existence: others consider it as referring to the state of the people under the reigns of Rehoboam and Abijah which were happily changed under that of Asa; and this appears to me to be the most natural sense of the words.

Verse 5. *But great vexations*] Does not our Lord allude to this and the following verse, in Matt. xxiv. 6, 7, 9, 13.

Verse 8. *Renewed the altar*] Dedicated it afresh, or perhaps enlarged it, that more sacrifices might be offered

and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul;

13 That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

14 And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

16 And also concerning Maachah, the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

Asa, king of Israel, begins to build Ramah, to prevent his subjects from having any intercourse with the Jews. 1. Asa hires Ben-hadad, king of Syria, against him; and obliges him to leave off building Ramah. 2-3. Asa and his men carry the stones and timbers of Ramah away, and build themselves Geba and Mizpah. 4. Asa is approved by Hanneh, the seer, for his union with the king of Syria: he is offended with the seer, and puts him in prison. 7-10. Of his sons, 11. He is distressed in his feet, and seeks to physicians and not to God, and then, 12, 13. His sumptuous funeral, 14.

A. M. 3063.
B. C. 941-940.
Asa's age 40.
1. Ch. 16:1-13.

IN the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ra-

[Ch. 11: 16-18. Ch. 14: 16-18. Heb. in that day. 1. Ch. 14: 13-15. 2. Kings 22: 3. Ch. 24: 31. Neh. 10: 23-24. Exod. 22: 28. as Deut. 18: 5, 9, 15. 3. Ver. 2-3. 1 Kings 15: 18-19. That is, grandfather, 1 Kings 15: 2, 16-19. Hab. 1: 10. 4. Ch. 14: 13, 14. 5. 1 Kings 15: 14, 16-18. From the reading of the ten tribes from Judah, over which Asa was now king. 1 Kings 15: 17, 18. 6. Ch. 15: 2. 7. Heb. Darned.

on it than ever before; for it cannot be supposed that this altar had no victims offered on it till the fifteenth year of the reign of Asa, who had previously been so zealous in restoring the divine worship.

Verse 9. *And the strangers*] Many out of the different tribes, particularly out of Simeon, Ephraim, and Manasseh, having reflected that the divine blessing was promised to the house of David, and finding the government of Jeroboam founded in idolatry, would naturally, through a spirit of piety, leave their own country, and go where they might enjoy the worship of the true God.

Verse 10. *The third month*] At the feast of pentecost, which was held on the third month.

Verse 11. *The spoil which they had brought*] The spoil which they had taken from Zerah and his auxiliaries, chap. xiv. 14, 15.

Verse 12. *They entered into a covenant*] The covenant consisted of two parts.—1. We will seek the God of our fathers with all our heart, and with all our soul.—2. Whosoever, great or small, man or woman, will not worship the true God, and serve him alone, shall be put to death. Thus no toleration was given to idolatry, so that it must be rooted out: and, that this covenant might be properly binding, they confirmed it with an oath; and God accepted them and their services.

Verse 16. *Concerning Maachah*] See this matter fully explained in the note on 1 Kings xv. 13.

The Jews imagine that Maachah repented, and her name became changed into Michaiah, daughter of Uriel of Gibeon; and that this was done that there might be no mention of her former name, lest it might be a reproach to her. But we have already seen another gloss on this name; see on chap. xi. 20.

Verse 17. *The high places were not taken away*] He had not totally suppressed or destroyed the idolatry; but some of the places, buildings, or altars, he permitted to remain.

mah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto King Asa, and sent the captains of his armies against the cities of Israel: and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

11 And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

A. M. 3068.
B. C. 939.
Asa's age 41.
1. Ch. 17: 1-13.

Heb. which were his.—2. 1 Kings 16: 1. Chap. 18: 2.—y. Isai 21: 1. Jer. 17: 5. Ch. 14: 2.—3. Ch. 12: 3.—4. Heb. in abundance.—5. Job 31: 21. Prov. 8: 21. & 15: 3. Jer. 18: 17, & 22: 15. Zech. 4: 10.—6. Or, strongly to hold with them, &c.—7. 1 Sam. 13: 15.—8. 1 Kings 15: 12.—9. Ch. 15: 22. Jer. 31: 2. Matt. 16: 3.—10. Heb. crushed. 1 Kings 15: 23.

Verse 18. *The things that his father had dedicated*] As it was a custom to dedicate a part of the spoils taken from an enemy to the service and honour of God, it is natural to suppose that Abijah (having so signally overthrown Jeroboam, xiii. 15-19.) had dedicated a part of the spoils to the Lord; but they had not been brought into the temple till this time.

Silver, and gold, and vessels.] The word כֶּלִים *kelim*, which we translate vessels, signifies instruments, utensils, ornaments, &c.

Verse 19. *The five and thirtieth year of the reign of Asa.*] Archbishop Usher thinks that this should be counted from the separation of the kingdom, and that this fell on the fifteenth year of Asa's reign. To settle in every respect these chronologies is a most difficult undertaking; and the difficulty does not belong to the Sacred Books alone, all other chronological tables of all the nations in the world, are in the same predicament. With those of our own history I have often been puzzled, even while I had access to all the archives of the nation. Probably we should read here the five and twentieth year. See the margin, and the note on 1 Kings xv. 16.

NOTES ON CHAPTER XVI.

Verse 1. *The six and thirtieth year*] After the division of the kingdoms of Israel and Judah; according to Usher. This opinion is followed in our margin; see the note on 1 Kings xv. 16, where this subject is farther considered.

Concerning Baasha's building of Ramah, see the note on 1 Kings xv. 17.

Verse 3. *There is a league*] Let there be a treaty, offensive and defensive, between me and thee: see on 1 Kings xv. 19.

Verse 6. *Took all Judah*] See on 1 Kings xv. 22.

Verse 7. *Escaped out of thine hand.*] It is difficult to know what is here intended. Perhaps the divine providence had intended to give Asa a grand victory over the

12 And Asa, in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding great: yet in his disease he ^{sought} not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had ^{made} for himself in the city of David, and laid him in the bed which was filled ^{with} sweet odours, and divers kinds of spices prepared by the apothecaries' art; and they made ^a very great burning for him.

CHAPTER XVII.

Jehoshaphat succeeds his father Asa, and reigns piously, and is particularly blessed. 1-6. He establishes an itinerant ministry, for the instruction of the people, through all the cities of Judah; which produces the most beneficial effects, 1-10. The Philistines and Arabians bring him gifts, 11. His greatness, 12, 13. The commendations of his troops, 14-18.

1 AND ^p Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, ^{which} Asa his father had taken.

3 And the Lord was with Jehoshaphat, be-

cause he walked in the first ways ^{of} his father David, and sought not unto Baalim:

4 But sought to the LORD God of his father, and walked in his commandments, and not after ^{the} doings of Israel.

5 Therefore the LORD established the kingdom in his hand; and all Judah brought ^a to Jehoshaphat presents; ^{and} he had riches and honour in abundance.

6 And his heart ^{was} lifted up in the ways of the LORD: moreover, ^{he} took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nathaneel, and to Michaiah, ^{to} teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nathaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 ^{And} they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

1. Jer. 17. 5.—1 Kings 16. 24.—m Heb. digged.—n Gen. 50. 2. Mark 16. 1. John 18. 20, 40.—o Chap. 21. 19. Jer. 34. 5.—p 1 Kings 15. 24.—q Ch. 15. 8.—r Or, of his father, and of David.—s 1 Kings 12. 25.

Syrians, who had always been the inveterate enemies of the Jews; but, by this unnecessary and very improper alliance between Asa and Ben-hadad, this purpose of the divine providence was prevented; and thus the *Syrians escaped out of his hands*.

Verse 9. *Therefore—thou shalt have wars.*] And so he had with Israel during the rest of his reign, 1 Kings xv. 32.

Verse 10. *Asa was wroth with the seer.*] Instead of humbling himself, and deprecating the displeasure of the Lord, he persecuted his messenger. And, having thus laid his impious hands upon the prophet, he appears to have got his heart hardened through the deceitfulness of sin; and then he began to oppress the people, either by unjust imprisonments, or excessive taxations.

Verse 12. *Diseased in his feet.*] He had a strong and long fit of the gout: this is most likely.

He sought not to the Lord.] "He did not seek discipline from the face of the Lord, but from the physicians." *Targ.*

Are we not taught by this, in our afflictions, to make prayer and supplication to the Lord with the expectation that *he* will heal us when he finds us duly humbled, i. e. when the end is answered for which he sends the affliction?

Verse 14. *And laid him in the bed.*] It is very likely that the body of Asa was burnt; that the bed spoken of here was a funeral pyre, on which much spices and odiferous woods had been placed; and then they set fire to the whole, and consumed the body with the aromatics. Some think the body was not burned, but the aromatics only, in honour of the king.

How the ancients treated the bodies of the illustrious dead we learn from *Virgil*, in the funeral rites paid to *Misenus*.

*Nec minus letare Misenum in littora Tauri
Fletum, et cunctis in gremio supremæ ferèbat.
Præcipio pinguem lætis et robore secto
Ingentem struere pyram: cui frondibus æole
Intestum latera, et fœvæ ante cupressus
Constitui, decoransq; super fulgentibus armis, &c.* Æn. vi. 214.

Meanwhile the Trojan troops, with weeping eyes,
To dead Misenus pay their obsequies.
First from the ground a lofty pile they rear
Of pick trees, oaks, and yew, and sweet-scented fir.
The father's front with cypress boughs they dress,
And stick the sides with boughs of leafy yew.
The topmost part his glittering arms adorn;
Warm undert, then, to burn the cypress boughs,
Are poured to sear his body joint by joint:
And fragrant oïls the millennial limbs anoint.
With groans and cries Misenus they deplore;
Then on a tier, with purple cover'd o'er,
The traitorous body lies beset with leys,
And fire the pile, (their faces turned away.)
Such reverend rites their fathers used to pay.
Pure oil and incense on the fire they throw,
And fit of victims which their friends bestow.
These gifts the greedy flames to dust devour,
Then on the living coals red wine they pour:
And last the relics by themselves dispose,
Which in a brazen urn the priests enclose.
Old Cœneus compass'd thrice the crew,
And dipp'd an olive branch in holy dew:
Which he first sprinkled round, and thrice along
Israel's dead, and then dismiss'd the crowd.

Dryden.

All these rites are of Asiatic extraction. *Virgil* borrows almost every circumstance from *Homer*; see *Il.* xxiii. v.

1. 1 Sam. 10. 27. 1 Kings 10. 25.—v Heb. gave.—y 1 Kings 16. 27. Chap. 16. 1. w That is, was encouraged.—x 1 Kings 22. 63. Ch. 15. 17. & 19. 2 & 20. 23.—y Ch. 16. 3.—z Chap. 35. 3. Neh. 6. 7.

164, &c. And we well know that *Homer* ever describes Asiatic manners. Sometimes, especially in war, several captives were sacrificed to the manes of the departed hero. So in the place above, the *mean-souled ferocious demon*, *ACHILLES*, is represented sacrificing twelve Trojan captives to the ghost of his friend Patroclus. Urns containing the ashes and half-calced bones of the dead occur frequently in barrows, or tumuli, in this country; most of them, no doubt, the work of the *Romans*. But all ancient nations, in funeral matters, had nearly the same rites.

NOTES ON CHAPTER XVII.

Verse 1. *Jehoshaphat—and strengthened himself against Israel.*] The kingdoms of Israel and Judah were rivals from the beginning; sometimes one, sometimes the other, prevailed. Asa and Baasha were nearly matched; but after Baasha's death Israel was greatly weakened by civil contentions, and Jehoshaphat got the ascendancy: see 1 Kings xvi. 16-23.

Verse 2. *The cities of Ephraim.*] This conquest from the kingdom of Israel is referred to, chap. xv. 8; but when it was made, we do not know.

Verse 3. *The Lord was with Jehoshaphat.*] "The Word of the Lord was Jehoshaphat's helper." *Targum.*

Verses 7-9. *To teach in the cities of Judah.*] "To teach the fear of the Lord in the cities of Judah." *Targum.*

In these verses we find a remarkable account of an itinerant ministry, established by Jehoshaphat; and in this work he employed three classes of men. 1. The princes. 2. The Levites. 3. The priests. We may presume that the princes instructed the people in the nature of the civil law and constitution of the kingdom. The Levites instructed them in every thing that appertained to the temple service, and ritual law; and the priests instructed them in the nature and design of the religion they professed. Thus the nation became thoroughly instructed in their duty to God, to the king, and to each other. They became, therefore, as one man; and against a people thus united, on such principles, no enemy could be successful.

Verse 9. *Had the book of the law of the Lord with them.*] This was their text-book: it was the *Book of God*; they taught it as such, and as such the people received it. Its laws were God's laws, and the people felt their obligation, and their consciences were bound. Thus they were obedient to the laws of the land, on the principle of religion. In this they were encouraged and confirmed by the example of all, both in church and state. The princes were not only pious, but were teachers of piety. The Levites showed them the worth and excellence of their ritual institutions; and the priests showed them the moral use they were to make of the whole; and thus the people became obedient to God as well as to the king; and kept all the civil ordinances not merely for the sake of a good king, but for the sake of a good and gracious God. By these means the nations enjoyed peace and prosperity; and all inner-

10 ¶ And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them, according to the house of their father: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah, the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour.

17 And of Benjamin: Eliada, a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

CHAPTER XVIII.

Jehoshaphat joins affinity with Ahab, king of Israel, 1, 2. Who invites him to assist him in the war against the Syrians, to which Jehoshaphat agrees, 3. They consult the prophets concerning the success of the war; and all but Micaiah, promise Ahab victory, 4-17. Micaiah relates his vision concerning the lying spirit in the mouth of Ahab's prophets, 18-22. Zedekiah, a false prophet, opposes Micaiah; and Micaiah is put in prison, 23-27. Both the kings go against the Syrians; the confederate armies are defeated, and the king of Israel slain, 28-31.

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after certain years he went

down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 ¶ But Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria, until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the Lord shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

a Gen. 35. 5.—b Heb. sons.—c 2 Sam. 8. 2.—d Or, palaces.—e Heb. at his hand. f Judg. 5. 2, 3.—g 12—h Chap. 17. 5.—i 2 Kings 8. 12.—k 1 Kings 22. 2, 3. l Heb. at the end of years.

reactions, seditions, and popular commotions, were prevented. The surrounding nations perceiving this, saw that there was no hope of subduing such a people; so they made no war with Jehoshaphat, ver. 10. And they took care not to provoke such a people to fall on them; therefore, it is said, *The fear of the Lord fell on all the kingdoms and lands that were round about Judah.* Such an itinerant ministry established in these kingdoms for upwards of *four score years*, teaching the pure unadulterated doctrines of the Gospel, with the propriety and necessity of obedience to the laws, has been the principal means, in the hand of God, of preserving these lands from those convulsions and revolutions that have ruined and nearly dissolved the European continent. The *itinerant ministry*, to which this refers, is that which was established in these lands by the late truly reverend, highly learned and cultivated, deeply pious, and loyal, JOHN WESLEY, A. M. formerly a fellow of Lincoln College, Oxford, whose followers are known by the name of *METHODISTS*; a people who are an honour to their country, and a blessing to the government of their most excellent and revered King George III.; who, through a long reign, has been the patron of religion and learning, and the father of his people.

Verse 11. *The Philistines brought—presents*] They and the Arabians purchased peace with the king of Judah, by paying an annual tribute. The Philistines brought silver, and no doubt different kinds of merchandise. The Arabs, whose riches consisted in cattle, brought him flocks in great abundance, principally rams and he-goats.

Verse 13. *He had much business in the cities*] He kept the people constantly employed; they had wages for their work, and by their labours the empire was both enriched and strengthened.

Verse 14. *Adnah the chief*] He was generalissimo of all this host. These are the numbers of the *five battalions*:—Under Adnah three hundred thousand; Jehohanan, two hundred and eighty thousand; Amasiah, two

hundred thousand; Eliada, two hundred thousand; Jehozabad, one hundred and eighty thousand; in all, one million one hundred and sixty thousand.

Verse 19. *These waited on the king*] They were disposable forces, always at the king's command: and were independent of those by which the city of Judah were garrisoned.

There is not a sovereign in Europe, or in the world, but might read this chapter with advantage. It shows, most forcibly, that true religion is the basis of the state; and that wherever it prospers, there the state prospers. 2. It shows also, that it is the wisdom of kings to encourage religion with all their power and influence; for, if the hearts of the subjects be not bound and influenced by true religion, vain is the application of laws, fines, imprisonments, or corporal punishment of any kind. 3. A religious nation is ever a great nation; it is loved by its friends, it is dreaded by its enemies. 4. It is ever a peaceable and united nation: the blessings of religion, and a wholesome and paternal government, are so fully felt and prized, that all find it their interest to preserve and defend them. Harmony, peace, piety, and strength, are the stability of such times. May Britain know and value them!

NOTES ON CHAPTER XVIII.

Verse 1. *Jehoshaphat had riches and honour*] The preceding chapter gives ample proof of this.

Joined affinity with Ahab] Took his daughter Athaliah to be wife to his son Joram.

Verse 3. *To Ramoth-gilead*] This place belonged to the Israelites, and was now held by the king of Syria.

The whole of this chapter is circumstantially explained in the note on 1 Kings chap. xxii.

Verse 9. *The king of Israel and Jehoshaphat*] "Ahab consulted false prophets: but Jehoshaphat sought instruction from the presence of the Lord, and prayed at the entering in of Samaria; and before these all the false prophets prophesied lies." Targum.

13 And Micaiah said, *As the Lord liveth, even what my God saith, that will I speak.*

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said unto him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, *but* evil?

18 Again he said, *Therefore* hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the Lord said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a *spirit*, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do *even* so.

22 Now *therefore*, behold, *the* Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and *smote* Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go *into* *an* inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, *Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.*

27 And Micaiah said, If thou certainly return

in peace, *then* hath not the Lord spoken by me. And he said, Harken, all ye people.

28 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. *Therefore* they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again *from* pursuing him.

33 ¶ And a certain man drew a bow *at* a venture, and smote the king of Israel *between* the joints of the harness: *therefore* he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am *wounded*.

34 And the battle increased that day: howbeit the king of Israel *stayed himself* up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

CHAPTER XIX.

Jehoshaphat, on his return from Ramoth-gilead, is met by the prophet Jehu, and approved, 1-3. He makes a further reformation in the land; establishing courts of justice, and giving solemn and pertinent directions to the judges, Levites, &c. to do judgment and justice among the people, in the fear of God, 4-11.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

A. M. 3208.
B. C. 986.
Ahab I. Ch. 28.
Ahab's Children
Continued 198.

2 And Jehu the son of Hanani *the* seer went out to meet him, and said to King Jehoshaphat, Shouldest thou help the ungodly, and *love* them that hate the Lord? *therefore* is *wrath* upon thee from before the Lord.

3 Nevertheless there are *good* things found in thee, in that thou hast taken away the groves out of the land, and hast *prepared* thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and *he* went out again through the people from

¶ Numb. 22, 19, 20, 21, & 22, 19, 20, & 24, 18. 1 Kings 22, 14.—a Or, but for evil.
v Job 1, 6.—b Job 12, 18. Job 14, 8.—c Jer. 23, 2. Mark 14, 68. Acts 22, 7.—y Or, from chamber to chamber.—z Heb. a chamber in a chamber.—a Ch. 28, 10.—b Heb. from after him.

Verse 20. *Then there came out a spirit*] The Targum gives a strange gloss here: "Then the spirit of Naboth of Jezreel came out from the abode of the righteous, and stood before the Lord, and said, I will deceive him. And the Lord said, By what means? To which he answered, I will be a spirit of false prophecy in the mouth of his prophets. And the Lord said, Thou mayest then. But, although the power of deceiving them is given unto thee, nevertheless it will not be lawful for thee to sit among the righteous: for whosoever shall speak falsely cannot have a mansion among the righteous." *Therefore*, go forth from me, and do as thou hast said." Targum.

Verse 29. *I will disguise myself*] See the note on 1 Kings xxii. 30.

Verse 31. *But Jehoshaphat cried out*] "Jehoshaphat cried, and the Word of the Lord brought him assistance." Targum.

Verse 33. *A certain man drew a bow*] The Targum tells us *who* it was. "Now Naaman, the captain of the host of the great king of Syria, drew a bow against him, (that the prophecy of Elijah the Tishbite, and Micaiah the son of Imla, might be fulfilled,) and smote the king of Israel between the heart and the caul of the liver, through the place where the coat of mail is joined." See the note on 2 Kings v. 1. for this tradition.

Verse 34. *Stayed himself up—against the Syrians*] There was a great deal of personal courage and patriotism in this last act of the king of Israel: he well knew if his troops found that he was mortally wounded, they would immediately give way, and the battle would not only be lost, but the slaughter would be great in the pursuit:

a Heb. in his simplicity.—d Heb. between the joints and between the breastplate.
e Heb. made rich.—f 2 Kings 23, 24.—g 1 Sam. 9, 24. Ps. 138, 22.—h Ch. 28, 18.
i Ch. 17, 4, 6. Sam Ch. 13, 12.—j Ch. 28, 13. Ezra 7, 10.—m Heb. he returned and went out.

therefore he stayed himself up till the evening, when the termination of the day must necessarily bring the battle to a close: and when this was done, the Israelites found that their king was slain, and so they left the field of battle to their foes. Thus Israel had a great loss, and the Syrians *had got a great delivery*. Had it not been for this accident, the Syrians had probably been defeated. See the note on 1 Kings xxii. 36.

In the notes referred to above, the *quibbling* predictions of false prophets, and lying oracles, are mentioned; and several instances given: and the whole account of the *lying spirit* going forth from the Lord to deceive Ahab particularly considered. See especially the notes as above on verses 19, 23, 34.

The reader should never forget a truth so frequently occurring in the Bible, that God is repeatedly represented as doing, what in the course of his providence he only *permits* to be done.

NOTES ON CHAPTER XIX.

Verse 1. *Returned to his house in peace*] That is, in safety; notwithstanding he had been exposed to a danger so imminent, and from which only the especial mercy of God could have saved him.

Verse 2. *Jehu the son of Hanani*] We have met with this prophet before: see the note on 1 Kings xv. 7.

Therefore is wrath upon thee] That is, thou *deservest* to be punished. And who can doubt this, who knows that he did *help the ungodly*, and did *love* them that *hated Jehovah*. And is not the wrath of God upon all those alliances which his people form with the *ungodly*; whether they be social, matrimonial, commercial, or political?

Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city.

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

7 Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah, the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites shall be officers before you. Deal

courageously, and the Lord shall be with the good.

CHAPTER XX.

The Moabites, Ammonites, and Edomites, invade Judah, 1, 2. Jehoshaphat proclaims a fast, and gathers the people together to seek the Lord, 3, 4. His prayer to God, 5-12. Great and small, male and female, seek the Lord, 13. Jehoshaphat predicts the downfall of their enemies 14-17. The king, the Levites, and the people, take courage; praise and magnify God; and go forth to meet their enemies, 18-21. The enemies are confounded, and destroy each other, 22-25. The men of Judah take the spoil, praise the Lord, and return with joy to Jerusalem, 26-28. The fear of the Lord falls upon all their enemies round about; and the land has rest, 29, 30. Translations and character of Jehoshaphat, 31-34. He joins with Ahab king of Israel, in holding a fleet of ships to go to Tarshish; but they are wrecked at Ezion-gaber, 35-37.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they be in Hazazon-tamar, which is En-gedi.

3 And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court.

6 And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in

a Deut. 1. 17.—Psa. 82. 1. Eccles. 5. 8.—Heb. in the matter of judgment.
g Deut. 32. 4. Rom. 9. 14.—Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17.—Deut. 16. 18. Ch. 17. 8.—2 Sam. 20. 8.
d Deut. 17. 8, 9.—Numb. 16. 42.—w Ezek. 3. 15.

Verse 4. From Beer-sheba to mount Ephraim] Before the separation of the ten tribes, in speaking of the extent of the land it was said, From Dan to Beer-sheba: but, since that event, the kingdom of Judah was bounded on the south by Beer-sheba, and on the north by the mountains of Ephraim. This shows that Jehoshaphat had gone through all his territories to examine every thing himself, to see that judgment and justice were properly administered among the people.

Verse 6. Take heed what ye do] A very solemn and very necessary caution: judges should feel themselves in the place of God, and judge as those who know they shall be judged for their judgments.

Verse 8. And for controversies when they returned to Jerusalem.] Who were they that returned to Jerusalem? Some suppose that it means Jehoshaphat and his courtiers, who returned to Jerusalem after the expedition mentioned ver. 4: but if this were so, or if the text spoke of any person returning to Jerusalem, would not יושבי ירושלים, *Yosheiyerushalem*, to Jerusalem, and not the simple word יושבי ירושלים, without the preposition, be used?

Learned men have supposed, with great plausibility, that the word יושבי ירושלים, "and they returned," should be written יושבי יושביה, "the inhabitants;" and that the words should be read, And for the controversies of the inhabitants of Jerusalem. That this was the original reading is very probable from its vestiges in the Vulgate, *habitatoribus eius*, "its INHABITANTS;" and in the Septuagint, it is found *totidem verbo*, *Kai epivav tous katekatas* εν Ιερουσαλημ, And to judge the inhabitants of Jerusalem.

There is a clause in chap. xxxiv. 9. where we have a similar mistake in our version, And they returned to Jerusalem, יושבי ירושלים where the false *keri*, or marginal note, directs it, in opposition to common sense, and ALL the versions, to be read יושבי ירושלים and they returned, which our translation has unhappily followed.

Verse 10. Between blood and blood] Cases of manslaughter, or accidental murder; or cases of consanguinity, the settlement of inheritance, family claims, &c.

Between law and commandment] Whosoever concerns the moral precepts, rites, and ceremonies, of the law; or whatsoever belongs to civil affairs.

Verse 11. Behold, Amariah] Here was a twofold jurisdiction, ecclesiastical and civil. In the ecclesiastical court, Amariah the high priest was supreme judge; in the civil court, Zebadiah was supreme. To assist both, the Levites were a sort of counsellors.

Without good and wholesome laws, no nation can be prosperous: and vain are the best laws, if they be not judiciously and conscientiously administered. The things of God, and the things of the King should never be con-

founded in the administration of justice. Amariah the priest, and Zebadiah the ruler, should ever have their distinct places of jurisdiction.

NOTES ON CHAPTER XX.

Verse 1. Children of Ammon, and with them other besides the Ammonites] Here there must be a mistake; for surely the Ammonites are the same as the children of Ammon. Our translators have falsified the text by inserting the words "other besides," which have nothing properly to represent them in the Hebrew. Literally translated, the words are, "And it happened after this, the children of Moab, and the children of Ammon, and with them of the Ammonites;" and thus the Vulgate. The Syriac, which the Arabic follows, has felt the difficulty, and translated, *Came together with warlike men to fight, &c.* The Septuagint have given it another turn, *Kai par avron ex tou Minaites, And with them people of the Minaites*; which were a people of Arabia Felix, near the Red sea. The Targum has ארמיתין קריתין פריממחון מין אדומאין, "And with them some of the Edomites." This is very likely to be the true reading, as we find from ver. 10, 22, 23. that they procured men from mount Seir; and these were the *Indusmites*, or *Edomites*. We should, in my opinion, read the text thus: The children of Moab, and the children of Ammon, and with them some of the Edomites.

Verse 2. On this side Syria] Instead of *avon miaram*, from Syria, I would read with one of Kennicott's MSS. (89.) *avon miedom*, from Edom; which alteration brings it to truth; and does not require the change of half a letter, as it consists in the almost imperceptible difference between *v resh* and *v daleth*. We do not read of any Syrians in this invasion; but we know there were Edomites, or inhabitants of mount Seir.

Hazazon-tamar] "In the wood of palm trees, that is, in En-gedi." Targum. This is the meaning of the word, and it is probable that they lay hid here.

Verse 3. Jehoshaphat feared] He found that he could not possibly stand against such a numerous army, and therefore could not expect to be delivered except by the strong arm of God. To get this assistance, it was necessary to seek it; and to get such extraordinary help, they should seek it in an extraordinary way; hence he proclaimed a universal fast, and all the people came up to Jerusalem to seek the Lord.

Verse 5. Jehoshaphat stood] What an instructive sight was this! The king who proclaimed the fast, was foremost to observe it; and on this occasion the priest of the people, offering in the congregation, without form or any premeditation, one of the most sensible, pious, correct, [and, as to its composition, one of the most elegant] prayers, ever offered under the Old Testament dispensation.

thine hand *is there not* power and might, so that none is able to withstand thee?

7 Art not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 *If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.*

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.*

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but *our eyes are upon thee.*

13 And all Judah stood before the Lord, with their little ones, their wives, and their children.

14 Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation;

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: *for the Lord will be with you.*

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.

1 Gen. 17. 7. Exod. 6. 7. Heb. thou. — Psa. 44. 2. — Gen. 41. 8. James 2. 23. n. 1 Kings 8. 23, 27. Ch. 6. 28, 29, 30. — Ch. 6. 30. — Deut. 2. 4, 9, 19. — Numb. 20. 21. — Psa. 82. 12. — 1 Sam. 2. 12. — Psa. 56. 15. & 128. 1, 2. & 129. 1, 2. & 141. 2. y Numb. 11. 35, 36. & 24. 2 Ch. 15. 1. & 24. 20. — Exod. 14. 13, 14. Deut. 1. 39, 40. & 31. 6, 8. Ch. 32. 1. — Heb. *seest* — y Or, valley. — Exod. 14. 13, 14. — Num. 14. 2. Ch. 15. 2. & 32. 8.

Verse 7. Art not thou our God? "Hast not thou, by thy Word, driven out." Targum.

Verse 8. Therein for thy name? "For the name of thy Word." Targum.

Verse 9. For thy name is in this house? "Thy Majesty is in this house." Several of Kennicott's and De Rossi's MSS. with the Vulgate, Syriac, and Arabic, add *niqra nikra*, [is invoked]; Thy name is invoked in this house: here thou dwellest, and here thou art worshipped.

Verse 11. They rewarded us? Six of Kennicott's and De Rossi's MSS. add *niqra epil*: "Behold, they reward us evil." This is also the reading of the Targum.

Verse 12. Wilt thou not judge them? That is, Thou wilt inflict deserved punishment upon them.

Verse 15. For the battle is not yours, but God's. God will not employ you in the discomfiture of this great host; he himself will take the matter in hand, deliver you, and destroy them.

Verse 17. For the Lord will be with you. "The Word of the Lord shall be your helper." Targum.

Verse 20. Believe in the Lord your God? "Believe in the Word of the Lord your God, and believe in his law, and believe in his prophets; and ye shall prosper." Here the Word and the Revelation are most pointedly distinguished; the Word being used personally.

Verse 22. The Lord set ambushments. "The Word of the Lord placed snares among the children of Ammon and Moab; and the inhabitants of the mountain of Gilead, who came to fight with Judah; and they were broken to pieces," so the Targum.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever.

22 And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy one another.

24 And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in gathering of the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord.

29 And the fear of God was on all the king-

b Exod. 4. 31. — Gen. 7. 9. — 1 Chron. 16. 29. — Heb. *praises*. — 1 Chron. 16. 24. Psa. 136. 1. — 1 Chron. 16. 41. Ch. 5. 12. & 7. 3, 6. — Heb. *And on the day that they, &c.* — Heb. *in singing and praise*. — 1 Judg. 7. 22. 1 Sam. 14. 20. — Or, they smote one another. — Heb. *for the destruction*. — Heb. *there was not an escaping*. — That is, *hiding*. — Heb. *head*. — Neh. 12. 32. — Ch. 17. 18.

Houbigant translates the place thus: "The Lord set against the children of Ammon and Moab ambushments of those who came from mount Seir against Judah; and the children of Ammon and Moab were smitten: but they afterward rose up against the inhabitants of mount Seir, and utterly destroyed them; who, being destroyed, they rose up one against another, and mutually destroyed each other." This is probably the meaning of these verses. Calmed's version is not very different.

Verse 25. Both riches with the dead bodies. For *was pegarim*, dead bodies, *בגדים* *begadim*, garments, in the reading of eight MSS. in the collections of Kennicott and De Rossi, and in several ancient editions. None of the versions have *dead bodies* except the Chaldee. The words might be easily mistaken for each other, as the *pe*, if a little faint in the under dot, might easily pass for a *bet*; and we know that the *resh*, and *daleth*, are frequently interchanged, and mistaken for each other, both in Hebrew and Syriac. I believe *garments* to be the true reading; and, as to the clause, *which they stripped off for themselves*, it should be understood thus, *Which they seized for themselves*.

Verse 26. Assembled themselves in the valley of Berachah. "The Valley of Benediction:" and so in the latter clause. Targum.

Verse 27. Jehoshaphat in the forefront of them. He was their leader in all these spiritual, holy, fasting, and self-denying exercises. What a noble and persuasive pattern!

Verse 29. The Lord fought. The Word of the Lord made war against the enemies of Israel. Targum.

dome of those countries, when they had heard that the Lord fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah, the daughter of Shihhi.

32 And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.

35 ¶ And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

37 Then Eliezer, the son of Dodavah of Mare-shah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI.

Jehoram succeeds his father Jehoshaphat; and commences his reign with the murder of his brethren, and of several of the princes of Israel, 1-6. He walks in the way of Ahab, whom he had married, Athaliah, he had married, 6. God remembers his covenant with David, and does not destroy the nation, 7. The Edomites revolt, 8-10. Jehoram removes the high places in the mountains of Judah, and greatly corrupts the morals of the people, 11. A letter comes to him from Elijah, 12-15. The Philistines and Arabians come up against him; pillage his house, take away his wives, and all his sons, except Jehoram, 16, 17. He is smitten with an insupportable disease in his bowels; of which, in two years, he dies miserably, after a profligate reign of eight years, 18-20.

1. A. M. 3114. B. C. 888. Anno ante. 1. Olympe. 118. Ante Urbem Conditam 138.

Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

1. Ch. 18. 16. Job 24. 28.—2. 1 Kings 22. 41. 3.—3. See Ch. 17. 6.—4. Ch. 12. 14. & 12. 28.—5. Heb. words.—6. 1 Kings 12. 1, 7.—7. Heb. was made to ascend.—8. 1 Kings 22. 48.—9. At first Jehoshaphat was unwilling, 1 Kings 22. 48.—10. 1 Kings 22. 48. & Ch. 21. 1.—11. 1 Kings 22. 50.—12. Alon.—13. Jehoram made partner of the kingdom.

Verse 33. *The high places were not taken away*] The idolatry, as we have seen, was universally suppressed; but some of the places where that worship had been performed were not destroyed. Some of them still remained: and these, to such a fickle people, became the means of idolatry in reigns less propitious to truth and religion.

Verse 34. *In the book of Jehu*] This is totally lost, though it is evident that it was in being when the books of Chronicles were written.

Verse 36. *To go to Tarshish*] "In the great sea." Targum. By which expression they always meant the Mediterranean sea.

Verse 37. *The Lord hath broken, &c.*] *The Word of the Lord hath broken.* Targum. Concerning Tarshish, Ezion-geber, and Ophir, and the voyage thither, see the notes on 1 Kings x. 22; and at the end of that chapter, and on chap. ix. 25-28. The Tarshish here is called by the Chaldees *Torres in the great sea*, some place in the Mediterranean. On this subject the reader has, no doubt, already seen a great variety of opinions.

NOTES ON CHAPTER XXI.

Verse 2. *And he had brethren—the sons of Jehoshaphat, king of Israel.*] Jehoshaphat certainly was not king of Israel, but king of Judah. *וְהָיוּ יְהוּדָה*, must be a corruption in the text, for *וְהָיוּ יְהוּדָה*; which is the reading of the Syriac, Arabic, Septuagint, and Vulgate: the Chaldees, only, agree with the Hebrew text. And the reading of the versions is supported by thirty-eight of Kennicott's and De Rossi's MSS. The word *Judah* should, therefore, be restored to the text.

Verse 3. *The kingdom gave he to Jehoram*] He made him copartner with himself in the kingdom about three years before his death; so that he reigned only five years after the death of his father Jehoshaphat. See the notes on 2 Kings viii. 16, &c. and on the same, chap. i. 17.

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3 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

5 ¶ Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themselves a kingdom.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 ¶ And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not

with his father, 2 Kings 8. 16.—3. In concert, 2 Kings 8. 17. 4.—1. Ch. 22. 8.—2. Heb. lamp, or candle.—3. 2 Sam. 7. 12, 14. 1 Kings 11. 34. 2 Kings 6. 18. Ps. 132. 11, &c.—4. 2 Kings 8. 20, &c.—5. Heb. hand.—6. Lev. 17. 7. & 20. 5. Ver. 12.—7. What was writ before his assumption, 2 Kings 2. 1.

where an attempt is made to settle this disturbed chronology.

Verse 4. *Slew all his brethren*] What a truly diabolical thing is the lust of power! it destroys all the charities of life; and renders those who are under its influence the truest resemblants of the arch fiend. That he might sit the more secure upon his throne, this execrable man imbrues his hands in the blood of his own brethren! There are more instances of this species of cruelty among bad Asiatic kings than among any other class of men. The history of every country abounds in proofs; even that of our own is not the least barren.

Verse 6. *He had the daughter of Ahab to wife*] This was Athaliah, daughter of Ahab and Jezebel, who was famous for her impieties and cruelty, as was her most profligate mother. It is likely that she was the principal cause of Jehoram's cruelty and profaneness.

Verse 7. *To give a light to him*] To give him a descendant.

Verse 8. *In his days the Edomites revolted*] See on 2 Kings viii. 21.

Verse 11. *To commit fornication*] That is, to serve idols. The Israelites were considered as joined to Jehoram, as a woman is joined to her husband; when she associates with other men, this is adultery; when they served other gods, this was called by the same name; it was adultery against Jehoram. This is frequently the only meaning of the terms *adultery* and *fornication*, in the Scriptures.

Verse 12. *There came a writing to him from Elijah the prophet*] From 2 Kings ii. 11. it is evident that Elijah had been translated in the reign of Jehoshaphat, the father of Jehoram. How then could he send a letter to the son? Some say he sent it from heaven by an angel; others, that, by the spirit of prophecy, he foresaw this defection of Jehoram, and left the letter with Elisha.

walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

18 ¶ And after all this the Lord smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

¶ Ver. 11.—Exod. 24. 15. Dent. 31. 16.—1 Kings 16. 31-33. 2 Kings 9. 32. 4 Ver. 4.—Hah. a great stroke.—Ver. 19. 19.—2 Kings 11. 14, 23.—x Heb. carried corpse. See Ch. 22. 1.—y Ch. 24. 7.—z Or, Ahaziah, Ch. 22. 1. Or, Azariah, Ch. 22. 6.—a His son, Ahaziah Proter, 2 Kings 9. 32. soon after.—b Ver. 15. Ch. 10. 14.

to be sent to him when this defection should take place; others say that *Elijah* is put here for *Elisha*; and others, that *this Elijah* was not the same that was translated, but another prophet of the same name. There are others who think that, as *Elijah* was still in the body, for he did not die, but was translated, he sent this letter from that secret place in which he was hidden by the Almighty. All the versions have *Elijah*, and all the MSS. the same reading. Dr. Kennicott contends that *Elisha* was the writer; for *Elijah* had been taken up to heaven thirteen years before the time of this writing. Our margin says, the letter was written before his assumption, and refers to 2 Kings ii. 1.

These are all conjectures; and I could add another to their number, but still we should be where we were. I should adopt the conjecture relative to *Elisha*, were not every Hebrew MS. and all the oriental versions, against it: to which may be added, that the author of this book does not once mention *Elisha* in any part of his work. It is certainly a possible case that this writing might have been a prediction of Jehoram's impiety and miserable death, delivered in the time of the prophet, and which was now laid before this wicked king for the first time: and by it the prophet, though not among mortals, still continued to speak. I can see no solid reason against this opinion.

Verse 14. *Will the Lord smite*] "The Word of the Lord will send a great mortality." Targum.

Verse 15. *Until thy bowels fall out*] This must have been occasioned by a violent inflammation: by the same death perished Antiochus Epiphanes and Herod Agrippa.

Verse 16. *The Philistines and the Arabians*] We have no other account of this war. Though it was a predatory war, yet it appears to have been completely ruinous and destructive. What a general curse fell upon this bad king; in his body, soul, substance, vanity, and government!

Verse 17. *Save Jehoahaz, the youngest*] This person had at least three names: *Jehoahaz*, *Ahaziah*, chap. xxii. 1. and *Azariah*, ver. 6.

Verse 18. *The Lord smote him*] "And after all these things the Word of the Lord smote his bowels," &c. Targum.

Verse 19. *After the end of two years his bowels fall*

CHAPTER XXII.

Ahaziah begins to reign; and reigns wickedly under the counsel of his bad mother, 1
4. He is slain by John, who destroys all the houses of Ahab, 4. Ahaziah destroys all the gods of Judah, except Jezebel, who is hidden by his men in the temple six years, 10-12.

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God, by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was

d Heb. without desire, Jer. 22. 15.—2 Kings 9. 34, &c. See Ch. 21. 17. Ver. 4. Ch. 21. 17.—g See 2 Kings 9. 34.—h Ch. 21. 6.—i 2 Kings 9. 35.—k 2 Kings 9. 35.—l Heb. wherewith they wounded him.—m Otharwin called Ahaziah, Ver. 1. and Jehoram, Ch. 21. 17.—n Heb. tread down.—o Judg. 14. 4. 1 Kings 22. 15. Ch. 10. 15.—p 2 Kings 9. 31.—q 2 Kings 9. 6, 7.

out] The Targum seems to intimate that he had a constipation and inflammation in his bowels; and that at last his bowels gushed out.

No burning] "His people made no burning of aromatic woods for him as they had done for his forefathers." Targum. See on chap. xvi. 14.

Verse 20. *Departed without being desired*] He was hated while he lived, and neglected when he died: visibly cursed of God, and necessarily execrated by the people whom he had lived only to corrupt and oppress. No annalist is mentioned as having taken the pains to write any account of his vile life. This summary mention of him consigns him to the execration of posterity, and holds in the view of every prudent governor, the rock on which he split, and wrecked the state.

NOTES ON CHAPTER XXII.

Verse 1. *Made Ahaziah his youngest son king*] All the others had been slain by the Arabians, &c.: see the preceding chapter, verse 17.

Verse 2. *Forty and two years old was Ahaziah*] See the note on 2 Kings viii. 26. Ahaziah might have been twenty-two years old, according to 2 Kings viii. 26. but he could not have been forty-two, as stated here, without being two years older than his own father! See the notes there. The Syriac and Arabic have twenty-two; and the Septuagint, in some copies, twenty. And it is very probable that the Hebrew text read so originally; for, when numbers were expressed by single letters, it was easy to mistake *mem*, forty, for *capet*, twenty. And if this book was written by a scribe who used the ancient Hebrew letters, now called the Samaritan, the mistake was still more easy and probable; as the difference between *capet*, and *mem*, is very small; and can, in many cases, be discerned only by an accustomed eye.

The reading in 2 Kings is right; and any attempt to reconcile this in Chronicles with that is equally futile and absurd. Both readings cannot be true;—is that therefore likely to be genuine that makes the son two years older than the father who begat him! *Apaga hæc ruga!*

Verse 3. *His mother was his counsellor*] Athaliah, the wicked daughter of a wicked parent; and the wicked spouse of an unprincipled king.

Verse 5. *Went with Jehoram*] See on 2 Kings viii. 28.

•executing judgment upon the house of Ahab,
and •found the princes of Judah, and the sons
of the brethren of Ahaziah, that ministered to
Ahaziah, he slew them.

9 ' And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, *said they, he is the son of Jehoshaphat, who sought the LORD with all his heart.* So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But ♀ Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years : and Athaliah reigned over the land.

CHAPTER XXIII.

Jehoiada the priest, after having taken counsel with the captains, Levites, &c. prescribes **Joash**, and anoints him king, 1-11. **Athaliah**, endeavouring to prevent it, is slain, 12-14. He makes the people enter into a covenant that they would serve the Lord, 15. The people break down the temple of **Baal**, and slay **Matan** his priest, 17. **Jehoiada** makes several alterations, and remodels the kingdom, 18-21.

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath^b said of the sons of David.

4 This is the thing that ye shall do; A third part of you ^e entering on the sabbath, of the priests and of the Levites, *shall be* porters of the ^e doors;

5 And a third part *shall be* at the king's house ;
and a third part at the gate of the foundation ;
and all the people *shall be* in the courts of the
house of the LORD.

6 But let none come into the house of the Lord, save the priests, and *they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* King David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right ⁵ side of the ^a temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and ¹*gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, ²*God save the king.*

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, = Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her ; and when she was come to the entering ^a of the horse-gate, by the king's house, they slew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 * And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and met the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

2 Kings 10. 10, 11.—2 Kings 10. 13, 14.—2 Kings 9. 27, at *Mariddo*, in the kingdom of Samaria.—Ch. 17. 4.—2 Kings 11. 1, &c.—2 Kings 11. 2, *Jehoshaphat*.—2 Kings 11. 4, &c.—2 Sam. 7. 12. 1 Kings 2. 4. & 9. 6. Ch. 6. 16. & 7. 22. & 21. 7.—1 Chron. 9. 25.—*See* *Shushaida*.

Verse 9. *He sought Ahaziah*] See a different account 2 Kings ix. 27. and the note there, where the accounts are reconciled.

Verse 10. *All the seed royal of the house of Judah.* Nothing but the miraculous intervention of the divine providence could have saved the line of David at this time; and preserved the prophecy relative to the Messiah. The whole truth of that prophecy, and the salvation of the world, appeared to be now suspended on the brittle thread of the life of an *infant* of a year old, see chap. xxiv. 1. to destroy whom was the interest of the reigning power! But God can save by few as well as by many. He had purposed—and vain were the counter-exertions of earth and hell.

Verse 12. *Hid in the house of God*] "In the house of the sanctuary of God." Targum. Or, as he says on

e | Chron. 23. 23. 23.—f See | Chron. 24. & 25.—g Heb. shoulder.—h Heb. house.
Deut. 17. 18.—i Heb. *Let the King hear*—| Chron. 25. 6.—m Heb. conspiracy.
n Heb. 3. 23.—o Deut. 13. 9.—p | Chron. 23. 6, 20, 21. & 24. 1.—q Numb. 23. 2.
r Heb. *by the hands of David*, | Chr. 25. 2, &—t | Chr. 25. 1, &c.—u 2 Kings 11. 19.

ver. 11. בקדש קדש *Bekodesh Kudeshia*, "in the holy of holies." To this place Athaliah had no access: therefore Joash lay concealed, he and his affectionate aunt-nurse. See on 2 Kings xi. 1.

NOTES ON CHAPTER XXIII.

Verse 1. *And in the seventh year]* See on 2 Kings xi.
4. &c.

Verse 9. *Spears, and bucklers*] See on 2 Kings xi. 10.
Verse 11. *God save the king*] *May the king live!* See
on 2 Kings xi. 13.

Verse 14. *And whoso followeth her, let him be slain with the sword*] He who takes her part, or endeavours to prevent the present revolution, let him be immediately slain.

Verse 15. *Of the horse-gate*] See on 2 Kings xi. 16.
Verse 16. *Made a covenant between him*] The high
priest was, on this occasion, the representative of God;

CHAPTER. XXIV.

Joash begins to reign when seven years old, and reigns well all the days of Jehoiada the priest, 1-8. He purposed to repair the temple of God; and makes a proclamation that the people should bring in the money prescribed by Moses, 4-8. They all contribute liberally; and the different artificers soon perfect the work, 10-14. The sum of the money is employed to form utensils for the temple, 14. Jehoiada dies, 15, 16. And the people, after his death, become idolaters, 17, 18. Prophets are sent unto them, 19. And among the rest Zechariah, the son of Jehoiada, who testifies against them; and they stone him to death, 20-22. The Syrians come against Jerusalem, and spoil it, 23, 24. Joash is murdered by his own servants, 25, 26. His sons, 27.

A. M. 3186.
B. C. 878.
Joash Anis
I. Ch. 102-103.

JOASH ¹ was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also ² was Zibiah of Beer-sheba.

³ And Joash ⁴ did that which was right in the sight of the Lord all the days of Jehoiada the priest.

⁵ And Jehoiada took for him two wives; and he begat sons and daughters.

⁶ ¶ And it came to pass after this, that Joash was minded ⁷ to repair the house of the Lord.

⁸ And he gathered together the priests and the Levites, and said unto them, Go out unto the cities of Judah, and ⁹ gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

¹⁰ And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses, the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?

¹¹ For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

¹² And at the king's commandment ¹³ they made a chest, and set it without at the gate of the house of the Lord.

¹⁴ And they made ¹⁵ a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses, the servant of God, laid upon Israel in the wilderness.

¹⁶ And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

¹⁷ Now it came to pass, that at what time the chest was brought unto the king's office by the

¹ 2 Kings 11. 21. & 12. 1. &c.—² See Ch. 24. 8.—³ Heb. to ransom.—⁴ 2 Kings 12. 4. & 12. 7.—⁵ Exod. 20. 12, 13, 14, 16.—⁶ Num. 1. 50. Acts 7. 44.—⁷ Ch. 23. 17. & 2 Kings 12. 4.—⁸ 2 Kings 12. 4.—⁹ Heb. a potter.—¹⁰ Ver. 14.—¹¹ 2 Kings 12. 10. & Heb. the heaving word up upon the work.

whom both the people and the king must have had in view, through the medium of his priest.

Verse 17. *Mattan the priest*] The Targum will not prostitute the term *priest*, but calls him *כֹּהֵן* *kumara*, priestling.

Verse 21. *The city was quiet*] There was no attempt at a counter-revolution. Concerning the coronation of Joash, there is a curious circumstance mentioned by the Targumists, on ver. 11. It is as follows:

"And they brought forth the son of the king, and put on him the royal crown, which David took from the head of the king of the children of Ammon. In it was inserted the precious attracting stone, in which was engraven and expressed the great and honourable NAME, [יְהוָה] which David had placed there by the Holy Spirit; and it was of the weight of a talent of gold; it was therefore a testimony to the house of David that no king, who was not of the seed of David, should be able to put it on his head, nor be able to bear its weight. When, therefore, the people saw it placed on the head of Joash, and that he was able to bear this crown, they believed him to be of the seed of David, and immediately constituted him king. Therefore Jehoiada and his sons anointed him, and said, May the king be prosperous in his kingdom!"

The Jews say that this was the crown of the king of the Ammonites; and that it was always worn afterward by the kings of the house of Judah. See *Jarchi* on this place.

NOTES ON CHAPTER XXIV.

Verse 1. *Joash was seven years old*] As he was hidden six years in the temple, and was but seven when he came to the throne, he could have been but one year old when he was secreted by his aunt: see on chap. xxii. 10.

Verse 5. *To repair the house of the Lord*] During the

hand of the Levites, and ² when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

¹² And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

¹³ So the workmen wrought, and ¹⁴ the work was perfected by them, and they set the house of God in his state, and strengthened it.

¹⁵ And when they had finished it, they brought the rest of the money before the king and Jehoiada, ¹⁶ whereof were made vessels for the house of the Lord, even vessels to minister, and ¹⁷ to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada.

¹⁸ ¶ But Jehoiada waxed old, and was full of days when he died; ¹⁹ a hundred and thirty years old was he when he died.

²⁰ And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

²¹ ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

²² And they left the house of the Lord God of their fathers, and served ²³ groves and idols; and ²⁴ wrath came upon Judah and Jerusalem for this their trespass.

²⁵ Yet he ²⁶ sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear.

²⁷ And ²⁸ the Spirit of God ²⁹ came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God,

³⁰ Why transgress ye the commandments of the Lord, that ye cannot prosper? ³¹ Because ye have forsaken the Lord, he hath also forsaken you.

¹ 2 Kings 12. 18.—² Or, cattle.—³ 1 Kings 14. 28.—⁴ Judg. 6. 2. Ch. 13. 1 & 2. 13. & 2. 28. & 2. 32.—⁵ Ch. 24. 15. Jer. 7. 26. & 28. 4.—⁶ Ch. 15. 1 & 2. 14. w Heb. clothed, as Judg. 6. 24.—⁷ Num. 14. 41.—⁸ Ch. 15. 2.

reigns of Joram and Athaliah, the temple of God had been pillaged to enrich that of Baal, and the whole structure permitted to fall into decay: see ver. 7.

Verse 5. *Gather of all Israel money*] As the temple was the property of the whole nation, and the services performed in it were for the salvation of the people as large, it was right that each should come forward on an occasion of this kind, and lend a helping hand. This is the first instance of such a general collection for building or repairing a house of God.

From year to year] It must have been in a state of great dilapidation, when it required such annual exertions to bring it into a thorough state of repair.

Verse 6. *The collection—of Moses*] This was the poll-tax fixed by Moses, of half a shekel, which was levied off every man from twenty years old and upwards; and which was considered as a ransom for their souls, that there might be no plague among them. See Exod. xxx. 13-14.

Verse 8. *They made a chest*] See the notes on the parallel places, 2 Kings xxii. 4, &c.

Verse 16. *They buried him—among the kings*] He had, in fact, been king in Judah; for Joash, who appears to have been a weak man, was always under his tutelage. Jehoiada governed the state in the name of the king; and his being buried among the kings is a proof of the high estimation he was in among the people.

Verse 17. *The princes of Judah—made obeisance to the king*] I believe the Targum has given the true sense of this verse: "After the death of Jehoiada, the great men of Judah came and adored King Joash, and seduced him; and then the king received from them their idols."

Verse 20. *And the Spirit of God came upon Zechariah*] "When he saw the transgression of the king and of the people, burning incense to an idol in the house of the

21 And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it.

23 ¶ And it came to pass at the end of the year, that the host of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers. So they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him: Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

CHAPTER XXV.

Amaziah succeeds his father Joash, and begins his reign well, 1, 2. He slays his father's murderers, but spares their children, 3, 4. He reviews and remodels the army, 5. And hires a hundred thousand soldiers out of Israel; whom, on the expectation of a promise he sends home again, without bringing them into active service, at which they are greatly offended, 6-10. He attacks the Syrians, kills ten thousand, and takes ten thousand prisoners, whom he precipitates from the top of a rock, whilst they are divided to pieces, 11, 12. The Israelites soldiers sent back, ravage several of the cities of Judah, 13. Amaziah becomes an idolater, 14. Reproved by a prophet: whom he threatens and obliges to depart, 15, 16. He challenges Joash king of Israel, 17. Who reproaches him by a parable, 18, 19. Not daunted, the armies meet, the Jews are overthrown, Amaziah taken prisoner by Joash, who ravages the temple, and takes away all the treasures of the king, 20-24. The reign of Amaziah; a conspiracy is formed against him; he flies to Lachish, whither he is pursued and slain; is brought to Jerusalem, and buried with his fathers, 25-28.

A. M. 3165-3194. B. C. 835-810. Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

1. Matt. 23. 35. Acts 7. 58. 22. a. 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13 ¶ But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's council? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehohaz, the son of Jehu king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?

20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehohaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to the corner-gate, four hundred cubits.

^a Heb. the corner of the hand. — ^b See Ch. 28. 22. — ^c Exod. 20. 3. 5. — ^d Ps. 96. 5. ^e Ver. 11. — ^f Heb. counselled. — ^g 1 Sam. 2. 25. — ^h 2 Kings 15. 8. 9. — ⁱ Or, furze bush, or thorn. — ^j Heb. a beast of the field. — ^k 1 Kings 15. Ch. 22. 7. — ^l Ver. 14. — ^m Heb. enemies. — ⁿ See Ch. 21. 17. & 22. 1. — ^o Heb. the gate of it that looketh. — ^p 2 Kings 14. 17. — ^q Heb. from after.

See the notes on 2 Kings xiv. 1–20, where almost every circumstance in this chapter is examined and explained.

Verse 14. *The gods of the children of Seir*] “The idols of the children of Gebel.” Targum.

Verse 16. *Art thou made of the king's council?*] How darest thou give advice to, or reprove a king?

Verse 18. *The thistle that was in Lebanon*] See the explanation of this, 2 Kings xiv. 9. After reciting this fable, the Targum adds—“Thus hast thou done in the time thou didst send unto me, and didst lead up from the house of Israel a hundred thousand strong warriors for a hundred talents of silver; and after they were sent, thou didst not permit them to go with thee to war, but didst send them back, greatly enraged, so that they spread themselves over the country; and having cut off three thousand, they brought back much spoil.”

Verse 24. *In the house of God with Obed-edom*] From 1 Chron. xxvi. 15. we learn, that to Obed-edom and his descendants was allotted the keeping of the house of Anuppiim, or collections for the divine treasury.

And the hostages] See on 2 Kings xiv. 14.

Verse 26. *The rest of the acts of Amaziah, first and last*] Says the Targum, “The first, when he walked in the fear of the Lord; the last, when he departed from the right way before the Lord: are they not written,” &c.

Verse 27. *Made a conspiracy*] He no doubt became

24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son Joash king of Judah lived after the death of Joash, son of Jehohaz, king of Israel, fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they buried him upon horses, and buried him with his fathers in the city of Judah.

CHAPTER XXVI.

Uzziah, the son of Amaziah, succeeded; and began his reign peaceably and prosperously, which continued during the life of Zachariah the prophet. 1–5. He fought successfully against the Philistines, taking and dismantling most of their chief cities. 6. Prevalent over the Arabians and Meunites. 7. And brings the Ammonites under tribute. 8. He fortifies Jerusalem, and builds towers in different parts of the country, and delights in husbandry. 9, 10. An account of his military strength, warlike preparations, and machines. 11–15. He is related with his prosperity, surrounds the great's office, and is smitten with the leprosy. 16–20. He is obliged to abdicate the royal office, and dwell apart from the people, his son Jotham acting as regent. 21. His death and burial. 22, 23.

THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

4 And he did that which was right in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the days of Zachariah, who had understanding in the visions of God, and as long as he sought the Lord, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwell in Gur-baal, and the Meunites.

8 And the Ammonites gave gifts to Uzziah:

¹ Conspired a conspiracy. — ² That, in the city of David, as it is in 2 Kings 14. 20. & 2 Kings 14. 22. & 15. 1. — ³ Or, Asarhaddon. — ⁴ See Chap. 21. 2. — ⁵ Gen. 21. 15. — ⁶ Dan. 1. 17. & 2. 15. & 18. 1. — ⁷ Heb. in the nation of Gath. — ⁸ 1 Sam. 14. 29. — ⁹ Or, in the country of Ashdod. — ¹⁰ Chap. 21. 16. — ¹¹ 2 Sam. 8. 2. — ¹² Chap. 21. 11.

very unpopular after having lost the battle with the Israelites: the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures, with several other evils. It is likely that the last fifteen years of his reign were greatly embittered; so that finding the royal city to be no place of safety, he endeavoured to secure himself at Lachish; but all in vain, for thither his murderers pursued him; and he who forsook the Lord, was forsaken by every friend, perished in his gain-saying, and came to an untimely end.

NOTES ON CHAPTER XXVI.

Verse 1. *The people of Judah took Uzziah*] They all agreed to place this son on his father's throne.

Verse 2. *He built Eloth*] See the notes on 2 Kings xvi. 21. This king is called by several different names: see the note on 2 Kings xv. 1.

Verse 5. *In the days of Zachariah*] Who this was we know not, but by the character that is given of him here. He was wise in the visions of God, in giving the true interpretation of divine prophecies. He was probably the tutor of Uzziah.

Verse 7. *And God helped him*] “And the Word of the Lord helped him against the Philistines, and against the Arabians who lived in Gerar, and the plains of Meun.” Targum. These are supposed to be the Arabs which are called the Meunites, or Meunites, or Meunites.

and his name ¹spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem at the ¹corner-gate, and at the valley-gate, and at the turning of the wall, and ²fortified them.

10 Also he built towers in the desert, and ³digged many wells: for he had much cattle, both in the low country, and in the plains; husbandmen also, and vine-dressers in the mountains, and in ⁴Carmel: for he loved ⁵husbandry.

11 ¶ Moreover, Uzziah had a host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* ¹an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and ²slings to cast stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal. And his name ³spread far abroad; for he *was* marvellously helped, till he *was* strong.

16 ¶ But ⁴when he *was* strong, his heart *was* ⁵lifted up to his destruction: for he transgressed against the LORD his God, and ⁶went into the temple of the LORD to burn incense upon the altar of incense.

17 And ⁷Azariah the priest went in after him, and with him fourscore priests of the LORD that *were* valiant men.

18 And they withstood Uzziah the king, and said unto him, *It ¹appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to

the ²priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah *was* wroth, and *had* a censer in his hand to burn incense; and, while he *was* wroth with the priests, ³the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself ⁴hasted also to go out, because the LORD had smitten him.

21 ⁵And Uzziah the king *was* a leper unto the day of his death, and dwelt in a ⁶several ⁷house, *being* a leper; for he *was* cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did ⁸Isaiah the prophet, the son of Amoz, write.

23 ⁹So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, ¹⁰He is a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

Jotham succeeds his father Uzziah, and reigns well, 1, 2. His buildings, 3, 4. His successful wars, 5, 6. General account of his acts, reign, and death, 7-8.

JOTHAM ¹was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did that *which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And ³the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of ⁴Ophel he built much.

4 Moreover, he built cities in the mountains

of the kind here referred to. The Jews alone were the inventors of such engines; and the invention took place in the reign of Uzziah, about eight hundred years before the Christian era. It is no wonder that, in consequence of this, his name spread far abroad, and struck terror into his enemies.

Verse 16. *He transgressed against the LORD*] "He sinned against the Word of the Lord his God." Targum. *Went into the temple—to burn incense*] Thus assuming to himself the priest's office. See this whole transaction explained in the notes on 2 Kings xv. 5.

Verse 20. *Because the LORD had smitten him*] "Because the Word of the Lord had brought the plague upon him." Targum.

Verse 21. *And dwelt in a several house*] He *was* separated, because of the infectious nature of his disorder, from all society, domestic, civil, and religious.

Jotham—was over the king's house] He became regent of the land: his father being no longer able to perform the functions of the regal office.

Verse 22. *The rest of the acts of Uzziah, first and last, did Isaiah the prophet—write*] This work, however, is *totally lost*; for we have not any history of this king in the writings of Isaiah. He is barely mentioned, Isa. i. 1. and vi. 1.

Verse 23. *They buried him—in the field of the burial*] As he *was* a leper, he *was* not permitted to be buried in the common burial-place of the kings; as it was supposed that even a place of sepulture must be defiled by the body of one who had died of this most afflictive and dangerous malady.

NOTES ON CHAPTER XXVII.

Verse 2. *He entered not into the temple*] He copied his father's conduct as far as it was constitutional; and avoided his transgression. See the preceding chapter.

Verse 3. *On the wall of Ophel*] The wall, says the Targum, of the interior palace. Ophel was some part of the wall of Jerusalem, that was most pregnable; and, therefore, Jotham fortified it in a particular manner.

of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because he prepared his ways before the Lord his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

Ahaz succeeds his father Jotham, and reigns wickedly for sixteen years. 1. He restores idolatry in its grossest forms, 2-4. And is delivered into the hands of the kings of Israel and Syria, 5. Pekah slays one hundred and twenty thousand Jews in one day, and carries away captive two hundred thousand of the people, whom, at the instance of Oded the prophet, they restore to liberty, and send home, clothed and fed, 6-15. Ahaz sends to the king of Assyria for help against the Edomites, Philistines, &c. from whom he receives no effectual succor, 16-22. He sins yet more, spoils and shuts up the temple of God, and propagates idolatry throughout the land, 23-25. A reference to his death, death and burial, 26, 27.

A. M. 3263.
B. C. 742.
O. T. 1.
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AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him and carried away a great multitude

of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Asrikam the governor of the house, and Elkanah that was next to the king.

8 ¶ And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren; for the fierce wrath of the Lord is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

In Heb. This—Or, established.—2 Kings 15. 33.—p 2 Kings 15. 3.—q Exod. 17. Lev. 18. 4.—r Judg. 2. 11.—Or, offered sacrifices.—2 Kings 23. 10.—s Lev. 24. 21. 2 Kings 16. 5. Ch. 26. 6.—t Lev. 2. 1.—u 2 Kings 16. 4, 6.—x Heb. Damascus.

Verse 4. *Castles and towers.*] These he built for the protection of the country people against marauders.

Verse 5. *He fought also with the Ammonites.*] We find here, that he brought them under a heavy tribute for three years; but whether this was the effect of his prevailing against them is not so evident. Some think that they paid this tribute for three years, and then revolted; that, in consequence, he attacked them; and their utter subjection was the result.

Verse 7. *The rest of the acts of Jotham, and all his wars, and his ways.*] It was in his days, according to 2 Kings xv. 37. that Rezin king of Syria, and Pekah king of Israel, began to cut Judah short. See the notes on 2 Kings xv. 36 and 37.

Written in the book of the kings, &c.] There is not so much found in the Books of Kings which we have now, as in this place of the *Chronicles*. In both places we have abridged accounts only: the larger histories have long been lost. The reign of Jotham was properly the last politically prosperous reign among the Jews. Hezekiah and Josiah did much to preserve the divine worship; but Judah continued to be cut short, till at last it was wholly ruined.

NOTES ON CHAPTER XXVIII.

Verse 1. *Ahaz was twenty years old.*] For the difficulties in this chronology, see the notes on 2 Kings xvi. 1.

Verse 3. *Burnt his children in the fire.*] There is a most remarkable addition here in the *Chaldee*, which I shall give at length:—"Ahaz burnt his children in the fire; but the Word of the Lord snatched Hezekiah from among them; for it was manifest before the Lord, that the three righteous men, Hananiah, Michael, and Azariah, were to proceed from him; who should deliver up their bodies that they might be cast into a burning fiery furnace, on account of the great and glorious NAME; and from which

they should escape. *First, Abram*, escaped from the furnace of fire among the Chaldeans, into which he had been cast by Nimrod, because he would not worship their idols. *Secondly, Tamar* escaped burning in the house of judgment of Judah, who had said, *Bring her out that she may be burnt.* *Thirdly, Hezekiah* the son of Ahaz escaped from the burning, when Ahaz his father cast him into the valley of the son of Hinnom, on the altars of Tophet. *Fourthly, Hananiah, Michael, and Azariah*, escaped from the burning fiery furnace of Nebuchadnezzar king of Babylon. *Fifthly, Joshua*, the son of Josedek the high priest, escaped, when the impious Nebuchadnezzar had cast him into a burning fiery furnace, with Achaah the son of Kohai, and Zedekiah the son of Maaseiah, the false prophet. They were consumed by fire; but Joshua the son of Josedek escaped, because of his righteousness."

Verse 5. *Delivered him into the hand of the king of Syria.*] To understand these passages, the reader will be pleased to refer to 2 Kings xvi. 5, &c. and to the notes there.

Verse 6. *A hundred and twenty thousand.*] It is very probable that there is a mistake in this number. It is hardly possible that a hundred and twenty thousand men could have been slain in one day: yet all the versions and MSS. agree in this number. The whole people seem to have been given up into the hands of their enemies.

Verse 9. *But a prophet of the Lord—whose name was Oded.*] To this beautiful speech nothing can be added by the best comment; it is simple, humane, pious, and overwhelmingly convincing: no wonder it produced the effect mentioned here. That there was much of humanity in the heads of the children of Ephraim, who joined with the prophet on this occasion, the fifteenth verse sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took that very spoil which their

15 And the men ⁶ which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and ⁷ gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, ⁸ the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did King Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

18 = The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of ²Israel; for he ²made Judah naked, and transgressed sore against the LORD.

A. M. 2264.
B. C. 740.
Olymp.
x 1
Anne Urble

20 And P Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

Condition 14. 21 For Ahaz took away a portion *out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.*

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is that* King Ahaz.

23 For ¹he sacrificed unto the gods of ²Damascus, which smote him: and he said, Because the gods of the kings of Assyria help them, *therefore* will I sacrifice to them, that ³they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ^a to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

g Ver. 12.—h 2 Kings 6. 22. Prov. 25. 21, 22. Luke 6. 27. Rom. 12. 20.—i Deut. 24. 2. Judg. 1. 16.—k 2 Kings 16. 7.—l Heb. a captivity.—m Esak. 16. 27, 27.—n Ch. 21. 2.—o Exod. 22. 25.—p 2 Kings 15. 20. & 16. 7, 8, 9.—q See Ch. 25. 14.—r Heb. *Dar-mosek*.—s Jer. 47. 17, 18.—t See Ch. 29. 3, 7.—u Or, to offer.—v 2 Kings 16. 19, 20. & 2 Kings 18. 1.—b Ch. 28. 5.

victorious army had brought away; and they clothed, fed, shod, and anointed these distressed people, set the feeblest of them upon asses, and escorted them safely to Jericho! We can scarcely find a parallel to this in the universal history of the wars which savage man has carried on against his fellows, from the foundation of the world.

Verse 16. *The kings of Assyria to help him.*] Instead of מלכֵי *malkey*, *KINGS*; the *Vulgate*, *Syriac*, *Arabic*, and *Chaldean*, one *MS.* and the parallel place, 2 Kings xvi. 7. have מלך *melék*, *KING*, in the singular number. This king was *Tiglath-pileser*, as we learn from the book of Kings.

Verse 21. *But he helped him not*] He did him no ultimate service. See the note on 2 Kings xvi. 9.

After verse 15, the 23d, 24th, and 25th verses are introduced before the 16th, in the *Syriac* and *Arabic*: and the 22d verse is wholly wanting in both, though some of the expressions may be found in the 21st verse.

Verse 23. *He sacrificed unto the gods of Damascus, which smote him]* This passage, says Mr. Hallet, greatly surprised me; for the sacred historian himself is here represented as saying, *The gods of Damascus had smitten Ahaz.* But it is impossible to suppose that an inspired author could say this; for the Scripture every where represents the heathen idols as *nothing and vanity*, and as *incapable of doing either good or hurt.* All difficulty is avoided if we follow the *old Hebrew copies*, from which the *Greek translation* was made, *Και σινεβ βανιμς Αχας, σινεβ βανιμς θεους Δαμασκου, ουκ εταπεινωσεν η, And King Ahaz said, I WILL SEEK TO THE GODS OF DAMAS-*

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

Hesekiah's good reign; 1, 2. He opens and repairs the doors of the temple, 3. He assembles and exhorts the priests and Levites, and proposes to renew their covenant with the Lord, 4-11. They sanctify themselves, and cleanse the temple, 12-17. They inform the king of their progress, 18, 19. He collects the rulers of the people; and they offer abundance of sin-offerings and burnt-offerings, and worship the Lord, 20-25. Every part of the divine service is arranged, and Hesekiah and all the people rejoice, 31-35.

HEZEKIAH ^abegan to reign *when* ^{A. M. 5270-5268.}
he *was* five and twenty years old, ^{B. C. 720-588.}
and he reigned nine and twenty years ^{Olymp. XIII.}
in Jerusalem. And his mother's name ^{8-XC.3.} *was* Abi-
jah, the daughter ^b of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign,
in the first month, ° opened the doors
of the house of the LORD, and repaired
them.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites,
^d sanctify now yourselves, and sanctify the house
of the LORD God of your fathers, and carry forth
the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have *turned away their faces from the habitation of the LORD, and [†]turned *their backs*.

7 * Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor offered burnt-offerings in the holy *place*, unto the God of Israel.

8 Wherefore the ^h wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to ¹ trouble, to astonishment, and to ^h hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives, *are* in captivity for this.

10 Now it is in mine heart to make ^m a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, ^a be not now negligent: for the Lord hath ^o chosen you to stand before him, to serve him, and that ye should minister unto him, and ^p burn incense.

a See Ch. 23. 94. Ver. 7.—d 1 Chron. 15. 12. Ch. 25. 6.—e Jer. 2. 27. Ezek. 8. 18. Heb. from the mark.—g Ch. 23. 94.—h Ch. 94. 13.—i Heb. commotions, Deut. 28. 35.—k 1 Kings 9. 8. Jer. 13. 16. & 19. 8. & 25. 3, 12. & 29. 18.—l Chap. 23. 6, 8, 17. Ch. 15. 12.—n Or, be not now deceived.—o Numb. 2. 6. & 14. & 18. 2, 6.—p Or, offer sacrifices.

US WHICH HAVE SMITTEN ME; and then it follows, both in Hebrew and Greek, *He said moreover, Because the gods of the king of Syria help them; therefore will I sacrifice to them, that they may help me.* Both the Syriac and Arabic give it a similar turn: and say that *Ahaz sacrificed to the gods of Damascus, and said, Ye are my gods and lords; you will I worship, and to you will I sacrifice.*

Verse 24. *Shut up the doors*] He caused the divine worship to be totally suspended; and they continued shut till the beginning of the reign of Hezekiah, one of whose first acts was to reopen them, and thus to restore the divine worship, chap. xxix. 3.

Verse 27. *The kings of Israel*] It is a common thing for the writer of this book to put *Israel* for *Judah*. He still considers them as *one people*, because proceeding from one stock. The *versions* and *MSS.* have the same reading with the Hebrew: the matter is of little importance, and with this interpretation none can mistake.

NOTES ON CHAPTER XXIX.

Verse 2. *He did that which was right*] See the note on 2 Kings xviii. 3.

Verse 8. *He hath delivered them to trouble, to astonishment*) He probably refers here chiefly to that dreadful defeat by the Israelites, in which a *hundred and twenty thousand* were slain, and *two hundred thousand* taken prisoners: see the preceding chapter, ver. 6, 8.

Verse 10. *To make a covenant]* To renew the covenant under which the whole people were constantly con-

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites; and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; She-maiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which King Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for

a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the Lord.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats for the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpets sounded: and all this continued until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with

^a Ver. 8.—Or, in the business of the LORD, Ch. 29. 12.—1 Chron. 23. 28. ^b Ch. 29. 24.—Lev. 4. 2, 14.—Lev. 5. 14, 15, 24. Heb. 9. 21.—x Heb. near. ^c Lev. 4. 15, 24.—Lev. 14. 20.—1 Chron. 16. 4. & 23. 6.—b 1 Chron. 23. 5. & 23. 1. Ch. 8. 14.

^a 2 Sam. 24. 11.—d Ch. 23. 12.—e Heb. by the hand of the LORD.—1 Chron. 23. 5. Amos 6. 5.—b Numb. 10. 8, 10. 1 Chron. 15. 21. & 16. 6.—f Heb. in the time.—Ch. 23. 12.—1 Heb. bands of instruments.—on Heb. song.—a Ch. 23. 12.—e Heb. found.

sidered, and of which circumcision was the sign; and the spirit of which was, I will be your God—Ye shall be my people.

Verse 16. *And the priests went*] The priests and Levites cleansed first the courts both of the priests and of the people. On this labour they spent eight days. Then they cleansed the interior of the temple; but as the Levites had no right to enter the temple, the priests carried all the dirt and rubbish to the porch, whence they were collected by the Levites, carried away, and cast into the brook Kidron: in this work eight days were occupied, and thus the temple was purified in sixteen days.

Verse 17. *On the first day*] "They began the first day of the first month Nisan." Targum.

Verse 19. *All the vessels which King Ahaz*] The Targum says, "All the vessels which King Ahaz had polluted and rendered abominable by strange idols, when he reigned in his transgression against the Word of the Lord, we have collected and hidden; and others have we prepared to replace them; and they are now before the Lord."

Verse 21. *They brought seven bullocks, &c.*] This was more than the law required, see Levit. iv. 13, &c. It ordered one calf or ox, for the sins of the people; and one he-goat for the sins of the prince: but Hezekiah here offers many more. And the reason appears sufficiently evident: the law speaks only of sins of ignorance; but here there were sins of every kind, and every die, idolatry, apostasy from the divine worship, profanation of the temple, &c. &c. The sin-offerings, we are informed, were offered, first, for the kingdom, for the transgressions of the king and his family; secondly, for the sanctuary, which had been defiled and polluted; and for the priests, who had been profane, negligent, and unholly: and, finally, for JUDAH, for the whole mass of the people, who had been led away into every kind of abomination by the above examples.

Verse 23. *They laid their hands upon them*] That is, they confessed their sin; and as they had by their transgression forfeited their lives, they now offer these animals to die, as vicarious offerings: their life to be taken for the life of their owners.

Verse 25. *With cymbals, with psalteries*] Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind under the first tabernacle. The trumpets or horns, then used, were not for song, nor for praise: but, as we use bells, to give notice to the congregation of what they were called to perform, &c. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reproved by the prophet Amos, chap. vi. 1—6. Here, however, the author of this book states, he had the commandment of the prophet Nathan, and Gad, the king's seer; and this is stated to have been the commandment of the Lord by his prophets: but the Syriac and Arabic gives this a different turn: "Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with the HYMNS OF DAVID, and the HYMNS OF GAD, the king's prophet, and of NATHAN, the king's prophet: for David sang the praises of the Lord his God as from the mouth of the prophets." It was by the hand or commandment of the Lord and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood: and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the Sacred Writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius, of the Christian religion are against this: and those who know the church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous bangles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth; for to no such worship are those instruments friendly. See the texts in the margin; see the use of trumpets in the sanctuary, Numb. x. 2, &c. and the notes there.

gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, a hundred rams, and two hundred lambs: all these were for a burnt-offering to the Lord.

33 And the consecrated things were six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

CHAPTER XXX.

Hezekiah invites all Israel and Judah, and writes letters to Ephraim and Manasseh, to come up to Jerusalem, and hold a passover in the Lord. 1-4. The posts go out with the king's proclamation from Dan to Beer-sheba, and pass from city to city through the coasts of Ephraim, Manasseh, and Zebulun: but are generally mocked in Israel, 5-15. Yet several of Asher, Manasseh, and Zebulun, humble themselves, and come to Jerusalem, 11. But in Judah they are all of one heart, 13. They take away the golden altar, kill the passover, sprinkle the blood, and, as circumstances would permit, sanctify the people, 14, 15. Many having eaten of the passover, who were not purified according to the law, Hezekiah prays for, and the Lord accepts his prayer, and heals them, 16-22. Hezekiah exhorts them; and they held the feast seven additional days, fourteen in all, and the people greatly rejoiced, 23-25. The priests and the Levites bless the people, and God accepts their prayers and thankings, 27.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his

Or, filled your hand, Ch. 13. 2-4. Lev. 7. 12-14. Ch. 28. 11-14. Heb. strengthen-
ed them.— Chap. 20. 2-4. Ps. 7. 16-17. Lev. 2. 16-17. Numb. 14. 6, 7, 10.
a Numb. 10. 11-12. Exod. 12. 6, 12-13. Ch. 29. 24-25. Heb. was right in the eyes
of the king.— Heb. from the hand.— Jer. 4. 1. Joel 2. 12-13. Kings 18. 10, 13.

Verse 34. *They could not flay all the burnt-offerings*] Peace-offerings, and such like, the Levites might flay and dress; but the whole burnt-offerings, that is, those which were entirely consumed on the altar, could be touched only by the priests, unless in a case of necessity, such as is mentioned here.

The Levites were more upright in heart] The priests seem to have been very backward in this good work; the Levites were more ready to help forward this glorious reformation. Why the former should have been so backward is not easy to tell; but it appears to have been the fact. Indeed it often happens that the higher orders of the priesthood are less concerned for the prosperity of true religion than the lower. Why is this? They are generally too busy about worldly things, or too much satisfied with secular emoluments. A rich priesthood is not favourable either to the spread, or depth of religion. Earthly gratifications are often put in the place of divine influences: it is almost a miracle to see a very rich man deeply interested in behalf either of his own soul, or the souls of others.

Verse 36. *And Hezekiah rejoiced*] Both he and the people rejoiced that God had prepared the hearts of the people to bring about so great a reformation in so short a time; for it is added, the thing was done suddenly. The king's example and influence were here, under God, the grand spring of all those mighty and effectual movements. What amazing power and influence has God lodged with kings! They can sway a whole empire nearly as they please: and when they declare themselves in behalf of religion, they have the people uniformly on their side.

NOTES ON CHAPTER XXX.

Verse 1. *Hezekiah sent to all Israel*] It is not easy to find out how this was permitted by the king of Israel: but it is generally allowed that Hezekiah, who then reigned over

princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem; for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to

h Esch. 20. 12-14. Chap. 20. 2-4. Heb. harden not your necks.—1 Deut. 10. 16
a Heb. give the hand, See 1 Chron. 28. 24. Ezra 10. 15-17. Ch. 29. 10-12. Ps. 104.
46.—p Exod. 34. 6.—a Isai. 58. 7.—4 Chap. 36. 16.—4 So Chap. 11. 16. Ver. 12. 21.
a Phil. 2. 13.

Israel, was one of their best kings. And as the Jews allow that at this time both the golden calves had been carried away by the Assyrians, that at Dan by Tiglath-pileser, and that at Beth-el by Shalmaneser, the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had encouragement to make the proclamation in question.

Verse 2. *In the second month*] In Ijar, as they could not celebrate it in Nisan, the fourteenth of which month was the proper time. But as they could not complete the purification of the temple till the sixteenth of that month, therefore they were obliged to hold it now, or else adjourn it till the next year, which would have been fatal to that spirit of reformation which had now taken place. The law itself had given permission to those who were at a distance, and could not attend on the fourteenth of the first month, and to those who were accidentally defiled, and ought not to attend, to celebrate the passover on the fourteenth of the second month, see Numb. ix. 10, 11. Hezekiah, therefore, and his counsellors, thought that they might extend that to the people at large, (because of the delay necessarily occasioned by the cleansing of the temple,) which was granted to individuals in such cases as the above: and the result showed that they had not mistaken the mind of the Lord upon the subject.

Verse 6. *So the posts went*] over ratsim, the runners, or couriers; persons who were usually employed to carry messages; men who were light of foot, and confidential.

Verse 9. *And will not turn away his face from you*] Well expressed by the Targum—"For the Lord your God is gracious and merciful; and will not cause his majesty to ascend up from among you, if ye will return to his ear." The shekinah, of which the Targumist speaks, is the dwelling of the divine presence among men; and the visible symbol of that presence.

give them one heart to do the commandment of the king and of the princes, * by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the *altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were *ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in *their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified; * therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even * many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, * yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one.

19 That * prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel, that were * present at Jerusalem, kept * the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

22 And Hezekiah spake * comfortably unto all the Levites * that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and * making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep * other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah * did * give to

v Ch. 29. 35.—w Ch. 29. 34.—x Ch. 29. 34.—y Heb. their standing.—z Ch. 29. 34. s Ver. 11.—b Exod. 12. 43. da.—c Ch. 19. 3.—d Heb. found.—e Exod. 12. 15. & 12. 6.—f Heb. instruments of strength.—g Heb. to the heart of all, &c. Iml. 40. 3. Chap. 17. 9. & 35. 3. Dent. 32. 10.—i Ezra 10. 11.—k See 1 Kings 8. 65.—l Heb. lifted up, or, offered.

Verse 18. *A multitude of the people—had not cleansed themselves*] As there were men from Ephraim, Manasseh, Issachar, and Zebulun, they were excusable, because they came from countries that had been wholly devoted to idolatry.

The good LORD pardon every one] "The Lord who is good, have mercy on this people who err." Targum.

Verse 22. *Spake comfortably unto all the Levites*] On such occasions the priests and Levites had great fatigue, and suffered many privations; and therefore had need of that *encouragement* which this prudent and pious king gave. It is a fine and expressive character given to these men, "They taught the good knowledge of God to the people." This is the great work, or should be so, of every Christian minister. They should convey that knowledge of God to the people, by which they may be saved; that is, the good knowledge of the Lord.

Verse 25. *The strangers that came out of the land of Israel*] That is, the proselytes of the covenant, who had embraced Judaism, and had submitted to the rite of circumcision; for none others could be permitted to eat of the passover.

Verse 26. *Since the time of Solomon*—there was not the like in Jerusalem] For, from that time, the ten tribes had been separated from the true worship of God; and now many of them, for the first time, especially from Asher, Issachar, Ephraim, Manasseh, and Zebulun, joined to celebrate the passover.

Verse 27. *And their voices were heard*] God accepted the fruits of that pious disposition which himself had infused.

And their prayer came up] As the smoke of their sacrifices ascended to the clouds; so did their prayers,

the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep; and a great number of priests * sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation * that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, there was not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and * blessed the people: and their voice was heard, and their prayer came up to * his holy dwelling-place, even unto heaven.

CHAPTER XXXI.

The people destroy all traces of idolatry through Judah, Benjamin, Ephraim, and Manasse. 1. Hezekiah reforms the state of religion in general; and the tribes are brought in from all quarters, and proper officers set over them, 2–12. They bring in also the free-will offerings, and regulate the priests and Levites, and their families, according to their genealogies, 13–19. Hezekiah does every thing in sincerity and truth, and is prosperous, 20, 21.

NOW when all this was finished, all Israel that were * present went out to the cities of Judah, and * brake the * images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, * until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed * the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites * for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as it is written in the * law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the * portion of the priests and the Levites, that they might be encouraged in * the law of the LORD.

5 ¶ And as soon as the commandment * came abroad, the children of Israel brought in abundance * the first-fruits of corn, wine, and oil, and

m Ch. 35. 7. s.—n Ch. 35. 24.—o Ver. 11. 18.—p Num. 6. 22.—q Heb. the holiness of his holiness. Psa. 68. 5.—r Heb. found.—s 2 Kings 18. 4.—t Heb. centre. Ch. 30. 14.—u Heb. until to meet on and.—v Chron. 23. 30. & 24. 1.—w Chron. 23. 30. 31.—x Num. 28. 22.—y Num. 18. 9. & 24. Neh. 13. 12.—z Mal. 2. 7.—a Heb. brake forth.—b Exod. 22. 29. Neh. 12. 12.

supplications, and thanksgivings, ascend to the heavens. The Targum says, "Their prayer came up to the dwelling-place of his holy shakinah, which is in heaven." Israel now appeared to be in a fair way of regaining what they had lost; but, alas, how soon were all these bright prospects beclouded for ever!

It is not for want of holy resolutions, and heavenly influences, that men are not saved, but through their own unsteadiness; they do not persevere, they forget the necessity of continuing in prayer, and thus the Holy Spirit is grieved, departs from them, and leaves them to their own darkness and hardness of heart. When we consider the heavenly influences which many receive who draw back to perdition, and the good fruits which for a time they bear; it is blasphemy to say they had no genuine or saving grace. They had it, they showed it, they trifled with it, and sinned against it, and therefore are lost.

NOTES ON CHAPTER XXXI.

Verse 1. *Brake the images in pieces*] This species of reformation was not only carried on through Judah; but they carried it into Israel, whether through a transport of religious zeal, or whether with the consent of Hoshea, the Israelitish king, we cannot tell.

Verse 2. *In the gates of the tents of the LORD*] That is, in the temple: for this was the house, tabernacle, tent, and camp of the Most High.

Verse 3. *The king's portion of his substance for the burnt-offerings*] It is conjectured that the Jewish kings, at least from the time of David, furnished the morning and evening sacrifices daily, at their own expense; and several others also.

Verse 5. *Brought in—the first-fruits*] These were

^d honey, and of all the increase of the field; and the tithes of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwell in the cities of Judah, they also brought in the tithe of oxen, and sheep, and the ^e tithe of holy things which were consecrated unto the Lord their God, and laid them ^f by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, ^g Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store.

11 ¶ Then Hezekiah commanded to prepare ^h chambers in the house of the Lord; and they prepared them.

12 And brought in the offerings, and the tithes, and the dedicated things faithfully: ⁱ over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azariah, and Nahath, and Aahel, and Jerimoth, and Jozabab, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers ^j under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the free-will offerings of God, to distribute the oblations of the Lord, and the most holy things.

15 And next him were Eden, and Miniamin, and Jehua, and Shemaiah, Amariah, and Shecaniah, in the ^k cities of the priests, in their ^l set office, to give to their brethren by courses, as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upwards, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites ^m from

twenty years old and upwards, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their ⁿ set office they sanctified themselves in holiness:

19 Also of the sons of Aaron, the priests, which were in the ^o fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

CHAPTER XXXII.

Sennacherib invades Judah, 1. Hezekiah takes proper measures for the defence of his kingdom, 2-4. His exhortation, 5. Sennacherib sends a blasphemous message to Hezekiah, and to the people, 6-15. His servants rail against God; and he sends them blasphemous messages, 16-19. Hezekiah, and the prophet Isaiah, cry to God; he answers, and the Assyrians are destroyed, and Sennacherib is slain by his own sons, 20, 21. The Lord is magnified, 22. Hezekiah's address and recovery, 23. His ingratitude, 24. His humiliation, 25. His riches, 27-30. His ever relative to the Babylonian ambassadors, 31. His age and death, 32, 33.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought ^p to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that ^q he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ^r ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also ^s he strengthened himself, ^t and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired ^u Millo in the city of David, and made ^v darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and ^w spake comfortably to them, saying,

^d Or, dates.—^e Lev. 27. 30. Dent. 14. 22.—^f Heb. Aspe, Aspea.—^g Mal. 3. 10. ^h Or, storehouses.—ⁱ Heb. 13. 12.—^j Heb. at the hand.—^k Heb. at his hand. ^l Josh. 21. 8.—^m Or, trust, 1 Chron. 9. 22.—ⁿ 1 Chron. 24. 34, 37.—^o Or, trust. ^p Lev. 25. 34. Numb. 32. 2.—^q Ver. 12, 13, 14, 15.—^r 2 Kings 20. 2.

principally for the maintenance of the priests and Levites: they brought tithes of all the produce of the field, whether commanded or not, as we see in the instance of honey, which was not to be offered to the Lord, Lev. ii. 11. yet it appears it might be offered to the priests as *first-fruits*, or in the way of tithes.

Verse 7. *In the third month*] The month Sivan;—the seventh, Tishri. Targum.

The heaps] The vast collections of grain which they had from the tithes, over and above their own consumption: see ver. 10.

Verse 11. *To prepare chambers*] To make granaries to lay up this superabundance.

Verse 12. *Shimei—was the next*] He was assistant to Cononiah.

Verse 15. *And Miniamin*] Instead of מנימין *Miniamin*, בנין Benjamin, is the reading of three of Kennicott's and De Rossi's MSS.; and this is the reading of the *Vulgate*, *Syriac*, *Septuagint*, and *Arabic*.

Verse 17. *From twenty years old*] Moses had ordered that the Levites should not begin their labour till they were thirty years of age; but David changed this order, and obliged them to begin at twenty.

Verse 20. *Wrought—good, and right, and truth*] Here is the proper character of a worthy king: he is good, and he does good; he is upright, and he acts justly, and maintains justice; he is truly religious, and he lives according to that truth which he receives as a revelation from God.

Verse 21. *He did it with all his heart*] In every respect he was a thoroughly excellent man; saw his duty to God

¹ 2 Kings 18. 13, &c. Isai. 36. 1, &c.—² Heb. to break them up.—³ Heb. his face was to war.—⁴ Heb. overflooded.—⁵ Isai. 22. 9, 10.—⁶ Chap. 32. 22.—⁷ 3 Sam. 6. 2. ⁸ Isai. 34. 24.—⁹ Or, swords, or, weapons.—¹⁰ Heb. spake to their heart, Chap. 30. 22. Isai. 40. 2.

and to his people, and performed it with becoming zeal and diligence. May God ever send such kings to the nations of the world; and may the people who are blessed with such be duly obedient to them, and thankful to the God who sends them.

NOTES ON CHAPTER XXXII.

Verse 1. *After these things*] God did not permit this pious prince to be disturbed till he had completed the reformation which he had begun.

Verse 2. *When Hezekiah saw*] This was in the fourteenth year of the reign of Hezekiah; and at first the Jewish king bought him off, at the great price of three hundred talents of silver, and thirty talents of gold; and even emptied his own treasures, and spoiled the house of the Lord, to gratify the oppressive avarice of the Assyrian king. See the whole account 2 Kings xviii. 13, &c.

Verse 4. *Stopped all the fountains*] This was prudently done; for, without water, how could an immense army subsist in an arid country. No doubt the Assyrian army suffered much through this; as a Christian army did eighteen hundred years after this. When the crusaders came, in A. D. 1099, to besiege Jerusalem, the people of the city stopped up the wells, so that the Christian army was reduced to the greatest necessities and distress.

Verse 5. *Raised it up to the towers*] He built the wall up to the height of the towers; or, having built the wall, he raised towers on it.

Verse 6. *Set captains of war over the people—in the street of the gate of the city*] That is, the open place at the gate of the city, whither the people came for judgment, &c.

OL XXV. 4
XXXIV. 2
14 ¶ Now after this he built a wall without the city of David, on the west side of *Gihon, in the valley, even to the entering in at the fish-gate, and compassed *about *Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the *strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and *thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 * Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

A. M. 3359-3361.
B. C. 653-651.
OL XXV. 3
XXXIV. 3
18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of *the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was entreated of him, and all his sins, and his trespasses, and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they are written among the sayings of *the seers.

A. M. 3361.
B. C. 643.
OL XXXIV. 2
A. V. C. 11.
20 ¶ So Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty years old

x 1. Kings 1. 33.—y Chap. 37. 3.—z Or, the tower.—a Ver. 3, 5, 7.—b Lev. 7. 12. c Ch. 24. 12.—d 1 Sam. 9. 2.—e Or, blood.

nasseh knew that it was the Lord God who had done these miracles and signs; and he turned to the Lord with his whole heart, left all his idols, and never served them more." This long addition gives the Jewish account of those particulars, which the sacred writer has passed by: it is curious, though in some sort trifling. The gates of prayer may be considered childish; but in most of those things the ancient rabbins purposely hid deep and important meanings.

Verse 14. *He built a wall*] This was probably a weak place that he fortified; or a part of the wall which the Assyrians had broken down, which he now rebuilt.

Verse 15. *He took away the strange gods*] He appears to have done every thing in his power to destroy the idolatry which he had set up, and to restore the pure worship of the true God. His repentance brought forth fruits meet for repentance. How long he was in captivity, when and by whom he was delivered, we know not. The fact of his restoration is asserted; and we believe it on divine testimony.

Verse 17. *The people did sacrifice*] "Nevertheless the people did sacrifice on the high places, but only to the name of the Word of the Lord their God." Targum.

Verse 18. *The words of the seers that spake to him*] "Which were spoken to him in the name of the Word of the Lord God of Israel."

Verse 19. *His prayer also*] What is called the *Prayer of Manasseh king of Judah, when he was holden captive in Babylon*, being found among our apocryphal books, I have inserted it at the end of the chapter, without either asserting, or thinking, that it is the identical prayer which this penitent king used when a captive in Babylon. But, as I have observed in another place, there are many good sentiments in it; and some sinners may find it a proper echo of the distresses of their hearts: I therefore insert it.

Written among the sayings of the seers.] "They are written in the words of Chozai." Targum. So says the *Vulgate*. The *Syriac* has *Hunan the prophet*; and the *Arabic* has *Saphan the prophet*.

Verse 21. *Amon—reigned two years*] See on 2 Kings xxi. 19.

Verse 22. *Sacrificed unto all the carved images*] How astonishing is this: with his father's example before his eyes, he copied his father's vices, but not his repentance.

Verse 23. *Trespassed more and more.*] He appears to have exceeded his father, and would take no warning.

Verse 24. *His servants conspired against him*] On what account we cannot tell.

Verse 25. *The people of the land slew all them*] His

when he began to reign, and reigned ~~two~~ ^{two} years in Jerusalem.

22 But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 * And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

Josiah reigned thirty-one years; destroys idolatry in Judah, as also in Manasseh, Ephraim, Simeon, and even to Naphtali, 1-7. He begins to repair the temple, and collects money for the purpose, and employs workmen, 8-13. Hilkiah the priest finds the book of the law in the temple, which is read by Shaphan before the king, 14-18. He is greatly troubled, and consults Hilkiah the prophet, 19-21. Her exhortation, and message to the king, 22-23. He causes it to be read to the elders of Judah, and they make a covenant with God, 24-28. Josiah reforms every abomination, and the people serve God all his days, 29.

A. M. 3361-3394.
B. C. 643-610.
OL XXXIV.
1-XXII. 3
JOSIAH was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he

f 2 Kings 21. 18.—g 2 Kings 21. 19, &c.—h Ver. 12.—i Heb. multiplied weapons. k 2 Kings 21. 23, 24.—l 2 Kings 21. 1, &c.—m Ch. 12. 4.

murder was not a popular act, for the people slew the regicides. They were as prone to idolatry as their king was. We may rest satisfied that idolatry was accompanied with great licentiousness, and sensual gratifications; else it never, as a mere religious system, could have had any away in the world.

For an explanation of the term *groves*, ver. 3, see the observations at the end of chap. xxi. of the Second Book of Kings.

I have referred to the prayer attributed to Manasseh, and found in what is called the *Apocrypha*, just before the first book of *Maccabees*. It was anciently used as a form of confession in the Christian church; and is still as such received by the Greek church. It is as follows:—

"O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent; and in me thou wilt show

At Olymp. XXXVII. a. began to "purge Judah and Jerusalem
Annus Urbis "from the high places, and the groves,
Condite 130. and the carved images, and the molten

images.

A. M. 3374-3380.

B. C. 630-624.

At Olymp. XXXVII. a.

XXXIX. 1.

Condite 130.

4 And they brake down the altars of Baalim in his presence; and the images that were on high above them he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the

governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house:

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of bur-

a 1 Kings 13. 2-4 Ch. 23. 17, 22-p Lev. 26. 30. 2 Kings 23. 4-q Or, sun images.
 r 2 Kings 23. 4-s Heb. Jove the groves.-t 1 Kings 13. 2

all thy goodness: for thou wilt save the soul, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen."

The above translation, which is that in our common Bibles, might be mended; but the piece is scarcely worth the pains.

NOTES ON CHAPTER XXXIV.

Verse 2. *He declined neither to the right hand, nor to the left*] He never swerved from God and truth; he never omitted what he knew to be his duty to God and his kingdom; he carried on his reformation with a steady hand; timidity did not prevent him from going far enough; and zeal did not lead him beyond due bounds. He walked in the golden mean, and his moderation was known unto all men. He went neither to the right, nor to the left; he looked inward, looked forward, and looked upward. Reader, let the conduct of this pious youth be thy exemplar through life.

Verse 4. *The altar of Baalim*] How often have these been broken down, and how soon set up again! We see that the religion of a land is as the religion of its king. If the king were idolatrous, up went the altars, on them were placed the statues, and the smoke of incense ascended in ceaseless clouds to the honour of that which is vanity, and nothing in the world; on the other hand, when the king was truly religious, down went the idolatrous altars, broken in pieces were the images, and the sacrificial smoke ascended only to the true God: and in all these cases the people were as one man with the king.

Verse 5. *He burnt the bones of the priests*] *קומריה* *kumaria*; the *kemarim*, says the Targum. See this word explained 2 Kings xxiii. 5.

Verse 6. *The cities of Manasseh*] Even those who were under the government of the Israelitish king permitted their idols and places of idolatry to be hewn down and destroyed: and after the truth was declared and acknowledged, the *spade* and the *axe* were employed to complete the reformation.

Verse 9. *And they returned to Jerusalem*] Instead of *ישובו* *payashebu* "they returned," we should read *יבשבו* *yoshebeu* "the inhabitants," a reading which is supported by many MSS. printed editions; and all the versions, as well as by necessity and common sense. See the note on ch. xix. 8, where a similar mistake is rectified.

Verse 12. *All that could skill of instruments of music*] Did the musicians play on their several instruments to encourage and enliven the workmen? Is not this a probable case from their mention here? If this were really the case, instrumental music was never better applied in any thing that refers to the worship of God. It is fabled of Orpheus, a most celebrated musician, that such was the enchanting harmony of his lyre, that he built the city of Thebes by it: the stones and timbers danced to his melody; and, by the power of his harmony, rose up, and took their respective places in the different parts of the wall that was to defend the city! This is fable; but as all fable is a representation of truth, where is the truth and fact to

which this refers? How long has this question lain unanswered! But have we not the answer now? It is known in general, that the cities of *Herculaneum* and *Pompeii* were overwhelmed by an eruption of mount *Vesuvius*, about the seventy-ninth year of the Christian era. It is also known that, in sinking for wells, the workmen of the king of Naples lighted on houses, &c. of those overwhelmed cities; that excavations have been carried on, and are now in the act of being carried on, which are bringing daily to view various utensils, pictures, and books, which have escaped the influence of the burning lava; and that some of those parchment volumes have been unrolled, and facsimiles of them engraved and published; and that our late Prince Regent, now George IV. king of Great Britain, has expended, and is expending, considerable sums of money annually in searching for, unrolling, and deciphering those rolls. This I record to his great credit as a lover of science and literature. Now, among the books that have been unrolled and published, is a *Greek Treatise on Music*, by *Philodemos*; and here we have the truth represented which lay hidden under the fables of *Orpheus* and *Amphion*. This latter was a skilful harper, who was frequently employed by the Theban workmen to play to them while engaged in their labour, and for which they rewarded him out of the proceeds of that labour. So powerful and pleasing was his music, that they went lightly and comfortably through their work; and time and labour passed on without tedium or fatigue; and the walls and towers were speedily raised. This, by a metaphor, was attributed to the dulcet sounds of his harp; and poetry seized on and embellished it, and mythology incorporated it with her fabulous system. Orpheus is the same. By his skill in music he drew stones and trees after him, i. e. he presided over and encouraged the workmen by his skill in music. Yet how simple and natural is the representation given by this ancient Greek writer of such matters! See *Philodemos*, Column. viii. and ix. *Orpheus* and *Amphion*, by their music, moved the workmen to diligence and activity, and lessened and alleviated their toil. May we not suppose, then, that skilful musicians among the Levites did exercise their art among the workmen who were employed in the repairs of the house of the Lord? May I be allowed a gentle transition? Is it not the power and harmony of the grace of Jesus Christ in the Gospel, that convert, change, and purify the souls of men, and prepare them for, and place them in, that part of the house of God, the New Jerusalem? A most beautiful and chaste allusion to this fact and fable is made by an eminent poet, while praying for his own success as a Christian minister, who uses all his skill as a poet and musician for the glory of God:

Thy own musician, Lord, inspire,
 And may my consecrated lyre
 Repeat the psalmist's part!
 His Son and thine reveal in me,
 And fill with sacred melody
 The fibres of my heart.

So shall I charm the listening throng,
 And draw the living stones along.
 By Jesus' hallowed name,
 The living stones shall dance, shall rise,
 And form a city in the skies,
 The New Jerusalem.

Charles Wesley.

flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses. And so did they with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of King Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the pro-

phet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at King Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they are written in the Lamentations.

26 ¶ Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord,

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

Jehoiakim made king on the death of his father Josiah, and reigned only three months, 1. He is deposed by the king of Egypt, and Jehoiakim his brother made king in his stead, who reigns wickedly sixteen years, and is deposed, and led captive to Babylon by Nebuchadnezzar, 2-5. Jehoiachin is made king in his stead, and reigns wickedly three months and ten days, and is also led captive to Babylon, 6. Zedekiah begins to reign, and reigns wickedly sixteen years, 11, 12. He rebels against Nebuchadnezzar, and he and his people cast all the fear of God behind their backs: the wrath of God comes upon them to the uttermost; and their temple is destroyed, the whole nation is dispersed, and led into captivity, 13-23. Cyrus, king of Persia, makes a proclamation to rebuild the temple of the Lord, 24, 25.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

a 2 Kings 23. 30. Jer. 22. 1. 1 Esd. 1. 25.—b Heb. house.—c Heb. the house of my father.—d 2 Kings 23. 34.—e 1 Esd. 1. 24.—f Heb. made me.—g 2 Kings 23. 34.—h Or, among the sepulchres.—i 2 Esd. 12. 11.—j Lam. 4. 5.—k 2 Esd. 1. 25.—l Jer. 22. 30.—m Heb. hindrances.—n 2 Kings 23. 30, &c. 1. 24, &c.

For an ample account of this passover, and the reformation that was then made, see on 2 Kings xxiii. 1, &c. and the places marked in the margin.

Verse 11. *They killed the passover*] The people themselves might slay their own paschal lambs, and then present the blood to the priests, that they might sprinkle it before the altar: and the Levites flayed them, and made them ready for dressing.

Verse 18. *There was no passover like to that*] That which distinguished this passover from all the former was, says Calmet, the great liberality of Josiah, who distributed to his people a greater number of victims than either David or Solomon had done.

Verse 20. *Necho king of Egypt*] Pharaoh the lame, says the Targum.

Verse 21. *God commanded me to make haste*] The Targum gives a curious turn to this and the following verse: "My idol commanded me to make haste: refrain, therefore, from me and my idol which is with me, that he betray thee not. When he heard him mention his idol, he would not go back; and he hearkened not unto the words of Necho, which he spake concerning his idol." Here is the rabbinical excuse for the conduct of Josiah.

Verse 24. *The second chariot*] Perhaps this means no more than they took Josiah out of his own chariot, and put him into another, either for secrecy, or because his own had been disabled. The chariot into which he was put might have been that of the officer, or *aid-de-camp*,

who attended his master to the war. See the note on 2 Kings, ch. xxii. 20.

Verse 25. *Behold, they are written in the Lamentations.*] The Hebrews had poetical compositions for all great and important events, military songs, songs of triumph, epithalamia or marriage odes, funeral elegies, &c. Several of these are preserved in different parts of the historical books of Scripture; and these were generally made by prophets or inspired men. That composed on the tragical end of this good king, by Jeremiah, is now lost. The Targum says, "Jeremiah bewailed Josiah with a great lamentation; and all the chiefs and matrons sing these lamentations concerning Josiah to the present day; and it was a statute in Israel annually to bewail Josiah. Behold, these are written in the Book of Lamentations, which Baruch wrote down from the mouth of Jeremiah."

Verse 27. *And his deeds, first and last*] "The former things which he did in his childhood, and the latter things which he did in his youth; and all the judgments, which he pronounced from his eighth year, when he came to the kingdom, to his eighteenth, when he was grown up, and began to repair the sanctuary of the Lord; and all that he brought of his substance to the land of judgment, and purged both the house of Israel and Judah from all uncleanness; behold, they are written in the Book of the Kings of the house of Israel, and of the house of Judah." Targum. These general histories are lost; but in the Books of Kings and Chronicles we have the leading facts.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt ^p put him down at Jerusalem, ^q and ^r condemned the land in a hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoia-¹kim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the Lord his God.

6 ^a Against him came up Nebuchadnezzar king of Babylon, and bound him in ^b fetters, to ^c carry him to Babylon.

7 ^a Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoia-¹kim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and ^a Jehoia-¹chin his son reigned in his stead.

9 ¶ Jehoia-¹chin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did *that which was* evil in the sight of the Lord.

10 And ^a when the year was expired, ^a King Nebuchadnezzar sent, and brought him to Babylon, ^b with the ^c goodly vessels of the house of the Lord, and made ^d Zedekiah ^e his brother king over Judah and Jerusalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet *speaking* from the mouth of the Lord.

13 And ^a he also rebelled against King Nebuchadnezzar, who had made him swear by God: but he ^b stiffened his neck, and hardened

his heart from turning unto the Lord God of Israel.

14 ¶ Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem.

15 ^a And the Lord God of their fathers sent to them ^b by his messengers, rising up ^c betimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 ^a But they mocked the messengers of God, and ^b despised his words, and ^c misused his prophets, until the ^d wrath of the Lord arose against his people, till *there was* no ^e remedy.

17 ^a Therefore he brought upon them the king of the Chaldees, who ^b slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 ^a And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 ^a And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And ^a them ^b that had escaped from the sword carried he away to Babylon; ^c where they were servants to him and his sons until the reign of the kingdom of Persia.

21 To fulfil the word of the Lord by the mouth of ^a Jeremiah, until the land ^b had enjoyed her sabbaths: *for* as long as she lay desolate ^c she kept sabbath, to fulfil threescore and ten years.

22 ¶ ^a Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of ^b Jeremiah might be accomplished, the Lord stirred up the spirit of ^c Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

^p Heb. removed him.—^q 1 Esdras 1. 36.—^r Heb. smitten.—^s 2 Kings 23. 36, 37. ^t 2 Kings 24. 1.—^u Or, chains; forsooth, Heb. 1. 6.—^v See 2 Kings 24. 6. Jer. 22. 18, 19. ^w 2 Kings 24. 13. Dan. 1. 1, 2. & 5.—^x Or, Jeconiah, 1 Chron. 3. 16. Or, Coniah, Jer. 22. 24.—^y 2 Kings 24. 8.—^z Heb. at the return of the year. ^a 2 Kings 24. 10.—^b Dan. 1. 1, 2. & 5.—^c Heb. speaks of desire.—^d Or, Mat-
taniah his father's brother, 2 Kings 24. 17.—^e Jer. 37. 1.—^f 2 Kings 24. 18. Jer. 52. 1, & c.—^g Jer. 52. 3. Jer. 51. 17, 18.—^h 2 Kings 24. 17. 14.—ⁱ Jer. 52. 9, 1. & 35. 15. & 34. 4.—^j Heb. by the hand of his messengers.

NOTES ON CHAPTER XXXVI.

Verse 1. Took Jehoahaz] It seems that after Necho had discomfited Josiah, he proceeded immediately against Charchemish; and in the interim, Josiah dying of his wounds, the people made his son king.

Verse 3. The king of Egypt put him down] He now considered Judah to be conquered and tributary to him; and, because the people had set up Jehoahaz without his consent, he dethroned him: and put his brother in his place; perhaps for no other reason, but to show his supremacy. For other particulars, see the notes on 2 Kings xxiii. 31—35.

Verse 6. Came up Nebuchadnezzar] See the notes on 2 Kings xxiv. 1. Archbishop Ussher believes that Jehoia-¹kim remained three years after this tributary to the Chaldeans, and that it is from this period that the *seventy years captivity*, predicted by Jeremiah, are to be reckoned.

Verse 9. Jehoia-¹chin was eight] See on 2 Kings xxiv. 8. Verse 10. Made Zedekiah—king] His name was at first Mattaniah, but the king of Babylon changed it to Zedekiah. See 2 Kings xxiv. 17. and the note there.

Verse 12. Did that which was evil] Was there ever such a set of weak, infatuated men as the Jewish kings in general! They had the fullest evidence that they were only deputies to God Almighty, and that they could not expect to retain the throne any longer than they were faithful to their Lord; and yet, with all this conviction, they lived wickedly, and endeavoured to establish idolatry

¹ That is, continually and carefully.—in Jer. 5. 12, 13.—² Prov. 1. 25, 26.—³ Jer. 32. 3. & 35. 6. Matt. 22. 34.—⁴ Ps. 74. 1. & 79. 5.—⁵ Heb. Amos, —⁶ Dan. 9. 2. 2 Kings 25. & c. Ezra 9. 7.—⁷ Ps. 74. 23. & 79. 2, 3.—⁸ 2 Kings 25. 13, & c. ⁹ 2 Kings 25. 6. Ps. 74. 6, 7. & 79. 1, 7.—¹⁰ Heb. the remainder from the sword. ¹¹ 2 Kings 25. 11.—¹² Jer. 37. 7.—¹³ Jer. 35. 9, 11, 12. & 38. 6, 7. & 39. 10.—¹⁴ Lev. 26. 34, 35. Dan. 9. 2.—¹⁵ Lev. 25. 4, & b.—¹⁶ Ezra 1. 1.—¹⁷ Jer. 52. 12, 13. & 39. 18. & 33. 10, 11, 14.—¹⁸ Isai. 44. 25.

in the place of the worship of their Maker! After bearing with them long, the divine mercy gave them up, as their case was utterly hopeless. They sinned till there was no remedy.

Verse 19. They burnt the house of God] Here was an end to the temple; the most superb and costly edifice ever erected by man.

Brake down the wall of Jerusalem] So it ceased to be a fortified city.

Burnt all the palaces] So it was no longer a dwelling-place for kings or great men.

Destroyed all the goodly vessels] Beat up all the silver and gold into masses, keeping only a few of the finest in their own shape. See ver. 18.

Verse 21. To fulfil the word of the Lord] See Jerem. xxv. 9, 12. xxvi. 6, 7. xxix. 12. For the miserable death of Zedekiah, see 2 Kings xxv. 4, & c.

Verse 22. Now in the first year of Cyrus] This and the following verse are supposed to have been written by mistake from the Book of Ezra, which begins in the same way. The Book of the Chronicles, properly speaking, does close with the *twenty-first verse*, as then the Babylonish captivity commences: and these two verses speak of the transactions of a period *seventy years after*. This was in the first year of the reign of Cyrus over the empire of the East, which is reckoned to be A. M. 3468. But he was king of Persia from the year 3444 or 5. See Calmet and Ussher.

23 • Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to

build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? the Lord his God *be* with him, and let him go up

e Ezra

1. 2, 2

Verse 23. *The Lord his God be with him*] "Let the Word of the Lord be his helper, and let him go up." *Targum*. See the notes on the beginning of Ezra.

Thus ends the history of a people the most fickle, the most ungrateful, and, perhaps, on the whole, the most sinful that ever existed on the face of the earth. But what a display does all this give of the power, justice, mercy, and long-suffering of the Lord! There was no people like this people, and no God like their God.

Masoretic Notes.

The sum of the verses in both books of Chronicles is 1666. *Middle verse*, 1 Chron. xxvii. 25. Its Masoretic sections *twenty-five*.

Having made particular remarks on every thing which I judged of importance in these and the preceding historical books, and in the course of this work having often found the want of a chronological list of the kings of

Israel and Judah, in the consecutive order of their reigns; for the reader's information I have brought all the facts into a synopsis or general view, so that he may see at once the contemporary reigns in those two kingdoms, as well as the leading facts by which their reigns were distinguished. In this table will be seen, at one view, the year of the world; the year before Christ; the year before and after the First Olympiad; the year before and from the building of Rome; and under them the Jewish history, from its first kings till the time in which its regal state was entirely abolished, and both kingdoms led into captivity, never more to arise to any political consequence till they acknowledge the Lion of the tribe of Judah, and take Jesus the Christ, the son and only legitimate heir of David, for their Saviour and their Lord. I hope that the table which is here subjoined, will be found in every point of view both interesting and instructive. A. CLARKE.

Millbrook, December 7, 1819.

CHRONOLOGICAL LIST

OF THE

KINGS OF ISRAEL AND JUDAH,

IN THE CONSECUTIVE ORDER OF THEIR REIGNS:

FROM THE COMMENCEMENT TO THE DESTRUCTION OF THE FORMER BY THE ASSYRIANS; AND OF THE
LATTER BY THE BABYLONIANS.

REGAL STATE OF JUDEA BEFORE THE DIVISION.—

SAUL REIGNED FORTY YEARS,
DAVID REIGNED FORTY YEARS,
SOLOMON REIGNED FORTY YEARS.

ISRAEL AND JUDAH AFTER THE DIVISION OF THE TWELVE TRIBES.

Year of the world.	Year before Christ.	Year before the building of Rome.	Year before the first Olympiad.	KINGDOM OF ISRAEL.		KINGDOM OF JUDAH.	
				With the contemporary events of Heathen nations.		With the contemporary events of Heathen nations.	
3029	975	199	323	1	JEROBOAM. Reigned 28 years.	1	REHOBOAM. Reigned 17 years. Forsaking the
3030	974	198	321	2	The disobedient prophet slain by a lion.	2	counsel of the old men, ten tribes revolt from
3031	973	197	320	3		3	under his government; and are formed into a
3032	972	196	319	4	Jehoiada the priest born about this time. He lived	4	distinct kingdom.
3033	971	195	318	5	in eight Jewish reigns; viz. those of Rehoboam,	5	Shishak, king of Egypt, (thought by Sir Isaac
3034	970	194	317	6	Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah,	6	Newton to have been the same with the famous
3035	969	193	316	7	Athallah, and Joash.	7	Sesostris,) invades Judea, and takes away the
3036	968	192	315	8		8	shields of gold out of the temple.
3037	967	191	314	9		9	
3038	966	190	313	10		10	
3039	965	189	312	11		11	
3040	964	188	311	12	Capys Sylvius succeeds Capetus in the kingdom of	12	
3041	963	187	310	13	Alba, and reigned 28 years. The commence-	13	
3042	962	186	309	14	ment of this reign happened, (according to Dio-	14	
3043	961	185	308	15	nysius of Halicarnassus,) in the 231st year from	15	
3044	960	184	307	16	the destruction of Troy.	16	
3045	959	183	306	17		17	
3046	958	182	305	18		18	1 ABIJAH, or ABIJAM. Reigned 3 years.
3047	957	181	304	19		19	2 The king of Judah obtains a great victory over
3048	956	180	303	20	Death of Abijah, the son of Jeroboam.	20	3 Jeroboam, and takes Beth-el, &c.
3049	955	179	302	21		21	4 ASA. Reigned 41 years.
3050	954	178	301	22	1 NADAB. Reigned 2 years.	22	
3051	953	177	300	23	2 BAASHA. Reigned 24 years.	23	
3052	952	176	299	24	3 About this time flourished the prophets Jehu, Ha-	24	4 Phorbas succeeds Thersippus as perpetual archon
3053	951	175	298	25	nani, and Azariah. Baasha begins his reign by	25	5 of the Athenians, and rules 31 years.
3054	950	174	297	26	extirpating the whole house of Jeroboam. The	26	
3055	949	173	296	27	dynasty of Jeroboam lasted not quite 24 years;	27	6 Birth of Jehoshaphat, who was afterward king of
3056	948	172	295	28	and is followed by that of Baasha, which con-	28	7 Judah.
3057	947	171	294	29	tinues till the death of Elah, a period of not	29	
3058	946	170	293	30	quite 26 years.	30	
3059	945	169	292	31		31	
3060	944	168	291	32		32	
3061	943	167	290	33		33	
3062	942	166	289	34		34	
3063	941	165	288	35		35	15 Zerah, with an immense host of Ethiopians and
3064	940	164	287	36		36	16 Lubima, invades Judea. Asa overcomes him in
3065	939	163	286	37		37	17 the valley of Zephathah at Marreshah, abolishes
3066	938	162	285	38		38	18 idolatry out of Judea, and enjoys a peace for
3067	937	161	284	39		39	19 10 years. The number of men in Zerah's army
3068	936	160	283	40	Calpetus Sylvius succeeds Capys in the kingdom	40	20 is stated to have amounted to a million. 2 Chron.
3069	935	159	282	41	of Alba, in the 249th year from the destruction	41	xiv. 9.
3070	934	158	281	42	of Troy. He is named by Eusebius, Carpetus	42	
3071	933	157	280	43	Sylvius.	43	
3072	932	156	279	44		44	
3073	931	155	278	45		45	
3074	930	154	277	46	34 1 ELAH. Reigned 2 years. ZIMRI reigned 7 days.	46	26 Baasha comes up against Judah, and begins to
3075	929	153	276	47	3 1 OMRI and TIBNI reign together about 5 years.	47	27 build Ramah; but is diverted from his purpose
3076	928	152	275	48	2 Commencement of the third dynasty by the acces-	48	28 by the policy of Asa. This is stated in 2 Chron.
3077	927	151	274	49	sion of Omri to the throne.	49	29 xvi. 1. to have been in the 36th year of Asa; but
3078	926	150	273	50		50	30 there is most manifestly a corruption in the
3079	925	149	272	51	5 TIBNI dying, Omri reigns alone about 7 years.	51	31 Sacred Text: see on 1 Kings xv. 16.
3080	924	148	271	52		52	

CHRONOLOGICAL ACCOUNT OF THE KINGS OF ISRAEL AND JUDAH.

Year of the world.	Year before Christ.	Year before the building of Rome.	Year before the first Olympiad.	KINGDOM OF ISRAEL.	KINGDOM OF JUDAH.
				With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.
3061	923	147	170	7 OMRI. Tiberinus Sylvius succeeds his father	33 ASA.
3062	922	146	169	8 Calpatus in the kingdom of Alba, and reigned	34
3063	921	145	168	9 8 years. The river Tiber was so named from	35 Megacles succeeds Phorbas in the perpetual ar-
3064	920	144	167	10 this king.	36 chonship of the Athenians, and rules 30 years.
3065	919	143	166	11	37
3066	918	142	165	12 1 AHAB. Reigned 23 years. In this reign Jericho	38
3067	917	141	164	3 was rebuilt by Eiel the Bethelite.	39 Asa begins to be diseased in his feet, and dies in
3068	916	140	163	4	40 the 41st year of his reign.
3069	915	139	162	5 About this time Agrippa Sylvius succeeds Tibe-	41
3070	914	138	161	6 rinus Sylvius in the kingdom of Alba, and	1 JEHOHAPHAT. Reigned 25 years.
3071	913	137	160	7 reigned 40 years.	2
3072	912	136	159	8	3 The king of Judah sends Levites with the princes
3073	911	135	158	9 Commencement of the 3 years and 6 months'	4 throughout his realm to instruct the people in
3074	910	134	157	10 drought foretold by Elijah.	5 the law of the Lord.
3075	909	133	156	11	6
3076	908	132	155	12 The widows' son raised to life.	7
3077	907	131	154	13 The prophets of Baal slain by Elijah, at the brook	8 Polydectus, (of the family of the Proclides,) suc-
3078	906	130	153	14 Kiehon. Termination of the long drought.	9 ceeds Eunomus in the throne of Lacedæmon,
3079	905	129	152	15 Great fall of rain in the land of Israel.	10 and reigned 9 years.
3100	904	128	151	16	11
3101	903	127	150	17	12
3102	902	126	149	18 The Syrians defeated by Ahab.	13
3103	901	125	148	19 The Syrians again defeated by Ahab.	14
3104	900	124	147	20 Naboth stoned to death.	15
3105	899	123	146	21	16
3106	898	122	145	22 1 AHAZIAH. Reigned 2 years.	17 Lycurgus begins his reign over the Spartans.
3107	897	121	144	23 1 JORAM, or JEHOAM. Reigned 12 years.	18 Jehoshaphat joins Ahab against the Syrians.
3108	896	120	143	24 Assumption of Elijah in the first year of this	19 Ahab is slain at the siege of Ramoth-gilead,
3109	895	119	142	25 reign. Elisha succeeds him in the prophetic	20 agreeably to the prophecy of Micaiah; and he
3110	894	118	141	26 office.	21 dogs lick up his blood, 1 Kings xlii. 2-38.
3111	893	117	140	27	22
3112	892	116	139	28 Diognetus succeeds Megacles in the perpetual	23 1 JEHOAM associated with his father in the
3113	891	115	138	29 archonship of the Athenians, and rules 36 years.	24 government, and reigns 8 years.
3114	890	114	137	30	25 3
3115	889	113	136	31	4 JEHOAM. Reigned 5 years alone.
3116	888	112	135	32	5
3117	887	111	134	33	6
3118	886	110	133	34	7
3119	885	109	132	35	8 1 AHAZIAH. Reigned 1 year.
3120	884	108	131	36 1 JEHU. Reigned 28 years. End of the dynasty	9 1 ATHALIAH usurps the throne, and retains 16
3121	883	107	130	37 of Omer, after it had ruled over Israel 40 years.	10 years.
3122	882	106	129	38 Jehu began his reign by slaying all the pos-	11
3123	881	105	128	39 terity of Ahab, and destroying the worshippers	12
3124	880	104	127	40 of Baal. About this time Lycurgus, 48 years	13
3125	879	103	126	41 of age, establishes his laws at Lacedæmon;	14
3126	878	102	125	42 and, together with Iphitus and Cleobenece,	15
3127	877	101	124	43 restores the Olympic games at Elis, about 108	16
3128	876	100	123	44 years before the era usually called the first	1 JOASH. Reigned 40 years. He maintains the
3129	875	99	122	45 Olympiad. Awful death of Jezebel, the wife	2 purity of the Jewish worship during the life of
3130	874	98	121	46 of Ahab.	3 Jehoiahi, the high priest. In the fourth year of
3131	873	97	120	47	4 this reign Alladius Sylvius succeeds Agrippa in
3132	872	96	119	48	5 the kingdom of Alba, and reigns 19 years. This
3133	871	95	118	49	6 monarch is also called Remulus Sylvius.
3134	870	94	117	50	7
3135	869	93	116	51	8
3136	868	92	115	52 Phidon, king of Argos, is supposed to have in-	9
3137	867	91	114	53 vented scales and measures, and coined silver	10
3138	866	90	113	54 at Ægina. Carthage built by Dido.	11
3139	865	89	112	55	12
3140	864	88	111	56 [of the Athenians.	13
3141	863	87	110	57 Phereclus succeeds to the perpetual archonship	14
3142	862	86	109	58 The Ninevites repent at the preaching of Jonah	15 Birth of Amaziah, who was afterward king of
3143	861	85	108	59 the prophet. There are a few years of uncer-	16 Judah.
3144	860	84	107	60 tainty in the date of this event. We here follow	17
3145	859	83	106	61 the margin of our English Bibles.	18
3146	858	82	105	62	19
3147	857	81	104	63	20
3148	856	80	103	64 1 JEHOAHAZ. Reigned 17 years. About the com-	21
3149	855	79	102	65 mencement of this reign Aventinus Sylvius is	22
3150	854	78	101	66 supposed to have succeeded Alladius Sylvius	23 Joash issues a mandate that the breaches of the
3151	853	77	100	67 in the kingdom of Alba. He reigned 37 years,	24 temple be repaired; and gives the charge thereof
3152	852	76	99	68 according to Dionysius of Halicarnæsus; and	25 to Jehoiahi the high priest.
3153	851	75	98	69 was succeeded by Procas Sylvius, who reigned	26
3154	850	74	97	70 33 years.	27
3155	849	73	96	71	28
3156	848	72	95	72	29
3157	847	71	94	73	30
3158	846	70	93	74	31
3159	845	69	92	75	32
3160	844	68	91	76 Ariphron succeeds Phereclus in the perpetual	33
3161	843	67	90	77 archonship of the Athenians.	34
3162	842	66	89	78	35
3163	841	65	88	79 1 JEHOASH reigns in consort with his father.	36
3164	840	64	87	80	37 Jehoiahi, the high priest, dies at the age of 130.
3165	839	63	86	81	38
3166	838	62	85	82	39 Zechariah, the priest, stoned to death.
3167	837	61	84	83	40 1 AMAZIAH. Reigned 20 years. Soon after the
3168	836	60	83	84	1 commencement of his reign he slew all his
3169	835	59	82	85	2 servants who had killed his father.
3170	834	58	81	86	3
3171	833	57	80	87	4
3172	832	56	79	88	5
3173	831	55	78	89	6
3174	830	54	77	90	7

CHRONOLOGICAL ACCOUNT OF THE KINGS OF ISRAEL AND JUDAH.

Year of the world.	Year before Christ.	Year before the first Olympiad.	Year before the building of Rome.	Kingdom of the Romans.	KINGDOM OF ISRAEL.	KINGDOM OF JUDAH.
					With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.
3173	829		76		13 JEHOASH.	11 AMAZIAH.
3176	826		75		14	12
3177	827		74		15	13 Ten thousand of the children of Seir slain
3178	828		73		16	14 by Amaziah in the Valley of Salt; and
3179	825		72		1 JEROBOAM II. Reigned 41 years.	15 ten thousand precipitated from the top of
3180	824		71		2 Thespheus succeeds Arifhron in the govern-	16 a rock, and dashed to pieces. Amaziah,
3181	823		70		3 ment of Athens.	17 proud of his victory over the Edomites,
3182	822		69		4	18 provokes the Israelitish king to battle.
3183	821		68		5	19 The following year Jehoash overcomes
3184	820		67		6 The fall of the Assyrian empire by the	20 him, takes him prisoner, breaks down four
3185	819		66		7 death of Sardanapalus is supposed to	21 hundred cubits of the wall of Jerusalem;
3186	818		65		8 have taken place about this time. Ar-	22 and having spoiled the temple and the
3187	817		64		9 baces founds the empire of the Medes	23 king's house of a vast treasure, returns to
3188	816		63		10 upon the ruins of the Assyrian empire.	24 Samaria.
3189	815		62		11	25
3190	814		61		12 Caranus founds the kingdom of Macedon,	26
3191	813		60		13 and reigns 38 years. This kingdom con-	27
3192	812		59		14 tinued till the battle of Pydna, a period	28
3193	811		58		15 of 646 years.	29
3194	810		57		16	1 UZZIAH. Reigned 53 years. He is victo-
3195	809		56		17 Charilaus, the successor of Lyeurgus, dying	2 rious over the Philistines, Arabians, and
3196	808		55		18 after a reign of 64 years, Nicander suc-	3 Mechanims. His standing army consists
3197	807		54		19 ceeds him in the kingdom of Lacedæmon,	4 of 307,500 men. In this reign lived the
3198	806		53		20 and reigns 39 years.	5 prophets Amos and Hosea.
3199	805		52		21	6
3200	804		51		22	7
3201	803		50		23	8
3202	802		49		24	9
3203	801		48		25	10
3204	800		47		26	11
3205	799		46		27	12
3206	798		45		28	13 [ernment of the Athenians.
3207	797		44		29 Ardyus begins to reign over Lydia, and	14 Agamemtor succeeds Thespheus in the gov-
3208	796		43		30 rules 36 years.	15 Amulius Sylvius and Numitor succeed Pro-
3209	795		42		31	16 cas in the kingdom of Alba, the former
3210	794		41		32	17 of whom reigned 44 years. Numitor
3211	793		40		33	18 reigned alone 9 years, and was their last
3212	792		39		34 Sosarmus is supposed to have succeeded	19 king. He died about 751 B. C.
3213	791		38		35 Arbacus in the government of the Medes	20
3214	790		37		36 about this time; but the chronology of	21
3215	789		36		37 this event is very uncertain. He is suc-	22
3216	788		35		38 ceeded 30 years after by Medius.	23
3217	787		34		39	24
3218	786		33		40 The triremes first invented by the Corin-	25
3219	785		32		41 thians.	26 Cœnus, the second king of Macedon, begins
3220	784		31			27 his reign.
3221	783		30			28 Birth of Jotham, who was afterward king
3222	782		29			29 of Judah.
3223	781		28			30
3224	780		27			31
3225	779		26			32 The monarchical government abolished at
3226	778		25			33 Corinth, and the Prytanes elected. Two
3227	777		24			34 years after, Æschylus succeeds Agamemtor
	Olymp.		23			35 in the perpetual archonship of the Athe-
3228	I. 1		32			36 nians.
3229	I. 2		31			37
3230	I. 3		30			38 Thurimas succeeds to the throne of Mace-
3231	I. 4		29			39 don, and reigns 45 years.
3232	II. 1		19			40
3233	II. 2		18			41 Theopompus succeeds Nicander in the king-
3234	II. 3		17			42 dom of Lacedæmon, and reigns 47 years.
3235	II. 4		16			43
3236	III. 1		15			44
3237	III. 2		14			45
3238	III. 3		13			46
3239	III. 4		12			47 Uzziah, attempting to burn incense upon
3240	IV. 1		11			48 the altar of incense in the temple, is smit-
3241	IV. 2		10			49 ten with the leprosy.
3242	IV. 3		9			50 Alyattes succeeds to the Lydian throne.
3243	IV. 4		8			51
3244	V. 1		7			52 Isaiah begins to prophesy.
3245	V. 2		6			53 JOTHAM. Reigned 16 years. This king
3246	V. 3		5			54 overcomes the Ammonites, whom he com-
3247	V. 4		4			55 pels to pay tribute.
3248	VI. 1		3			56
3249	VI. 2		2			57
3250	VI. 3		1			58
	A.U.C.					59
3251	VII. 1		4			60
3252	VII. 2		3			61
3253	VII. 3		2			62
3254	VII. 4		1			63
3255	VIII. 1		10			64
3256	VIII. 2		9			65
3257	VIII. 3		8			66
3258	VIII. 4		7			67
3259	IX. 1		6			68
3260	IX. 2		5			69
3261	IX. 3		4			70
3262	IX. 4		3			71
3263	X. 1		2			72
3264	X. 2		1			73
3265	X. 3		16			74
3266	X. 4		15			75
3267	X. 5		14			76
3268	X. 6		13			77
3269	X. 7		12			78
3270	X. 8		11			79
3271	X. 9		10			80
3272	X. 10		9			81
3273	X. 11		8			82
3274	X. 12		7			83
3275	X. 13		6			84
3276	X. 14		5			85
3277	X. 15		4			86
3278	X. 16		3			87
3279	X. 17		2			88
3280	X. 18		1			89
3281	X. 19		16			90
3282	X. 20		15			91
3283	X. 21		14			92
3284	X. 22		13			93
3285	X. 23		12			94
3286	X. 24		11			95
3287	X. 25		10			96
3288	X. 26		9			97
3289	X. 27		8			98
3290	X. 28		7			99
3291	X. 29		6			100
3292	X. 30		5			101
3293	X. 31		4			102
3294	X. 32		3			103
3295	X. 33		2			104
3296	X. 34		1			105
3297	X. 35		16			106
3298	X. 36		15			107
3299	X. 37		14			108
3300	X. 38		13			109
3301	X. 39		12			110
3302	X. 40		11			111
3303	X. 41		10			112
3304	X. 42		9			113
3305	X. 43		8			114
3306	X. 44		7			115
3307	X. 45		6			116
3308	X. 46		5			117
3309	X. 47		4			118
3310	X. 48		3			119
3311	X. 49		2			120
3312	X. 50		1			121
3313	X. 51		16			122
3314	X. 52		15			123
3315	X. 53		14			124
3316	X. 54		13			125
3317	X. 55		12			126
3318	X. 56		11			127
3319	X. 57		10			128
3320	X. 58		9			129
3321	X. 59		8			130
3322	X. 60		7			131
3323	X. 61		6			132
3324	X. 62		5			133
3325	X. 63		4			134
3326	X. 64		3			135
3327	X. 65		2			136
3328	X. 66		1			137
3329	X. 67		16			138
3330	X. 68		15			139
3331	X. 69		14			140
3332	X. 70		13			141
3333	X. 71		12			142
3334	X. 72		11			143
3335	X. 73		10			144
3336	X. 74		9			145
3337	X. 75		8			146
3338	X. 76		7			147
3339	X. 77		6			148
3340	X. 78		5			149
3341	X. 79		4			150
3342	X. 80		3			151
3343	X. 81		2			152
3344	X. 82		1			153
3345	X. 83		16			154
3346	X. 84		15			155
3347	X. 85		14			156
3348	X. 86		13			157
3349	X. 87		12			158
3350	X. 88		11			159
3351	X. 89		10			160
3352	X. 90		9			161
3353	X. 91		8			162
3354	X. 92		7			163
3355	X. 93		6			164
3356	X. 94		5			165
3357	X. 95		4			166
3358	X. 96		3			167
3359	X. 97		2			168
3360	X. 98		1			169
3361	X. 99		16			170
3362	X. 100		15			171
3363	X. 101		14			172
3364	X. 102		13			173
3365	X. 103		12			174
3366	X. 104		11			175
3367	X. 105		10			176
3368	X. 106		9			177
3369	X. 107		8			178
3370	X. 108		7			179
3371	X. 109		6			180
3372	X. 110		5			181
3373	X. 111		4			182
3374	X. 112		3			183
3375	X. 113		2			184
3376	X. 114		1			185
3377	X. 115		16			186
3378	X. 116		15			187
3379	X. 117		14			188
3380	X. 118		13			189
3381	X. 119		12			190
3382	X. 120		11			191
3383	X. 121		10			192
3384	X. 122		9			193
3385	X. 123		8			194
3386	X. 124		7			195
3387	X. 125		6			196
3388	X. 126		5			197
3389	X. 127		4			198
3390	X. 128		3			199
3391	X. 129		2			200
3392	X. 130		1			201
3393	X. 131		16			202
3394	X. 132		15			203
3395	X. 133		14			204
3396	X. 134		13			205
3397	X. 135		12			206
3398	X. 136		11			207
3399	X. 137		10			208
3400	X. 138		9	</		

CHRONOLOGICAL ACCOUNT OF THE KINGS OF ISRAEL AND JUDAH.

Year of the world.	Year before Christ.	Era of the Olympiads.	Year from the building of Rome.	Kingdom of the Romans.	KINGDOM OF ISRAEL.	KINGDOM OF JUDAH.
					With the contemporary events of Heathen nations.	With the contemporary events of Heathen nations.
3267	737	X. 4	17	17	years, as Hoshea is said not to have commenced his reign before the 12th year of Ahaz, 2 King xvii. 1. The beginning of Hoshea's reign is placed two years later, that his 9th year may synchronise with Hezekiah's 6th.	6 AHAZ.
3268	736	XI. 1	18	18		7
3269	735	2	19	19		8 Candaules succeeds Meles in the Lydian
3270	734	3	20	20		9 throne; who 17 years after is succeeded
3271	733	4	21	21		10 by Gyges.
3272	732	XII. 1	22	22		11 Syracuse built by a Corinthian colony.
3273	731	2	23	23		12
3274	730	3	24	24		13
3275	729	4	25	25		14 Perdiccas succeeds to the throne of Macedon, and reigns 51 years.
3276	728	XIII. 1	26	26		15
3277	727	2	27	27	1 HOSHEA. Reigned 9 years. Here begins the eighth and last dynasty of Israelitish kings.	16
3278	726	3	28	28	6 Samaria besieged by Shalmanezar, king of Assyria. End of the first Messenian war.	1 HEZEKIAH. Reigned 29 years.
3279	725	4	29	29		2
3280	724	XIV. 1	30	30		3 Zeuxidamus succeeds Theopompus in the
3281	723	2	31	31		4 throne of Lacedæmon, and reigns 33
3282	722	3	32	32		5 years.
3283	721	4	33	33		6 In the sixth year of Hezekiah (which was
3284	720	XV. 1	34	34		7 HEZEKIAH.
3285	719	2	35	35		8 Elah.) Shalmanezar, king of Assyria, took Samaria, carried the Israelites into captivity, and so put an END TO THE KINGDOM OF ISRAEL, 254 years after the
3286	718	3	36	36		9 revolt of the ten tribes from Rehoboam.
3287	717	4	37	37		10
3288	716	XVI. 1	38	38	13 About this time Cerdiccas succeeds Medidus in the government of the Medes, and rules Sennacherib, king of Assyria, comes up against Judah, and takes several of its fenced cities; but is pacified by a tribute. Hezekiah falling sick, is miraculously restored to health.	11
3289	715	2	39	39		12
3290	714	3	40	40		13
3291	713	4	41	41		14
3292	712	XVII. 1	42	42		15 Sennacherib again invading Judea, the whole of the Assyrian army, consisting of 185,000
3293	711	2	43	43		16 men, is destroyed in one night by an angel of the Lord. Birth of Manasseh, who
3294	710	3	44	44		17 succeeded Hezekiah in the kingdom of Judah.
3295	709	4	45	45		18
3296	708	XVIII. 1	46	46		19
3297	707	2	47	47		20
3298	706	3	48	48	24 Coreyra built by the Corinthians, four years after the building of Tarentum by the Par- 25 Leocrates, the successor of Hippomenes, dying, Apeandrus succeeds him in the Athenian government. 26 Deioce, governor of the Medes, assumes the title of king, and reigns 53 years. Ecba- tana was built in this reign, according to Herodotus. 29 1 MANASSEH. Reigned 55 years. This is the longest reign in the Jewish annals.	21
3299	705	4	49	49		22
3300	704	XIX. 1	50	50		23
3301	703	2	51	51		24
3302	702	3	52	52		25
3303	701	4	53	53		26
3304	700	XX. 1	54	54		27
3305	699	2	55	55		28
3306	698	3	56	56		29
3307	697	4	57	57		30
3308	696	XXI. 1	58	58	7 Eryxias, the last perpetual archon of the Athenians, begins his administration. 8 Anaxidamus succeeds his father Zeuxidamus in the throne of Lacedæmon, and reigned 39 years. He was of the race of the Proclidas. 10 The second Messenian war begins; and continues 14 years, to the taking of Ira, after a siege of 11 years. 15 The government of Athens intrusted to annual archons. Creon being the first. 18 Ardysus II. succeeds Gyges in the Lydian throne, and reigns 49 years. 20 Argeus, king of Macedon, begins his reign. 21 Manasseh, on account of his impiety, is carried into captivity by the Assyrians; but, upon his repentance, God restores him to his liberty and kingdom. 24 End of the second Messenian war, which confirmed the Messenians under the power of the Lacedæmonians. The Messenians attempted a third time to free themselves from the power of Lacedæmon, B. C. 465; but it was not till 370 B. C. that the descendants of the Messenians finally returned into the Peloponnesus, after a long banishment of upwards of 300 years. 32 Battle of the Horatii and Curiatii. Death of Metius Suffetius, the Alban dictator. 34 Alba destroyed, and the inhabitants carried to Rome. Birth of Amon, son of Manasseh, king of Judah. 40 Cypselus usurps the government of Corinth, and keeps it for 30 years. The following year Byzantium is said to have been built by a colony of Argives, or Athenians. Paterculus says it was founded by the Milesians; Justin that it was founded by the Lacedæmonians; and Ammianus that it was founded by the Athenians. Byzantium is the same with what was afterward called Constantinople. 46 Birth of Pittacus, one of the seven wise men of Greece. 48 Archidamus succeeds to the throne of Lacedæmon, and reigns 46 years. 50 Birth of Josiah, who was afterward king of Judah. 52 Phraortes succeeds Deioce in the kingdom of Media. This monarch is supposed to be the same with the Arphaxad mentioned in Judith.	31
3309	695	2	59	59		32
3310	694	3	60	60		33
3311	693	4	61	61		34
3312	692	XXII. 1	62	62		35
3313	691	2	63	63		36
3314	690	3	64	64		37
3315	689	4	65	65		38
3316	688	XXIII. 1	66	66		39
3317	687	2	67	67		40
3318	686	3	68	68	XXIV. 1 70 32 2 71 33 3 72 34 4 73 35 5 74 36 6 75 37 7 76 38 8 77 39 9 78 40 10 79 41 11 80 42 12 81 43 13 82 44 14 83 45 15 84 46 16 85 47 17 86 48 18 87 49 19 88 50 20 89 51 21 90 52 22 91 53 23 92 54 24 93 55 25 94 56 26 95 57 27 96 58 28 97 59 29 98 60 30 99 61 31 100 62 32 101 63 33 102 64 34 103 65 35 104 66 36 105 67 37 106 68 38 107 69 39 108 70 40 109 71 41 110 72	41
3319	685	4	69	69		42
3320	684	XXIV. 1	70	70		43
3321	683	2	71	71		44
3322	682	3	72	72		45
3323	681	4	73	73		46
3324	680	XXV. 1	74	74		47
3325	679	2	75	75		48
3326	678	3	76	76		49
3327	677	4	77	77		50
3328	676	XXVI. 1	78	78	XXVII. 1 81 43 2 82 44 3 83 45 4 84 46 5 85 47 6 86 48 7 87 49 8 88 50 9 89 51 10 90 52 11 91 53 12 92 54 13 93 55 14 94 56 15 95 57 16 96 58 17 97 59 18 98 60 19 99 61 20 100 62 21 101 63 22 102 64 23 103 65 24 104 66 25 105 67 26 106 68 27 107 69 28 108 70 29 109 71 30 110 72	51
3329	675	2	79	79		52
3330	674	3	80	80		53
3331	673	4	81	81		54
3332	672	XXVII. 1	82	82		55
3333	671	2	83	83		56
3334	670	3	84	84		57
3335	669	4	85	85		58
3336	668	XXVIII. 1	86	86		59
3337	667	2	87	87		60
3338	666	3	88	88	XXIX. 1 89 51 2 90 52 3 91 53 4 92 54 5 93 55 6 94 56 7 95 57 8 96 58 9 97 59 10 98 60 11 99 61 12 100 62 13 101 63 14 102 64 15 103 65 16 104 66 17 105 67 18 106 68 19 107 69 20 108 70 21 109 71 22 110 72	61
3339	665	4	89	89		62
3340	664	XXIX. 1	90	90		63
3341	663	2	91	91		64
3342	662	3	92	92		65
3343	661	4	93	93		66
3344	660	XXX. 1	94	94		67
3345	659	2	95	95		68
3346	658	3	96	96		69
3347	657	4	97	97		70
3348	656	XXXI. 1	98	98	XXXII. 1 102 64 2 103 65 3 104 66 4 105 67 5 106 68 6 107 69 7 108 70 8 109 71 9 110 72	71
3349	655	2	99	99		72
3350	654	3	100	100		73
3351	653	4	101	101		74
3352	652	XXXII. 1	102	102		75
3353	651	2	103	103		76
3354	650	3	104	104		77
3355	649	4	105	105		78
3356	648	XXXIII. 1	106	106		79
3357	647	2	107	107		80
3358	646	3	108	108	XXXIV. 1 110 72	81
3359	645	4	109	109		82
3360	644	XXXIV. 1	110	110		83

Year of the world.		Year before Christ.	Era of the Olympiads.	Year from the building of Rome.	Kingdom of the Romans.	KINGDOM OF JUDAH.	With the contemporary events of Heathen nations.
3361	643	XXXIV.	2	111	30	1	AMON. Reigned 2 years.
3362	642		3	112	31	2	
3363	641	XXXV.	4	113	32	1	JOSIAH. Reigned 31 years. Birth of Thales happened about this time.
3364	640		1	114	33	2	Philip succeeds Argæus in the throne of Macedon, and reigns 38 years.
3365	639		2	115	34	3	
3366	638		3	116	35	4	The celebrated Solon was born at this time. He died B. C. 558, at the age of 80.
3367	637	XXXVI.	4	117	36	5	
3368	636		1	118	37	6	
3369	635		2	119	38	7	
3370	634		3	120	39	8	Josiah (only 16 years of age) begins to manifest great zeal toward the pure worship of Jehovah.
3371	633	XXXVII.	4	121	40	9	
3372	632		1	122	41	10	Sadyattes succeeds Ardyssus II. in the Lydian throne.
3373	631		2	123	42	11	Josiah commences a thorough reformation in the religion of Judea, which is completed
3374	630		3	124	43	12	in his eighteenth year. Cyrene built by Battus.
3375	629	XXXVIII.	4	125	44	13	
3376	628		1	126	45	14	
3377	627		2	127	46	15	[reigns 40 years.
3378	626		3	128	47	16	Cyaxares, or Cyaraxes, succeeds Phraortes in the kingdom of Media and Persia, and
3379	625	XXXIX.	4	129	48	17	Josiah repairs the temple, destroys the vessels of Baal and Asherah, puts down the
3380	624		1	130	49	18	idolatrious priests, breaks down the houses of the sodomites, and the high places,
3381	623		2	131	50	19	defiles Tophet, takes away the horns of the sun, destroys Jeroboam's altar, and
3382	622		3	132	51	20	celebrates a great passover.
3383	621	XL.	4	133	52	21	
3384	620		1	134	53	22	
3385	619		2	135	54	23	Alyattes II. of the family of the Mermnades, and father of the celebrated Croesus,
3386	618		3	136	55	24	succeeds to the Lydian throne, and reigns 57 years. This king drove the Cimmerians from Asia, and made war against the Medes. An eclipse of the sun terminated
3387	617	XLI.	4	137	56	25	a battle between him and Cyaxares. He died when engaged in a war against Miletus.
3388	616		1	138	57	26	
3389	615		2	139	58	27	
3390	614		3	140	59	28	
3391	613	XLII.	4	141	60	29	
3392	612		1	142	61	30	
3393	611		2	143	62	31	
3394	610		3	144	63	1	JEHOAHAAZ. Reigned 3 months.
3395	609		4	145	64	2	JEROIAKIM. Reigned 11 years.
3396	608	XLIII.	1	146	65	3	[Babylon.
3397	607		2	147	66	4	Jeremiah foretells the 70 years' captivity. Nebuchadnezzar begins his reign over
3398	606		3	148	67	5	Nineveh taken and destroyed by Cyaxares and his allies.
3399	605		4	149	68	6	Agasicles succeeds to the throne of Lacedæmon, and reigns 41 years.
3400	604	XLIV.	1	150	69	7	The Phœnicians sailed round Africa by order of Necho. The age of Arion, Pittacus,
3401	603		2	151	70	8	Alcæus, &c.
3402	602		3	152	71	9	Æropas succeeds to the throne of Macedon, and reigns 50 years.
3403	601		4	153	72	10	
3404	600	XLV.	1	154	73	11	Birth of Sappho, the celebrated poetess, happened about this time.
3405	599		2	155	74	12	JEHOIACHIN. Reigned 3 months and 10 days.
3406	598		3	156	75	1	ZEDEKIAH. Reigned 11 years. He was the last Jewish king, and commenced his
3407	597		4	157	76	2	reign in the 8th year of Nebuchadnezzar.
3408	596	XLVI.	1	158	77	3	The Sythians are expelled from Asia Minor by Cyaxares, king of Media and Persia.
3409	595		2	159	78	4	
3410	594		3	160	79	5	
3411	593		4	161	80	6	About this time Zedekiah rebelled against Nebuchadnezzar, king of Babylon.
3412	592	XLVII.	1	162	81	7	
3413	591		2	163	82	8	The Pythian games first established at Delphi.
3414	590		3	164	83	9	Jerusalem besieged by Nebuchadnezzar; and two years after, (viz. in the 10th year of
3415	589		4	165	84	10	Nebuchadnezzar, Jer. lvi. 1

INTRODUCTION

TO THE

BOOK OF EZRA.

AT the conclusion of 2 Kings, and also of the preceding book, 2 Chronicles, we have seen the state of misery and desolation to which the kingdoms of Israel and Judah were reduced through their unparalleled ingratitude to God, and their innumerable backslidings and rebellions. These at last issued in their captivity; the inhabitants of the former country being carried away by the Assyrians, and those of the latter by the Chaldeans. The former never recovered their ancient territories; and were so disposed of by their enemies, that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable, or they were transported to some foreign and reclusive place of settlement, that the place of their existence, though repeatedly guessed at, has, for more than two thousand years, been totally unknown.

In mercy to the less polluted inhabitants of the kingdom of Judah, though delivered up into the hands of their enemies, God had promised, by his prophet, that at the expiration of *seventy years* they should be enlarged, and restored to their own country. This prediction was most literally fulfilled; and the books of *Ezra*, *Ether*, and *Nehemiah*, inform us *how* the divine goodness accomplished this most gracious design, and the *motives* and *agents* whom he employed on the occasion. The writer of the following book was undoubtedly the chief agent under God; and his history, as found in the most authentic writings of the Jews, is too nearly connected with this book, and too important in every point of view, to be passed by. No man has written on this subject with such perspicuity as Dean Prideaux; and from his invaluable work, *The connected History of the Old and New Testaments*, I shall freely borrow whatever may be best calculated to throw light upon the ensuing history.

"In the beginning of the year 458 before the Christian era, Ezra obtained of King Artaxerxes, and his seven counsellors, a very ample commission for his return to Jerusalem, with all his nation that were willing to accompany him thither; giving him full authority there to restore and settle the state, and reform the church of the Jews, and to regulate and govern both according to their own laws. This extraordinary favour, not being likely to have been obtained but by some more than ordinary means, appears to have been granted by King Artaxerxes to the solicitations of Esther, who, though not at that time advanced to the dignity of his queen, was yet the best beloved of his concubines.

"Ezra was of the descendants of *Seraiah*, the high priest, who was slain by Nebuchadnezzar, when he burnt the temple and city of *Jerusalem*.

"As Ezra was a very holy, so also was he a very learned man, and especially skilled excellently in the knowledge of the Holy Scriptures; and, therefore, he is said to have been a very ready scribe in the law of God, for which he was so eminent, that Artaxerxes takes particular notice of it in his commission. He began his journey from Babylon, on the first day of the first month, called *Nisan*, which might fall about the middle of our March; and, having, halted at the river of Ahava till the rest of his company was come up to him, he there, in a solemn fast, recommended himself and all that were with him to the divine protection: and then, on the *twelfth* day, set forward for Jerusalem, they all having spent four months in their journey from Babylon thither. On his arrival he delivered up to the temple the offerings which had been made to it by the king and his nobles, and the rest of the people of Israel that stayed behind; which amounted to a *hundred talents* of gold, with *twenty* basins of gold of the value of a *thousand* darics, and *six hundred and fifty* talents of silver, with vessels of silver of the weight of a *hundred* talents more: and then, having communicated his commission to the king's lieutenants and governors throughout all Syria and Palestine, he betook himself to the executing of the contents of it, whereby he was fully empowered to settle both the church and the state of the Jews, according to the law of Moses; and to appoint magistrates and judges to punish all such as should be refractory; and that not only by imprisonment, and confiscation of goods, but also with banishment and death, according as their crimes should be found to deserve. And all this power Ezra was invested with, and continued faithfully to execute it for the space of *thirteen* years, till *Nehemiah* arrived with a new commission from the Persian court, for the same work. Ezra, having found in the second year of his government (Ezra ix. and x.) that many of the people had taken strange wives, contrary to the law, and that several of the priests and Levites, as well as the chief men of Judah and Benjamin, had transgressed herein, after he had in fasting and prayer deprecated God's wrath for it, he caused proclamation to be made for all the people of Israel that had returned from the captivity to gather themselves together at Jerusalem, under the penalty of excommunication, and forfeiture of all their goods. And when they were met, he made them sensible of their sin; and engaged them in promise and covenant before God, to depart from it by putting away their strange wives, and all such as were born of them, that the seed of Israel might not be polluted with such an undue commixture; and thereon commissioners were appointed to inquire into this matter, and cause every man to do according to the law.

"And they sat down the *first* day of the *tenth* month to examine into this matter, and made an end by the *first* day of the *first* month; so that in three months' time, that is, in the *tenth*, *eleventh*, and *twelfth* months of the Jewish year, a thorough reformation was made of this transgression: which three months answer to *January*, *February*, and *March*, of our year.

"About this time, (Esther ii. 21.) Bigthan and Jeush, two eunuchs of the palace, entered into a conspiracy against the life of King Artaxerxes. Most likely they were of those who had attended Queen Vashti; and, being now out of their offices by the degrading of their mistress, and the advancing of another in her place, took such a disgust at this, as to resolve to revenge themselves on the king for it; of which Mordocai, having got the knowledge, made discovery to Queen Esther, and she in Mordocai's name to the king; whereon inquiry being made into the matter, and the whole treason laid open and discovered, the two traitors were both crucified for it, and the history of the whole matter was entered on the public registers and annals of the kingdom.

"Ezra continued in the government of Judaea till the end of the year 446; and, by virtue of the commission he had from the king, and the powers granted him thereby, he reformed the whole state of the Jewish church, according to the law of Moses, in which he was excellently learned, and settled it upon that bottom upon which it afterward stood till the time of our Saviour. The two chief things which he had to do, were to restore the observance of the Jewish law according to the ancient approved usages which had been in practice before the captivity, under the directions of the prophets; and to collect together and set forth a correct edition of the Holy Scriptures; in the performance of both which the Jews inform us, he had the assistance of what they call the Great Synagogue, which they tell us was a convention, consisting of *one hundred and twenty* men; who lived all at the same time under the presidency of Ezra, and assisted him in both of these two works; and among these they name Daniel and his three friends, Shadrach, Meshach, and Abednego.

INTRODUCTION TO THE BOOK OF EZRA.

"But the whole conduct of the work, and the glory of accomplishing it, is, by the Jews, chiefly attributed to him, under whose presidency they tell us it was done; and, therefore, they look upon him as another Moses: for the law, they say, was given by Moses; but it was reviewed and restored by Ezra, after it had in a manner been extinguished and lost in the Babylonish captivity. And, therefore, they reckon him as the second founder of it: and it is a common opinion among them that he was Malachi the prophet; that he was called Ezra as his proper name, and Malachi, (which signifies an angel or messenger,) from his office, because he was sent as the angel and messenger of God to restore again the Jewish religion, and establish it in the same manner as it was before the captivity, on the foundation of the law and the prophets. And, indeed, by virtue of that ample commission which he had from King Artaxerxes, he had an opportunity of doing more herein than any other of his nation; and he executed all the powers thereof to the utmost he was able, for the resetting both of the ecclesiastical and political state of the Jews in the best posture they were then capable of: and from hence his name is in so high esteem and veneration among the Jews, that it is a common saying among their writers, 'That if the law had not been given by Moses, Ezra was worthy by whom it should have been given.' As to the ancient and approved usages of the Jewish church, which had been in practice before the captivity, they had by Joshua and Zerubbabel, with the chief elders then contemporaries, and by others that after succeeded them, been gathering together from their first return to Jerusalem, as they could be recovered from the memories of the ancients of their nation, who had either seen them practised themselves before the captivity, or who had been informed concerning them by their parents or others, who had lived before them.

"All these, and whatsoever else was pretended to be of the same nature, Ezra brought under a review; and, after due examination, allowed such of them as were to be allowed, and settled them by his approbation and authority: they gave birth to what the Jews now call their Oral Law: for they own a twofold law—the *first*, the Written Law, which is recorded in the Holy Scriptures; and the *second*, the Oral Law, which they have only by the tradition of their elders. And both these, they say, were given them by Moses from mount Sinai, of which the former only was committed to writing, and the other delivered down to them from generation to generation by the tradition of the elders: and, therefore, holding them both to be of the same authority, as having both of them the same divine original, they think themselves to be bound as much by the latter as the former, or rather much more; for the Written Law is, they say, in many places, obscure, scanty, and defective, and could be no perfect rule to them without the Oral Law; which containing, according to them, a full, complete, and perfect interpretation, of all that is written in the other, supplies all the defects, and solves all the difficulties of it; and, therefore, they observe the Written Law no otherwise than according as it is explained and expounded by their Oral Law. And hence it is a common saying among them, 'That the covenant was made with them not upon the Written Law, but upon the Oral Law;' and, therefore, they do, in a manner, lay aside the former, to make room for the latter, and resolve their whole religion into their traditions, in the same manner as the Romanists do theirs, having no farther regard to the Written Word of God than as it agrees with their traditional explications of it, but always preferring them thereto, though in many particulars they are quite contradictory to it; which is a corruption that had grown to a great height among them, even in our Saviour's time; for he charges them with it, and tells them, *That they make the word of God of none effect through their traditions*, Mark vii. 13. But they have done it much more since, professing a greater regard to the latter than to the former: and hence it is said that we find it so often said in their writings, 'That the words of the scribes are lovely above the words of the law; that the words of the law are weighty and light, but the words of the scribes are all mighty: that the words of the elders are weightier than the words of the prophets; (where, by the words of the scribes, and the words of the elders, they mean their traditions, delivered to them by their scribes and elders.)' And in other places, 'That the written text is only as water; but the *Mishna* and *Talmud*, in which are contained the traditions, are as vine and hippocras.' And again, 'That the written Law is only as salt, but the *Mishna* and *Talmud* as pepper and sweet spices.' And in many other sayings, very common among them, do they express the very high veneration which they bear toward the Oral or Traditional Law, and the little regard which they have to the Written Word of God in comparison of it, making nothing of the latter but as expounded by the former; as if the Written Word were no more than the dead letter, and the Traditional Law alone the soul that gives it the whole life and essence.

"And this being what they hold of their traditions, which they call their Oral Law, the account which they give of its original is as follows: for they tell us that, 'At the same time when God gave unto Moses the law in mount Sinai, he gave unto him also the interpretation of it, commanding him to put the former in writing, but to deliver the other only by word of mouth, to be preserved in the memories of men, and to be transmitted down by them from generation to generation by tradition only; and from hence the former is called the Written, and the other, the Oral Law.' And on this day all the determinations and dictates of the latter are termed, by the Jews, 'Constitutions of Moses from mount Sinai;' because they do as firmly believe that he received them all from God in his *forty days'* converse with him in that mount, as that he then received the Written Text itself. That on his return from this converse he brought both of these laws with him, and delivered them unto the people of Israel in this manner:—As soon as he was returned to his tent, he called Aaron thither unto him, and first delivered unto him the text, which was to be the Written Law, and after that, the interpretation of it, which was the Oral Law, in the same order as he received both from God in the mount. Then Aaron arising, and seating himself at the right hand of Moses, Eleazar and Ithamar his sons went next in; and, being taught both these laws at the feet of the prophet, in the same manner as Aaron had been, they also arose and seated themselves, the one on the left hand of Moses, the other on the right hand of Aaron; and then the *seventy* elders, who constituted the sanhedrim, or great senate of the nation, went in, and being taught by Moses both these laws in the same manner, they also seated themselves in the tent; and then entered all such of the people as were desirous of knowing the law of God, and were taught in the same manner. After this, Moses withdrawing, Aaron repeated the whole of the law, as he heard it from him, and also withdrew; and then Eleazar and Ithamar repeated the same; and, on their withdrawing, the seventy elders made the same repetition to the people then present; so that each of them, having heard both these laws repeated to them four times, they all had it thereby fixed in their memories: and that then they dispersed themselves among the whole congregation, and communicated to all the people of Israel what had thus been delivered to them by the prophet of God. That they did put the text into writing, but the interpretation of it they delivered down only by word of mouth to the succeeding generations; that the written text contained the *six hundred and thirteen precepts*, into which they divide the law and the unwritten interpretations, all the *manners, ways, and circumstances*, that were to be observed in the keeping of them; that after this, toward the end of the *fortieth* year from their coming up out of the land of Egypt, in the beginning of the *eleventh* month, (which fell about the beginning of our June,) Moses, calling all the people of Israel together, acquainted them of the approaching time of his death, and therefore ordered, that if any of them had forgot ought of what he had delivered to them, they should repair to him, and he would repeat to them what had slipped their memories, and farther explain to them every difficulty and doubt which might arise in their minds concerning what he had taught them of the law of their God; and that hereon they applying to him, all the remaining time of his life, that is, from the said beginning of the *eleventh* month till the *sixth* day of the *twelfth* month, was employed in instructing them in the text which they call the Written Law, and in the interpretation of it, which they call the Oral Law; and that, on the said *sixth* day, having delivered unto them *thirteen* copies of the Written Law, all copied out with his own hand, from the beginning of Genesis to the end of Deuteronomy, one to each of the twelve tribes, to be kept by them throughout their generations, and the *thirteenth* to the Levites, to be laid up by them in the tabernacle before the Lord; and having, moreover, repeated the Oral Law to Joshua his successor, he went, on the *seventh* day, up into mount *Nebo*, and there died; that after his death Joshua delivered the same Oral Law to the elders, who after succeeded him, and they delivered it to the prophets, and the prophets transmitted it down to each other, till it came to *Jeremiah*, who delivered it to *Baruch*, and *Baruch* to Ezra, by whom it was delivered to the men of the Great Synagogue, the last of whom was *Simon the Just*; that by him it was delivered to Antigonus of Socho, and by him to Jose the son of Jochanan, and by him to Jose the son of Jooser, and by him to Nathan the Arbelite, and Joshua the son of Berachiah, and by him to Judah the son of Jabhai, and Simeon the son of Shatah, and by them to Shemaiah and Abtalion, and by them to Hillel, and by Hillel to Simeon his son, who is supposed to have been the same who took our Saviour into his arms when he was

brought to the temple to be there presented to the Lord at the time of his mother's purification; and by Simeon it was delivered to Gamaliel his son, the same at whose feet Paul was brought up, and by him to Simeon his son, by him to Gamaliel his son, and by him to Simeon his son, and by him to Rabban Judah Hakkadosh his son, who wrote it into the book called the Mishna. But all this is mere fiction, spun out of the fertile invention of the Talmudists, without the least foundation, either in Scripture or in any authentic history, for it. But since all this has made a part of the Jewish creed, they do as firmly believe their traditions thus to have come from God, in the manner I have related, as they do the Written Word itself; and have now, as it were, wholly resolved their religion into these traditions. There is no understanding what their religion at present is without it; and it is for this reason I have here inserted it.

"But the truth is this: after the death of *Simon the Just*, there arose a sort of men whom they call *The Jarmain*, or the Mishnaical doctors, that made it their business to study and descant upon those traditions which had been received and allowed by Ezra and the men of the great synagogue, and to draw inferences and consequences from them, all of which they ingrafted into the body of these ancient traditions, as if they had been as authentic as the other; which example being followed by those who after succeeded them in this profession, they continually added their own imaginations to what they had received from those who went before them, whereby the traditions becoming as a snow-ball, the farther they rolled down from one generation to another, the more they gathered, and the greater the bulk of them grew. And thus it went on till the middle of the second century after Christ, when *Antoninus Pius* governed the Roman empire, by which time they found it necessary to put all these traditions into writing, for they were then grown to so great a number, and enlarged to so huge a heap, as to exceed the possibility of being any longer preserved in the memory of men. And, besides, in the second destruction which their country had undergone from the Romans, a little before, in the reign of Adrian the preceding emperor, most of their learned men having been cut off, and the chiefest of their schools broken up and dissolved, and vast numbers of their people dissipated, and driven out of their land, the usual method of preserving their traditions had then, in a great measure, failed; and, therefore, there being danger that under these disadvantages they might be all forgotten and lost, for the preservation of them it was resolved that they should be all collected together, and put into a book; and *Rabbi Judah*, the son of Simeon, who, from the reputed sanctity of his life, was called *Hakkadosh*, that is, The Holy, and was then rector of the school which they had at Tiberias, in Galilee, and president of the sanhedrim that there sat, undertook the work, and compiled it in six books, each consisting of several tracts, which altogether made up the number of *sixty-three*, in which, under their proper heads he methodically digested all that had hitherto been delivered to them of their law and their religion, by the tradition of their ancestors. And this is the book called *The Mishna*, which book was forthwith received by the Jews with great veneration throughout all their dispersions, and has ever since been held in high estimation among them: for their opinion of it is, that all the particulars therein contained were dictated by God himself to Moses from mount Sinai, as well as the Written Word itself; and consequently must be of the same divine authority with it, and ought to be as sacredly observed. And, therefore, as soon as it was published, it became the subject of the studies of all their learned men; and the chiefest of them, both in Judea and Babylonia, employed themselves to make comments on it; and these, with the *Mishna*, make up both their *Talmuds*; that is, the Jerusalem Talmud, and the Babylonish Talmud. These comments they call the *Gemara*, i. e. The Complement, because by them the *Mishna* is fully explained, and the whole traditionary doctrines of their law and their religion completed. For the *Mishna* is the text; and the *Gemara* the comment; and both together is what they call the *Talmud*. That made by the Jews of Judea is called the Jerusalem Talmud; that by the Jews of Babylonia is called the Babylonish Talmud. The former was completed about the year of our Lord 300, and is published in one large folio: the latter was published about two hundred years after, in the *beginning of the sixth century*, and has had several editions since the invention of printing. The last, published at Amsterdam, is in twelve folios; and in these two Talmuds, the law and the prophets being in a manner quite justified out of them, is contained the whole of the Jewish religion that is now professed among them: but the Babylonish Talmud, is that which they chiefly follow; for the other, that is, the Jerusalem Talmud, being obscure, and hard to be understood, is not now much regarded by them. But this and the *Mishna*, being the most ancient books which they have, except the *Chaldee Paraphrases of Onkelos and Jonathan*, and both written in the language and style of the Jews of Judea; our countryman, Dr. Lightfoot, has made very good use of them, in explaining several places of the New Testament by parallel phrases and sayings out of them. For the one being composed about the *one hundred and fiftieth* year of our Lord, and the other about the *three hundredth*, the idioms, proverbial sayings, and phraseologies, used in our Saviour's time, might very well be preserved in them. But the other Talmud being written in the language and style of Babylonia, and not compiled till about the *five hundredth* year of our Lord, or, as some will have it, much later, this cannot so well serve for this purpose. However, it is now the Alcoran of the Jews, into which they have resolved all their faith, and all their religion, although framed almost with the same imposture as that of Mohammed out of the doctrines falsely pretended to be brought from heaven. And in this book all that now pretend to any learning among them place their studies; and no one can be a master in their schools, or a teacher in their synagogues, who is not well instructed and versed herein; that is, not only in the text, which is the *Mishna*, but also in the comment thereon, which is the *Gemara*; and this comment they so highly esteem beyond the other, that the name of *Gemara* is wholly engrossed by it; the *Gemara* of the Babylonish Talmud being that only which they now usually understand by that word; for this, with the *Mishna*, to which it is added, they think truly completes and makes up the whole of their religion, as fully and perfectly containing all the doctrines, rules, and rites thereof; and therefore, it is, in their opinion, the most deserving of that name, which signifies what completes, fills up, or perfects: for this is the meaning of the word in the Hebrew language.

"They who professed this sort of learning, that is, taught and propagated this traditionary doctrine among them, have been distinguished by several different titles and appellations, according to the different ages in which they lived. From the time of the men of the Great Synagogue to the publishing of the *Mishna*, they were called *Jarmain*; and they are the *Mishnaical* doctors, out of whose doctrines and traditions the *Mishna* was composed. And from the time of the publishing of the *Mishna* to the publishing of the Babylonish Talmud, they were called *Amoraim*; and they are the *Gemaraical* doctors, out of whose doctrines and traditions the *Gemara* was composed. And for about a hundred years after the publishing of the Talmud, they were called *Seburaim*, and after that *Georim*. And these were the several classes in which their learned men have been ranked, according to the several ages in which they lived. But, for these latter times, the general name of *rabbis* is that only whereby their learned men are called, there being no other title whereby they have been distinguished for near seven hundred years past.

"For, about the year 1040, all their schools in Mesopotamia, where only they enjoyed these high titles, being destroyed, and all their learned men thence expelled and driven out by the Mohammedan princes, who governed in those parts; they have since that, with the greatest number of their people, flocked into the western parts, especially into Spain, France, and England: and from that time all these pompous titles which they affected in the East being dropped, they have retained none other for their learned men from that time but that of *Rabbi*; excepting only that those of them who minister in their synagogues are called *Chacums*, i. e. Wise Men.

"But the great work of Ezra was, his collecting together and setting forth a correct edition of the Holy Scriptures, which he laboured much in, and went a great way in the perfecting of it. Of this both Christians and Jews give him the honour: and many of the ancient fathers attribute more to him in this particular than the Jews themselves; for they hold that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by divine revelation. Thus says *Irenaeus*, and thus says *Terullian*, *Clemens Alexandrinus*, *Basil*, and others. But they had no other foundation for it than that fabulous relation which we have of it in the fourteenth chapter of the second Apocryphal Book of *Esdra*s; a book too absurd for the Romanists themselves to receive into their canon.

"Indeed, in the time of *Josiah*, through the impiety of the two preceding reigns of *Manasseh* and *Amon*, the book of the law was so destroyed and lost, that besides the copy of it which *Hilkiah* is said to have found, and the grief which *Josiah* expressed at the hearing of it read, do plainly show, that neither of them had ever seen it before.

"And if the king and the high priest, who were both men of eminent piety, were without this part of the Holy Scripture, it can scarcely be thought that any one else then had it. But so religious a prince as King *Josiah* could not

leave this long unremedied. By his orders copies were written out from this original; and search being made for all the other parts of Holy Scripture, both in the colleges of the sons of the prophets, and all other places where they could be found, care was taken for transcripts to be made out of these also; and thenceforth copies of the whole became multiplied among the people: all those who were desirous of knowing the laws of their God either writing them out themselves, or procuring others to do it for them; so that within a few years after the Holy City and Temple were destroyed, and the authentic copy of the law, which was laid up before the Lord, was burnt and consumed with them; yet, by this time, many copies, both of the law and the prophets, and all the other Sacred Writings, were got into private hands, who carried them with them into captivity.

"That Daniel had a copy of the Holy Scriptures with him in Babylon is certain; for he quotes the law, and also makes mention of the prophecies of the prophet Jeremiah, which he could not do had he never seen them. And in the sixth chapter of Ezra it is said, that on the finishing of the temple, in the sixth year of Darius, the priests and the Levites were settled in their respective functions, according as it is written in the Law of Moses. But how could they do this according to the Written Law, if they had not copies of the law then among them? And this was nearly sixty years before Ezra came to Jerusalem.

"And farther, in chap. vii. of Nehemiah, the people called for the Law of Moses, to have it read to them, which the Lord had commanded to Israel; which plainly shows that the book was then well known to have been extant, and not to need such a miraculous expedient as that of the divine revelation for its restoration; all that Ezra did in this matter was to get together as many copies of the Sacred Writings as he could, and out of them all set forth a correct edition, in the performance of which he took of the following particulars:—First, He corrected all the errors that had crept into these copies through the negligence or mistakes of transcribers; for, by comparing them one with the other, he found out the true reading, and set all at rights. Whether the *keri cethib*, or various readings, that are in our present Hebrew Bibles, were of these corrections, I dare not say. The generality of the Jewish writers tell us that they were: and others among them hold them as much more ancient: referring them, with absurdity enough, as far back as the times of the first writers of the books in which they are found, as if they themselves had designedly made these various readings for the sake of some mysteries comprised under them. It is most probable that they had their original from the mistakes of the transcribers after the time of Ezra, and the observations and corrections of the *Massorites* made since. If any of them were of those ancient various readings which had been observed by Ezra himself in the comparing of those copies he collated on this occasion, and were by him annexed in the margin as corrections of those errors which he found in the text, it is certain those could not be of that number which are now in those Sacred Books that were written by himself, or taken into the canon after his time; for there are *keri cethib* in them as well as in the other books of the Hebrew Scriptures. Secondly, He collected together all the books of which the Holy Scriptures did then consist, and disposed them in their proper order; and settled the canon of Scripture for his time. These books he divided into three parts—1. The Law.—2. The Prophets.—3. The *Cetubim*, or *Hagiographa*; i. e. the Holy Writings: which division our Saviour himself takes notice of, Luke xxiv. 44. where he says, *These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me.* For there by the Psalms he means the whole third part called the Hagiographa; for, that part beginning with the Psalms, the whole was for that reason then commonly called by that name; as, usually with the Jews, the particular books are named from the words with which they begin. Thus with them Genesis is called *Berehith*, Exodus *Shemoth*, Leviticus *Vajikra*, &c. because they begin with these Hebrew words.

"And Josephus makes mention of this same division; for he says, in his first book against Apion, *We have only two and twenty books which are to be believed as of divine authority, of which five are the Books of Moses. From the death of Moses to the reign of Artaserxes, the son of Xerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men, in which division, according to him, the law contains Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The writings of the prophets, Joshua, Judges, with Ruth, Samuel, Kings, Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, the twelve minor prophets, Job, Ezra, Nehemiah, Esther; and the Hagiographa, i. e. the Psalms, Proverbs, Ecclesiastes, and Song of Solomon, which, altogether, make two and twenty books. This division was made for the sake of reducing the books to the number of their alphabet, in which were twenty-two letters. But at present they reckon these books to be twenty-four, and dispose of them in this order: First, the law, which contains Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Secondly, The writings of the prophets, which they divide into the Former Prophets and the Latter Prophets: the books of the Former Prophets are, Joshua, Judges, Samuel, and Kings; the books of the Latter Prophets, Isaiah, Jeremiah, and Ezekiel; the twelve Minor Prophets; the Hagiographa, which are the Psalms, Proverbs, Job, the Song of Solomon, which they call the Song of Songs, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and the Chronicles. Under the name of Ezra they comprehend the book of Nehemiah; for the Hebrews, and also the Greeks, anciently reckoned Ezra and Nehemiah but as one book. But this order has not been always observed among the Jews; neither is it so now in all places, for there has been great variety as to this, and that not among the Jews only, but also among the Christians, as well as the Greeks and Latins; but no variation herein is of any moment, for in what order soever the books are placed, they are still the Word of God: and no change as to this can make any change as to that divine authority which is stamped upon them. But all these books were not received into the canon in Ezra's time, for Malachi it is supposed lived after him; and in Nehemiah mention is made of Jaddua as high priest, and of Darius Codomannus as king of Persia; who were at least a hundred years after his time. And in chap. iii. of the First Book of Chronicles the genealogy of the sons of Zerubbabel is carried down for so many generations, as must necessarily make it reach to the time of Alexander the Great: and therefore the book could not be put into the canon till after his time.*

"It is most likely that the two books of *Chronicles*, *Ezra*, *Nehemiah*, and *Esther*, as well as *Malachi*, were afterward added in the time of *Simon the Just*, and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed; and, indeed, these last books seem very much to want the exactness and skill of *Ezra* in their publication, they falling far short of the correctness which is in the other parts of the Jewish Scriptures. The five books of the law are divided into fifty-four sections. This division many of the Jews hold to be one of the Constitutions of Moses from mount Sinai; but others, with more likelihood of truth, attribute it to *Ezra*. It was made for the use of their synagogues, and the better instructing of the people there in the law of God; for every sabbath day one of these sections was read in their synagogues: and this, we are assured in the *Acts of the Apostles*, was done among them of old time, which may well be interpreted from the time of *Ezra*. They ended the last section with the last words of *Deuteronomy* on the sabbath of the feast of Tabernacles, and then recommenced with the first section from the beginning of *Genesis* the next sabbath after: and so went on round in this circle every year. The number of the sections was fifty-four; because in their intercalated years, (a month being then added,) there were fifty-four sabbaths. [See complete tables of these in all their variations at the end of this comment on the book of Deuteronomy.]

"On other years they reduced them to the number of the sabbaths which were in those years, by joining two short ones several times into one; for they held themselves obliged to have the whole law thus read over to them in their synagogues every year. Until the time of the persecution of *Antiochus Epiphanes*, they read only the law; but being then forbid to read it any more, in the room of the fifty-four sections of the law, they substituted fifty-four sections out of the prophets, the reading of which they ever after continued. So that when the reading of the law was again restored by the Maccabees, the section which was read every sabbath out of the law served for their first lesson; and the section out of the prophets for the second lesson; and so it was practiced in the time of the apostles. And, therefore, when *Paul* entered into the synagogue at Antioch, in *Pisidia*, it is said that he stood up to preach after the reading of the law and the prophets; that is, after the reading of the first lesson out of the law, and the second lesson out of the prophets. And, in that very sermon which he then preached, he tells them, *That the prophets were read at Jerusalem every sabbath day; that is, in those lessons which were taken out of the prophets.*

"These sections were divided into verses, which the Jews call *pesukim*; they were marked out in the Hebrew Bibles

INTRODUCTION TO THE BOOK OF EZRA.

by two great points at the end of them, called from hence *soph-paruk*, i. e. *the end of the verses*. If Ezra himself was not the author of this division, (as most say,) it was not long after him that it was introduced; for certainly it is very ancient. It is most likely that it was introduced for the sake of the *Targumists* or *Chaldee* interpreters; for after the Hebrew language had ceased to be the mother tongue of the Jews, and the Chaldee grew up into use among them instead of it, (as was the case after their return from the Babylonian captivity,) their usage was that, in the public reading of the law to the people, it was read to them, first, in the original Hebrew, and after that rendered by an interpreter into the Chaldee language, that so all might fully understand the same; and this was done period by period; and, therefore, that these periods might be the better distinguished, and the reader more certainly know how much to read at every interval, and the interpreter know how much to interpret at every interval, there was a necessity that some marks should be invented for their direction herein. The rule given in the ancient books is, that in the law the reader was to read one verse, and then the interpreter was to render the same into Chaldee: but that in the prophets the reader was to read three verses together, and then the interpreter was to render the same three verses into Chaldee, in the same manner; which manifestly proves that the division of the Scriptures into verses must be as ancient as the way of interpreting them into the Chaldee language in their synagogues; which was from the very time that the synagogues were erected, and the Scriptures publicly read in them, after the Babylonian captivity. This was at first done only in the law; for, till the time of the Maccabees, the law only was read in their synagogues; but afterward, in imitation of this, the same was also done in the prophets, and in the *Hagiographa* especially. After that the prophets also began to be publicly read among them, as well as the law; and from hence the division of the Holy Scriptures into verses, it is most likely, was first made; but without any numerical figures annexed to them.

"The manner whereby they are now distinguished in their common Hebrew Bibles is, by the two great points called *soph-paruk* above mentioned; but whether this is the ancient way is by some made a question. The objection against it is this:—If the distinction of verses was introduced for the sake of the Chaldee interpreters in their synagogues, and must therefore be held as ancient as that way of interpreting the Scriptures in them, it must then have place in their sacred synagogical books; for none others were used, either by their readers or their interpreters, in their public assemblies. But it has been anciently held as a rule among them, that any points or accents written into these *Sacred Books* pollute and profane them: and, therefore, no copy, either of the law or the prophets now used in their synagogues, has any point or accents written in it. To this I answer: Whatever be the practice of the modern Jews, this is no reason, let us know what was the ancient practice among them; since in many particulars they have varied from the ancient usages, as they now do from *each* other, according to the different parts of the world in which they dwell. For mention is made of them in the *Mishna*; and that the reason for this division was for the direction of the readers, and the Chaldee interpreters, is also there implied; and, therefore, supposing a division for this use, it must necessarily follow, that there must have been some marks to set it out; otherwise it would not have answered the end intended.

"It is most likely that anciently the writing of those books was in long lines, from one side of the parchment to the other; and that the verses in them were distinguished in the same manner as the *stichs* afterward were in the Greek Bibles; for the manner of their writing those *stichs* was, to allow a line to every *stichus*, and then to end the writing where they ended the *stichus*, leaving the rest of the line void, in the same manner as a line is left at a break; but this losing too much of the parchment, and making the book too bulky, for the avoiding of both these inconveniences, the way afterward was, to put a point at the end of every *stichus*, and so continue the writing without leaving any part of the line void as before. And in the same manner, I conceive, the *pesukim*, or verses of the Hebrew Bibles, were anciently written. At first they allowed a line to every verse, and a line drawn from one end of the parchment to the other, of the length as above mentioned, was sufficient to contain any verse that is now in the Hebrew Bible; but many verses falling short of this length, they found the same inconveniences that the Greeks after did in the first way of writing their *stichs*; and, therefore, came to the same remedy, that is, they did put the two points above mentioned, (which they call *soph-paruk*) at the place where the former verse ended, and continued the writing of the next verse in the same line, without leaving any void space at all in the line. And so their manner has continued ever since; excepting only that between their sections, as well the smaller as the larger, there is some void space left, to make the distinction between them: and I am the more inclined to think this to be the truth of the matter; that is, that anciently the verses of the Hebrew Bible were so many lines; because among the ancients of other nations, about the same time, the lines in the writings of prose authors, as well as of poets, were termed verses; and hence it is that we are told that *Zoroaster's* works contain two millions of verses; and *Aristotle's* four hundred and forty-five thousand two hundred and seventy; though neither of them wrote any thing but in prose; and so also we find the writings of *Tully*, of *Origen*, of *Lactantius*, and others, who were all prose writers, reckoned by the number of verses, which could be no other than so many lines. And why, then, might not the Bible verses anciently have been of the same nature also? I mean when written in long lines as aforesaid. But the long lines often occasioning, that in reading to the end of one verse, they lost the beginning of the next, and so often did lead wrong, either by skipping a line, or beginning the same again; for the avoiding of which they came to the way of writing in columns, and in short lines, as above mentioned. But all this I mean of their Sacred Synagogical Books. In their common Bibles they are not tied up to such rules, but write and print them so as they may serve for their instruction and convenience in common use.

"But the division of the Holy Scriptures into chapters, as we now have them, is of a much later date. The *Psalma*, indeed, were always divided as at present: for St. Paul, in his sermon at Antioch, in *Pisidia*, quotes the second Psalm: but, as to the rest of the Holy Scriptures, the division of them into such chapters as we find at present, is a matter of which the ancients knew nothing. Some attribute it to *Stephen Langton*, who was *archbishop of Canterbury*, in the reigns of King *John* and King *Henry III.* his son. But the true author of this invention was *Hugo de Sancto Claro*, who being from a *Dominican* monk advanced to the dignity of a cardinal, and the first of that order that was so, is commonly called *Hugo Cardinalis*.

"The third thing that Ezra did about the Holy Scriptures in his edition of them was:—He added in several places, throughout the books of this edition, what appeared necessary for the illustrating, correcting, or completing of them, wherein he was assisted by the same Spirit by which they were at first written. Of this sort we may reckon the last chapter of *Deuteronomy*, which giving an account of the death and burial of *Moses*, and of the succession of *Joshua* after him, it could not be written by *Moses* himself, who undoubtedly was the penman of all the rest of that book. It seems most probable that it was added by Ezra at this time: and such also we may reckon the several interpolations which occur in many places of the Holy Scriptures. For that there are such interpolations is undeniable, there being many passages through the whole sacred writers which create difficulties which can never be solved without the allowing of them: as, for instance, *Gen. xii. 6.*, it is remarked on *Abraham's* coming into the land of *Canaan*, that the *Canaanites were then in the land*: which is not likely to have been said till after the time of *Moses*, when the *Canaanites*, being extirpated by *Joshua*, were then no longer in the land: and *Gen. xxii. 14.* we read, *As it is said to this day, In the mount of the Lord it shall be seen.* But *mount Moriah*, which is the mount there spoken of, was not called the mount of the Lord till the temple was built on it many hundred years after; and this being here spoken of as a proverbial saying that obtained among the Israelites in after ages, the whole style of the text manifestly points at a time after *Moses*, when they were in the possession of the land in which this mountain stood; and, therefore, both these particulars prove the words cited to have been an interpolation. *Gen. xxxvi. 3.* it is written, *And these are the kings that reigned in the land of Edom before there reigned any king over the land of Israel*, which could not have been said till after there had been a king in *Israel*; and therefore they cannot be *Moses's* words, but must have been interpolated afterward. *Exod. xvi. 35.* the words of the text are, *And the children of Israel did eat manna forty years, till they came to a land inhabited. They did eat manna till they came into the borders of the land of Canaan.* But *Moses* was dead before the manna ceased; and, therefore, these cannot be his words, but must have been inserted afterward. *Deut. ii. 12.* it is said, *The Horims also dwell in Seir beforetime, but the children of Esau succeeded them when they had destroyed them before them, and dwell in their stead, as Israel did unto the land of his possession which the Lord gave unto them.* Which could not have been written by *Moses*, *Israel* having not till after his death entered into the land of his possession, which the Lord gave unto them. *Deut. iii. 2.* it is said, *Only Og,*

king of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron. Is it not in Rabbah of the children of Ammon? The whole style and strain of which text, especially that of the last clause of it, plainly speaks it to have been written a long while after that king was slain; and, therefore, it could not have been written by Moses, who died within five months after. In the same chapter, verse 14, it is said, *Jair, the son of Manasseh, took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.* Where the phrase *unto this day* speaks a much greater distance of time after the fact related than those few months in which Moses survived after the conquest; and, therefore, what is there written must have been inserted by some other hand than that of Moses, and long after his death. And in the Book of Proverbs, which was certainly King Solomon's; in the beginning of the twenty-fifth chapter, it is written, *These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.* Which must certainly have been added many ages after Solomon; for Hezekiah was the twelfth generation in descent from him.

"Many more instances of such interpolated passages might be given; for throughout the whole Scriptures they have been frequently cast in by way of parenthesis; where they have appeared necessary for the explaining, connecting, or illustrating the text, or supplying what was wanting in it: but those already mentioned are sufficient to prove the thing. Of which interpolations undoubtedly Ezra was the author, in all the books which passed his examination; and Simon the Just in all the rest which were added afterward; for they all seem to refer to those latter times.

"But these additions do not at all detract from the divine authority of the whole, because they were all inserted by the direction of the same Holy Spirit which dictated all the rest. This, as to Ezra, is without dispute; he being himself one of the divine persons of the Holy Scriptures: for he was most certainly the writer of that book in the Old Testament which bears his name: and he is, upon good grounds, supposed to be the author of two more, that is, of the two books of Chronicles, as perchance he was also of the Book of Esther. And if the books written by him be of divine authority, why may not every thing else be so which he has added to any of the rest, since there is reason for us to suppose that he was as much directed by the Holy Spirit of God in the one, as in the other? The great importance of the work proves the thing; for as it was necessary for the church of God that this work should be done, so also it was necessary for the work that the person called thereto should be thus assisted in the completing of it.

"Fourthly, He changed the names of several places that were grown obsolete, putting instead of them the new names by which they were at that time called, that the people might the better understand what was written. Thus, Gen. xiv. 14. *Abraham* is said to have pursued the kings who carried Lot away captive as far as *Dan*, whereas the name of that place was *Laish* till the Danites, long after the death of Moses, possessed themselves of it, and called it *Dan*, after the name of their father; and, therefore, it could not be called *Dan* in the original copy of Moses, but that name must have been put in afterward, instead of that of *Laish*, on this review. And so in several places in *Genesis*, and also in *Numbers*, we find mention made of *Hebron*, whereas the name of that city was *Kiriath-arba*, till *Caleb*, having the possession of it after the division of the land, called it *Hebron* after the name of *Hebron*, one of his sons: and therefore, that name could not be had in the text, till placed there long after the time of Moses, by way of exchange for that of *Kiriath-arba*, which it is not to be doubted, was done at the time of this review.

"And many other like examples of this may be given; whereby it appears that the study of those who governed the church of God at those times was to render the Scriptures as plain and intelligible to the people as they could; and not to hide and conceal any of it from them.

"Fifthly, He wrote out the whole in the Chaldee character: for that having now grown wholly into use among the people after the Babylonish captivity, he changed the old Hebrew character for it; which hath since that time been retained only by the Samaritans, among whom it is preserved even to this day. This was the old Phœnician character, from which the Greeks borrowed theirs; and the old Ionian alphabet bears some similitude to it, as Scaliger shows in his notes upon Eusebius's *Chronicon*. In this Moses and the other prophets recorded the Sacred Oracles of God; and in this the finger of God himself wrote the ten commandments in the two tables of stone. Eusebius, in his *Chronicon*, tells us so, and St. Jerom doth the same; and so do also both the *Talmuds*; and the generality of learned men, as well among the Jews as Christians, hold this opinion.

"Whether Ezra on this review did add the vowel points, which are now in the Hebrew Bibles, is a hard question to be decided: it went without contradiction in the affirmative, till Elias Lavita, a German Jew, wrote against it about the beginning of the Reformation. Buxtorf, the father, endeavoured to refute his arguments: but Capellus, a Protestant divine, of the French church, and professor of Hebrew in their university at Saumur, hath, in a very elaborate discourse, made a thorough reply to all that can be said on this head, and very strenuously asserted the contrary. Buxtorf, the son, in vindication of his father's opinion, has written an answer to it, but not with that satisfaction to the learned world as to hinder the generality of them from going into the other opinion.

"There is in the church of St. Dominic, in Bononia, a copy of the Hebrew Scriptures, kept with a great deal of care, which they pretend to be the original copy written by Ezra himself; and, therefore, it is there valued at so high a rate that great sums of money have been borrowed by the Bononians upon the pawn of it, and again repaid for its redemption. It is written in a very fair character, upon a sort of leather; and made up in a roll, according to the ancient manner: but it having the vowel points annexed, and the writing being fresh and fair, without any decay, both these particulars prove the novelty of that copy.

"But though Ezra's government over all Judah and Jerusalem expired with this year, 446; yet his labour to serve the church of God did not end here; for still he went on as a preacher of righteousness, and a skilful scribe in the law of God, to perfect the reformation which he had begun, both in preparing for the people correct editions of the Scriptures, and also in bringing all things in church and state to be conformed to Scripture rules. And this he continued to do so long as he lived, and in this he was thoroughly assisted and supported by the next governor, who, coming to Jerusalem with the same intention, and the same zeal, for promoting the honour of God, and the welfare of his people in Judah and Jerusalem, as Ezra did, he struck in heartily with Ezra in the work, so that Ezra went on still to do the same things by the authority of the new governor, which he before did by his own; and by their thus joining together in the same holy undertaking, and their mutually assisting each other, it exceedingly prospered in their hand, till at length, notwithstanding all opposition both from within and without, it was brought to full perfection forty-nine years after it had been begun by Ezra. Whether Ezra lived so long is uncertain; but what he had not time to do was completed by the piety and zeal of his successor."

See the Introduction to the Book of Nehemiah: and see Prideaux's *Connexions*, vol. i. edit. 1726.

For all other matters relative to the text, see the notes as they occur.

THE BOOK OF EZRA.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, whose system of chronology is the most generally received, 3468.—Year before the birth of Christ, 532.—Year before the vulgar era of Chrys's nativity, 532.—Year of the Julian period, 4178.—Year since the Flood of Noah, according to the English Bible, 1812.—Year of the Call of Yago, or Isaias, to the Deluge, 2265.—Year from the exodus of Abram, 1944.—Year from the destruction of Troy, 649.—This we collect from three passages in Dionysius of Halicarnassus, (who flourished in the Augustan age.) which state that an interval of four hundred and thirty-two years elapsed from the destruction of Troy to the building of Rome.—Year from the foundation of Solomon's Temple, 473.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 439.—Year of the era of Iphitus, who re-established the Olympic games, three hundred and thirty-eight years after their institution by Hercules, or about eight hundred and eighty-four years before the commencement of the Christian era, 344.—Year since the conquest of Greece by Elis, usually styled the first Olympiad, (being the 28th Olympiad) after the re-establishment by Iphitus, 241.—First year of the sixty-first Olympiad.—Year of the Varroian, or generally received era of the building of Rome, 345.—This is upon the supposition that Rome was built in the last year of the twenty-third Olympiad.—Year from the building of Rome, according to Cato and fourth Olympiad, which was the first year of Chæone, the first descendant archon of the Athenians.—Year from the building of Rome, according to Polybius, 318.—Year from the building of Rome, according to Fabius Pictor, who lived about two hundred and twenty-five years before the commencement of the Christian era, 312.—Year from the building of Rome, according to the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 486.—Year from the destruction of Solomon's Temple by Nebuchadnezzar, king of Babylon, 34.—Year of Servius Tullius, the sixth king of the Romans, and father-in-law of Tarquin the Proud, 43.—Year of Ariosto, 23.—N. B. The kings of the Lacedæmonians of the families of the Proclidae, or Euryptolidae, 23.—Year of Alexander, king of Macedon, and of the family of the Euryptolidae, or Agæide, 23.—N. B. The kings of the Lacedæmonians of the families of the Proclidae, or Euryptolidae, 23.—Year of Alexander, king of Macedon, and of the family of the Euryptolidae, or Agæide, 23.—But this was only his first year, if, with the Holy Scriptures, as well as Xenophon in the eighth book of his Hæstias, we compute the years of his reign from the time in which he was put in possession of the whole Eastern empire. See Ezra i. 1.—Year of the Babylonian captivity, 70. The years of this captivity are generally reckoned from 606, B. C. when Jehoiakim king of Judah was put in chains to be carried to Babylon; and are supposed to be terminated by the edict of Cyrus to rebuild the temple at Jerusalem. But others are of opinion, that the seventy years' captivity are to be computed from the total destruction of the Jewish monarchy; and that they reach down to the second year of Darius king of Persia, at which time Zerubbabel and Joshua were encouraged by the prophets Haggai and Zechariah to proceed with the rebuilding of the temple.

CHAPTER I.

The proclamation of Cyrus, for the rebuilding of the temple, 1-4. The people provide for their return, 5, 6. Cyrus restores to Sheshbazzar the vessels taken by Nebuchadnezzar out of the temple of Solomon, 7-11.

A. M. 3592.
B. C. 536.
O. LXXI.
Anno Urbis
Condita 118.

NOW in the first year of Cyrus king of Persia, that the word of the LORD^a by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia,^b that he^c made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, THE LORD God of heaven hath given me all the kingdoms

a 2 Chron. 36. 22, 32. Jer. 26. 12 & 29. 10.—b Ch. 5. 13, 14.—c Heb. caused a

In the preface of this book, the reader will find the history of Ezra detailed at considerable length. It is only necessary to say here, that he is generally allowed among the Jews to have been of the sacerdotal family, and therefore he is called *sephar, the priest, of the Septuagint*. Among the rabbins he passes for a most extraordinary critic, divinely authorized to collect and arrange the different portions of the Sacred Writings, and digest them into a system. How far all they say on this subject is true, we cannot tell: he was, beyond all controversy, a very eminent man; and, in all that he did, acted under the immediate direction and inspiration of the Almighty.

This history contains the transactions of about eighty-two years; from the first year of Cyrus in Babylon, according to Archbishop Usher, A. M. 3468, to the nineteenth year of Artaxerxes Dires Desi, or Artaxerxes Longimanus, who sent Nehemiah to Jerusalem, about A. M. 3550. For all other particulars see the introduction.

NOTES ON CHAPTER I.

Verse 1. *Now in the first year*] This is word for word with the two last verses of the preceding book; which stand *here* in their proper place and connexion, but *there* are entirely destitute of chronological connexion and reference.

Cyrus] This prince, so eminent in antiquity, is said to have been the son of *Cambyses* king of Persia, and *Mandane*, daughter of *Asiaces* king of the Medes; and was born about six hundred years before Christ. Josephus accounts for his partiality to the Jews from this circumstance; that he was shown the places in *Isaiah* the prophet, where he is mentioned by name, and his exploits and conquests foretold; see *Isa.* xlv. 28. and xlv. 1, &c. Finding himself thus distinguished by the God of the Jews, he was anxious to give him proofs of his gratitude in return; and so made the decree in favour of the Jews, restored their sacred vessels, gave them liberty to return to their own land, and encouraged them to rebuild the temple of Jehovah, &c.

It is very probable that when Cyrus took Babylon, he found *Daniel* there, who had been long famed as one of the wisest ministers of state in all the East; and it is most likely that it was this person who pointed out to him the prophecy of *Isaiah*, and gave him those farther intimations relative to the divine will which were revealed to himself. Of his death there are contradictory accounts. *Herodotus* says, that having turned his arms against the *Massagetes*,

of the earth; and he hath^d charged me to build him a house at Jerusalem, which is in Judah.

3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that is in Jerusalem.

voice to pass—d *Isa.* 41. 23. & 45. 1, 13.—e *Dan.* 6. 28.—f *Heb.* lift him up.

and killed the son of *Tomys* their queen, the mother, impatient to avenge the death of her son, sent him a defiance; promised to glut him with blood; and, having attacked him, pretended to be worsted and to fly; and thus she drew him and his army into an ambuscade, where he was routed and slain, and a considerable part of his army destroyed. The enraged queen having found his body, cut off his head, and threw it into a vessel full of human blood, with this most bitter sarcasm:—

Σὺ μὲν ἐμὲ ζώσας τε καὶ νικώσας ἐς μάχην, ἀπολέσας παῖδα τὸν ἐμόν, ἔλκων δόλω'· σὲ δ' ἐγώ, καταπρὶν ἠπειλήσω, αἵματος κορσῶ. *HEROD. Clio*, c. 214.

"Although living and victorious, thou hast destroyed me in slaying my son, whom thou hast overcome by deceit; but, as I have threatened, I will now slake thy thirst with blood."

Cyrus, thy thirst was blood; now drink thy fill.

By—Jeremiah] This prophet, chap. xxv. 12. and xxix. 11. had foretold that the Babylonian captivity should last only seventy years: these were now ended; Cyrus had given the Jews permission and encouragement to return to Judea, and rebuild the temple of the Lord; and thus the prediction of Jeremiah was fulfilled.

Verse 2. *The LORD God of heaven*] It is not unworthy of remark, that in all the books written prior to the captivity, Jehovah is called *The Lord of hosts*; but in all the books written after the captivity, as 2 Chronicles, Ezra, Nehemiah, and Daniel, he is styled, *The God of heaven*. The words, however, have the same meaning.

All the kingdoms of the earth] At this time the empire of the Medo-Persians was very extensive: according to ancient writers, Cyrus, at this time, reigned over the Medes, Persians, Hyrcanians, Armenians, Syrians, Assyrians, Arabians, Cappadocians, Phrygians, Lydians, Phœnicians, Babylonians, Bactrians, Indians, Saci, Cilicians, Paphlagonians, Moriandrians, and many others. His empire extended on the East, to the Red sea; on the North, to the Euxine sea; on the West, to the island of Cyprus and Egypt; and on the South, to Ethiopia.

Verse 4. *Whosoever remaineth in any place*] Every one was at liberty to go, but none was obliged to go. Thus their attachment to God was tried: he whose heart was right with God went; he who was comfortably settled in Babylon, might go if he chose. Those who did not go were commanded to assist their brethren who went.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit ^{the} God had raised, to go up to build the house of the LORD which is in Jerusalem.

6 And all they that *were* about them ^{strengthened} their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, ^{which} Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto ^{Sheshbazzar}, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of ^{the} captivity that were brought up from Babylon unto Jerusalem.

CHAPTER II.

An account of those who returned from Babylon, 1-35. The children of the priests who returned, 36-39. Of the Levites, 40. Of the singers, 41. Of the porters, 42. Of the Nethinim and the children of Solomon's servants, 43-55. Others who could not find out their registers, 56-62. The number of the whole congregation, 63, 64. Of their servants, mules, and singers, 65. Their horses and mules, 66. Their camels and asses, 67. The offerings of the chief men when they came to Jerusalem, 68, 69. The priests, Levites, singers, porters and Nethinim, besides themselves to their respective cities, 70.

OL. LXI. 1.
ANNO URBS
CONDITA 215.

NOW ^{these are} the children of the province that went up out of

g Phil. 2. 12.—That is, helped them.—Chap. 5. 14. & 6. 5.—h Kings 24. 13. 2 Chron. 36. 7.—i See Chap. 3. 14.—m Heb. the transportation.—n Neh. 7. 6, &c. 1 Esdras 5. 7, &c.

Verse 6. *Vessels of silver*] *Articles of silver, gold, &c.*
Verse 7. *The king brought forth the vessels*] See on verses 9-11.

Verse 8. *Sheshbazzar, the prince of Judah*] This was probably the Chaldean name of him who was originally called Zerubbabel: the former signifies *joy in affliction*; the latter, *a stranger in Babylon*. The latter may be designed to refer to his *captivity state*, the former to the *prospect of release*. Some think this was quite a different person; a Persian, or Chaldean, sent by Cyrus to superintend whatever officers or men Cyrus might have sent to assist the Jews on their return: and to procure them help in the Chaldean provinces, through which they might be obliged to travel.

Verse 11. *All the vessels—were five thousand and four hundred*] This place is without doubt corrupted: here it is said the sum of all the vessels, of every quality and kind, was *five thousand four hundred*; but the enumeration of the articles, as given in verse 9 and 10, gives the sum of *two thousand four hundred and ninety-nine* only. But we can correct this account from 1 Esdras ii. 13, 14.

I shall set both accounts down, that they may be compared together.

Ezra, chap. i. 9-11.	
Golden chargers	30
Silver chargers	1000
Knives	20
Golden basins	30
Silver ditto, second sort	410
Other vessels	1000
Said to be 5400.	only 2499
Difference of the first account from itself	2901
1 Esdras, chap. ii. 13, 14.	
Golden cups	1000
Silver cups	1000
Silver censers	30
Golden vessels	30
Silver vessels	9419
Other vessels	1000
Total 5400	

Difference of the second account from the first 9

According, therefore, to the sum total in *Ezra*, the sum total in *Esdras* is only 69 different. See the next chapter.

It may be said, that the vessels did actually amount to 5400, and that the chief of them only were intended to be specified; and these happen to amount to 2499; but that it was not the design of Ezra to insert the whole; and that the ninth verse should be considered as stating, *And of the chief of them*, that is, the gold and silver articles, *this is the number*. But the expression in verse 10, *other vessels*, sets this conjecture aside: the place is most manifestly corrupted.

the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehun, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand a hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

o 2 Kings 24. 14, 15, 16. & 25. 11. 2 Chron. 36. 20.—p Or, Ananias, Neh. 7. 1. q Or, Reemias.—r Or, Adipareth.—s Or, Nehum.—t See Neh. 7. 12.—u Neh. 7. 11.—v Or, Binnai, Neh. 7. 15.

NOTES ON CHAPTER II.

Verse 1. *These are the children of the province*] That is, of *Judea*; once a *kingdom* and a *flourishing nation*, now a *province* subdued, tributary, and ruined! Behold the goodness and severity of God! Some think *Babylon* is meant by the *province*; and that the *children of the province* mean those Jews who were born in Babylon. But the first is most likely to be the meaning: for thus we find *Judea* styled, ch. v. 8. Besides, the *province* is contradistinguished from *Babylon* even in this 1st verse, *The children of the province—that had been carried away unto Babylon*.

Verse 2. *Which came with Zerubbabel*] There are many difficulties in this table of names; but, as we have no less than *three* copies of it, (that contained here from ver. 1-67, a second in Nehem. vii. 6-69, and a third in 1 Esdras v. 7-43), on a careful examination they will be found to correct each other. The *versions* also, and the *Varia Lectiones* of Kennicott and De Rossi, do much toward harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely 42,360; yet the particulars reckoned up make in *Ezra* only 29,818, and in *Nehemiah* 31,089. We find that *Nehemiah* mentions 1765 persons which are not in *Ezra*, and *Ezra* has 494 not mentioned by *Nehemiah*. Mr. *Alting* thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point by which they can be reconciled: for, if we add *Ezra's surplus* to the sum in *Nehemiah*, and the *surplus* of *Nehemiah* to the number in *Ezra*, the numbers will be equal.

Then—The number in Ezra	29,818
Surplus in Nehemiah	1,765
Sum total	31,583
The number in Nehemiah	31,089
The surplus in Ezra	494
Sum total	31,583

If we subtract this sum, 31,583 from 42,360, we shall have a deficiency of 10,777, from the numbers as summed up in the text; and these are not named here, either because their registers were not found, or they were not of *Judah* and *Benjamin*, the tribes particularly concerned, but of the other Israelitish tribes: see ver. 36.

Verse 3. *The children of Parosh*] Where the word *children* is found in this table, prefixed to the name of a man, it signifies the *descendants* of that person: as from this verse to ver. 21. Where it is found prefixed to a place, town, &c. it signifies the *inhabitants* of that place; as from ver. 21. to 36.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, a hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, a hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, a hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, a hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, a hundred fifty and six.

31 The children of the other Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of Immer, a thousand fifty and two.

38 The children of Pashur, a thousand two hundred forty and seven.

39 The children of Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

41 The singers: the children of Asaph, a hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of Siah, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakkuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Hareha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Nezhiah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer; but they could not show their father's house, and their seed, whether they were of Israel;

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

64 ¶ The whole congregation together was forty and two thousand three hundred and threescore.

65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 ¶ And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the

Or, Hariph, Neh. 7. 38.—Or, Gibson, Neh. 7. 35.—Or, Betharmon, Neh. 7. 34.—Or, Ver. 7.—Or, Harid, as it is in some copies.—1 Chron. 9. 2. Or, 1 Chron. 9. 14.—1 Chron. 9. 12.—1 Chron. 24. 8.—Or, Judah, Chap. 9. 9. called also Hodaviah, Neh. 7. 62.—1 Chron. 9. 2.—Or, Shalmi.—Or, Shalmi. Or, Nephthaim.—Or, Bazluth, Neh. 7. 54.—1 Kings 4. 21.

Or, Perida, Neh. 7. 57.—Or, Amon, Neh. 7. 58.—Or, Josh. 9. 27. 1 Chron. 9. 2.—1 Kings 4. 21.—Or, Addon, Neh. 7. 61.—Or, Pedigra.—1 Sam. 12. 17. Or, Numb. 3. 10.—Or, Bakh, they were polluted from the priesthood.—Or, Gomer; See Neh. 8. 9.—Or, Lev. 22. 10, 15, 16.—Exod. 28. 30. Numb. 31. 21.—Neh. 7. 67.—Neh. 7. 70.

Verse 21. *The children of Beth-lehem*] The inhabitants;—see before.

Verse 33. *The children of Lod, Hadid, and Ono*] These were cities in the tribe of Benjamin: see on 1 Chron. viii. 12.

Verse 36. *The priests*] The preceding list takes in the census of Judah and Benjamin.

Verse 55. *The children of Solomon's servants*] The Nethinim, and others appointed to do the meaner services of the holy house.

Verse 63. *The Tirshatha*] This is generally supposed to be Nehemiah, or the person who was the commandant; (see chapter viii. 9. and x. 1.) for the word appears to be the name of an office. The Vulgate and Septuagint write it *Atershatha*; the Syriac and Arabic render it the princess of Judah. Some suppose

the word to be *Persian*; but nothing like it of the same import occurs in that language at present. If, as *Castel* supposed, it signifies *austerity*, or that *fear* which is impressed by the authority of a governor; it may come from *تَرَس* *ters*, *fear*, or *تَرَس* *teresh*, *acid*; the former from *تَرَسَدَان* *tarridan*, to *fear* or *dread*.

Should not eat of the most holy things] There was a high priest then, but no Urim and Thummim, these having been lost in the captivity.

Verse 66. *Their horses—seven hundred, &c.*] They went into captivity stripped of every thing: they now return from it, abounding in the most substantial riches; viz. horses, 736, or, according to Eadras, 7036; mules, 245; camels, 435; asses, 6720; besides gold, and silver, and rich stuffs. See below.

treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

The altar of burnt-offerings is set up, 1-3. They keep the feast of tabernacles, 4-6. They make provision for building the temple; and lay its foundation in the second month of the second year, 7, 8. Ceremonies observed in laying the foundation, 9-11. Some weep aloud, and others shout for joy, 12, 13.

OL LXI. 1.
Anno Urbis
Condita
218.
AND when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required:

5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 They gave money also unto the masons, and to the carpenters: and meat, and drink, and oil, unto them of Zidon, and to them of

Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem: and appointed the Levites, from twenty years old and upwards, to set forward the work of the house of the LORD.

9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

s 1 Chron. 29. 20-2 Chap. 6. 16, 17. Neh. 7. 73-4 1 Esdras 5. 47, &c.—Or Joshua, Hag. 1. 1. & 2. 2. Zach. 3. 4.—f Called Zorobabel, Matt. 1. 12. Luke 3. 27. g Matt. 1. 12. & Luke 3. 27. called Salathiel.—h Dent. 12. 5-11 Numb. 28. 3, 4. i Neh. 8. 14, 17. Zach. 14. 17.—1 Esdras 21. 15.—Numb. 28. 12, &c.—a Heb. the master of the day in his day.—b Esdras 23. 30. Numb. 28. 3, 11, 19, 28 & 29, 2, 13.—p Heb. the temple of the LORD was not yet founded.

Verse 69. *Threescore and one thousand drams of gold* [darkemonim, drakmona, or darics; a Persian coin, always of gold, and worth about 11. 5s: not less than 76,250l. sterling in gold.

Five thousand pounds of silver] [manim, manehs or minas. As a weight, the maneh was 100 shekels: as a coin, 60 shekels in value, or about 9l.: 5000 of these manehs, therefore, will amount to 45,000l. making in the whole a sum of about 120,000l.; and in this is not included the 100 garments for priests.

Thus we find God, in the midst of judgment, remembered mercy: and gave them favour in the land of their captivity.

Verse 70. *Dwelt in their cities*] They all went to those cities which belonged originally to their respective families.

NOTES ON CHAPTER III.

Verse 1. *When the seventh month was come*] The month Tisri, which answers to the latter part of our September, and beginning of October. It seems that the Israelites had left Babylon about the spring of the year; that on their arrival at Jerusalem they constructed themselves huts and sheds to lodge in among the ruins, in which they must have spent some months. After this, they rebuilt the altar of burnt-offerings, and kept the feast of tabernacles, which happened about this time; and continued to offer sacrifices regularly, as if the temple were standing.

Verse 2. *Jeshua, the son of Jozadak*] He was grandson of Seraiah the high priest, who was put to death by Nebuchadnezzar, 2 Kings xxxv. 18, 21. This Jeshua, or Joshua, was the first high priest after the captivity.

Verse 3. *They set the altar upon his bases*] Rebuilt it on the same spot on which it had formerly stood. As it was necessary to keep up the divine worship during the time they should be employed in re-edifying the temple, they first reared this altar of burnt-offerings; and all this they did, "though fear was upon them," because of the unfriendly disposition of their surrounding neighbours.

Verse 4. *They kept also the feast of tabernacles*, as it

is written] This began on the fifteenth day of the seventh month; but they had begun the regular offerings from the first day of this month, ver. 6. And these were regularly continued all the time they were building the temple.

Verse 7. *They gave money also*] They copied the conduct of Solomon while he was building his temple; see 1 Kings v. 11. He employed the Tyrians, gave them meat and drink, &c.; and this permission they now had from Cyrus.

Verse 8. *In the second year*] The previous time had been employed in clearing the ground, felling timber, hewing stones, and transporting them to the place, and making other necessary preparations for the commencement of the building.

Verse 10. *After the ordinance of David*] With psalms which he had composed; acting in the manner which he had directed.

Verse 12. *Wept with a loud voice*] They saw that the glory had departed from Israel: in their circumstances it was impossible to build such a house as the first temple was; and had this been even possible, still it would have been greatly inferior, because it wanted the ark of the covenant, the heavenly fire, the mercy-seat, the heavenly manna, Aaron's rod that budded, the divine shekina, the spirit of prophecy, and most probably the Urin and Thummim.

Many shouted for joy] Finding they were now restored to their own land, and to the worship of their God in his own peculiar city: these, in general, had not seen the original temple; and, therefore, could not feel affected in that way which the elderly people did.

The sight must have been very affecting: a whole people, one part crying aloud with sorrow, the other shouting aloud for joy; and on the same occasion too, in which both sides felt an equal interest! The prophet Haggai comforted them on this occasion, by assuring them that the glory of this latter house should exceed that of the former, because the Lord (Jesus Christ) was to come to this temple, and fill it with his glory. See Haggai, chap. ii. 1-9.

CHAPTER IV.

The Samaritans endeavour to prevent the rebuilding of the temple, 1-5. They send letters to Artaxerxes against the Jews, 6-8. A copy of the letter, 10-12. He commands the Jews to cease from building the temple, which they do; nor was any thing further done in the work till the second year of Darius, 17-24.

A. M. 3469. B. C. 535.
Ol. L. XI. 2.
An. Urbis Condita 279.

NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and

the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Assnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city

See Ver. 7, 8, 9.—f Heb. The sons of the transportation.—g 2 Kings 17, 24, 32, 33, & 19, 37. Ver. 10.—h Neh. 2, 20.—i Ch. 1, 1, 2, 3.—k Ch. 3, 3.—l Heb. Ahasuerus.—m Or, in peace.—n Heb. societies.—o Or, secretary.—p Chald. societies.

NOTES ON CHAPTER IV.

Verse 1. *Now when the adversaries*] These were the Samaritans, and the different nations with which the kings of Assyria had peopled Israel, when they had carried the original inhabitants away into captivity. See ver. 9.

Verse 2. *Let us build with you*] We acknowledge the same God, are solicitous for his glory, and will gladly assist you in this work. But that they came with no friendly intention, the context proves.

Verse 3. *Ye have nothing to do with us*] We cannot acknowledge you as worshippers of the true God; and cannot participate with you in any thing that relates to his worship.

Verse 4. *Weakened the hands*] Discouraged and opposed them by every possible means.

Verse 5. *Hired counsellors*] They found means to corrupt some of the principal officers of the Persian court, so that the orders of Cyrus were not executed; or at least so slowly, as to make them nearly ineffectual.

Until the reign of Darius] This was probably Darius the son of Hystaspes.

Verse 6. *In the reign of Ahasuerus*] This is the person who is called Cambyses by the Greeks. He reigned seven years and five months; and during the whole of that time the building of the temple was interrupted.

Verse 7. *In the days of Artaxerxes*] After the death of Cambyses, one of the Magi named Oropæstus by Troguus Pompeius, Smerdis by Herodotus, Mardus by Æschylus, and Spendantes by Ctesias, usurped the empire, feigning himself to be Smerdis, the brother of Cambyses, who had been put to death. This is the person named Artaxerxes in the text; or, following the Hebrews, Artachahasta. It is generally believed, that from the time of Cyrus the Great, Xerxes and Artaxerxes were names assumed by the Persian sovereigns, whatever their names had been before.

Written in the Syrian tongue] That is, the Syriac or Chaldean character was used; not the Hebrew.

Interpreted in the Syrian tongue] That is, the language, as well as the character, was the Syrian or Chaldean.

Verse 8. *Rehum the chancellor*] With this verse the Chaldean part of this chapter begins; and the same language continues to the end of verse 18 of chapter vi. These men wrote to Darius in their own language; and the king in the same dialect returns an answer, chap. v. This circumstance adds authenticity to what is written: so scrupulous

was the inspired penman, that he not only gave the words which each spoke and wrote; but he gave them also in the very language in which they were conceived, and in the character peculiar to that language.

Verse 10. *The great and noble Assnapper*] Whether this was Shalmanaser, or Esarhaddon, or some other person, learned men and chronologists are not agreed. The Syriac terms him *Aspid*; but of this person we know no more than we do of Assnapper. He might have been the military officer who was appointed to escort this people to Judea.

Verse 11. *And at such a time*] The word *u-cœneth*, has greatly perplexed all commentators and critics. The versions give us no light; and the Vulgate translates *dicunt salutem*: "and they wish prosperity." Some translate it, *and so forth*; and our translators supposed that it referred to the date, which, however, is not specified; and might have been as easily entered as the words, *and at such a time*.

In our first translation of the Bible, that by Coverdale, in 1535, the passage stands thus: "And other on this syde the water, and in Canaan."

In that by Beek, 1549, it is thus: "And other on this syde the water, and in Ceneeth;" and in the margin he enters, "or peace," "or health."

In Cardamard's Bible, printed at Rouen, 1566, it stands thus: "And other that are now on thys syde the water."

In that printed by Barker, 1616, we find the text thus: "AND OTHER that are beyond the river, and Cœneth;" on which is the following marginal note—"To wit, Euphrates: and he meaneth in respect of Babel, that they dwelt beyond it." And the note on Cœneth is, "Which were a certain people that envied the Jews." All this is merely guessing, in the midst of obscurity: most of these having considered the original word, *u-cœneth*, as the name of a people; and in this they follow the Syriac, which uses the word *Acœneth*.

Calmet thinks we should read *u-cœneth*, "and at this time;" as if they had said, "We wish thee to enjoy the same health and prosperity at all future times, which thou dost at present." This is not remote from the meaning of the Chaldean original.

Verse 13. *Toll, tribute, and custom*] The first term is supposed to imply the capitation tax; the second an *errise* on commodities and merchandises; the third, a sort of land tax. Others suppose the first means a property tax; the second, a poll tax; and the third, what was paid on im-

is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of King Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

a Chald. made. b Chald. in the midst thereof. c Chald. societies. d Chald. by me a decree to set. e Chald. lifted up itself. f 1 Kings 4. 31. Ps. 72. 8. g Gen. 12. 18. Josh. 1. 4. h Chald. make a decree. i Chald. by arm and power. k Hag. 1. 1. Zech. 1. 1. & 2. 1. & 7. 1.

ports and exports. In a word, if you permit these people to rebuild and fortify their city, they will soon set you at nought, and pay you no kind of tribute.

Verse 14. *Now because we have maintenance from the king's palace* More literally; *Now, because at all times we are salted with the salt of the palace.* Salt was used as the emblem of an incorruptible covenant; and those who ate bread and salt together were considered as having entered into a very solemn covenant. These hypocrites intimated that they felt their conscience bound by the league between them and the king; and therefore, could not, conscientiously, see any thing going on that was likely to turn to the king's damage. They were probably also persons in the pay of the Persian king.

Verse 15. *The books of the records of thy fathers* That is, the records of the Chaldeans, to whom the Persians succeeded.

Verse 17. *Peace, and at such a time.* The word *u-ceth*, is like that which we have already considered on ver. 10, and probably has the same meaning.

Verse 19. *Hath made insurrection against kings* How true is the proverb, "It is an easy thing to find a staff to beat a dog." The struggles of the Israelites to preserve or regain their independency, which they had from God, are termed insurrection, rebellion, and sedition; because at last they fell under the power of their oppressors. Had they been successful in these struggles, such offensive words had never been used. In 1683 the people of England struggled to throw off an oppressive government, that was changing the times and the seasons, and overthrowing the religion of the country, and setting up in its place the spurious offspring of the pope, and the devil. They were successful; and it is called the revolution: had they failed, it would have been called rebellion; and the parties principally concerned would have been put to death.

Verse 20. *Beyond the river* That is, the Euphrates. Both David and Solomon carried their conquests beyond this river. See 2 Sam. viii. 3. &c. and 1 Kings iv. 21. where it is said, *Solomon reigned over all kingdoms from the river (Euphrates) unto the land of the Philistines; and unto the borders of Egypt.*

Verse 21. *Until another commandment shall be given from me.* The rebuilding was only provisionally suspended.

CHAPTER V.

Haggai and Zechariah the prophets encourage Zerubbabel and Jeshua to proceed with the building of the temple, 1, 2. Tattenai, the governor of the provinces on the side the Euphrates, and his companions, inquire by what authority they do this, 3-5. They write to Darius; a copy of the letter, 6-18. They request to know how they are to proceed, 17.

THEN the prophets, = Haggai the prophet, and = Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 ¶ At the same time came to them Tattenai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

6 ¶ The copy of the letter that Tattenai, governor on this side the river, and Shethar-boznai, and his companions the Apharashchites, which were on this side the river, sent unto Darius the king.

7 They sent a letter unto him, wherein was written thus: Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and

11 Ezra 6. 1, &c. on Hag. 1. 1. on Zech. 1. 1. on Ch. 3. 2. p Ver. 6 Ch. 4. 4 q Ver. 9-10 Ver. 10-11 Chald. that build this building 7-11 See Ch. 7. 6, 28. Ps. 23. 18. a Ch. 4. 6. b Ch. 4. 8. c Chald. in the midst whereof. d Chald. stones of roofing.

The decree was, Let it cease for the present: nor let it proceed at any time without an order express from me.

Verse 23. *Made them to cease by force and power* Commanded them, on pain of the king's displeasure, not to proceed, obliging all to remit their labours, and probably bringing an armed force to prevent them from going forward.

Verse 24. *So it ceased unto the second year of Darius* They had begun in the first year of Cyrus, B. C. 536, to go up to Jerusalem, and they were obliged to desist from the building, B. C. 522; and thus they continued till the second year of Darius, B. C. 519. See the chronology in the margin, and the following chapter.

NOTES ON CHAPTER V.

Verse 1. *Haggai and Zechariah* These are the same whose writings we have among the twelve minor prophets. *The son of Iddo* That is, the grandson of Iddo; for Zechariah was the son of Barachiah, the son of Iddo. See his prophecy, ch. i. ver. 1.

Verse 2. *Then rose up Zerubbabel* Here we find three classes of men joining in the sacred work: Zerubbabel the civil governor; Jeshua the high priest, or ecclesiastical governor; and Haggai and Zechariah the prophets. How glorious it is when we see the civil government joining with the sacerdotal and prophetic, for the establishment and extension of true religion!

Verse 3. *Tattenai, governor* He was governor of the provinces which belonged to the Persian empire on their side the Euphrates, comprehending Syria, Arabia Deserta, Phœnicia, and Samaria. He seems to have been a mild and judicious man; and to have acted with great prudence and caution, and without any kind of prejudice. The manner in which he represented this to the king, is a full proof of this disposition.

Verse 4. *What are the names* It is most evident that this is the answer of the Jews to the inquiry of Tattenai, ver. 3; and the verse should be read thus: *Then said we unto them after this manner: These are the names of the men who make this building.*

Verse 5. *The eye of their God was upon the elders* The watchful care of God was upon the elders. They were assured of his favour; and they found his special providences working in their behalf.

timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, *Who* commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded *and* set up.

12 But *after* that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of *Nebuchadnezzar* the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of *Cyrus* the king of Babylon, *the same* King *Cyrus* made a decree to build this house of God.

14 And *the* vessels also of gold and silver of the house of God, which *Nebuchadnezzar* took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did *Cyrus* the king take out of the temple of Babylon, and they were delivered unto *one* whose name was *Sheshbazzar*, whom he had made *governor*;

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same *Sheshbazzar*, and *laid* the foundation of the house of God which is in Jerusalem: *and* since that time even until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of *Cyrus* the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

Darius orders search to be made for the edict of Cyrus. 1. It is found at Achmetha, 2. A transcript of this edict, 3-5. Darius confirms it, 6-12. Tatnai encourages the Jews to proceed; and they finish the temple in the sixth year of Darius. 13-15. They dedicate the temple, 16-18. Keep the passover, 19-21. And the feast of unleavened bread, 22.

OL LXV. 2. THEN Darius the king made a decree, *and* search was made in the house of the rolls, where the treasures were laid up in Babylon.

Ver. 3, 4.—a 1 Kings 6. 1.—a 2 Chron. 36. 14, 17.—b 2 Kings 24. 2. & 25. 2, 9, 11.—c Chap. 1. 1.—d Chap. 1. 7, 8. & 2. 5.—e Hag. 1. 14. & 2. 2, 21.—f Or, deputy. g Ch. 2. 9, 10.—h Ch. 6. 18.—i Ch. 6. 1, 2.—k Ch. 3. 17. l Esther 6. 12.—m Ch. 2. 20.—n Ch. 2. 20.—o Ch. 2. 20.—p Ch. 2. 20.—q Or, Esdras, or, in a coffer.

Verse 3. *With great stones*] They are making a very strong, and a very costly building.

Verse 11. *We are the servants of the God of heaven*] How simple, plain, and ingenuous, is this confession! They were the servants of the God of heaven; how came they then into bondage? Why, we provoked the God of heaven, repeatedly sinned against him, and then he gave us into the hands of our enemies.

Verse 16. *Sheshbazzar*] Probably the military officer that conducted the people from Babylon, and had the oversight of the work: but some think that Ezra is meant.

Verse 17. *The treasure-house*] תְּזֵמָה גִּזְזִיָּה. This is a Persian word (שֶׁשֶׁשׁ גִּזְזִיָּה) gunzi, a treasury.

There is a great deal of good sense and candour in this letter. Nothing of passion or prejudice appears in it. They laid before the king a fair statement, without any attempt to prejudice his mind; and gave him those directions which were most likely to lead him to the truth, and to form a correct judgment on a business which, however it issued, must be of considerable importance to the state. God was in all this business: he was now giving an additional proof of his continued regard for a disobedient people, whom, though he had punished in his justice, he had spared in his mercy.

NOTES ON CHAPTER VI.

Verse 1. *In the house of the rolls*] מִסְכָּרֵי הַסֵּפֶרֶת הַלְלוּ הַבַּיִת הַזֶּה הַמִּלְכִּי. This is the first time that we hear of a library.

2 And there was found at *Achmetha*, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 In the first year of *Cyrus* the king, *the same* *Cyrus* the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let *the* golden and silver vessels of the house of God, which *Nebuchadnezzar* took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

6 *Now, therefore*, *Tatnai*, governor beyond the river, *Shethar-boznai*, and *your* companions, the *Apharsachites*, which are beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, *I* make a decree what ye shall do to the elders of these Jews for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:

10 *That* they may offer sacrifices *of* sweet savour unto the God of heaven, and *pray* for the life of the king, and of his sons.

11 Also *I* have made a decree, that whosoever shall altar this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; *and* let his house be made a dunghill for this.

12 And the God that hath caused his *name* to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. *I* *Darius* have made a decree; let it be done with speed.

13 ¶ Then *Tatnai*, governor on this side the

o 1 Kings 6. 36.—p Ch. 1. 7, 8. & 2. 5.—q Ch. 2. 20.—r Ch. 2. 20.—s Ch. 2. 20.—t Ch. 2. 20.—u Ch. 2. 20.—v Ch. 2. 20.—w Ch. 2. 20.—x 1 Tim. 2. 1, 2.—y Ch. 2. 20.—z Dan. 2. 5. & 2. 20.—a 1 Kings 9. 2.

Verse 2. *At Achmetha*] Ecbatana in India, whither it is probable all the records of *Cyrus* had been carried. This was a sort of summer residence for the king of Persia.

Verse 3. *The height thereof threescore cubits*] This was much larger than the temple of Solomon. This was sixty cubits high, and sixty cubits broad: whereas Solomon's was only twenty cubits broad, and thirty cubits high.

Verse 4. *Three rows of great stones, and a row of new timber*] We have noticed this kind of building before; three courses of stones, and then a course of strong balk: and this continued to the square of the building.

And let the expenses be given] *Cyrus* had ordered wood to be cut at Libanus, and conveyed to Joppa, at his expense: but it does not appear that he furnished the other expenses of the building; for we have already seen that the Jews contributed for the defraying of all others. But it appears that he provided, at his own expense, the sacrifices and offerings for the temple. See ver. 9.

Verse 6. *Be ye far from thence*] Do not interrupt the Jews in their building; but, on the contrary, further them all in your power.

Verse 10. *And pray for the life of the king, and of his sons*] Even heathens believed that offerings made in their behalf to the God of the Jews would be available. And this principle has had considerable influence in certain states, where there was even a form of religion established by the law, to induce them to tolerate other forms, that the state might have the benefit of their prayers.

river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Hag-gai the prophet, and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem: as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had

separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat.

22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

In the seventh year of Artaxerxes, king of Persia, Ezra goes up to Jerusalem; and with him certain of the priests, Levites, porters, and Nethinim: his character, 1-14. The letter and decree of Artaxerxes, in behalf of the Jews, 11-22. Ezra's thanksgiving to God for these mercies, 27, 28.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahiab,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerariah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given; and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up some of the children of Israel, and of the priests; and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

b Ch. 5. 1, 2.—c Chalk. derv.—d Ch. 1. 1. & 5. 13. Ver. 3.—e Ch. 4. 24.—f Ch. 7. 1.—g Chalk. the sons of the transportation.—h 1 Kings 8. 63. 2 Chron. 7. 5. 1 Chron. 8. 35.—i 1 Chron. 24. 1.—j 1 Chron. 23. 6.—m Chalk. according to the writing.—n Numb. 2. 6. & 8. 9.—o Exod. 12. 6.—p 2 Chron. 30. 15.—q 2 Chr. 35. 11.

Verse 11. *Let timber be pulled down*] Whether this refers to the punishment of hanging and gibbeting, of whipping at a post, or of empaling, is not quite clear. In China they tie culprits to posts; and the executioner cuts them open while alive, takes out their bowels, &c. Empaling, thrusting a sharp stake through the body till it comes out at the side of the neck, or hanging, seems to be what is intended here.

Let his house be made a dunghill] Let it be reduced to ruins; and never more used, except for the most sordid and unclean purposes.

Verse 14. *According to the commandment of the God of Israel*] He first gave the order, and stirred up the hearts of the following Persian kings to second that order. *Of Cyrus*] This sovereign gave his orders for the rebuilding of the temple about A. M. 3463.

And Darius] Darius Hystaspes confirmed the above orders. A. M. 3485.

And Artaxerxes] Artaxerxes Longimanus sent Ezra to Judea, with new privileges. A. M. 3537. With the permission of the same king Nehemiah came to Judea in 3550. The writer recapitulates the different sovereigns who favoured the Jews after the Babylonish captivity. See Calmet.

Verse 15. *This house was finished*] The sixth year of Darius mentioned here, was about A. M. 3489, twenty years after the foundation had been laid by Zerubbabel, under the reign of Cyrus.

Verse 17. *Twelve he-goats*] This was a sin-offering for every tribe.

Verse 18. *And they set the priests*] With this verse the Chaldee or Aramitic part of this chapter ends.

Verse 20. *The Levites were purified together*] They were all ready at one time to observe the proper rites and ceremonies; and had no need of having a second passover, which was appointed by the law for those who had been accidentally defiled, or at a distance from the tabernacle. See 2 Chron. xxx. 3.

Verse 21. *And all such as had separated themselves*] These were the proselytes who had embraced the Jewish religion by having mingled with the Jews in their captivity. This proves, that there the poor captives had so acted according to the principles of their religion, that the heathens saw it, and walked in the light of the Lord with them. A good example is very persuasive; and particularly so, when founded on pure principles.

r Chap. 9. 11.—s Exod. 12. 15. & 13. 6. 2 Chron. 30. 21. & 35. 17.—t Prov. 1. 1. u 2 Kings 23. 29. 2 Chron. 33. 11. Chap. 1. 1. & Ver. 6, &c.—v 1 Esdras 8. 1, &c. b Neh. 2. 1.—c 1 Chron. 6. 14.—d Ver. 11, 12, 21.—e Ver. 9. Ch. 5. 22, 31.—f Ch. 8. 1.—g See Ch. 8. 15, &c.—h Ch. 2. 43. & 8. 20.

Verse 22. *Turned the heart of the king of Assyria*] I am of Calmet's mind, that king of Assyria here is put for king of Persia. Cyrus and his successors possessed all the rights and estates of the ancient kings of Assyria; and therefore, the same monarch may be styled king of Assyria, as well as king of Persia.

Darius had a very high character, as a wise, just, and merciful prince. To strengthen his title to the crown, he married two of the daughters of Cyrus; and, no doubt, to show his affection to this family, he more cheerfully confirmed the edict which Cyrus had made in favour of the Jews.

NOTES ON CHAPTER VII.

Verse 1. *In the reign of Artaxerxes.*] This was Artaxerxes Longimanus, the seventh of whose reign chronologists place A. M. 3541, sixty-eight years after Cyrus had sent back Zerubbabel.—Calmet. See the Introduction.

Son of Seraiah] Either this could not have been Seraiah the high priest, who had been put to death by Nebuchadnezzar, a hundred and twenty-one years before this time, or the term son here must signify only his descendants, or one of his descendants. Were it otherwise, Ezra must now be at least a hundred and twenty-two years of age, supposing him to have been born in the year of his father's death; if, indeed, Seraiah the high priest was his father: but this is evidently impossible. In this place there are only sixteen generations reckoned between Ezra and Aaron, but in 1 Chron. vi. 7, 8, &c. there are not less than twenty-two. We must therefore supply the deficient generations from the above place, between Amariah son of Meraioth, 1 Chron. vi. 7, and Azariah the son of Johanan, ver. 10. There are other discrepancies relative to genealogies in these historical books, which it would be useless to investigate. On these differences much has been already said in different parts of this comment.

Verse 6. *A ready scribe*] מכתב סופר מכתב, does not merely signify a speedy writer, or an excellent penman, but one that was eminently skillful in expounding the law. In this sense the word *ypagraphe*, *scriba*, is repeatedly used in the New Testament; and we find that both in the Old and New Testament it had the same signification. The Syriac gives the sense of the word by translating *ܥܡܪܐܢܐ* *sophro* *chocimo*, a wise scribe, or expounder.

Verse 8. *He came to Jerusalem in the fifth month*] From the following verse we learn that Ezra and his company set off from Babylon on the first day of the first

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem;

16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem;

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.

21 And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are

beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing how much.

23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinim, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:

28 And I hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

The genealogy of the chief persons who went with Ezra from Babylon, 1-14. He gathers them together at Ahava; and finding among them no Levites, he sends confidential persons to the river of Ahava, who return with many Levites and Nethinims, 15-20. He proclaims a fast at Ahava for divine protection on their journey, 21-23. He delivers to the care of the priests, &c. the silver, gold, and sacred vessels, that they might carry them to Jerusalem, and deliver them to the high priest, 24-30. They depart from Ahava, and come to Jerusalem, 31, 32. The vessels are weighed, and the weight registered, 33, 34. They offer burnt-offerings to God, 35. Deliver the king's commissions to his lieutenants; by whom they are farthered in their work, 36.

THESE are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

1 Ch. 8. 25.—v. 1 Chron. 20. 6, 9.—w. Numb. 15. 4-13.—x. Deut. 12. 5, 11.—y. Chid. corr.—z. Heb. Whatsoever is of the decree.—a. Exod. 18. 21, 22. Deut. 16. 18. b. Var. 10. 8. Chron. 17. 7. Mal. 2. 7. Matt. 23. 2, 3.—c. Chid. to receive and d. 1 Chron. 23. 10.—e. Ch. 8. 22.—f. Ch. 8. 2.—g. See Ch. 8. 2. & Var. 6. 8. & Ch. 8. 16. h. 1 Esdras 8. 25.

the fullest liberty to order every thing according to their own institutions; binding them to no form or mode of worship.

Verse 22. *A hundred talents of silver*] The talent of silver was 450*l*.

A hundred measures of wheat] A hundred *cor*; each *cor* was a little more than seventy-five gallons, one quart, and a pint, wine measure.

A hundred baths of wine] Each bath was seven gallons and five pints.

Verse 23. *Why should there be wrath*] As he believed he was appointed by the Almighty to do this work, he therefore wished to do it heartily; knowing that if he did not, God would be displeased, and that the kingdom would be cut off from him or his posterity.

Verse 24. *It shall not be lawful to impose toll*] As these persons had no private revenues, it would have been unreasonable to have laid them under taxation.

Verse 25. *Whether it be unto death*] These include almost every species of punishment which should be inflicted on culprits in any civilized state. With this verse the Chaldean part of this chapter ends.

Verse 28. *And I was strengthened*] In what the king decreed he saw the hand of God; he therefore gave him the praise, and took courage. There is a most amiable spirit of piety in these reflections. Ezra simply states the case; shows what the king had determined; and tells what he said; and then points out the grand agent in the whole business: it was the Lord God of his fathers. Thus God had put it into the king's heart to beautify the house of Jehovah, and, as that house was built for the salvation of the soulless men, he gives God praise for putting it into the

month; and thus we find they were upwards of four months on their journey. They could not travel fast, as they were a great company, composed in part of the aged and infirm, besides multitudes of women and children. They appear also to have taken a circuitous route; see on chap. viii.

Verse 10. *Ezra had prepared his heart*] Here is a fine character of a minister of God. He prepares *lekein*, he fixes, purposes, and determines, *lebabo*, "with his heart," with all his powers and affections, to seek the law of God, and to do it himself, that he may be properly qualified to teach its statutes and judgments to Israel.

Verse 12. *Artaxerxes, king of kings*] This letter, from the beginning of this verse to the end of verse 25, is in the Aramaic or Chaldean language.

This title of the king would, in Persian, run thus:—*Ardsheer shahinshah*, or *Ardsheer padshah*, "Ardsheer, king of kings;" "great or supreme king, or emperor."

Verse 13. *Their own free will*] None shall be forced either to go or stay. He who loves his God will avail himself of this favourable opportunity.

Verse 14. *His seven counsellors*] It is very likely that the privy council of the king consisted of seven persons simply. The names of these seven counsellors, or chamberlains, may be found in Esther, chap. i. 10.

Verse 16. *And all the silver and gold*] The king and his counsellors had already made a present to the house of the God of Israel; and Ezra is now empowered to receive any contribution which any of the inhabitants of the province of Babylon may think proper to give.

Verse 18. *After the will of your God*] He gave them

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharoeh; Zechariah: and with him were reckoned, by genealogy of the males, a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam: Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgah; Johanan the son of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and

for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinim, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, "The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him."

23 So we fasted, and besought our God for this; and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

26 I even weighed unto their hand six hun-

11 Chron. 3. 22.—2 Ch. 2. 2.—1 Or, the youngest son.—21 Or, Zaccur, as some read.—21 Or, picked.—22 See Ch. 7. 7.—23 Heb. I put the words in their mouth; see 2 Sam. 14. 2, 15.—24 Heb. 2. 7. & 2. 4, 5.—25 See Ch. 2. 43.—26 2 Chron. 30. 2.—1 Lev.

15, 20, & 23, 28. Incl. 25. 3. 5.—26 Ps. 5. 5.—27 See 1 Cor. 2. 15.—28 Chap. 1. 4, 5, 28. x Ps. 18. 18, 19. & 24. 15, 22. Rom. 8. 23.—29 Ps. 24. 16.—2 Ch. 15. 2.—1 Chron. 5. 28. 2 Chron. 35. 13. Incl. 19. 22.—30 Chap. 7. 15, 16.

king's heart to repair it: he who loves God and man will rejoice in the establishment of the divine worship, because this is the readiest way to promote the best interests of man.

NOTES ON CHAPTER VIII.

Verse 2. *Ezer*.] One of the descendants of Phinehas, son of Gershom.

Verse 3. *Of the sons of Shechaniah*.] There were three of this name; the second is mentioned ver. 5. and the third chap. x. 2. They were all different persons, as may be seen from their fathers' house.

Verse 15. *The river that runneth to Ahava*.] Ahava was a river itself, which is supposed to be the same that is called *Diava*, or *Adiava*, in the province of *Adiabene*; and perhaps the place whence the people of *Ava* came who were brought by the king of Assyria to Palestine, 2 Kings xvii. 24.

None of the sons of Levi.] None that were simply *Levites*. He found *priests*, and they were *sons of Levi*; but no *Levites* that were not *priests*.

Verse 17. *At the place Casiphia*.] The most judicious commentators are agreed that by *Casiphia*, the *Caspian mountains*, between Media and Hyrcania, are intended; where, probably, the *Nethinim* were employed in working silver mines; *קצ כסף*, from which the word comes, signifies *silver*.

Verse 22. *I was ashamed to require—a band*.] He had represented God, the object of his worship, as supremely powerful, and as having the strongest affection for his true followers; he could not, therefore, consistently with his declarations, ask a band of soldiers from the king to protect them on the way, when they were going expressly to rebuild the temple of Jehovah, and restore his worship. He, therefore, found it necessary to seek the Lord by *fasting and prayer*, that they might have from him those succours without which they might become a prey to their enemies; and then the religion which they professed would be considered by the heathen as false and vain. Thus we see that this good man had more anxiety for the glory of God than for his own personal safety.

Verse 26. *Silver vessels a hundred talents*.] That is the weight of all the silver vessels amounted to 100 talents; not that there were 100 vessels of silver, each a talent in weight.

Reckoning, in round sums, 650 talents of silver at 450*l.* the talent, amount to 292,500*l.* sterling. *Silver vessels*, 100 talents, amount to 45,000*l.*; *gold*, 100 talents, at 700*l.* per talent, amount to 70,000*l.* independently of the 20 basins of gold, amounting to 1000 drachms. Now the golden drachm, or daric, was worth about 1*l.* 2*s.* therefore these basins were worth 1100*l.*; the whole amounting to 1,038,600*l.* sterling. But these different weights and coins are variously computed; some making the silver talent only 35*l.* 1*l.* 10*d.*, and the talent of gold 57*l.* 15*s.* 1*d.*, calculations which I have elsewhere introduced.

Fine copper, precious as gold.] What these were we cannot tell. The Syriac translates *ܕܡܫܟܐ ܕܥܝܢܐ ܕܥܝܢܐ* *nechosho corinthio toba*, to be vessels of the best Corinthian brass; so called from the brass found after the burning of Corinth by *Lucius Mummius*, which was brass, copper, gold, and silver, all melted together, as is generally supposed. But it was probably some factitious metal made there, that took the polish, and assumed the brightness of gold; and because of its hardness was more durable. There is still a certain factitious metal made among the Asiatics of this kind: I have seen this metal often made; it is as bright and fine as gold, takes a most exquisite polish, and will scarcely tarnish. I have kept this exposed to every variation of the air, even among old iron, brass, copper, &c. for twenty years together, without being scarcely at all oxidized. It requires much art in the making; but the constituent materials are of small value. Vessels of this metal, because of their lustre and durability, for domestic and ornamental uses, are, in many respects, more valuable than gold itself. The only difficulty is to get at first the true colour, which depends on the degree of heat, and the time employed in fusion: but there are, however, proper rules to ascertain them. This metal is widely different from the *or moulu* of France and England, is less expensive, and much more valuable.

dred and fifty talents of silver, and silver vessels a hundred talents, *and* of gold a hundred talents;

27 Also twenty basins of gold, of a thousand
drams; and two vessels of ^cfine copper, ^dpre-
cious as gold.

28 And I said unto them, Ye are ^a holy unto the LORD; the vessels are ^c holy also; and the silver and the gold are a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ New on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabab the son of Jeshua, and Nondiah the son of Binnui. Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, ¹ offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: *all this was* a burnt-offering unto the Lord.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the

governors on this side the river; and they furthered the people, and the house of God.

CHAPTER IX.

The princes inform Ezra that many of the people now settled in the land had married heathen wives; and several of the rulers were principal offenders in this thing, 1, 2. He is greatly afflicted, 3, 4. His prayer to God on this account, 5-15.

NOW - when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, ^o *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have ^ptaken of their daughters for themselves, and for their sons; so that the ^holy seed have ^mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, *I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God.

6 And said, O my God, I am ^aashamed and blush to lift up my face to thee, my God: for ^aour iniquities are increased over *our* head, and ^aour ^atrespass is ^bgrown up unto the heavens.

7 Since the days of our fathers *have* we been in a great trespass unto this day; and for our iniquities *have* we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to *a* confusion of face, as it is this day.

o Heb. yellow, or, shining brass.—d Heb. desirable.—e Lev. 21. 6, 7, R. Dent.
30. 2.—f Lev. 22. 2, 3. Numb. 4. 15, 19, 32.—g Chap. 7. 6, 9, 35.—h Neh. 2. 11.
i Ver. 28, 32.—k So Chap. 6. 17.—l Exod. 7. 2.—m Exod. 8. 6d, &c.—n Ch. 6. 21.
Neh. 8. 2.—o Dent. 12. 30, 31.—p Exod. 34. 16. Dent. 7. 3. Neh. 13. 23.—q Exod.

Verse 35. *Twelve bullocks for all Israel*] Though of tribes there were only Judah and Benjamin, yet they offered a bullock for every tribe, as if present. There can be little doubt that there were individuals there from all the twelve tribes; possibly some families of each: but no complete tribe but those mentioned above.

Verse 36. *The king's lieutenants*] *achash-darpeney*; this is generally understood to mean *lieutenant* or *deputy*; and is probably of *Persian* origin, though here greatly *corrupted*. The *Vulgate* renders it *regis satraps*, the *satraps* of the king; which is the *Persian* *satrab*. A viceroy in *Persian* is *soubah-dar*; *saceroy*, *soubah-daran*. *acha*, signifies a person in whom one has confidence; and *dar*, an epithet of a *vizir*. These two words conjoined will make nearly that of the text. But I do not give any of these etymologies with confidence. Other words might be proposed as candidates, but where there is so little certainty conjecture is useless; were it necessary, a dissertation might be written on the *Persian words*, and *Persian forms of speech*, in this and the two following books. But probably after my toil but few of my readers would thank me for my pains.

NOTES ON CHAPTER IX.

Verse 1. *The people of Israel*] These were they who had returned at first with Zerubbabel, and were settled in the land of Judea; and whom Ezra found on his arrival to be little better than the Canaanitish nations, from whom God had commanded them ever to keep separate.

Verse 2. *Hath been chief in this trespass.*] They who are the *first* men, have been the most *capital* offenders: so VIRGIL, *Æn.* ix. 783.

**Unus homo, vestris, o civis, undique septus
Aggeribus, lentas strages impune per urbem
Molabit? Jactantur priores tot miseris arce?**

Shall one, and be inclosed within your walls,
One such imprison'd warrior vanquish all?
Caln you look on, and are the furious foe
Plunge clouds of arrows to the shades below!

The *first* of the Trojan youth were the *chief*, the most *illustrious*: so we say the *first* men of the kingdom, for the nobles, &c.

Verse 3. *I rent my garment and my mantle*] The outer and inner garment; in sign of great grief. This significant act is frequently mentioned in the Sacred Writings, and was common among all ancient nations.

Pluck off the hair] Shaving the head and beard were signs of excessive grief; much more so the *plucking of the hair*, which must produce exquisite pain. All this testified his abhorrence, not merely of the act of having taken strange wives, but their having also joined them in their *idolatrous abominations*.

Verse 4. *Those that had been carried away]* Those that had returned long before, with Zerubbabel : see ver. 1.

Until the evening sacrifice.] The morning sacrifice was the first of all the offerings of the day; the evening sacrifice the last. As the latter was offered between the two evenings, i. e. between sunset and the end of twilight; so the former was offered between break of day and sunrise. Ezra sat astonished; confounded in his mind, distressed in his soul, and scarcely knowing what to do. He probably had withdrawn himself into some sequestered place, or into some secret part of the temple; spending the time in meditation and reflection.

Verse 5. *Fell upon my knees*] In token of the deepest humility. *Spread out my hands*; as if to lay hold on the mercy of God. We have already had occasion to explain these significant acts.

Verse 6. *I am ashamed and blush*] God had been so often provoked, and had so often pardoned them, and they had continued to transgress, that he was ashamed to go back again to the throne of grace, to ask for mercy in their behalf. This is the genuine feeling of every reawakened backslider.

8 And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?

[Heb. moment.—O or, a pin; that is, a constant and sure abode: So Gen. 22, 23. h Gen. 13, 2. 24. 2. Neh. 8, 36. 1. Neh. 12, 23. 1. Chap. 7, 28.—m Heb. to set up.—n Heb. 8, 3.—o Heb. by the hand of thy servants.—p Chap. 6, 21. q Heb. from mouth to mouth: as 1 Kings 21, 16.—r Jerod 23, 22. 24, 16. Dent. 7, 3.—s Dent. 23, 6.—t Prov. 13, 22. 20, 7.—u Ps. 103, 10.—v Heb. Asst withheld]

Verse 8. *And now for a little space*] This interval in which they were returning from servitude to their own land.

And now for a little space grace hath been showed] God has disposed the hearts of the Persian kings to publish edicts in our favour.

To leave us a remnant to escape] The ten tribes are gone irrecoverably into captivity; a great part even of Judah and Benjamin had continued beyond the Euphrates: so that Ezra might well say, there was but a remnant which had escaped.

A nail in his holy place] Even so much ground as to fix our tent-poles in.

May enlighten our eyes] To give us a thorough knowledge of ourselves, and of our highest interest, and to enable us to re-establish his worship, is the reason why God has brought us back to this place.

A little reviving] We were perishing, and our hopes were almost dead; and because of our sins, we were sentenced to death: but God, in his great mercy, has given us a new trial; and he begins with little, to see if we will make a wise and faithful use of it.

Verse 10. *What shall we say after this?*] Even in the midst of these beginnings of respite and mercy we have begun to provoke thee anew!

Verse 11. *Have filled it from one end to another*] The abominations have been like a sweeping mighty torrent, that has increased till it filled the whole land, and carried every thing before it.

Verse 13. *Hast punished us less than our iniquities*] Great, numerous, and oppressive, as our calamities have been; yet, merely as temporal punishments, they have been much less than our provocations have deserved.

Verse 15. *Thou art righteous*] Thou art merciful: this is one of the many meanings of the word *tsadek*; and to this meaning St. Paul refers, when he says, God declares his righteousness for the remission of sins that are past, Rom. iii. 25. See the note there.

We remain yet escaped] Because of this righteousness or mercy.

In our trespasses] We have no righteousness; we are clothed and covered with our trespasses.

15 O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

CHAPTER X.

The people are greatly afflicted by Ezra's prayer, 1. Shechaniah proposes that all who had taken strange wives should put them away, and the children they had by them: and to make a covenant to serve God, 2-4. Ezra is encouraged; and makes a proclamation to collect the people, to find who had transgressed, 5-8. They come together on the 20th day of the ninth month, 9. Ezra exhorts them to put away their strange wives, 10. The people agree to it, and require time, 11-14. This being granted, the business is completed by the 10th of the first month, 15-17. Some of the priests had taken strange wives; their names, and the names of all who were in the same trespass, 18-44.

NOW when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.

6 ¶ Then Ezra rose up from before the house

henceforth our iniquities.—John 8, 14. 2 Pet. 2, 20, 21.—x Ver. 2, Neh. 12, 28, 29. y Dent. 8, 3.—z Neh. 8, 33. Dan. 8, 14.—Romans 9, 19.—b 1 Cor. 10, 17. c Ps. 120, 3.—d 1 Ezra 8, 31, 32. Dan. 8, 20.—e 2 Chron. 28, 3.—f Heb. cast a great assembly.—g Neh. 12, 27.—h 2 Chron. 24, 24.—i Heb. to be a testimony. k Chap. 8, 4.—l Dent. 7, 3, 5.—m 1 Chron. 28, 12.—n Neh. 5, 12.—o Est. 1, 1, 2.

We cannot stand before thee because of this.] The parallel place, as noted in the margin, is Psal. cxxx. 3. *If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?* Every man must stand before the judgment-seat of Christ: but who shall stand there with joy? No man against whom the Lord marks iniquities. There is a reference here to the temple service: the priests and Levites stood and ministered before the Lord, but they were not permitted to do so unless pure from all legal pollution; so no man shall stand before the judgment-seat of Christ who is not washed and made white in the blood of the Lamb. Reader, how dost thou expect to stand there?

NOTES ON CHAPTER X.

Verse 1. *The people wept very sore*] They were deeply affected at the thought of God's displeasure, which they justly feared was about to light upon them, because of their transgressions.

Verse 2. *Shechaniah the son of Jehiel*] He speaks here in the name of the people, not acknowledging himself culpable, for he is not in the following list. It is in the same form of speech with that in James, chap. ii. 9. *With the tongue curse we men.* He seems to have been a chief man among the people; and Ezra, at present, stood in need of his influence and support.

Yet now there is hope in Israel] מִכֶּלֶת miklah, expiation of pardon; for the people were convinced of the evil, and were deeply penitent: hence it is said, ver. 1. *that they wept sore.*

Verse 3. *Let us make a covenant*] נִסְכָּח נִסְכָּח nischach berith; let us cut or divide the covenant sacrifice. See the notes on Gen. xv. 10.

Verse 4. *Arise, for this matter belongeth unto thee*] By the decree of Artaxerxes, he was authorized to do every thing that the law of God required: see chap. vii. 23-25. And all officers were commanded to be aiding and assisting; hence Shechaniah says, *We are with you.*

Verse 5. *And they swore*] The thing was evidently contrary to the law of God; and now he bound them, by an oath, to rectify the abuse.

Verse 6. *Johanan the son of Eliashib*] Eliashib was high priest, and was succeeded in that office by his son

of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, and the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now, therefore, make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed about this matter: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

¶ Dent. 10. 12.—¶ Heb. devoted.—¶ See 1 Sam. 12. 18.—¶ Heb. the showers.—¶ Heb. some came to dwell, or, have brought back.—¶ Josh. 7. 19. Prov. 25. 12.—¶ Ver. 3. or Or, we have greatly offended in this thing.

Joiada, Neh. xii. 10. Probably Johanan here is the same as Jonathan in Nehemiah, who was the son of Joiada, and grandson of Eliashib. Some suppose that Johanan and Joiada were two names for the same person.

Verse 8. All his substance should be forfeited] To the use of the temple. So the Septuagint understood the place: ἀναθηρομένην τῷ ναῷ ἡ τράπεζα αὐτοῦ, "All his substance shall be devoted to a holy use."

Himself separated] Excommunicated from the church of God, and exiled from Israel.

Verse 9. Ninth month] Answering to a part of our December.

Trembling because of—the great rain] Are ὁ χειμὼν, Septuagint, Because of the winter: it was now December, the coldest and most rainy part of the year in Palestine.

Verse 11. Make confession] Acknowledge your sins before God with deep compunction of heart, and the fullest resolution to forsake them.

Verse 12. As thou hast said, so must we do] They all resolved to do what Ezra then commanded; they did put away their wives, even those by whom they had children, ver. 44. This was a great hardship on the women and children: though by the Jewish laws all such marriages

18 ¶ And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur; Elieoenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elashah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of Parosh; Ramaiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.

27 And of the sons of Zattu; Elieoenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

were null and void; yet, as the women they had taken, did not know these laws, their case was deplorable. However, we may take it for granted that each of them received a portion according to the circumstances of their husbands; and that they and their children were not turned away desolate, but had such a provision as their necessities required. Humanity must have dictated this; and no law of God is contrary to humanity. After all, there is some room to doubt whether they did put them finally away; for, several years after, Nehemiah found Jews that had married wives of Ashdod, Ammon, and Moab, Neh. chap. xiii. 23. And if these were not the same women, we find that the same offence was continued.

Verse 17. The first day of the first month] So they were three whole months in examining into this affair, and making these separations which the law required.

Verse 19. They gave their hands] They bound themselves, in the most solemn manner, to do as the rest of the delinquents had done; and they made an acknowledgment of their iniquity to God by offering each a ram for a trespass-offering.

Verse 25. Moreover, of Israel] That is, as Calmet observes, simple Israelites, to distinguish them from the priests, Levites, and singers, mentioned in verses 18, 23, and 24.

42 Shallum, Amariah, and Joseph.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives, and some of them had wives by whom they had children.

Verse 44. *Some of them had wives by whom they had children.* This observation was probably intended to show that only a *few* of them had children: but it shows also how rigorously the law was put in execution.

According to a passage in *Justin Martyr's* dialogue with *Trypho*, a Jew, Ezra offered a paschal lamb on this occasion, and addressed the people thus:—"And Ezra said to the people, 'This passover is our Saviour and our Refuge; and if ye will be persuaded of it, and let it enter into your hearts, that we are to humble to him in a sign, and afterward shall believe in him, this place shall not be destroyed for ever, saith the Lord of hosts: but, if ye will not believe in him, nor hearken to his

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preaching, ye shall be a laughingstock to the Gentiles."—*Dial. cum Tryphone*, sect. 72.

This passage, *Justin* says, the Jews, through enmity to Christ, blotted out of the book of Ezra. He charges them with cancelling several other places, through the same spirit of enmity and opposition.

In the *Hebrew text*, this and the following book make but one, though sometimes *Nehemiah* is distinguished as the *Second Book of Esdras*. In the *Masoretic* enumeration of sections, &c. both books are conjoined. This may be seen at the end of *Nehemiah*. I can add nothing of importance to the character of Ezra, which has already been given so much in detail in the *introduction* to this book.

END OF THE NOTES ON THE BOOK OF EZRA.

INTRODUCTION

TO THE

BOOK OF NEHEMIAH.

IN the Introduction to the Book of Ezra, we have already seen those wonderful interferences of Divine Providence, in which Nehemiah bore so large a share. Dr. Pridcaux, with his usual perspicuity, has interwoven the whole of the transactions of the mission of Nehemiah, with that part of the Persian history with which they are connected; which I shall give, as in the preceding book, in his own words. He connects this book, as it ought, with the book of *Ezra*. See before.

"He who succeeded Ezra in the government of Judah and Jerusalem, was Nehemiah, a very religious and most excellent man; one that was nothing behind his predecessor, saving his learning and great knowledge in the law of God. He came to Jerusalem in the *twentieth* year of *Artaxerxes Longimanus*, about *four hundred and forty-five* years before *Christ*; and, by a commission from him, superseded that of Ezra, and succeeded him in the government of Judah and Jerusalem. He had in that commission, by an express clause therein inserted, full authority to repair the walls, and set up the gates of Jerusalem; and to fortify it again in that manner as it was before it was dismantled and destroyed by the Babylonians. He was a Jew, whose ancestors had formerly been citizens of Jerusalem; for there, he says, was the place of his fathers' sepulchres: but as to the tribe or family which he was of, no more is said, but only that his father's name was *Hachaliah*, who seems to have been of those Jews who, having gotten good settlements in the land of their captivity, chose rather to abide in them than return into their own country, when leave was granted for it. It is most likely that *Hachaliah* was an inhabitant of the city of *Shushan*, and that it was his dwelling there that gave his son an opportunity of gaining an advancement in the king's palace; for he was one of the cup-bearers of King *Artaxerxes*, which was a place of great honour and advantage in the Persian court, because of the privilege it gave him of being daily in the king's presence, and the opportunity which he had thereby of gaining his favour for the obtaining of any petition which he should make to him; and that, especially since the times of his attendance always were when the king was making his heart merry with the wine which he served up to him; for this is the best opportunity with all men for the obtaining any boon that shall be desired of them, because they are always then in the best humour of complying: it was at such a time that he asked the government of Judea, and obtained it. And, by the like advantages of his place, no doubt it was that he gained those immense riches, which enabled him for so many years, out of his own private purse only, to live in his government with that splendour and expense as will be hereafter related, without burdening the people at all for it; and no doubt it was by the favour of Queen *Esther*, as being of the same nation and people with her, that he obtained so honourable and advantageous a preferment in that court. However, neither the honour or advantage of this place, nor the long settlement of his family out of his country, could make him forget his love for it, or lay aside that zeal which he had for the religion of his forefathers, who had formerly dwelt in it. For though he had been born and bred in a strange land, yet he had a great love for *Sion*, and a heart thoroughly set for the advancing the prosperity of it, and was in all things a very religious observer of the law of his God; and, therefore, when some came from Jerusalem, and told him of the ill state of that city, how the walls of it were still in many places broken down, and the gates of it in the same demolished state as when burnt with fire by the Babylonians, and that, by reason hereof, the remnant of the captivity that dwelt there lay open not only to the incursions and insults of their enemies, but also to the reproach and contempt of their neighbours, as a mean and despicable people, and that they were, in both these respects, in great grief and affliction of heart; the good man being suitably moved with this representation, applied himself, in fasting and prayer, unto the Lord his God, and earnestly supplicated him for his people Israel, and the place which he had chosen for his worship among them. And having thus implored the divine mercy against this evil, he resolved next to make his application to the king for the redressing of it, trusting in God for the inclining of his heart thereto; and, therefore, when his turn came next to wait in his office, the king, observing his countenance to be sad, which at other times used not to be so, and asking the cause thereof, he took this opportunity to lay before him the distressed state of his country; and owning this to be the cause of great grief to him, prayed the king to send him there to remedy it. And by the favour of Queen *Esther* he had his petition granted unto him: for it being particularly marked, in the Sacred Text, that the queen was sitting with the king when *Nehemiah* obtained this grant, sufficiently indicates that her favour was assisting to him herein;* and accordingly a royal decree was issued out for the rebuilding of the walls and gates of Jerusalem; and *Nehemiah* was sent thither with it, as governor of the province of Judea, to put it in execution: and, to do him the more honour, the king sent a guard of horse with him, under the command of some of the captains of his army, to conduct him safe to his government. And he wrote letters to all the governors on this side the river *Euphrates*, to further him in the work on which he was sent; and also gave his orders to *Asaph*, the keeper of the forests in those parts, to allow him as much timber out of them as should be needed for the finishing of it. However, the Ammonites, the Moabites, and the Samaritans, and other neighbouring nations round, did all they could to hinder him from proceeding therein; and to this they were excited not only by the ancient and bitter enmity which those people bore to the whole Jewish nation, because of the different manners and different religions they professed; but most especially at this time because of their lands; for, during the time that the Jews were in captivity, those nations having seized their lands, were forced to restore them on their return; for which reason they did all they could to oppose their settlement, hoping that if they could be kept low, they might find an opportunity, some time or other, of resuming the prey they had lost. But *Nehemiah* was not at all discouraged at this; for having, on his arrival, at Jerusalem made known to the people the commission with which he was sent, he took a view of the ruins of the old walls, and immediately set about the repairing of them, dividing the people into several companies, and assigning to each of them the quarter where they were to work, but reserving to himself the superintendence and direction of the whole, in which he laboured so effectually, that all was finished by the end of the month *Elul*, within the compass of *thirty-two* days, notwithstanding all manner of opposition that was made against him both from within and without; for, within, several false prophets, and other treacherous persons, endeavoured to create obstructions: and, from without, *Sanballat* the Horonite, *Tobias* the Ammonite, *Geshem* the Arabian, and several others, gave him all the disturbance they were able, not only by underhand dealings, and treacherous tricks and contrivances, but also by open force: so that while part of the people laboured in carrying on the building, the other part stood to their arms to defend themselves against those who had any designs upon them. And all had their arms at hand, even while they worked, to be ready, at a signal given, to draw together at any part where the enemy should be discovered to be coming upon them: and by this means they secured themselves against the attempts and designs of

* See the note on this passage.

their enemies till the work was brought to a conclusion. And when they had thus far finished the walls, and set up the gates, a public dedication of them was celebrated with great solemnity by the priests and Levites, and all the people. The burden which the people underwent in the carrying on of this work, and the incessant labour which they were forced to undergo to bring it to so speedy a conclusion being very great, and such as made them faint and groan under it; to revive their drooping spirits, and make them the more easy and ready to proceed in that which was farther to be done, care was taken to relieve them from a much greater burden, the oppression of usurers, which they, at that time, lay under, and had much greater reason to complain of; for the rich, taking advantage of the necessities of the poor, had exacted heavy usury of them, making them pay the *centesimal* for all moneys lent them; that is, one per cent. for every month, which amounted to twelve per cent. for the whole year, so that they were forced to mortgage their lands, and sell some of their children into servitude, to have wherewith to buy bread for the support of themselves and families; which, being a manifest breach of the law of God, given by Moses, for that forbids all the race of Israel to take usury of any of their brethren, Nehemiah, on hearing of this, resolved forthwith to remove so great an iniquity: in order whereto he called a general assembly of all the people, where, having set forth unto them the nature of the offence, how great a breach it was of the divine law, and how heavy an oppression upon their brethren, and how much it might provoke the wrath of God against them, he caused it to be enacted by the general suffrage of that whole assembly, that all should return to their brethren whatsoever had been exacted of them upon usury, and also release all the lands, vineyards, oliveyards, and houses, which had been taken of them upon mortgage on this account.

"And thus Nehemiah, having executed the main of the end for which he obtained the favour of the king to be sent to Jerusalem, he appointed Hanani and Hananiah to be governors of the city, and returned again unto him into Persia; for a time had been set him for his return again to court, when he first obtained to be sent from thence on this commission; which, as expressed in the text, plainly imports a short time, and not that of *three* years, after which he again went unto the king, as some interpret it. And his having appointed governors of the city as soon as the walls were built, evidently implies that he then went from thence, and was absent for some time; for, had he still continued at Jerusalem, he would not have needed any deputies to govern the place. And furthermore, the building of the walls of Jerusalem being all for which he prayed his first commission; when this was performed, he seems to have needed a new authority before he could go on to other proceedings, which were necessary for the well settling of the affairs of that country. But on his return to the king, and having given him an account how all things stood in that province, and what further was needful to be done for the well regulating of it, he soon obtained to be sent back again to take care thereof: and the shortness of his absence seems to have been the cause why there is no mention of it in the text, though the particulars I have mentioned seem sufficiently to imply it.

"Nehemiah being returned from the Persian court, with a new commission, in the *twenty-first* year of Artaxerxes, [B. C. 444.] forthwith set himself to carry on the reformation of the church, and the state of the Jews, which Ezra had begun; and took along with him the advice and direction of that learned and holy scribe in all that he attempted in this work.

"The first thing that he did was to provide for the security of the city, which he had now fortified, by settling rules for the opening and shutting of the gates, and keeping watch and ward on the towers and walls: but finding Jerusalem to be but thinly inhabited, and that to make this burden more easy, there needed more inhabitants to bear their share with them in it, he projected the thorough repeopleing of the place: in order to which he prevailed first with the rulers and great men of the nation to agree to build them houses there, and dwell in them; and then others, following their example, offered themselves voluntarily to do the same; and of the rest of the people, every tenth man was taken by lot, and obliged to come to Jerusalem, and there build them houses, and settle themselves and their families in them. And when the city was fortified, and all that had their dwellings in it were there well secured by walls and gates against the insults of their enemies, and the incursion of thieves and robbers, who before molested them, all willingly complied; by which means the houses, as well as the walls and gates, being again rebuilt, and fully replenished with inhabitants, it soon after this received its ancient lustre, and became again a city of great note in those parts.

"Nehemiah finding it necessary to have the genealogies of the people well investigated and clearly stated, next examined into that matter; and this he did not only for the sake of their civil rights, that all knowing of what tribe and family they were, they might be directed where to take their possessions; but more especially for the sake of the sanctuary, that none might be admitted to officiate, even as Levites who were not of the tribe of Levi; or as priests, that were not of the family of Aaron. And, therefore, for the true settling of this matter, search was made for the old registers; and, having among them found a register of the genealogies of those who came up at first from Babylon with Zerubbabel and Jeshua, he settled this matter according to it; adding such also as came up, and expunging others whose families were extinct. And this caused the difference that is between the accounts we have of these genealogies in Ezra and Nehemiah: for in the *second* chapter of Ezra we have the old register, made by Zerubbabel; and in the *seventh* of Nehemiah, from the *sixth* verse to the end of the chapter, a copy of it as settled by Nehemiah, with the alterations I have mentioned. Ezra having completed his edition of the law of God, and written it out fairly and clearly, in the Chaldean character, this year, on the feast of trumpets, publicly read it to the people of Jerusalem. This feast was celebrated on the *first* of *Tisri*, the *seventh* month of the Jews' ecclesiastical year, and the *first* of their civil year. Their coming out of Egypt having been in the month *Nisan*, from that time the beginning of the year, in all ecclesiastical matters, was reckoned among them from the beginning of that month, which happened about the time of the vernal equinox; but in all civil matters, such as in contracts and bargains, they still continued to go by the old form, and began their year from the *first* of *Tisri*, which happened about the time of the autumnal equinox, as all other nations of the East then did; and all instruments and writings relating to contracts and bargains, or other civil matters, were dated according to this year; and all their jubilees and sabbatical years began with it; and, therefore, their reckoning of their New Year's Day, they celebrated it with a festival; and this festival being solemnized by the sounding of trumpets, from the morning of that day to the end of it, to proclaim and give notice to all of the beginning of the new year, it was from thence called the feast of trumpets. To celebrate this feast, the people assembled from all parts of Jerusalem; and understanding that Ezra had finished his revision of the law, and written out a fair copy of it, they called upon him to have it read to them; when a scaffold or large pulpit was erected in the largest street of the city, where most of the people might stand to hear it. Ezra ascended into it with thirteen other principal elders, and having placed six on his right hand, and seven on his left, he stood up in the midst of them; and having blessed the Lord, the great God, he began to read the law out of the Hebrew text; and while he read it in this language, *thirteen* other of the Levites, whom he had instructed for this purpose, rendered it period by period into Chaldee, which was then the vulgar language of the people, giving them the meaning of every particular part; thus making them understand it: thus the holy scribe, with these assistants, continued from morning till noon, reading and explaining the law of God unto the people in such a manner as suited their low capacities. But it being a festival day, and the dining hour approaching, Nehemiah, Ezra, and the rest that had been assisting, dismissed them to dinner, to eat and drink, and rejoice before the Lord the remainder of the day, because it was consecrated thus to be kept holy unto him; but the next morning they assembled again, in the same place; and Ezra and his assistants went on farther to read and explain the law of God, in the same manner as they had done the day before; and when they came to the *twenty-third* chapter of *Leviticus*, wherein is written the law of the feast of tabernacles, and had explained to them the obligation they were under to observe it, and that the *fifteenth* day of that month was the day appointed for the beginning of it; he excited an eager desire in all the people to fulfil the law of God in this particular; and proclamation was therefore made through all Judah, to give notice of the festival, and to warn them all to be present at Jerusalem on that day for the observing of it. Accordingly they went thither at the time prescribed; and, as they were instructed by the law of God, prepared booths, made of the branches of trees, and kept the festival in them, through the whole seven days of its continuance, in so solemn a manner as had not been observed before since the days of Joshua to this time. Ezra, taking the advantage of having the people assembled in so great a number, and so well disposed toward the law of God, went on with his assistants farther to read and explain in the same way as he had done on the two former days; and this he did from the first to the last day of the festival, till they had gone through the whole law; by which the people perceiving in how many things they had transgressed the law of God through

ignorance, (for till now the law of God had never been read since their return from Babylon,) expressed much trouble of heart, being much grieved for their sins, and exceedingly terrified with the fear of God's wrath for the punishment of them. Nehemiah and Ezra, finding them so well disposed, applied themselves to make the best improvement they could of it for the honour of God, and the interests of religion; and therefore, proclaimed a fast to be held the day but one after the festival was ended, to which having called all the people while the sense of these things was fresh in their minds, excited them to make a solemn confession of their sins before God, and also to enter into a solemn vow and covenant with God to avoid them for the future. The observances which they chiefly obliged themselves to in this covenant were—*Firstly*, Not to make intermarriages with the Gentiles, either by giving their daughters to them, or by taking any of their daughters to themselves. *Secondly*, To observe the sabbaths, and sabbatical years. *Thirdly*, To pay their annual tribute to the temple for the repairing of it, and finding all the necessaries for the carrying on of the public service in it. And, *Fourthly*, To pay the tithes and first-fruits to the priests and Levites. And these particulars being thus named in this covenant, shows us that they were the laws of God which they had been neglectful of since their return from the captivity. It being their ignorance which had led them into these transgressions, and this ignorance having been occasioned by their not having heard the law of God read to them; to prevent this for the future, they had from this time the most learned of the Levites and scribes that were skilled in the law, to read it to them in every city; which, no doubt, was at first done by gathering the people together in the most wide street, where all might the better hear it; but the inconvenience of this being soon felt, especially in the winter and stormy seasons of the year, they erected houses or tabernacles to meet in, and these were the original synagogues among them. That they had no synagogues before the Babylonish captivity is plain, not only from the silence of the Scriptures of the Old Testament; but also from several passages in them, which evidently prove that there were none in those days: for it is a common saying among the Jews, that where there is no book kept of the law, there can be no synagogue; for the chief service of the synagogue being the reading of the law to the people; where there was no law, there certainly could be no synagogue. Many texts of Scripture tell us that the book of the law was very rare through all Judah before the Babylonish captivity. When Jehoshaphat sent teachers through all Judah, to instruct the people in the law of God; they carried the law with them; which they need not have done if there had been copies of the law in those cities where they went, which there would have been, had there been synagogues in them; it being the same absurdity to suppose a synagogue without a book of the law, as to suppose a parish church without a copy of the Bible in it: and, therefore, as this proves the want of the law through all Judah, so it does the want of synagogues in them also. And when Hilkiah found the law in the temple, neither he nor King Josiah would have been surprised at it, had books of the law been common in those times. Their behaviour on that occasion sufficiently proves that they had never seen it before, which could not have been the case had there been any copies of it to be found among the people; and if there were no copies of the law at that time among them, there could then be most certainly no synagogues for them to resort to for the hearing of it read. From hence it plainly follows, that there could be no synagogues among the Jews till after the Babylonish captivity; and it is most probable that Ezra's reading to them the law, and the necessity which they perceived there was of having it often read to them, was the occasion of their erecting them, after the captivity, in the manner I have related; and most learned men are of this opinion, and some of the Jews themselves say as much.

Nehemiah, after having held the government of Judah *twelve* years, returned to the Persian court, either recalled thither by the king, or else going thither to solicit a new commission after the expiration of the former, [32 Artax. B. C. 433.] During all the time that he had been in the government, he managed it with great justice; and supported the dignity of his office, through these whole *twelve* years, with a very expensive and hospitable magnificence; for there sat at his table every day a *hundred and fifty* of the Jews and rulers, besides strangers who came to Jerusalem from among the heathen nations round about them; for when occasion brought them thither, if they were of any quality, they were always invited to the governor's house, and there hospitably and splendidly entertained; so that there were provided for Nehemiah's table every day, *one ox, six* choice sheep, and fowls, and kine, with all other things in proportion, which must have been a great expense: yet all this he bore, through the whole *twelve* years, out of his own private purse, without burdening the province at all for it, or taking any part of that allowance which before was raised by other governors to support them in their station; which argues his great generosity, as well as his great love and tenderness to the people of his nation, in thus easing them of this burden; and also his vast wealth, in being able to do so. The office which he had been in at court, gave him the opportunity of amassing great riches; and he thought he could not better expend them than in the service of his country, and by doing all he could to promote its true interest in church and state; and God prospered him in the work, according to the great zeal with which he laboured in it.

Nehemiah, on his return to the Persian court, in the *thirty-seventh* year of Artaxerxes, [B. C. 423.] having tarried there about *five* years in the execution, as it may be supposed, of his former office, at length obtained permission from the king to be sent back to Jerusalem with a new commission. The generality of chronologers, as well as commentators on this part of Scripture, make his going back there to have been much sooner: but considering the many and great corruptions, which, he tells us in the *thirteenth* chapter, the Jews had run into during his absence, it cannot be conceived how, in less than *five* years time, they could have grown to such a height among them. He had been *twelve* years in reforming what was amiss among them, and Ezra had been *thirteen* years doing the same before him; and they had brought their reformation to such a state of stability, that a little time would not have been sufficient to have unhinged it. It is, indeed, expressed in our English version, that *Nehemiah* came back from the *Persian* court to Jerusalem, *after certain days*; but the Hebrew word *וַיָּמִין* *yamin*, which is there rendered days, signifies also years; and is in a great many places of the Hebrew Scriptures so used. About this time lived *Malachi* the prophet; the greatest of the corruptions he charged the Jews with are the same as those they had run into in the time of Nehemiah's absence; and therefore it is most probable that in this time his prophecies were delivered. It is certain the temple was all finished, and every thing restored in it, before this time: for there are passages in his prophecies which clearly suppose it; for he does not charge the Jews with not restoring the temple, but of their neglect of what pertained to the true worship of God in it. But at what time after the restoration of the temple it was that he wrote his prophecies, is nowhere stated; and, therefore, we have only conjecture about it, and I know of no conjecture that can place it with more probability than in the time I have mentioned.

Many things having gone wrong among the Jews, during the absence of Nehemiah, as soon as he was again settled in the government, he applied himself, with his accustomed zeal, to correct them. That which he first took notice of was, a great profanation which had been introduced into the temple for the sake of *Tobiah* the *Ammonite*. This man, though he had made two alliances with the Jews, for *Johanan* his son had married the daughter of *Meshullam* the son of *Berachiah*, who was one of the chief managers of the walls of Jerusalem, under the direction of the governor, who himself had married the daughter of *Shecaniah* the son of *Arah*, another great man among the Jews; yet, being an *Ammonite*, he bore a national hatred to all who were of the race of Israel; and, therefore, envying their prosperity, did the utmost that he could to obstruct Nehemiah in all that he did for the good of that people; and confederated with *Sanballat*, their greatest enemy, to carry on this purpose. However, by reason of the alliances I have mentioned, he had many correspondents among the Jews, who were favourers of him, and acted insidiously with Nehemiah on this account: but he, being aware of their devices, withstood and baffled them all, so long as he continued in Jerusalem. But when he went from thence to the Persian court, *Eliashib* the high priest was prevailed upon, being one in the confederacy and alliance with *Tobiah*, to allow and provide for him lodging within the temple itself; in order for which he removed the *meal-offerings*, the *frankincense*, and the *vessels*, and the *tithes of the corn*, the *new wine*, and the *oil*, which had been commanded to be given to the *Levites*, and the *singers*, and the *porters*, and the *offering of the priests* out of the chambers where they used to be laid; and out of them to make one large apartment for the reception of this heathen stranger. It is doubted by some whether this *Eliashib* were *Eliashib* the high priest, or only another priest of that name; for he is named in the text, where this is related of him, by the title only of priest, and is there said to have the oversight of the chambers in the house of God; from whence it is argued, that he was only chamberlain of the temple, and not the high priest, who was above such an office. But the oversight of the chambers of the house of God, may import the whole government of the temple, which belonged to the high priest

INTRODUCTION TO THE BOOK OF NEHEMIAH.

only: and it is not easily to be conceived how any one less than the absolute governor of the whole temple could make such an innovation in it. Besides, *Eliahib* the high priest, has no character in Scripture with which such a procedure can be said to be inconsistent. By what is said in the Book of Ezra, chap. x. 18. it appears the pontifical family was in his time grown very corrupt; and there is no act of his mentioned, either in Ezra or Nehemiah, except only his assisting in the repairing of the wall of Jerusalem. Had he done any thing else worthy of memory in the reforming of what was amiss, either in church or state, in the times of Ezra or Nehemiah, it may be presumed mention would have been made of it in the books written by them. The silence of him in both these books, as to any good act done by him, is a sufficient proof that there was none to be recorded; for the high priest being the head of the Jewish church, had he borne any part with these two good men, when they laboured so much to reform that church, it is utterly impossible that it should have been passed over in their writings, where they give an account of what was done in that reformation. What *Jeshua* his grandfather did in concurrence with Zerubbabel the governor, and Haggai and Zechariah the prophets, in the resettling of the church and state of the Jews after their return from the Babylonish captivity, is all recorded in Scripture; and had *Eliahib* done any such thing in concurrence with Ezra and Nehemiah, we may be certain it would have been recorded also.

"Putting all this together, it appears most likely that it was *Eliahib* the high priest who was the author of this great profanation of the house of God. What was done, however, the text tells us, *Nehemiah* immediately withstood, as soon as he returned to Jerusalem; for, overruling what the high priest had ordered to be done by the authority which he had as governor, he commanded all the household stuff of *Tobiah* to be cast out, and the chambers to be cleansed and restored to their former use.

"The reading of the law to the people having been settled by *Nehemiah*, so as to be constantly carried on at certain stated times ever since it was begun under his government by Ezra, (probably on every sabbath day,) when in the course of their lessons they came to chap. xxiii. of Deuteronomy, where it is commanded that *a Moabite or an Ammonite should not come into the congregation of the Lord, even to the tenth generation for ever*; *Nehemiah* taking advantage of it, separated all the mixed multitude from the rest of the people, that thereby it might be known with whom a true Israelite might lawfully marry; for neither this law, nor any other of the like nature, is to be understood as excluding any of whatever nation from entering into the congregation as a proselyte, and becoming a member of their church. Neither did the Jews so interpret it, for they freely received into their religion all who would embrace it; and on their conversion admitted them to all its rites and privileges; and treated them in all respects as true Israelites, excepting only in the case of marriage; and therefore this phrase in the text, *of not entering into the congregation even to the tenth generation*, must be understood to imply no more than a prohibition not to be married with them till then; and thus all the Jewish doctors expound it.

"Among other corruptions that grew up during the absence of *Nehemiah*, one especially to be noticed was, the neglect of not carrying on the daily service of the house of God in the manner it ought: for the tithes which were to maintain the ministers of the temple in their office and stations, either being embezzled by the high priest, or other rulers under him, or else subtracted by the laity, and not paid at all; for want of them the Levites and singers were driven from the temple, every one to his own house, there to seek for a subsistence some other way. This abuse the governor, whose piety led him always to attend to the public worship, could not be long without taking notice of, and when he had thoroughly informed himself of the cause, he soon provided very effectually for its remedy; for he again made those dues to be brought into the temple treasuries, and forced every man faithfully and fully to pay them: thus, a maintenance being again provided for those who attended the service of the house of God, all was there again restored to its pristine order. And he also took care that the sabbath should be duly observed; and made many good orders for the preventing of the profanation of it; and caused them all to be put into effectual execution. But though all these things are mentioned in one chapter, they were not all done at one time; but this good man brought them about as opportunities best served for the success of effecting them. In this same year, [B. C. 425.] in which *Nehemiah* went again to his government of Judea, from the Persian court, i. e. in the fourth year of the eighty-seventh Olympiad, *Plato*, the famous Athenian philosopher, was born; who came the nearest to the truth in divine matters of any of the heathens; for having, in his travels to the East, (whither he went for his improvement in knowledge,) conversed with the Jews, and got some insight into the writings of Moses, and their other sacred books, he learned many things from them which the other philosophers could not attain unto: and therefore he is said by *Numenius* to be none other than Moses speaking Greek; and many of the ancient fathers speak of him to the same purpose."

With this Book the general historical books of the Old Testament end; and the succeeding accounts of the Jewish people must be sought partly in the Apocryphal books, and in *Josephus*; but nowhere with so much perspicuity as in the remaining volumes of the industrious and judicious author of the connected history of the Old and New Testaments, from which the reader has already had such copious extracts.

THE BOOK OF NEHEMIAH.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Ussher, whose system of chronology is the most generally received, 3558.—Year before the birth of Christ, 442.—Year before the vulgar era of Christ's nativity, 446.—Year of the Julian period, 4268.—Year since the Flood of Noah, according to the English Bible, 1902.—Year of the Cali Yuga, or Indian era of the Deluge, 2556.—Year from the vocation of Abram, 1476.—Year from the destruction of Troy, 739. This we collect from three passages in Dionysius of Halicarnassus, (who flourished in the Augustin age,) which state that an interval of *four hundred and thirty-two years* elapsed from the destruction of Troy to the building of Rome.—Year from the foundation of Solomon's temple, 565.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 529.—Year of the era of Iphitus, king of Elis, who re-established the Olympic games, *three hundred and thirty-eight years* after their institution by Hercules, or about *eight hundred and eighty-four years* before the commencement of the Christian era, 439. This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity.—Year since Corcebus won the prize at Olympia, a town of Elis in Peloponnesus, (being the *twenty-eighth Olympiad* after their re-establishment by Iphitus,) 331.—Third year of the *eighty-third Olympiad*. The epoch of the Olympiads commenced, according to the accurate and learned computations of some of the moderns, exactly *seven hundred and seventy-six years* before the Christian era, in the year of the Julian period, 3938, and *twenty-three years* before the building of Rome. N. B. The Olympic games were celebrated at the time of the full moon, which immediately followed the day of the summer solstice; therefore the Olympiads were not of equal length, because the time of the full moon differs about *eleven days* every year; and for that reason the Olympiads sometimes began the next day after the solstice, and at other times four weeks after.—Year of the Varroian, or generally received era of the building of Rome, 308. This computation was used by the Romans in the celebration of their secular games.—Year from the building of Rome, according to Cato and the *Fasti Consulares*, 307. Dionysius, of Halicarnassus, follows this account in his *Roman Antiquities*.—Year from the building of Rome, according to Polybius the historian, (a native of Megalopolis in Peloponnesus, and son of Lycortas,) 305.—Year from the building of Rome, according to Fabius Pictor, (the first Roman who wrote a history of his own country, from the age of Romulus to the year of Rome 536,) 302.—Year of the era of Nabonassar, a king of Babylon, after the division of the Assyrian monarchy, 302.—Year since the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 276.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 143.—Year since the publication of the famous edict of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 90. The commencement of this epoch was synchronical with the termination of the *seventy years*, during which the Jews were under the dominion of the Babylonians.—Year since the expulsion of the Tarquins from Rome, which put an end to the regal government of the Romans, 63. The consular government immediately followed the expulsion of the Tarquins.—Year before the celebrated Peloponnesian war, 16. This war began on the 7th of May, *four hundred and thirty-one years* before the Christian era; and continued *twenty-seven years* between the Athenians and the inhabitants of Peloponnesus, with their allies.—Year before the commencement of the era of the Seleucids, 134. This era was named after Seleucus, one of the captains of Alexander the Great, surnamed Nicator, or the Conqueror. The year in which he conquered Babylon, (viz. 312, B. C.) is called the year of this era.—Year before the formation of the famous Achæan league, 165.—Year before the commencement of the first Punic war, 192. The Arundelian marbles are said to have been composed in the first year of this war.—Year before the fall of the Macedonian empire, 278.—Year before the extinction of the reign of the Seleucids in Syria, on the conquest of that country by Pompey, 381.—Year before the commencement of the era of the Roman emperors, 415. The year in which the famous battle of Actium was fought is the first year of this era.—Year of Archidamus, king of Lacedæmon, and of the family of the Proclides, or Eurypontides, 24.—Year of Plistonax, king of Lacedæmon, and of the family of the Euristhenides, or Agides, 21. This king was general of the Lacedæmonian armies in the Peloponnesian war. N. B. The kings of the Lacedæmonians, of the families of the Proclides and the Euristhenides, sat on the throne together for several hundred years; viz. from 1102 B. C. to about 200 B. C.—Year of Perdiccas II. the eleventh king of Macedon, 9.—Year of Artaxerxes, surnamed Machrochir, (*Μακροχίρ*), or Longimanus, because his arms were so long that, when standing erect, his hands reached down to his knees, 20. Roman consuls, T. Quintius Capitolinus the fourth time, and Agrippa Furius. During this consulship the Æqui and Volsci came near to the gates of Rome, and were defeated.

Eminent men who were living in the lifetime of Nehemiah; upon the supposition that his birth happened about 500 B. C. and his death about 420 B. C.

Acron, a physician of Agrigentum; flourished 439 B. C.—*Æschylus*, the tragic poet of Athens; born 525 B. C. died 456 B. C. at the age of 69.—*Alcidamas* the philosopher; flourished 424 B. C.—*Anaxagoras*, a Clazomenian philosopher; born B. C. 500. died 428 B. C. at the age of 72.—*Aristarchus*, the tragic poet of Tegea in Arcadia; flourished about 454 B. C.—*Aristides* the Athenian; flourished about 480 B. C.—*Aristophanes*, the comic poet; said to have flourished about 434 B. C.—*L. Furius Camillus*, a celebrated Roman; born 445 B. C. and died 366 B. C. aged 90, after he had been five times dictator, once censor, three times interrex, twice a military tribune, and obtained four triumphs.—*Charandes*, who gave laws to the people of Thurium; died 446 B. C.—*Charon*, a historian of Lampæacis; flourished about 479 B. C.—*L. Q. Cincinnatus*, a celebrated Roman; flourished about 460 B. C.—*Cossus*, a Roman who killed Volumnius, king of Veii, and obtained the Spolia Opima, A. U. C. 317, B. C. 437.—*Cratinus*, the comic writer; born 528 B. C. died 431 B. C. at the age of 97.—*Democritus*, the philosopher; born 470 B. C. died 361 B. C. at the advanced age of 109.—*Empedocles*, a philosopher, poet, and historian, of Agrigentum in Sicily; flourished about 444 B. C.—*Epicharmus*, a poet and Pythagorean philosopher of Sicily, who, according to Aristotle and Pliny, added the two letters χ and θ to the Greek alphabet; flourished about 440 B. C. and died in the 90th year of his age.—*Euctemon*, the astronomer; flourished about 431 B. C.—*Eupolus*, a comic poet of Athens; flourished about 435 B. C.—*Euripides*, the tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks; torn to pieces by dogs, 407 B. C. in the 73d year of his age.—*Georgias*, a celebrated sophist and orator; born 508 B. C. died 400 B. C. at the advanced age of 108.—*Hellanicus*, the Greek historian; born at Mitylene, 496 B. C. died 411 B. C. in the 85th year of his age.—*Herodicus*, a physician surnamed Gymnastic; flourished 443 B. C.—*Herodotus*, a celebrated historian of Halicarnassus; born 484 B. C. read his history to the council of Athens, and received public honours in the 39th year of his age, 445 B. C.—*Hippocrates*, a celebrated physician of Cos; born 460 B. C. died 361 B. C. nearly 100 years of age.—*Isocrates*, the orator; born 447 B. C. died about 338 B. C. aged 99.—*Leocrates*, an Athenian general; flourished about 460 B. C.—*Lysias*, the orator; born 459 B. C. died 378 B. C.—*Melissus*, the Samian philosopher; flourished about 440 B. C.—*Melton*, the astrologer and mathematician; flourished about 432 B. C.—*Pericles*, the celebrated minister of Athens; born 499 B. C. died of the plague about 429 B. C.—*Phidias*, a celebrated statuary of Athens; died 432 B. C.—*Pindar*, a celebrated lyric poet of Thebes; born 521 B. C. died 434 B. C. at the age of 86.—*Plato*, the Greek poet, called the prince of the middle comedy; flourished about 454 B. C.—*Protagoras*, a Greek philosopher; died at a very advanced age, about 400 B. C.—*Socrates*, one of the most celebrated philosophers of all antiquity; born 470 B. C. died 400 B. C. aged 70.—*Sophocles*, a celebrated tragic poet of Athens, educated in the school of Æschylus; born 497 B. C. died 406 B. C. at the age of 91.—*Thucydides*, a celebrated Greek historian; born at Athens 471 B. C. died 391 B. C. in his 80th year.—*Xenophon*, the celebrated general, historian, and philosopher; born 449 B. C. died 359 B. C. aged 90.—*Zeuxis*, a celebrated painter; flourished about 468 B. C.

CHAPTER I.

Account of Nehemiah, 1. His inquiry about the Jews that had returned from the captivity, and concerning the state of Jerusalem, of which he receives the most encouraging information, 2, 3. He is greatly affected; fasts and prays, 4. His prayer and confession to God, 5-11.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

1 Chap. 10. 1-3 Chap. 2. 17-3 2 Kings 25. 10-d Dan. 4. 4-5 Exod. 30. 6 f. 1 Kings 8. 28, 29 3 Chron. 4. 40 Dan. 2. 17, 18-g Dan. 9. 20-h Psa. 102. 6 Dan. 9. 2-4 Deut. 28. 15.

NOTES ON CHAPTER I.

Verse 1. *The words of Nehemiah*] That this book was compiled out of the journal or memoranda made by Nehemiah himself, there can be no doubt; but that he was not the compiler is evident from several passages in the work itself. As it is written consecutively as one book with Ezra, many have supposed that this latter was the author: but whoever compares the style of each, in the Hebrew, will soon be convinced that this is not correct. The style is so very different, that they could not possibly be the work of the same person.

It is doubtful, even whether the Nehemiah, who is mentioned Ezra chap. ii. 2. who came to Jerusalem with Zerubbabel, be the same with him who is the reputed author of this book. By the computation of the best chronologists, Zerubbabel came to Jerusalem in A. M. 3468; and Nehemiah, who is here mentioned, did not come before the twentieth year of the reign of Artaxerxes, which falls in with A. M. 3568, more than *four score* years after: and as his account here is carried down to A. M. 3580, thirty years later, he must at his death have been upwards of a hundred and thirty, allowing him to have been only twenty years old at the time that Zerubbabel went up to Jerusalem. This is by no means likely, as this would make him the king's cup-bearer when he was upwards of a hundred years of age! It seems, therefore, evident, that the Nehemiah of Ezra cannot be the same with the reputed author of this book, and the cup-bearer of the Persian king.

Son of Hachaliah] Of what tribe or lineage he was we cannot tell: this is all we know of his parentage. Some suppose he was a priest, and of the house of Aaron, on the authority of 2 Maccab. i. 18, 21; but this is but slender evidence. It is likely he was of a very eminent family, if not of the blood royal of Judah, as only persons of eminence could be placed in the office which he sustained in the Persian court.

The month Chisleu] Answering to a part of our November and December.

Twentieth year] That is, of Artaxerxes, A. M. 3558. B. C. 446.

Shushan the palace] The ancient city of Susa; called in Persian شوش Shuster: the winter residence of the Persian kings.

Verse 2. *I asked them concerning the Jews*] Josephus gives a probable account of this business: "Nehemiah, being somewhere out of Susa, seeing some strangers, and hearing them converse in the Hebrew tongue, he went near; and, finding they were Jews from Jerusalem, he

7 We have dealt very corruptly against thee, and have not kept thy commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

9 But if ye turn unto me, and keep my commandments, and do them; = though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup-bearer.

CHAPTER II.

Artaxerxes, observing the sorrow of Nehemiah, inspires into the same, 1, 2. Nehemiah shows him the cause, and requests permission to go and rebuild the walls of Jerusalem, 3-4. The king grants it, and gives him letters to the governors beyond the river, 5, 6. He sets out on his journey, 7. Sanballat and Tobiah are grieved to find he had got such a commission, 8. He comes to Jerusalem; and, without suffering any person of his business, examines by night the state of the city, 11-15. He informs the priests, scribes, and rulers, of his design and commission, 17-25. This design is turned into contempt by Sanballat, Tobiah, and Geshem, 16. Nehemiah gives them a suitable answer, 26.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine,

A. M. 3558.
B. C. 446.
A. U. C. 595.
Cons. Rom.
M. G. 100.
C. 100.

1 Lev. 26. 33. Deut. 4. 25, 26, 27, & 28. 64-1 Lev. 26. 39, 40. Deut. 4. 28, 29. 31, & 32. 2-3 Deut. 30. 4-5 Deut. 9. 28. Deut. 9. 28-5 1 Cor. 6-7 1 Cor. 12. 13-14-15 Ch. 2. 1-2 Ezra 7. 1-2 Ch. 1. 11.

asked them how matters went with their brethren in that city, and what was their state?" And the answer they gave him is, in substance, that recorded in the text; though with several aggravations in Josephus. *Joseph. Ant. lib. xi. c. 5.*

Verse 3. *The wall of Jerusalem also is broken down*] This must refer to the walls which had been rebuilt after the people returned from their captivity: for it could not refer to the walls which were broken down and levelled with the dust by Nebuchadnezzar; for, to hear of this could be no news to Nehemiah.

Verse 4. *And mourned certain days*] From the month Chisleu to the month Nisan; about four months from the time he received the above information till the time that Artaxerxes noticed his grief, chap. ii. 1. All this time he probably spent in supplication to God; waiting for a favourable opening in divine providence. Every good work is not to be undertaken hastily; prayer and watchfulness are necessary to its completion. Many good works have been ruined by making haste.

Verse 5. *LORD God of heaven*] What was, before the captivity, Jehovah, God of hosts, or armies.

Great] Able to do mighty things. *Terrible*; able to inflict the heaviest judgments.

Verse 6. *Let thine ear*] Hear what we say and confess. *Thine eyes open*; see what we suffer.

Verse 7. *Have not kept thy commandments*] The moral precepts by which our lives should be regulated.

Statutes] What refers to the rites and ceremonies of thy religion.

Judgments] The precepts of justice relative to our conduct to each other.

Verse 8. *Thy servant Moses*] See the parallel places in the margin, and the notes there. Though in an enemy's country, and far from the ordinances of God, Nehemiah did not forget the law: he read his Bible well, and quotes correctly.

Verse 11. *Mercy in the sight of this man*] Favour before the king Ahasuerus. He seems then to have been giving him the cup.

For I was the king's cup-bearer] The king's butler; (the Persians call him ماسکي *saky*) which gave him the opportunity of being frequently with the king; and, to be in such a place of trust, he must be in the king's confidence. No Eastern potentate would have a cup-bearer to whom he could not trust his life, *poison* being frequently administered in this way. This verse seems to have been a mental prayer, which Nehemiah now put up as he was delivering the cup into the king's hand.

and gave it unto the king. Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but a sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire.

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me: and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter

into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor

x Prov. 15. 12.—1 Kings 1. 21. Dan. 2. 4. & 5. 16. & 6. 21.—w Chap. 1. 2. x Heb. w/4.—y Ch. 4. 14 & 15. 2.—z Ch. 2. 7.—a Ezra 5. 5. & 7. 9, 22. y Ver. 12.

NOTES ON CHAPTER II.

Verse 1. *Month Nisan*] Answering to a part of our March and April.

I took up the wine] It is supposed that the kings of Persia had a different cup-bearer for each quarter of the year, and that it had just now come to Nehemiah's turn.

Verse 2. *Then I was very sore afraid*] Probably the king spoke as if he had some suspicion that Nehemiah harboured some bad design, and that his face indicated some conceived treachery, or remorse.

Verse 3. *Let the king live for ever*] Far from wishing ill to my master, I wish him, on the contrary, to live and prosper for ever. *ELLIX, Hist. Var. lib. i. c. 32.* uses the same form of speech in reference to Artaxerxes Mnemon, one of the Persian kings, *Βασιλεῦς Ἀρταξέρξης, ὁ αἰώνος βασιλεύς*, "O King Artaxerxes, may you reign for ever," when speaking of the custom of presenting them annually with an offering of earth and water; as if they had said, *May you reign for ever over these!*

Verse 4. *So I prayed to the God of heaven.*] Before he dared to prefer his request to the king, he made his prayer to God, that his suit might be acceptable: and this he does by mental prayer. To the spirit of prayer every place is a praying place.

Verse 5. *The city of my fathers' sepulchres*] The tombs of the dead were sacred among the ancients: and nothing could appear to them more detestable than disturbing the ashes or remains of the dead. Nehemiah knew that, in mentioning this circumstance, he should strongly interest the feelings of the Persian king.

Verse 6. *The queen also sitting by him*] Who probably forwarded his suit. This was not Esther, as some suppose; nor the same Artaxerxes who had taken her to be queen; nor does *שֵׁרָה shegel* signify queen, but rather harlot or concubine, she who was chief favourite. The Septuagint translate it *σαλμάν, harlot*; and properly too.

I set him a time.] How long this time was we are not told: it is by no means likely that it was long, probably no more than six months or a year; after which he either returned, or had his leave of absence lengthened: for in the same year we find he was made governor of the Jews, in which office he continued twelve years, viz. from the twentieth to the thirty-second year of Artaxerxes, chap. v. 14. He then returned to Susa; and, after staying a short time, had leave to return to rectify some abuses that Tobiah the Ammonite had introduced into the temple, chap. xiii. 6, 7. and several others, of which the people themselves were guilty. After having performed this service, it is likely he returned to the Persian king, and died in his office of cup-bearer: but of this latter circumstance we have no mention in the text.

Verse 8. *Asaph the keeper of the king's forest*] *הַגִּבּוֹר ha-paradise*: of the paradise of the king. This I believe

is originally a Persian word: it frequently occurs in Arabic, *فردوس* *ferdous*; and in Greek *παράδεισος*, and in both signifies a pleasant garden, vineyard, pleasure garden, and what we call a paradise.

Above the hall of audience, in the imperial palace at Delhi, the following Persian couplet is inscribed:—

اگر فردوسی بر روی زهی است
همین است همین است همین است

"If there be a paradise on the face of the earth, this is it, this is it, this is it."

Thus we find that the word is applied to denote splendid apartments, as well as fine gardens; in a word, any place of pleasure and delight. The king's forest, mentioned in the text, might have been the same to Artaxerxes, as the New Forest was to William the Conqueror; or Windsor Forest, to the late amiable sovereign of the British people, GEORGE the THIRD.

And the king granted me] This noble spirited man attributes every thing to God. He might have said, I had been long a faithful servant to the king; and he was disposed, in reward of my fidelity, to grant me my request: but he would not say so. He granted my request, because the good hand of my God was upon me. God favoured me, and influenced the king's heart to do what I desired.

Verse 10. *Sanballat the Horonite*] Probably a native of Horonaim, a Moabite by birth, and at this time governor of the Samaritans under the king of Persia.

Tobiah the servant] He was an Ammonite; and here, under the Persian king, joint governor with Sanballat. Some suppose that the Sanballat here mentioned was the same who persuaded Alexander to build a temple on mount Gerizim in favour of the Samaritans. Pelagius thinks there were two governors of this name.

Verse 13. *The dragon-well*] Perhaps so called because of the representation of a dragon, out of whose mouth the stream issued that proceeded from the well.

Dung-port] This was the gate on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom.

Verse 14. *The gate of the fountain*] Of Siloam.

The king's pool] Probably the aqueduct made by Hezekiah, to bring the waters of Gihon to the city of David. See 2 Chron. xxxiii. 30.

Verse 15. *By the brook*] Cedron.

By the gate of the valley] The valley through which the brook Cedron flowed. It was by this gate he went out: so he went round all the city, and entered by the same gate from which he had gone out.

Verse 16. *The rulers knew not whither I went*] He made no person privy to his design, that he might hide

to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we are in, how Jerusalem *lieth waste*, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more ^a a reproach.

18 Then I told them of ^b the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they ^c strengthened their hands for *this good work*.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they ^d laughed us to scorn, and despised us, and said, What is this thing that ye do? ^e will ye rebel against the king?

20 Then answered I them, and said unto them, the God of heaven, he will prosper us; therefore we his servants will arise and build: ^f but ye have no portion, nor right, nor memorial, in Jerusalem.

CHAPTER III.

The names of those who rebuilt the walls of Jerusalem; and the part assigned to each person, 1-32.

A. U. C. 399.
Cos. Rom.
M. Censorius
C. Curio.

¶ THEN ^g Eliashib the high priest rose up with his brethren the priests, ^h and they builded the sheep gate; they sanctified it and set up the doors of it; ⁱ even unto the tower of Meah they sanctified it, unto the tower of ^j Hananeel.

2 And ^k next unto him builded ^l the men of Jericho. And next to them builded Zaccur the son of Imri.

3 ^m But the fish-gate did the sons of Hassenaah build, who ⁿ also laid the beams thereof, and ^o set up the doors thereof, the locks thereof, and the bars thereof.

4 And the next unto them repaired Meremoth the son of Urijah, the son of Koz. And the next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok, the son of Baana.

5 And next unto them the Tekoites repaired;

¹ Ch. 1. 3. Pm. 44. 13. & 79. 4. Jer. 31. 8. Ezek. 5. 14, 15. & 22. 4. Ver. 8. 1. Sam. 3. 7. 4. Pm. 44. 13. & 79. 4. & 80. 5. 1. Ch. 6. 6. 4. Ezra 4. 3. 4. Ch. 12. 16. 4. John 6. 5. 4. Ch. 12. 39. 4. Jer. 31. 35. Zech. 14. 10. 4. Heb. at his hand. 4. Ezra 2. 24.

every thing as much as possible from their enemies, till he had all things in readiness; lest they should take measures to defeat the work.

Verse 18. *Then I told them*] He opened to them his design, and his commission.

Verse 19. *Geshem the Arabian*] Some chief of the Arabs contiguous to Samaria, who had joined with Sanballat and Tobiah to distress the Jews, and hinder their work.

Will ye rebel against the king?] This they said in order to raise jealousies in the king's mind, and induce him to recall his ordinance.

Verse 20. *Ye have no portion, nor right*] To be a citizen of Jerusalem was a high honour: and they would not permit those who did not belong to the tribes of Israel, to dwell there. Zerubbabel gave the same answer to the Samaritans. Ezra iv. 3.

NOTES ON CHAPTER III.

Verse 1. *Eliashib the high priest*] It was right that the priests should be *first* in this holy work: and, perhaps, the *sheep-gate* which is mentioned here, is that by which the offerings or sacrifices were brought into the temple.

They sanctified it] As they began with the sacred offering as soon as they got an altar builded, it was proper that the gate by which these sacrifices entered should be consecrated for this purpose; i. e. set apart, so that it should be for this use only.

Verse 3. *The fish-gate*] We really know scarcely any thing about these gates—what they were, why called by these names, nor in what part of the wall situated. All plans of Jerusalem, its temple, walls and gates, are mere works of conjecture. And yet how learnedly have some men written on all these subjects!

Verse 7. *The throne of the governor*] His house, and the place where he dispensed justice and judgment. Previously to the days of Nehemiah, Jerusalem was governed by a deputy from the Persian king—see ch. v. 15. But

but their nobles put not their necks to ^a the work of their LORD.

6 Moreover ^b the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the ^c throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of ^d one of the apothecaries, and they ^e fortified Jerusalem unto the ^f broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the ^g other piece, ^h and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 ⁱ The valley-gate repaired Haasan, and the inhabitants of Zanoah: they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto ^j the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-hacerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But ^k the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of ^l Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of

¹ 2 Chron. 28. 14. Chap. 12. 13. Zeph. 1. 16. 4. See Chap. 6. 1. & 7. 1. 4. Jer. 5. 22. 4. Chap. 12. 29. 4. Chap. 2. 8. 4. Or, left Jerusalem unto the broad wall. 4. Chap. 12. 33. 4. Heb. second measure. 4. Chap. 12. 38. 4. Chap. 6. 12. 4. Chap. 2. 13. 4. Chap. 6. 14. 4. John 5. 7.

after this time they were governed by governors and judges, chosen from among themselves.

Verse 8. *Goldsmiths*] From the remotest period of the history of the Jews, they had artists, in all elegant and ornamental trades; and it is also evident that goldsmiths, apothecaries, and merchants, were formed into *companies* in the time of Nehemiah.

Apothecaries] Rather such as dealt in *drugs, aromatics, spices*, &c. for embalming, or for furnishing the temple with the incense consumed there.

Verse 9. *Ruler of the half part of Jerusalem*] Probably the city was divided into *two parts*; one for Judah, and the other for Benjamin, each having its proper governor. Rephaiah mentioned here was *one* of these governors; and Shallum mentioned ver. 12. was the *other*. There were other rulers or governors of particular country or village districts.

Verse 11. *Repaired the other piece*] That which was left by Jedaiah after he had repaired the wall opposite to his own house. Probably some of the principal people were obliged to repair those parts of the wall opposite to their own dwellings. Perhaps this was the case generally.

Verse 12. *The ruler of the half part*] See on ver. 9. *The son of Halohesh*] Or the son of the *Enchanter*; conjectured to be thus named, from having the art to *charm* serpents.

Verse 13. *The inhabitants of Zanoah*] This was a town in the tribe of Judah. Josh. xv. 34.

Verse 14. *Beth-hacerem*] A village or town in the tribe of Benjamin. See Jer. vi. 1.

Verse 15. *The pool of Siloah*] This is probably the same as those mentioned in the evangelists, John iv. 7.

The stairs that go down from the city of David] Jerusalem being built on *very uneven ground*, some hills being taken within the walls; there was a necessity that there should be, in different places, *steps*, by which they could ascend and descend: probably similar to what we see in the city of Bristol.

Asbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehuh the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory at the turning of the wall.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.

25 Palai the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him, Pedaiah the son of Parosh.

26 Moreover, the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece over against the great tower that lieth out even unto the wall of Ophel.

28 From above the horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

CHAPTER IV.

Sanballat and Tobiah mock the Jews, and endeavour to prevent the completing of the wall. 1-3. Nehemiah prays against them, and the people complete one half of the wall. 4-6. The Ammonites, Ammonites, and Ashdodites, come to fight against the Jews. 7, 8. The Jews commend themselves to God, and determine to fight for their liberties: on hearing of which their enemies are disheartened. 9-16. The Jews divide themselves into two bands: one half working, and the other standing ready armed to meet their enemies. Even the workmen are obliged to arm themselves, while employed in building, for fear of their enemies. 17, 18. Nehemiah uses all precautions to prevent a surprise; and all labour with great favour in the work. 19-32.

BUT it came to pass, that when Sanballat heard that we build the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.

1 Kings 20. 26. 1st. 22. 11. 2 Chron. 26. 8. 1 Or, Zorach-k. Ver. 19. 1 Jer. 32. 2. & 33. 1. & 37. 21. — Ezra 2. 43. Chap. 11. 21. — Or, which dwell in Ophel, repaired unto. — 2 Chron. 27. 3. — p Or, the tower. — Ch. 8. 1, 3. & 12. 37.

Verse 16. *The pool that was made*] Calmet supposes that this was the reservoir made by Hezekiah, when besieged by Sennacherib, 2 Chron. xxxii. 4.

The house of the mighty] Probably a place where a band of soldiers was kept: or the city guard.

Verse 19. *The going up to the armory*] This was either a tower that defended the angle where the two walls met; or the city arsenal, where shields, spears, &c. were kept to arm the people in time of danger.

Verse 20. *Earnestly repaired*] He distinguished himself by his zeal and activity.

Verse 22. *The priests, the men of the plain*] Some of the officers of the temple, particularly the singers, dwelt in the plain country round about Jerusalem, chap. xii. 23. and it is likely that several of the priests dwelt in the same place.

Verse 23. *The horse-gate*] The place through which the horses passed in order to be watered. It was near the temple. Some rabbins suppose that in order to go to the temple, a person might go on horseback to the place here referred to; but then was obliged to alight, as a horse could pass no further.

Verse 32. *The goldsmiths and the merchants*] The word *מֵטַלְטָמִּים* *ha-tseraphim*, may signify smiths, or persons who work in metals of any kind; but it is generally understood to mean those who worked in gold. I have already observed, that the mention of *merchants* and *goldsmiths* shows that these persons were formed into *bodies corporate* in those ancient times. But these terms are differently rendered in the versions. *The Vulgate* is the same as ours, which probably our translators copied; *aurifices et negociatores*. The *Syriac* is *goldsmiths and druggists*. The *Arabic*, *smelters of metal and porters*. The *Septuagint*, in some copies, particularly in the *Roman* edition, and in the *Complutensian*, *Antwerp*, and *Paris Polyglott*, has *οἱ χαλκεῖς καὶ οἱ μεταβολαί*, *smiths and merchants*: but in other copies, particularly the *London Polyglott*, for *μεταβολαί*, we find *πωροβολαί*, *sellors of shields*. And here the learned reader will find a double mistake, in

2 Kings 11. 16. 2 Chron. 23. 15. Jer. 31. 40. — a Or, corner chamber. — 4 Chap. 2. 10. 19. — u Heb. *serve to themselves*. — v Ch. 2. 10. 19. — w 1st. 123. 3. 4. — x Heb. *despise*. — y 1st. 75. 12. Prov. 3. 34. — a 1st. 69. 27. 28. & 108. 14, 15. Jer. 18. 22.

the *London Polyglott*; *πωροβολαί* for *πωροβολαί*, and in the Latin version *scutula* for *scuta*, neither of which conveys any sense.

NOTES ON CHAPTER IV.

Verse 2. *The army of Samaria*] As he was governor, he had the command of the army; and he wished to excite the soldiers to second his views against Nehemiah and his men.

What do these feeble Jews?] We may remark here in general, that the enemies of God's work endeavour by all means to discredit, and destroy it, and those who are employed in it. 1. They despise the workmen. *What do these feeble Jews?* 2. They endeavour to turn all into ridicule. *Will they fortify themselves?* 3. They have recourse to lying. A fox, if he go up, will break down, &c. 4. They sometimes use fair but deceitful speeches, see ch. vi. 2, &c.

Verse 4. *Turn their reproach upon their own head*] A prayer of this kind, understood literally, is not lawful for any Christian. Jesus, our great master, has said, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you." Such sayings as the above are excusable in the mouth of a Jew under severe irritation. See the next verse.

Verse 5. *Let not their sin be blotted out*] These are the most terrible imprecations; but probably we should understand them as *declaratory*; for the same form of the verb, in the Hebrew, is used as *precative* and *imperative*. *Turn their reproach*, Their reproach shall be turned. *Give them for a prey*, They shall be given for a prey. *Cover not their iniquity*, Their iniquity shall not be covered. *Let not their sin be blotted out*, Their sin shall not be blotted out. All who know the genius of the Hebrew language, know that the *future* tense is used to express all these senses. Besides, we may rest assured that Nehemiah's curses or declaration of God's judgments, had respect only to their *bodies*, and to their *life*: not to their *souls*, and the world to come. And then they amount to no more than this, *What a man soweth that he shall reap*.

6 So built we the wall: and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to pass, ^athat when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem ^bwere made up, and that the breaches began to be stopped, then they were very wroth,

8 And ^cconspired all of them together to come and to fight against Jerusalem, and ^dto hinder it.

9 Nevertheless ^ewe made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is much rubbish*; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, ^fFrom all places whence ye shall return unto us *they will be upon you*.

13 ¶ Therefore set I ^gin the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of

the people, ^hBe not ye afraid of them: remember the Lord, *which is great and terrible*, and ⁱfight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, ^jand God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, *that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons*; and the rulers *were behind all the house of Judah*.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one with one of his hands wrought in the work, and with the other hand held a weapon*.

18 For the builders, *every one had his sword girded* ^kby his side, and ^lso builded. And he that sounded the trumpet *was by me*.

19 And I said unto the nobles, and to the rulers; and to the rest of the people, *The work is great and large, and we are separated upon the wall, one far from another*.

20 In what place *therefore ye hear the sound of the trumpet, resort ye thither unto us*: ^mour God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the

^a Ver. 1. b Heb. ascended.—^c Pm. 33. 3, 4, 5.—^d Heb. to make an error to it. ^e Pm. 33. 15.—^f Or, that from all places ye must return to us.—^g Heb. from the four parts of the place, &c.

^h Num. 14. 9. Deut. 1. 28.—ⁱ Deut. 10. 17.—^j 2 Sam. 16. 12.—^k Job 2. 12. ^l Heb. on his side.—^m Exod. 14. 14, 25. Deut. 1. 28 & 2. 22 & 20. 4. Josh. 23. 10.

Verse 6. *For the people had a mind to work*] The original is very emphatic, יָדוּ לֵב לַעֲמֹל payehi leb, ledm la dooth. "For the people had a heart to work." Their hearts were engaged in it; and where the heart is engaged, the work of God goes on well. The whole of this 6th verse is omitted by the Septuagint.

Verse 7. *The walls of Jerusalem were made up*] That is, they were made up to the half height of the wall; for the preceding verse seems to intimate that the whole wall was thus far built: not half of the wall completed; but the whole wall built to half height.

Verse 9. *We made our prayer unto our God, and set a watch*] The strongest confidence in the protection and favour of God does not preclude the use of all or of any of the means of self-preservation and defence which his providence has put in our power. While God works in us to will and to do; we should proceed to willing, through the power he has given us to will; and we should proceed to action, through the power he has given us to act. We cannot will, but through God's power; we cannot act, but through God's strength. The power, and the use of it, are two distinct things. We may have the power to will, and not will; and we may have the power to do, and not act: therefore, says the apostle, seeing God has wrought in you these powers, see that you work out your own salvation with fear and trembling.

Verse 10. *The strength of the bearers of burdens is decayed*] They worked both day and night, scarcely ever putting off their clothes, except for the purpose of being washed, ver. 21, 23.

Much rubbish] The ruins they were obliged to clear away, before they could dig the foundation for a new wall: and in this labour they were nearly exhausted: see chap. v. 15.

Verse 12. *From all places whence ye shall return unto us*] This verse is extremely difficult. Our translators have supplied the words *they will be upon you*, which have nothing correspondent in the Hebrew. The Septuagint have given a good sense, ἀπὸ παντοῦ καὶ παρὰ τῶν ὀπίσθεν ὧν ὑμεῖς ἐσθλὴν ἐσθλὴν, *They come up from all places against us*. The sense appears to be this: the Jews which dwell among the Samaritans, &c. came often to Nehemiah from all quarters, where they sojourned, and told him the designs of his enemies against him; therefore, he set people with their swords, spears, and bows, to defend the walls. It is probable that instead of תָּשׁוּבָה tashub, "ye shall return," we should read תָּחַשְׁבָּה tashbu, "they designed or meditated." This word is very similar to the other, and makes the sense very clear. "The Jews who dwell among them told us frequently, from all places, what they designed against us." For this reading Houbigant, Mi-

chaelis, and Dathé, contend. But this various reading is not found in any MS. and is not countenanced by any of the versions.—See ver. 15.

Verse 14. *Be not ye afraid of them*] Are they more terrible, or more strong, than God?

Fight for your brethren] Your own countrymen, who worship the same God, and are come from the same stock. Your sons, whom they wish to slay, or lead into captivity, your daughters and wives, whom they wish to defile and defile; and your houses, which they wish to seize and occupy as their own. They had every thing at stake: and therefore they must fight pro aris et focis, for their religion, their lives, and for their property. A people thus interested, who once take up the sword, can never be conquered.

Verse 15. *Their counsel to nought*] The word sounded used here, countenances the emendation in the 12th verse.

Verse 16. *Half-wrought in the work*] This is an unusual thing, even in the present day, in Palestine; people sowing their seed are often attended by an armed man, to prevent the Arabs from robbing them of their seed; which they will not fail to do if not protected.

Habergeons] In the Franco-Gallic houbergeon signifies a coat of mail; but as in Teutonic hals signifies the neck, and berget, to cover or defend; it may be considered rather as signifying a breast-plate, or armour for the breast.

Verse 17. *With one of his hands wrought in the work, and with the other hand held a weapon*] That is, he had his arms at hand; and was as fully prepared to fight as to work. So Ovro, Epist. xi. Canace Macaria, ver. 1.

*At que tamen cuncta arduum scriptis libere,
Odibus a domino, cunctis libellis erit:
Dextra tenet calamus; arctum tenet altera furum:
Et jacet in gremio charta soluta meo.*

*If streaming blood my fatal breast
Imagine, as you read, the writer slain.
One hand the sword, and one the pen employs,
And in my lap the ready paper lies.*

Dryden.

By this mode of speech Canace does not intimate to her brother Macarius, that she actually held the sword in one hand while she held the pen in the other; but that she had it ready to slay herself as soon as she had written the epistle.

Verse 20. *Ye hear the sound of the trumpet*] As the walls were very extensive, and the workmen consequently much scattered, their enemies might easily attack and destroy them successively: he therefore ordered them all to work as near to each other as they could; and himself, who was every where surveying the work, kept a trumpet always with him, who was to sound when the enemy approached; and all were instantly to run to the place where they heard the sound.

people, Let every one with his servant lodge within Jerusalem, that in the night there may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *⁠saving that every one put them off for washing.*

CHAPTER V.

The people complain that they are oppressed, and entreated by their richer brethren, 1-3. Nehemiah calls them to account; upbraids them for their cruelty; and obliges them to swear that they will forgive the debt, restore the mortgaged estates, and free their servants, 4-12. Nehemiah's generosity and liberality, 14-17. The daily provision for his table, 19, 23.

A. U. C. 300.
Cons. Rom.
M. Guesado at
C. Orio.

AND there was a great *⁠cry* of the people, and of their wives, against their *⁠brethren* the Jews.

2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards.

5 Yet now *⁠our flesh is as the flesh of our brethren, our children as their children:* and, lo, we *⁠bring into bondage our sons and our daughters to be servants, and some of our daughters*

are brought unto bondage *already*: neither is it in our power to *redeem them*; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and these words.

7 Then *⁠I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, *⁠Ye exact usury, every one of his brother. And I set a great assembly against them.**

8 And I said unto them, We after our ability have *⁠redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.*

9 Also I said, It is not good that ye do: ought ye not to walk *⁠in the fear of our God, *⁠because of the reproach of the heathen our enemies?**

10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore them, and will require nothing of them; so will we do as

• Or, every one went with his weapon for water. See Judges 5. 11.—p. lml. 5. 7. q. Lev. 25. 35, 37. Deut. 15. 7.—r. lml. 5. 7.—s. Exod. 21. 7. Lev. 25. 36.

† Heb. my heart consulted in me.—s. Exod. 22. 25. Lev. 25. 35. Ezek. 18. 12.—r. Lev. 25. 35.—w. Lev. 25. 35.—x. 2 Sam. 12. 14. Rom. 2. 24. 1 Pet. 2. 14.

Verse 22. *Let every one with his servant lodge within Jerusalem*] The country people were accustomed, after the day's labour, to return to their families: now, being so fearfully threatened, he obliged them all to sleep in Jerusalem, that they might be ready, in case of attack, to help their brethren. All this man's arrangements were wise and judicious.

Verse 23. *None of us put off our clothes, saving that every one put them off for washing.*] The Hebrew for all this is only *אין אנוני נשמיס בגדינו אלא עליון אנונין* *anachnu pishim begadeynu ish ehelecho hammayim*; which Montanus translates, *Non nos exuentes vestes nostras vir misile suum aquas*: "We, not putting off our garments, a man his dart to the waters." Of this latter clause what sense can be made? Let us hear what the ancient versions say.

The Vulgate, *Unusquisque tantum nudabatur ad baptismum*. "Every one stripped himself for the bath."

The Septuagint omit the latter part of this clause, *And there was none of us who put off his garments*.

The Syriac, "None of us put off his clothes for a month each in his turn."

The Arabic, "Nor did we put off our clothes, but with our arms, at the end of a month."

There is a remarkable reading in one of De Rossi's MSS. *אין אנוני נשמיס בגדינו אלא עליון אנונין* *We did not lay aside our garments, but in order to send them to the washing.* This is most likely the sense of the place.

It is curious to see how our old versions translate the place.

Coverdale—*We put neuer of our clothes, so so much as to wash ourselves.*—1535.

Beck.—*We put neuer of our clothes, so much as to wash ourselves.*—1549.

Cardmarden.—*We put neuer of our clothes no more than the other dyd theye harnessse, save onely because of the water.*—1566.

This shows how all interpreters have been puzzled with this vexatious clause.

The reading from De Rossi's MS. given above, is the most likely to be the true one, because it gives a good sense which cannot be found in the Hebrew text as it now stands. The general meaning is sufficiently evident: they worked nearly day and night, only had their hours by turns for repose; this did not permit them time sufficient to undress themselves in order to take regular sleep, therefore they only put off their clothes when they were obliged to get them washed.

NOTES ON CHAPTER V.

Verse 2. *We, our sons, and our daughters, are many*] Our families are larger than we can provide for: we are obliged to go in debt; and our richer brethren take advantage of our necessitous situation, and oppress us. The details which are given in the next verse are sufficiently plain.

Verse 3. *Because of the dearth.*] About the time of Vol. I.—126

Zerubbabel, God had sent a judicial dearth upon the land, as we learn from *Haggai*, chap. i. 9, &c. for the people, it seems, were more intent on building houses for themselves, than in rebuilding the house of the Lord. "Ye looked for much; and, lo, it is come to little; because of mine house that is waste; and ye run, every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground brought forth; and upon men, and upon cattle, and upon all the labour of the hands." This dearth might have been continued, or its effects still felt: but it is more likely that there was a new dearth, owing to the great number of people, for whose support the land that had been brought into cultivation was not sufficient.

Verse 4. *We have borrowed money*] This should be read, *we have borrowed money for the king's tribute, on our lands and vineyards*. They had a tax to pay to the Persian king in token of their subjection to him; and though it is not likely it was heavy, yet they were not able to pay it.

Verse 5. *We bring into bondage our sons*] The law permitted parents to sell their children in times of extreme necessity, Exod. xxi. 7.

Verse 7. *Ye exact usury*] This was expressly contrary to the law of God; and was doubly cruel at this time, when they were just returning out of the land of their captivity, and were suffering from the effects of a dearth. Some think that it was about the time of a sabbatical year, when their land must have lain at rest without cultivation, and during which they were expressly commanded not to exact any debt, Deut. xv. 2.

I set a great assembly against them.] Brought all those delinquents before the rulers of the people.

Verse 9. *Ought ye not to walk in the fear of our God*] If ye wish to accredit that religion ye profess, which comes from the God of justice and mercy, should you not, in the sight of the heathen, abstain from injustice and cruelty? Can they accredit your profession, when they see such practices?

Verse 11. *Also the hundredth part of the money*] Houbigant contends that the word *rw*, which we and the Vulgate translate *one hundredth part*, never means so any where. And, 2. That it would have answered no end to have remitted to people so distressed merely the *one hundredth part of the money* which had been taken from them by usury. He understands *rw* *meath*, as signifying the same as *rw* *to min* *et*, contracted into *rw* *me* *et*, a preposition and demonstrative particle joined together, also a part from *me* *money*. Neither the Syriac, Septuagint, nor Arabic, acknowledge this hundredth part. Some think that the hundredth part is that which they obliged the poor debtors to pay each month, which would amount to what we would call twelve per cent. interest for the money lent, or the debt contracted. See the introduction.

thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver; yea, even their servants bare rule over the people: but I did not so, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land; and all my servants were gathered thither unto the work.

17 Moreover, there were at my table a hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this I required not I the bread of the governor, because the bondage was heavy upon this people.

y Ezra 10. 6. Jer. 24. 8. 9. Matt. 10. 14. Acts 12. 51. & 13. 6.—a Heb. supply, or, sold.—b 2 Kings 23. 2.—c Ch. 13. 6.—d 1 Cor. 9. 4. 15.—e 2 Cor. 11. 9. & 12. 15. f Ver. 9.—g 2 Sam. 9. 7. 1 Kings 18. 18.—h 1 Kings 4. 22.—i Ver. 14. 15.

Verse 13. *I shook my lap*] This was a significant action frequent among the Hebrews; and something of the same nature was practised among other nations. "When the Roman ambassadors entered the senate of Carthage, they had their toga gathered up in their bosom. They said, We carry here peace and war; you may have which you will. The senate answered, You may give which you please. They then shook their toga, and said, We bring you war. To which all the senate answered, We cheerfully accept it." See *Livy*, lib. xxi. cap. 18, and see *Calmat*.

Verse 14. *I and my brethren have not eaten the bread of the governor*] From what is related here, and in the following verse, we find that the table of the governor was always supplied by the people with bread and wine; and besides, they had forty shekels per diem for their other expenses. The people were also greatly oppressed by the servants and officers of the governor: but, during the twelve years that Nehemiah had been with them, he took not this salary, and ate none of their bread. Nor were his servants permitted to take or exact any thing from them. Having such an example, it was scandalous for their chiefs, priests, and nobles, thus to oppress an afflicted and distressed people.

Verse 16. *Neither bought we any land*] Neither he, nor his officers, took any advantage of the necessities of the people to buy their lands, &c. He even made his own servants to work at the wall.

Verse 17. *A hundred and fifty of the Jews*] He kept open house, entertained all comers; besides having one hundred and fifty Jews who had their food constantly at his table, and at his expense.

Verse 18. *One ox and six choice sheep*] This was food sufficient for more than two hundred men.

Once in ten days store of all sorts of wine] It is supposed that every tenth day they drank wine; at all other times they drank water: unless we suppose the meaning of the phrase to be, that his servants laid in a stock of wine every ten days. Though the Asiatics drank sparingly of wine; yet it is not very likely that in a case such as that above, wine was tasted only thrice in each month.

Bishop Pococke mentions the manner in which the Bey of Tunis lived. He had daily twelve sheep, with fish, and fowls, soups, oranges, eggs, onions, boiled rice, &c. &c. His nobles dined with him. After they had done, the servants sat down; and when they had finished, the poor took what was left. Here is no mention of a fat ox; but there were six sheep at the Bey's table more than were at the table of Nehemiah:—so the twelve sheep were equal to six

19 Think upon me, my God, for good, according to all that I have done for this people.

CHAPTER VI.

Sanballat, Tobiah, and Geshem, had formerly done a conference with Nehemiah, which he refused, 1-4. They then charge him with the design of rebelling, and coming himself to be made king, 5-7. Which he denies; and prays to God for support, 8. A false prophet is hired by Tobiah and Sanballat, to put him to fear; he discovers the imposture, and defeats their design, 10-13. He prays to God against them, 14. The wall is finished in fifty-two days, 15. He discovers a secret and treasonable correspondence between Tobiah and some of the Jewish nobles, 16-18.

NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates.)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;

6 Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to

h Ch. 13. 32.—i Ch. 2. 19, 19. & 4. 1. 7.—m Or, Gashmu, Ver. 6.—n Ch. 3. 1, 2. o Prov. 26. 24, 25.—p 1 Chron. 8. 22. Ch. 11. 35.—q Ps. 57. 12, 13.—r Or, Gashmu, Ver. 1.—s Ch. 3. 18.

sheep and one ox. Probably the mode of living between these two was nearly alike.

Verse 19. *Think upon me, my God, for good*] Nehemiah wishes for no reward from man: and he only asks mercy at the hand of his God for what his providence enabled him to do; and which, according to the good hand of his God upon him, he had done faithfully. He does not offer his good deeds to God, in extenuation of his sins, or as a compensation for the heaven he expected. Nothing of this kind: he says simply, what any good man might say, My God, as I have done good to them, so do good to me; or, as the poet sung,

"Teach me to feel another's woe,

To hide the fault I see;

The enemy I to others show,

That mercy show to me!"

Pope.

This is according to Christ Jesus: forgive, and ye shall be forgiven; Give, and it shall be given unto you.

NOTES ON CHAPTER VI.

Verse 2. *Come, let us meet together in—the plain of Ono*] They wished to get him out of Jerusalem from among his friends, that they might either carry him off, or murder him. Ono is supposed to have been in the tribe of Benjamin, near Jordan.

Verse 3. *I am doing a great work*] Though he knew their design, he does not think it prudent to mention it. Had he done so, they would probably have gone to extremities, finding that they were discovered; and perhaps in a formidable body attacked Jerusalem, when ill provided to sustain such a shock. They wished to effect their purpose rather by treachery than by open violence. I know not any language which a man, who is employed on important labours can use more suitably as an answer to the thousand invitations and provocations he may have to remit his work, enter into useless or trivial conferences, or notice weak, wicked, and malicious attacks on his work and his motives. "I am doing a great work; so I cannot stoop to your nonsense, or notice your malevolence. Why should the work cease, while I leave it, and come down to such as you?"

Verse 5. *With an open letter in his hand*] This was an insult to a person of Nehemiah's quality, as letters sent to chiefs and governors, in the East, are always carefully folded up, and put in costly silken bags, and these carefully sealed. The circumstance is thus marked to show the contempt he (Sanballat) had for him.

Verse 6. *And Gashmu saith it*] You are accused of crimes against the state; and Gashem, the Arabian, is your accuser.

preach of thee at Jerusalem, saying, *There is a king in Judah*; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou seignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

CHAPTER VII.

Nehemiah makes use of proper precautions in guarding the city gates, 1-4. He proposes to reckon the people according to their genealogies; and finds a register of those who came out of Babylon with Zerubbabel, 5-2. A transcript of the register, 3-28. Account of those who came from other provinces; and of priests who, because they could not show their registers, were put away from the priesthood as polluted, 29-32. The sum total of the congregation: of their men and maid-servants; singing men and women; horses, mules, camels, and asses, 33-69. The sum given by different persons for the work, 70-72. All betake themselves to their several cities, 73.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed,

2 That I gave my brother Hanani, and Hananiah, the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

4 *Exod. 12. 22.—a Chap. 12. 22.—v Exod. 12. 17.—w Chap. 2. 10. & 4. 1, 7. & 6. 1. x Psal. 124.*

Verse 7. *Thou hast also appointed prophets*] Persons who pretend to be commissioned to preach to the people, and say, *Nehemiah reigneth!*

Come now therefore, and let us take counsel] Come and justify yourself before me. This was a trick to get Nehemiah into his power.

Verse 8. *There are no such things done*] You well know that what you say is false; I shall not, therefore, trouble myself about a false charge.

Verse 10. *Who was shut up*] Lived in a sequestered, solitary state, pretending to sanctity, and to close intercourse with God.

Let us meet together in the house of God] The meaning is, "Shut yourself up in the temple; appear to have taken sanctuary there, for in it alone can you find safety." This he said to discourage and disgrace him, and to ruin the people; for, had Nehemiah taken his advice, the people would have been without a leader, their enemies would have come upon them at once, and they would have been an easy prey. Besides, had Nehemiah done this, he would have been shut up in the temple, his government would have been declared at an end, and Sanballat would have assumed the reins.

Verse 11. *Should such a man as I flee?*] Shall I, who am governor of the people, appointed both by God and the king, shall I betray my trust, and leave the flock without a shepherd? Shall I be a traitor, and abandon the office to which I am appointed? No! Who, in my situation, with such responsibility, and such prospects, would go into the temple to save his life? I will not: I will stand at my post, and be ready to receive my enemies whenever they come; so let Sanballat, Tobiah, and Geshem, look to themselves.

Verse 14. *And on the prophetess Noadiah*] Whether this was a prophet or prophetess, we cannot tell: the Hebrew text, only, makes her a prophetess; all the versions have Noadiah the prophet, except the Arabic, which has *Yonadab*. Yonadab the prophet. I think the *n* he, at the end of *Nebiah*, is a mistake, and that we should read *Noadiah the prophet*.

Verse 15. *The twenty and fifth—of—Elul*] This Jewish month answers to a part of our August and September.

Fifty and two days] I see no difficulty in supposing that several thousand workmen, each of whom was working as for God, should be able to complete this wall in fifty-two days. There is little doubt that several parts of the old wall were entire; in many places the foundations still remained: there were all the materials of the old wall still at hand; and though they had to clear and carry away much rubbish, yet they do not appear to have had any stones to quarry. The work mentioned here was little when compared to what Caesar did in Gaul and other places;

7 Heb. multiplied their letters passing to Tobiah.—a Or, matters.—a Chap. 6. 1. b Chap. 2. 2.—c Exod. 12. 21.

and to what Titus did at Jerusalem, who built a wall round Jerusalem of five thousand paces in three days, besides thirteen towers of ten stadia in circuit. And Quintus Curtius and Arrian inform us that Alexander the Great built the walls of Alexandria, on the Tanais, which were nearly eight miles in compass, in the space of between twenty and thirty days. Nehemiah, therefore, had time sufficient in fifty-two days, to repair and restore the walls of Jerusalem. See Calmet on this place.

Verse 16. *This work was wrought of our God.*] This is an additional reason why we should not wonder at the shortness of the time in which so great a work was done; for God helped them by an especial providence: and this was so very observable, that their carnal enemies could discover it.

Verse 17. *The nobles of Judah sent many letters*] The circumstance marked in this and the following verses, shows still more clearly the difficulties which Nehemiah had to encounter: he had enemies without, and false friends within. A treacherous correspondence was carried on between the nobles of Judah and the Ammonites; and, had almost any other man been at the head of the Jewish affairs, Jerusalem had never been re-established.

Verse 18. *He was the son-in-law of Shechaniah*] Previously to the coming of Nehemiah, the Jews seemed to be fast intermixing with the heathen, by intermarriages with *Ashdodites, Ammonites, and Moabites*: see chap. xiii. 23. Ezra had many evils of this kind to redress, Ezra ix. 3, &c. chiefly among the common people, though there were both chiefs and priests in that trespass. But here we find the heathen and Jewish nobles interlinked; and the latter were so far imbued with the spirit of idolatry, that they forgot God, his service, their brethren, and their own souls.

NOTES ON CHAPTER VII.

Verse 2. *My brother Hanani*] This was the person who gave Nehemiah the account of the desolate state of the Jews, ch. i. 2. He is now made ruler of Jerusalem, probably because Nehemiah was about to return to the Persian court. And he found this man to be one in whom he could trust:—"1. Because he was a faithful man; one who had a proper belief in God, his government, and his protection; and, being devoted to the interests of his people, would be faithful in the discharge of his office. 2. Because he feared God above many; was the most religious person in the congregation; would govern according to the laws; would take care of the interests of pure religion; would not oppress, take bribes, nor abuse his authority; but act in all things as one who had the fear of God continually before his eyes." These are the qualifications of a proper governor.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was ^d large and great; but the people were few therein, and the houses were not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

A. M. 3559.
B. C. 445.
Ch. Lxi. i.
Anno Urbis
Condita
214.

6 * These are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this:

8 The children of Parosh, two thousand and hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moah, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

^d Heb. broad in space.—^e Ezra ii. 1. ^f Az.—^f Or, Serubshab: See Ezra ii. 2.—^g Or, Bebai.—^h Or, Jera.—ⁱ Or, Gildai.—^k Or, Azmaveth.—^l Or, Kirjath-jearim.—^m See Ver. 12.

Verse 3. *Until the sun be hot*] The meaning of this is, the gates were not to be opened before sunrise, and always shut at sunset. This is the custom to the present day in many of the cities of the East. If a traveller arrives after sunset, he finds the gates shut: and on no consideration will they open them till the next morning, so that those who come late are obliged to lodge in the plain, or under the walls.

Every one—over against his house] Each was obliged to guard that part of the wall that was opposite to his own dwelling.

Verse 4. *The houses were not builded*] The city was not yet rebuilt; only a row of houses in the inside of the wall all round.

Verse 5. *God put into mine heart*] With this good man every good thing was of God. If he purposed any good, it was because God put it into his heart; if he did any good, it was because the good hand of his God was upon him; if he expected any good, it was because he earnestly prayed God to remember him for good. Thus, in all his ways, he acknowledged God; and God directed all his steps.

Verse 7. *Who came with Zerubbabel*] The register which he found was that of the persons only, who came

24 The children of Hariph, a hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other ^e Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziba, the children of Hashupha, the children of Tab-baoth.

47 The children of Keros, the children of Sia, the children of Padon.

48 The children of Lebana, the children of Hagaba, the children of Shalmai.

49 The children of Hanan, the children of Giddel, the children of Gahar.

50 The children of Reaiah, the children of Rezin, the children of Nekoda.

51 The children of Gazzam, the children of Uzza, the children of Phaseah.

ⁿ 1 Chron. iii. 7.—^o 1 Chron. iii. 14.—^p See 1 Chr. ii. 24. ^q 2 Chr. ii. 24. ^r 1 Chr. ii. 24. ^s Or, Hodevah. ^t Ezra ii. 40. ^u Or, Judah, Ezra ii. 2.—^v Or, Shobai.—^w Or, Shalmai.

long before with Zerubbabel, Ezra, and Joshua the son of Josedek; which register could not answer in every respect to the state of the people then. Several persons and families were no doubt dead, and others had arrived since. Nehemiah probably altered it only in such parts, leaving the body of it as it was before; and this will account for the difference between it and the register that is found in Ezra, chap. ii.

Verse 8. *The children of Parosh*] As this chapter is almost entirely the same with the second chapter of the Book of Ezra, it is not necessary to add any thing to what is said there: and to that chapter, and the accompanying notes, the reader is requested to refer.

Verse 19. *The children of Bigvai, two thousand threescore and seven*] Some MSS. read two thousand and sixty-six, as in Ezra ii. 14.

Verse 33. *The men of the other Nebo*] The word *other* is not in the parallel place, Ezra ii. 29, and is wanting in many of Kennicott's and De Rossi's MSS. This *Nebo* is supposed to be the same as *Nob*, or *Nobah*, in the tribe of Benjamin.

Verse 34. *The other Elam*] To distinguish him from the Elam mentioned ver. 12.

52 The children of Bessai, the children of Meunim, the children of ^v Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of ^w Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Siera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ^x Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ^y Amon.

60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

61 ^a And these were they which went up also from Tel-melah, Tel-haresha, Cherub, ^a Addon, and Immer: but they could not show their father's house, nor their ^b seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And ^c the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

66 ¶ The whole congregation together was forty and two thousand three hundred and threescore.

67 Besides their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

^v Or, Nephusim. — ^w Or, Bazlith. — ^x Or, Peruda. — ^y Or, Aml. — Ezra 2. 59. ^a Or, Addon. — ^b Or, pedigree. — ^c Or, the governor, Ch. 8. d. — ^d Heb. put. — ^e Ch. 8. 4. — ^f See Ezra 2. 68. — ^g Ezra 2. 1.

Verse 54. The children of Mehida.] Many of Kennicott's and De Rossi's MSS. have Mehira.

Verse 68. Their horses, &c.] The whole of this verse is wanting in fifty of Kennicott's MSS. and in twenty-nine of those of De Rossi in the edition of Rab. Chayim, 1525, in the Roman edit. of the Septuagint; also in the Syriac and in the Arabic. It should however be observed, that the Arabic omits the whole list, having nothing of the chapter but the first five verses. The whole is found in the parallel place, Ezra ii. 66. Calmet's note on this passage is incorrect.

Verse 69. Their camels, four hundred thirty and five.] After this verse St. Jerom has inserted the following words in the Vulgate:

Hucusque refertur quid in commentario scriptum fuerit; exin Nehemia historia texitur.

"Thus far do the words extend which were written in the register; what follows belongs to the history of Nehemiah."

But this addition is not found either in the Hebrew or any of the ancient versions. It is wanting also in the Complutum and Paris Polyglotte; but is in the Editio Prima of the Vulgate.

Verse 70. The Tirshatha gave.] The Septuagint, particularly the copy in the Codex Alexandrinus, intimates that this sum was given to the Tirshatha, or Nehemiah; *Kai ro Adepeas edowas eis thesauron, And to the Athen-satha they gave for the treasure, &c.*

For the meaning of the word Tirshatha, see on Ezra ii. 63.

Verse 71. Two thousand and two hundred pounds.] The Septuagint has two thousand three hundred mina of silver.

Verse 73. All Israel, dwell in their cities.] It was in

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 ¶ And ^d some of the chief of the fathers gave unto the work. ^e The Tirshatha gave to the treasure a thousand drams of gold, fifty basins, five hundred and thirty priests' garments.

71 And ^f some of the chief of the fathers gave to the treasure of the work ^f twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And ^g that which the rest of the people gave was twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and ^h some of the people, and the Nethinims, and all Israel, dwell in their cities; ⁱ and when the seventh month came, the children of Israel were in their cities.

CHAPTER VIII.

Ezra, Nehemiah, and the Levites, read and interpret the law to the people, 1.—7. The manner in which they did this important work, 8. The effect produced on the people's minds by hearing it, 9. The people are exhorted to be glad, and are told that the joy of the Lord is their strength, 10.—15. On the second day they assemble, and find that they should keep the feast of tabernacles; which they accordingly religiously solemnize for seven days; and Ezra reads to them from the book of the law, 16.—18.

AND all ^a the people gathered themselves together as one man into the street that was ^b before the water-gate: and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 And Ezra the priest brought ^c the law before the congregation, both of men and women, and all ^d that could hear with understanding, ^e upon the first day of the seventh month.

3 And he read therein before the street that was before the water-gate ^f from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a ^g pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishaël, and Malchiah, and Ha-

^h Ezra 3. 1. ⁱ Ezra 3. 28. ^k Ezra 3. 28. — ^k Ezra 7. 6. — ^l Dent. 31. 11, 12. ^m Heb. that understood in hearing. — ⁿ Lev. 23. 24. — ^o Heb. from the light. ^p Heb. tower of wood.

reference to this particularly that the public registers were examined; for by them they found the different families, and consequently the cities, villages, &c. which belonged to them, according to the ancient division of the lands. It seems that the examination of the registers occupied about a month; for as soon as the walls were finished, which was in the sixth month, (Ezra, chap. vi. 15.) Nehemiah instituted the examination mentioned in this chapter, ver. 5; and by the concluding verse we find that the different families had got into their paternal cities in the seventh month, *Tieri*, answering to a part of our September and October. Thus the register determined every thing; there was no room for complaint, and none to accuse the governor of partiality.

NOTES ON CHAPTER VIII.

Verse 1. The street that was before the water gate.] The gate which led from the temple to the brook Cedron.

Verse 2. All that could hear with understanding.] Infants, idiots, and children not likely to receive instruction, were not permitted to attend this meeting. Nor should any such, in any place, be ever brought to the house of God, if it can be avoided; yet, rather than a poor mother should be deprived of the ordinances of God, let her come with her child in her arms; and although it be inconvenient to the congregation, and to some ministers, to hear a child cry; yet it is cruel to exclude the mother on this account, who, having no person to take care of her child while absent, must bring it with her, or be totally deprived of the ordinances of the Christian church.

Upon the first day of the seventh month.] This was the first day of what was called the civil year; and on it was the feast of trumpets, the year being ushered in by the sound of these instruments.

shum, and Hashbadana, Zechariah and Meshulam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Peliah, and the Levites, caused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength.

11 So the Levites stilled all the people, saying, Hold your peace for the day is holy; neither be ye grieved.

12 And all the people went their way to eat,

q Heb. eyes.—r Judg. 3. 20.—s Cor. 14. 18.—t Lam. 3. 41. 1 Tim. 2. 8.—u Exod. 4. 24. & 12. 27. 2 Chron. 20. 12.—v Lev. 16. 11. Dent. 22. 10. 9 Chron. 17. 7. 3. 5. Mal. 2. 7.—w Ezra 3. 63. Ch. 7. 65. & 10. 1.—x Or, the governor.—y 9 Chron. 32. 2. Ver. 8.—z Lev. 23. 24. Numb. 28. 1.—a Dent. 16. 14, 15. Eccles. 3. 4.—b Esth. 8. 29, 30. Rev. 11. 10.

Verse 4. *Stood upon a pulpit of wood*] מגדל *migdal*, a tower, a platform, raised up for the purpose, to elevate him sufficiently for the people both to see and hear him; for it is said ver. 5. that he was above all the people. This is the first intimation we have of a pulpit, or structure of this kind. But we must not suppose that it was any thing similar to those tubs or barrels ridiculously set up in churches and chapels, in which a preacher is nearly as much confined during the time of his preaching, as if he was in the stocks.

Verse 5. *All the people stood up*] This was out of respect to the sacred word: in imitation of this, when the Gospel for the day is read in our churches, all the people stand up.

Verse 6. *Ezra blessed the Lord*] In imitation of this, we say, when the Gospel for the day is commenced, *glory be to God for his holy Gospel!* and conclude this thanksgiving with *Amen!*

Verse 8. *So they read in the book*] For an explanation of this verse, see the observations at the end of the chapter.

Verse 9. *Nehemiah, which is the Tirshatha*] This puts it out of doubt that, when the *Tirshatha* is mentioned, *Nehemiah* himself is intended, *Tirshatha* being the name of his office.

Mourn not, nor weep.] This is a holy day to God; a day appointed for general rejoicing in him who has turned our captivity, restored to us his law, and again established among us his ordinances.

Verse 10. *Eat the fat, and drink the sweet*] Eat and drink the best that you have; and, while ye are feeding yourselves in the fear of the Lord, remember those who cannot feast; and send portions to them, that the joy and the thanksgiving may be general. Let the poor have reason to rejoice as well as you.

For the joy of the Lord is your strength.] This is no gluttonous and drunken festival that enervates the body, and enfeebles the mind: from your religious feast your bodies will acquire strength, and your minds power and fervour, so that you shall be able to do his will, and to do it cheerfully. Religious joy, properly tempered with continual dependence on the help of God, meekness of mind, and self-diffidence, is a powerful means of strengthening the soul. In such a state every duty is practicable, and every duty delightful. In such a frame of mind no man ever fell.

Verse 14. *In the feast of the seventh month*] That is, the feast of tabernacles, which was held in commemora-

tion of the sojourning of their fathers in the wilderness after they had been delivered from the Egyptian bondage. Now, having been delivered from the Babylonian captivity, and the proper time of the year occurring, it was their especial duty to keep the same feast.

Verse 15. *Fetch olive branches*] For every thing concerning this feast of tabernacles, see the notes on Lev. xxiii. and the other places there referred to.

Verse 16. *Upon the roof of his house*] It need scarcely be repeated, that the houses in the East are generally built with flat roofs. On these they reposed; on these they took the air in the heats of summer: and on these they oftentimes slept.

Verse 17. *Since the days of Jeshua*] No feast of tabernacles since his time had been so heartily and so piously celebrated. The story of the sacred fire now discovered, which had been hidden by the order of Jeremiah in a dry well, and now some of the mud from the bottom being brought upon the altar, was kindled afresh by the rays of the sun, which suddenly broke out, though before covered with clouds, &c. is worthy of no credit. Those who wish to see the detail may consult 2 Maccab. chap. i. 18—35.

On the subject in verse 8. I beg leave to make a few observations:—*So they read in the book, in the law of God, distinctly; and gave the sense, and caused them to understand the reading.* The Israelites having been lately brought out of the Babylonian captivity, in which they had continued seventy years, according to the prediction of Jeremiah, chap. xxv. 11. were not only extremely corrupt; but it appears that they had, in general, lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it: but certain Levites stood by, and gave the sense, i. e. translated it into the Chaldee dialect. This was not only the origin of the Chaldee Targums, or translation of the laws and prophets into that tongue: but was also, in all probability, the origin of preaching from a text; for it appears that the people were not only ignorant of their ancient language, but also of the rites and ceremonies of their religion, having been so long in Babylon, where they were not permitted to observe them. This being the case, not only the language must be interpreted, but the meaning of the rites and ceremonies must also be explained; for we find from ver. 13, &c. of this chapter, that they had even forgotten the feast of tabernacles, and every thing relative to that ceremony.

And to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

a Ver. 10.—d Ver. 7, 8.—e Or, that they might instruct in the words of the law. f Heb. by the hand of.—g Lev. 23. 24. Dent. 16. 13.—h Lev. 23. 4.—i Dent. 16. 14.—k Lev. 23. 40.—l Dent. 22. 8.—m Chap. 12. 37.—n 9 Kings 14. 12. Chap. 23. 20. o 2 Chron. 30. 21.—p Dent. 31. 10, &c.—q Heb. a restraint.—r Lev. 23. 24. Numb. 28. 25.

and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

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16 ¶ So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

CHAPTER IX.

On the twenty-fourth day of the seventh month, the people hold a solemn fast unto the Lord, and confess their sins, 1-3. The Levites give a general account of God's kindness, and forbearance to them and to their fathers; and acknowledge God's mercies and judgments, 4-7. They make a covenant with the Lord, 8.

A. M. 3559.
B. C. 445.
A. U. C. 309.
Com. Rom.
M. Genesio et
C. Curio.

NOW in the twenty and fourth day of this month, the children of Israel were assembled, with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebu-

niah, and Pethahiah, said, Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:

9 And didst see the affliction of our fathers in Egypt, and hearest their cry by the Red sea; 10 And shewedst signs and wonders upon

a Ch. 8. 2-4. Jer. 7. 6. 1 Sam. 4. 12. 2 Sam. 1. 2. Job 2. 13-a Ezra 10. 11. Ch. 12. 8, 20.-b Heb. strange children.-c Ch. 8. 7, 8.-d Or, seafold.-e 1 Chr. 23. 12.-f 2 Kings 19. 16, 18. Ps. 98. 10. Isa. 37. 16, 36.-g Gen. 1. 1. Exod. 10. 11. Rev. 14. 7.

we are probably beholden to the Babylonish captivity for producing, in the hand of divine providence, a custom the most excellent and beneficial ever introduced among men.

What the nature of *preaching* or *expounding* the word of God was, at this early period of its institution, we learn from the above-cited text.

First, They read in the book of the law of God—The words of God, the doctrines of divine revelation, are the proper matter of preaching; for they contain the wisdom of the Most High, and teach man the things which belong to his peace and happiness.

Secondly, They read distinctly—מִפְּנֵי מִפְּנֵי מִפְּנֵי, from word to word, to expand; they analyzed, dilated, and expounded it at large, showing the import and genuine meaning of every word.

Thirdly, They gave the sense—לְפָנֵינוּ וְעַתָּה וְעַתָּה, they put weight to it; showed its value and utility, and how intimately concerned they were in all that was revealed; thus applying verbal criticism, and general exposition, in their true and most important purpose.

Fourthly, They caused them to understand the reading—וְעַתָּה וְעַתָּה וְעַתָּה, they understood, had a mental taste and perception of the things which were in the reading; i. e. in the letter and spirit of the text. Thus they knew the divine will, and approved the things that were more excellent, being (thus) instructed out of the law. Rom. ii. 18.

This was the ancient method of expounding the word of God among the Jews: and this mode is still more necessary for us:

First, Because the Sacred Writings, as they came from God, are shut up in languages no longer vernacular: and no translation ever did, or ever can, reach the force of the original words, though perhaps our own, in general, comes nearest to this of all versions, whether ancient or modern.

Secondly, Ninety-nine out of a hundred know nothing of these languages; and consequently cannot, of themselves, reap all the requisite benefit from reading the Scriptures.

Thirdly, Sacred things are illustrated in the Bible by a reference to arts and sciences, of which the mass of the people are as ignorant as they are of the original tongues.

Fourthly, Provincial customs and fashions are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended.

Fifthly, There is a depth in the Word of God which cannot be fathomed except either by divine inspiration, or by deep study and research, for which the majority of the people have no time.

Sixthly, The people, in general, trust to the piety, learning, and abilities of their ministers, and maintain them as persons capable of instructing them in all the deep things of God; and believing them to be holy men, they are confident they will not take their tithes, their food, and their raiment, under a pretence of doing a work for which they have not the ordinary qualifications. Where there is not such preaching as this, the people "sit in darkness, and in the valley of the shadow of death;" sinners are not converted unto God, neither are believers "built up on their most holy faith."

Reader—Art thou a Christian minister? Dost thou feed the flock of God? Let thy conduct, thy conscience, and the fruits of thy ministry, answer for thee.

NOTES ON CHAPTER IX.

Verse 1. Now in the twenty and fourth day] The feast of trumpets was on the first day of this month. On the fourteenth began the feast of tabernacles, which, lasting seven days, finished on the twenty-second. On the twenty-third they separated themselves from their illegitimate wives and children. And, on the twenty-fourth, they held a solemn day of fasting and confession of sin, and reading the law; which they closed by renewing their covenants.

Verse 2. The seed of Israel separated themselves] A reformation of this kind was begun by Ezra, chap. x. 2. but it appears that either more were found out who had taken strange wives, or else those who had separated from them had taken them again.

And stood and confessed their sins, and the iniquities of their fathers.] They acknowledged that they had been sinners against God, throughout all their generations; that their fathers had sinned, and were punished; and that they, with this example before their eyes, had copied their fathers' offences.

Verse 3. One fourth part of the day] As they did no manner of work on this day of fasting and humiliation, so they spent the whole of it in religious duties. They began, says Calmet, on the first hour, and continued these exercises to the third hour. From the third they recommenced, and continued till the sixth hour; from the sixth to the ninth; and from the ninth to the twelfth, or last hour. 1. They heard the law read, standing. 2. They prostrated themselves, and confessed their sins. 3. They arose to praise God for having spared, and dealt thus mercifully with them.

Verse 5. Stand up and bless the Lord your God] It is the shameless custom of many congregations of people to sit still while they profess to bless and praise God, by singing the Psalms of David, or hymns made on the plan of the Gospel! I ask such persons, Did they ever feel the spirit of devotion, while thus employed? If they do, it must be owned that, by the prevalence of habit, they have counteracted the influence of an attitude most unfriendly to such acts of devotion.

Verse 6. Thou preservest them all] וְעַתָּה וְעַתָּה וְעַתָּה, veattah machayyeh et culam, and thou givest life to them all: and the host of the heavens, וְעַתָּה וְעַתָּה וְעַתָּה, leca mish-tachavim, prostrate themselves unto thee. How near is this to the opinion of Kepler, that all the heavenly host are instinct with life, and navigate the great expanse on pinions adjusted to their situation in their respective orbits! But to preserve in life, or in being, is a very good meaning of the original, which does not necessarily imply vitality. We say a tree is alive when it flourishes, a plant is dead when it withers, &c.

Verse 7. Who didst choose Abram] See the notes on the passages referred to in the margin.

The name of Abraham] For the explanation of this name see the notes on Gen. xvi. 5.

Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments.

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage; but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

a Exod. 18. 11.—o Exod. 9. 16. Isai. 63. 12. 14. Jer. 32. 20. Dan. 9. 15.—p Exod. 14. 21, 22, 27, 28. Jer. 32. 13.—q Exod. 15. 5, 10.—r Exod. 13. 21.—s Exod. 19. 30. & 20. 1.—t Exod. 13. 5. Rom. 7. 12.—u Heb. lost of truth.—v Gen. 2. 3. Exod. 20. 8. 11.—w Exod. 16. 14, 15. John 6. 31.—x Exod. 17. 6. Numb. 20. 9, &c. y Deut. 1. 3.—z Heb. which thou hadst lift up thine hand to give them. Numb. 14. 22.—a Ver. 38. Ps. 105. 6.—b Deut. 21. 27. 3 Kings 17. 14. 3 Chron. 30. 8. Jer. 18. 15.—c Ps. 78. 11, 63.—d Numb. 14. 4.—e Heb. a God of pardons. f Exod. 24. 6. Numb. 14. 18. Ps. 98. 5, 15. Joel 2. 13.—g Exod. 32. 4.—h Ver. 27. Ps. 105. 45.

Verse 12. *By a cloudy pillar*] See the notes on the parallel passages, both here and in the rest of these verses.

Verse 14. *Madest known unto them thy holy sabbath*] They appear to have forgotten this first of all the commandments of God, during their sojourning in Egypt.

Verse 17. *And in their rebellion appointed a captain*] This clause, read according to its order in the Hebrew text, is thus: *And appointed a captain to return to their bondage in their rebellion*. But it is probable that בְּמִתְרַצִּים *bemiterayim*, in their rebellion, is a mistake for בְּמִתְרַצִּים *bemiterayim*, in Egypt. This is the reading of seven of Kennicott's and De Rossi's MSS. the Neapolitan edition of the *Hagiographa*, and in the *Septuagint*. It is also the reading in Numb. xiv. 4. The clause should undoubtedly be read, *They appointed a captain to return to their bondage in Egypt*.

Verse 19. *The pillar of the cloud departed not from them*] מְלִיץ *medleyhem*, "from over them." I have already had occasion to observe, that this miraculous cloud, the symbol of the divine presence, assumed three different positions while accompanying the Israelitish camp. 1. As a cloud, in the form of a pillar, it went before them, when they journeyed, to point out their way in the wilderness. 2. As a pillar of fire, it continued with them during the night, to give them light, and be a rallying point for the whole camp in the night season. 3. As an extended cloud, it hovered over them in their encampments, to refresh them with its dew, and to keep them from the ardours of the sun.

Verse 21. *Their clothes waxed not old*] See the note on Deut. viii. 4.

Verse 22. *The land of Og king of Bashan*] It is most evident that *Sihon* was king of *Heshbon*. How then can

20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to thy fathers, that they should go in to possess it.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned

1 Exod. 13. 21, 22. Numb. 14. 14. 1 Cor. 10. 1.—2 Numb. 11. 17. Isai. 63. 11. 1 Exod. 16. 15. Josh. 5. 12.—3 Exod. 17. 6.—4 Deut. 2. 7.—5 Deut. 3. 4 & 5. 6 Numb. 21. 21, &c.—7 Gen. 22. 17.—8 Josh. 1. 2. &c.—9 Ps. 44. 2, 3.—10 Heb. according to their will.—11 Ver. 38. Numb. 13. 21. Deut. 5. 7, 8. Exod. 32. 4.—12 Deut. 3. 11.—13 Or, distance.—14 Heb. tree of food.—15 Deut. 32. 15.—16 Hos. 2. 6.—17 Judg. 2. 11, 12. Exod. 10. 21.—18 1 Kings 14. 8. Ps. 107. 17.—19 1 Kings 15. 4. & 22. 14. 2 Chron. 24. 20, 21. Matt. 23. 37. Acts 1. 20.—20 Judg. 2. 14. & 3. 5. Ps. 105. 41. & 106. 4.—21 Judg. 2. 15. & 3. 9.—22 Heb. they returned to do evil.—23 The Judg. 2. 11, 12, 20. & 4. 1. & 5. 31. & 6. 1.

it be said that they possessed the land of *Sihon*, and the land of the king of *Heshbon*? The words *The land of the king of Heshbon* are wanting in two of De Rossi's MSS. In another MS. the words and the land of are wanting; so that the clause is read, *they possessed the land of Sihon king of Heshbon*. The *Septuagint* has the same reading; the Arabic nearly the same, viz. *the land of Sihon, the land of the king of Heshbon*. The Syriac has, *they possessed the land of Sihon, the land of the king of Heshbon*. The reading of the text is undoubtedly wrong: that supported by the MSS. and by the *Septuagint*, is most likely to be the true one. Those of the Arabic and Syriac contain, at least, no contradictory sense. The and, in the Hebrew and our version, distinguishes two lands, and two kings; the land of *Sihon*, and the land of the king of *Heshbon*; when it is most certain that only one land and one king can be meant.

Verse 25. *Became fat, and delighted themselves*] They became effeminate, fell under the power of luxury; got totally corrupted in their manners, sinned against all the mercies of God, and then were destroyed by his judgments. We have an old nervous saying, "War begets poverty; poverty begets peace; peace begets affluence; affluence begets luxury and corruption of manners; and hence civil broils, foreign wars, and desolations." A sensible Roman historian has said the same:—"Imperium facile iis artibus retinetur, quibus initio parum est: verum ubi pro Labore, Desidia; pro continentia et equitate, Libido atque Superbia invadere; fortuna simul cum moribus IMMUTATUR.

Verse 27. *Thou gavest them saviours*] The whole book of judges is a history of God's mercies, and their rebellions.

and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them, according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear:

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we are servants this day, and for

the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof; behold, we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

CHAPTER X.

The names of those who sealed the covenant, 1-27. All solemnly promise not to have affinity with the people of the land, 28-33. To observe the sabbath, 31. To provide for the sanctuary according to the law, 32, 33. And to pay the regular tithes for the support of the priests, Levites, and other officers of the temple, 32-33.

NOW those that sealed were Nehemiah, the Tirshatha, the son of Hachaliah, and Ziddikiah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azariah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkiah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Dan. 2. 14. 2. 15. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

Verse 30. *Many years didst thou forbear*] It is supposed that Nehemiah refers here principally to the ten tribes. And many years did God bear with them; not less than two hundred and fifty-four years from their separation from the house of David, till their captivity and utter dispersion under *Shalmaneser*; during the whole of which time God invariably warned them by his prophets; or, as it is here said, by thy spirit in thy prophets, which gives us the true notion of divine inspiration. God's Spirit was given to the prophets; and they testified to the people, according as they were taught and influenced by this Spirit.

Verse 32. *On our kings, on our princes*] I believe Nehemiah in this place mentions the whole of civil society in its officers, as they stand related to each other in dignity: 1. *KINGS*, as supreme. 2. *PRINCES*. 3. *PRIESTS*. 4. *PROPHETS*. 5. The *FATHERS*, heads or chiefs of tribes and families. 6. The *common people*. Those who disturb this natural order, for it subsists even in *Britain*, are enemies to the peace of the whole, whatever they may pretend to the contrary.

Verse 34. *Neither have our kings*] In this verse he acknowledges that the kings, princes, priests, and fathers, had broken the law: but the prophets are left out; for they continued faithful to God, testifying by his spirit against the crimes of all; and this even at the risk of their lives.

Verse 35. *For they have not served thee in their kingdom*] Instead of מלכותם *be malcutham*, "in their kingdom," במלכות *be malcutheca*, "in thy kingdom," is the reading of two of Kennicott's MSS. as also of the Septuagint, Syriac, and Arabic. This is most likely to be the true reading.

Verse 36. *Behold, we are servants*] They had no king of their own; and were under the government of the kings of Persia, to whom they paid a regular tribute.

Verse 37. *It yieldeth much increase unto the kings*] Good and fruitful as the land is, yet it profits us little; as the chief profits on all things go to the kings of Persia.

Over our bodies] Exacting personal and feudal services from us, and from our cattle; and this not by any fixed rate, or rule, of so much rent, so much labour, or boons; but at their pleasure; so that we can neither call our persons,

our time, our land, nor our cattle, our own: therefore, we are in great distress. Miserable are the people that live under such a government. Think of this, ye Britons! think of your liberties and rights. Compare them with any other nation under heaven, and see what a balance is in your favour. Almost all the nations of the earth acknowledge Britons the most happy of all men. May I not say,

O fortunatos nimium sua si bona norint!

Verse 38. *Our princes, Levites, and priests, seal unto it*] Persuaded that we have brought all the miseries upon ourselves by our transgressions; feeling much, and fearing more, we make a covenant with thee to devote ourselves to thy service: do with us as thou pleasest. From this sealing we learn that at this time the government of the Jews was a mixed aristocracy; composed of the nobles for the civil department, and the priests and Levites for the ecclesiastical.

This was not mixing the church with the state, or the state with the church: both were separate, yet both mutually supported each other. The state never attempted to model the church according to its own mind; because the church had been founded and regulated by God, and neither its creed nor its ordinances could be changed. The church did not meddle with the state, to give it new laws, new ordinances, or new officers; therefore, the one could not be jealous of the other. Where this state of things prevails, every public blessing may be expected. In every state, God says to the governors and the governed, Render to Caesar the things which are Caesar's, and to God the things which are God's.

NOTES ON CHAPTER X.

Verse 1. *Now those that sealed*] Four classes here seal, Nehemiah first, as their governor. And after him, secondly, The priests, ver. 2-8. Thirdly, The Levites, ver. 9-13. Fourthly, The chiefs of the people, ver. 14-27.

It is strange that, among all these, we hear nothing of Ezra, nor of the high priest Eliashib. Nor are any of the prophets mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the Arabic: the word *Pashur* of the third verse is retained; and the rest of the chapter is summed up in these words, and the rest of their assembly.

19 Hariph, Anathoth, Nebai,
 20 Magpiash, Meshullam, Hezir,
 21 Meshezabeel, Zadok, Jaddua,
 22 Pelatiah, Hanan, Ananiah,
 23 Hoshea, Hananiah, Hashub,
 24 Hallohesh, Pileah, Shobek,
 25 Rehun, Hashabnah, Maaseiah,
 26 And Ahijah, Hanan, Anan,
 27 Malluch, Harim, Baanah.
 28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
 29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes;
 30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:
 31 And if the people of the land bring ware, or any victuals, on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.
 32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;
 33 For the show-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for

q Exod. 2. 26-28. — r Exod. 9. 1. & 10. 11, 12, 19. Ch. 13. 3. — s Deut. 12. 14. Ch. 13. 18. Ps. 118. 106. — t 2 Kings 23. 2. 2 Chron. 34. 31. — u Heb. by the hand of. r Exod. 24. 16. Deut. 7. 3. Exod. 25. 12, 14. — v Exod. 29. 10. Lev. 23. 3. Deut. 5. 12. Ch. 13. 15, &c. — x Exod. 25. 10, 11. Lev. 25. 4. — y Deut. 15. 1, 2. Ch. 5. 12. — z Exod. every band. — a Lev. 24. 5, &c. 2 Chron. 2. 4. — b See Num. 28. & 30.

Verse 28. *And the rest of the people*] All had, in one or other of the classes which sealed, their representatives; and by their sealing they considered themselves bound.

Verse 29. *They clave to their brethren*] Though they did not sign this instrument, yet they bound themselves under a solemn oath that they would fulfil the conditions of the covenant, and walk according to the law of Moses.

Verse 30. *Not give our daughters*] Make no affinity with the people of the land.

Verse 31. *Bring ware*] We will most solemnly keep the sabbath. *Leave the seventh year*. We will let the land have its sabbath, and rest every seventh year. See on Exod. xxiii. 10, 11.

Verse 32. *Charge ourselves yearly with the third part of a shekel*] According to the law, every one above twenty years of age was to give half a shekel to the sanctuary, which was called a ransom for their souls. See Exod. xxx. 11-16. But why is one third of a shekel now promised instead of the half shekel, which the law required? To this question no better answer can be given than this: the general poverty of the people occasioned by their wars, overthrows, heavy tributes, &c. in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the poor and the rich were obliged to give alike, because it was a ransom for their souls; and the souls of the poor and rich were of like value, and stood equally in need of redemption; for all were equally fallen, and all had come equally short of the glory of God.

Though only a third part of a shekel was given at this time, and probably for the reason above assigned; yet, when the people got into a state of greater prosperity, the half shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the temple, but to the Roman government. Hence when those who collected this as a tribute, came to our Lord, it was for the δίδραγμα, didrachma, which was half a shekel; and the coin with which our Lord paid for himself and Peter, was a stater, which contained exactly two half shekels. See Matt. xviii. 24-27.

Verse 34. *Cast the lots for the wood-offering*] There does not appear to have been any wood-offering under the law. It was the business of the Nethinim to procure this: and hence they were called hewers of wood, and drawers of water, to the congregation. But it is very likely that,

the set feasts, and for the holy things, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as it is written in the law:

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord:

36 Also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God.

c Ch. 13. 31. Isai. 40. 16. — d Lev. 6. 12. — e Exod. 22. 18. & 24. 26. Lev. 22. 28. Num. 18. 12. Deut. 26. 2. — f Exod. 12. 2. 13. Lev. 27. 26, 27. Num. 18. 12. 16. — g Lev. 23. 17. Num. 15. 19. & 18. 13, &c. Deut. 18. 4. & 26. 2. — h Lev. 23. 30. Num. 18. 21. &c. — i Num. 18. 26. — k 1 Chron. 9. 26. 2 Chron. 21. 11. — l Deut. 12. 6, 11. 2 Chron. 31. 12. Ch. 13. 12. — m Ch. 13. 10, 11.

after the captivity, few Nethinim were found; for as such (who were the descendants of the Gibeonites) were considered only as slaves among the Israelites, they would doubtless find it as much, if not more, their interest to abide in the land of their captivity, than to return with their former masters. As there was not enough of such persons to provide wood for the fires of the temple, the people now cast lots, not who should furnish the wood, but what class or district should furnish it at a particular time of the year so that there might be a constant supply. One district furnished it for one whole year, or for the first month or year; another for the second month or year; and so on. Now, the lot was to determine which district should bring the supply on the first month or year; which on the second; and so on. When the wood was brought, it was delivered to the Levites: they cut, prepared, and stacked it; and, when wanted, delivered it to the priests, whose business it was to lay it upon the altar. Perhaps this providing of the wood was done only once a year by one district, the next year by another district, and so on: and this bringing the wood to the temple at last became a great day; and was constituted into a feast, called by Josephus *Ευχαριστία*, the carrying of the wood. See *De Bell. Jud.* lib. ii. cap. xvii. sect. 6. p. 194. This feast is not mentioned in the Sacred Writings; then, there was no need for such an institution, as the Nethinim were sufficiently numerous.

Verse 36. *Also the first-born*] See this law, and reasons of it, Exod. xiii. 1-13. As by this law the Lord had a right to all the first-born, instead of these he was pleased to take the tribe of Levi for the whole; and thus the Levites served at the tabernacle and temple, instead of the first-born of all the tribes.

Verse 37. *Tithe of the tithes*] The tithes of all the produce of the fields were brought to the Levites; out of these a tenth part was given to the priests. This is what is called the tithe of the tithes. The law for this is found Num. xviii. 26.

Verse 39. *We will not forsake the house of our God*] Here was a glorious resolution; and had they been faithful to it, they had been a great and good people to the present day. But what is implied in *We will not forsake the house of our God*? I answer:—

I.—The church of God is the house of God; there he has his constant dwelling-place.

II.—True believers are his family in this house: and this family consists of 1. Fathers and mothers. 2. Young persons. 3. Little children. And, 4. Servants.

CHAPTER XI.

Let us cast that a tenth of the people may constantly dwell at Jerusalem, and the other nine parts in the other cities and villages. 1. Those willingly offer themselves to dwell in Jerusalem, and the people bless them. 2. An enumeration of the families that dwell in Jerusalem of Judah and Benjamin, 3-8. Of these of the priests 10-15. Of the chiefs of the fathers, 13. Of the mighty men, 14. Of the Levites, 15-18. Of the porters, 19. Of the residue of Israel, and the officers, 20-24. The villages at which they dwell, 25-28. Certain divisions of the Levites were in Judah and Benjamin, 29.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem * the holy city, and nine parts to dwell in other cities.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these are the chief of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And * at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city.

10 * Of the priests; Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth,

the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two; and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer.

14 And their brethren mighty men of valour, a hundred twenty and eight; and their overseer was Zabdai, the son of one of the great men.

15 Also of the Levites: Shemaiah the son of Hushub, the son of Azrikam, the son of Hashabiah, the son of Bunni:

16 And Shabbethai and Jozabad, of the chief of the Levites, * had the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer; and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galai, the son of Jeduthun.

18 All the Levites in the holy city were two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren, that kept the gates, were a hundred seventy and two.

20 ¶ And the residue of Israel, of the priests and the Levites, were in all the cities of Judah, every one in his inheritance.

21 * But the Nethinims dwelt in Ophel: and Ziha and Gispah were over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God.

23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethabiah the son of Meshezabeel, of the children of Zerah, the son of Judah,

v Ver. 12. Matt. 4. 5. & 27. 58.—o Judg. 5. 2.—p 1 Chron. 9. 3, 5.—q Ezra 2. 63. v Ezra 2. 58.—1 Chron. 9. 3, 5. & c.—t Gen. 38. 29. Pharez.—u 1 Chron. 9. 10, & c. v Or, the sons of Maggashim.

w Heb. were over.—x 1 Chron. 26. 28.—y Ver. 1.—a Heb. at the gates.—a See Ch. 3. 28.—b Or, the tower.—c See Ezra 6. 5, 9 & 7. 20, & c.—d Or, to a sure ordinance.—e Gen. 38. 29, Pharez.

III.—The ministers of the house of God are the officers and overseers of this house and family.

IV.—The worship of God is the grand employment of this family.

V.—The ordinances of God are the food of the members of this family; or the means of their spiritual support.

VI.—Those who do not forsake the house of their God are those,—1. Who continue in the faith. 2. Who grow in grace. 3. Who labour in the vineyard. 4. Who bring forth fruit. 5. Who conscientiously attend all the ordinances. And, 6. Who take care that the offerings to the house of God shall be duly made; providing for those who labour in the word and doctrine.

VII.—Reader, 1. Art thou of this house? 2. Art thou in this house? 3. To what part of the family dost thou belong? 4. Art thou still an infant in this house? 5. Dost thou attend the ordinances of this house? 6. Hast thou forsaken this house? These questions are of great importance; answer them as in the sight of God.

NOTES ON CHAPTER XI.

Verse 1. To bring one of ten.] Jerusalem certainly had many inhabitants at this time; but not sufficient to preserve the city, which was now encompassed with a wall; and the rebuilding of which was going on fast. Nehemiah, therefore, obliged one tenth of the country people to come and dwell in it, that the population might be sufficient for the preservation and defence of the city. Ten were set apart, and the lot cast among them to see which one of the ten should take up his residence in the city.

Verse 2. All the men that willingly offered.] Some volunteered their services; which was considered a sacrifice to patriotism at that time; as Jerusalem afforded very few advantages, and was a place of considerable danger: hence the people spoke well of them, and no doubt prayed for God's blessing upon them.

Verse 3. Now these are the chiefs.] A good deal of difference will be found between the enumeration here and that

in 1 Chron. ix. 2, &c. There, those only who came with Zerubbabel, appear to be numbered: here those, and the persons who came with Ezra and Nehemiah, enter into the count.

Verse 9. And Joel—was their overseer.] Joel was chief, or magistrate over those; and Judah was his second or deputy. Perhaps each had a different office, but that of Joel was chief.

Verse 11. Ruler of the house of God.] He had the command over all secular matters, as the high priest had over those which were spiritual.

Verse 14. Mighty men of valour.] Noted for strength of body, and military courage.

Verse 16. And Shabbethai.] This verse with the 20, 21—23, 29—32, 33, 44, and 35, are all wanting in the Septuagint; and the whole chapter is wanting in the Arabic.

The outward business.] Calmet supposes that he provided the victuals for the priests, victims for the sacrifices, the sacerdotal vestments, the sacred vessels, and other necessities for the service of the temple.

Verse 17. The principal to begin the thanksgiving.] The precentor, picher of the tune, or master singer.

Verse 22. The overseer also of the Levites.] *ppp* *pekid*, the visitant, the inspector; translated *exorcistes*, bishop, both by the Septuagint and Vulgate.

Verse 23. It was the king's commandment.] By the king some understand David, and others Artaxerxes. It is most probable that it was the latter; who wished that a provision should be made for these, a part of whose office was to offer up prayers also, as well as praises. For we know that Darius made an ample provision for the priests, that they might offer sacrifices of sweet savour unto the God of heaven; and pray for the life of the king and of his sons, Ezra vi. 10. Some have thought that they had been Jewish singers employed in the service of the Persian king, to whom he had given a salary, and to whom he wished still to continue the same.

was 'at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at 'Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phetet,

27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin 'from Geba dwelt 'at Michmash, and Aiya, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, 'the valley of craftsmen.

36 And of the Levites were divisions in Judah, and in Benjamin.

CHAPTER XII.

Account of the priests and Levites that came up with Zerubbabel, 1-7. Of the Levites, 8-23. The Levites in the days of Eliashib, 24-28. Of the dedication of the wall, and its ceremonies, 27-32. Different officers appointed, 44-47.

NOW these are the 'priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: 'Seraiah, Jeremiah, Ezra,

2 Amariah, 'Malluch, Hattush,

3 'Shechaniah, 'Rehum, 'Meremoth,

4 Iddo, 'Ginnetho, 'Abijah,

5 'Miamin, 'Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 'Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests, and of their brethren in the days of 'Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kad-

[1 Chron. 18. 17. & 23. 98.—g Josh. 14. 15.—h Or, of Geba.—i Or, to Michmash. k 1 Chron. 4. 14.—l Ezra 2. 1, 2.—m See Ch. 10. 2-6.—n Or, Melicu, Ver. 14.—o Or, Shemaiah, Ver. 14.—p Or, Harim, Ver. 15.—q Or, Meraioth, Ver. 15.—r Or, Ginnethon, Ver. 16.

Verse 24. *Pethahiah*—was at the king's hand] He was the governor appointed by the Persian king over the Jewish nation in those matters in which the civil government interfered with Jewish concerns. He no doubt fixed, levied, and received, the tribute.

Verse 25. *And at Jeshua*] This city is now where else mentioned.

Verse 28. *Mekonah*] This city is also unknown.

Verse 31. *Geba*] Probably the same as *Gibeah of Saul*.

Verse 32. *Ananiah*] No city of this name is known.

Verse 34. *Hadid*] This place is also unknown.

Neballat.] Also unknown.

Verse 35. *Lod, and Ono*] These towns were built by the sons of Elpaal, 1 Chron. viii. 12.

The valley of craftsmen.] See 1 Chron. iv. 14. Probably this latter town was built in this valley.

Verse 36. *And of the Levites were divisions*] The Levites had their dwellings in the divisions of Judah and Benjamin. This is probably the meaning: the *Syriac* says, they had the half of Judah and Benjamin; which is not likely.

That the people, whose hearts were now turned toward the Lord, would make the best provision for the support of God's work, and all those engaged in it, we may naturally suppose; but this could not be very great, as the complete service was not yet established, and the Levites themselves were few in number.

NOTES ON CHAPTER XII.

Verse 1. *Now these are the priests*] Not the whole, but the chief of them, as we are informed, verses 7, 22, 23, and 24.

The *Septuagint* omit ver. 3. except the word *Shechaniah*; as also verses 4, 5, 6-9, 37, 38, 39, 40, and 41. The *Arabic* omits the *twenty-six* first verses, and ver. 29. Mention is made of *Ezra* in this verse; and he is generally allowed to be that *Ezra* whose book the reader has already passed over, and who came to Jerusalem in the time of Cyrus with Zerubbabel. If this were the same,

miel, Sherebiah, Judah, and Mattaniah, 'which was over 'the thanksgiving, he and his brethren.

9 Also Bakkukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moaddiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, were written in the book of the 'Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, 'according to the commandment of David the man of God, 'ward over against ward.

25 Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the 'thresholds of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of

a Luke 1. 5.—i Or, Miniamin, Ver. 17.—n Or, Moaddiah, Ver. 17.—o Or, Sallai, Ver. 18.—p Ezra 3. 2. Hag. 1. 1. Zeoh. 3. 1.—q Ch. 11. 17.—r This is the psalm of thanksgiving.—s 1 Chron. 9. 14, &c.—t 1 Chron. 23. & 25. & 26.—u Ezra 3. 11.—v Or, treasurer, or, assemblies.

he must have been at this time upwards of a hundred years of age: and this case is not improbable, as an especial providence might preserve such a very useful man beyond the ordinary age of men. See what has been said on the case of Nehemiah, ch. i. 1.

Verse 7. *The chief of the priests*] They were twenty-four orders or courses in number, all subordinate to each other, as established by David, 1 Chron. xxiv. 18. And these orders, or courses, were continued till the destruction of Jerusalem by the Romans. See *Calmel*.

Verse 8. *Over the thanksgiving*] The principal singers; see on chap. xi. 17.

Verse 11. *Jaddua*] This was the high priest who went in his pontifical robes, accompanied by his brethren, to meet Alexander the Great, when he was advancing toward Jerusalem, with the purpose to destroy it, after having conquered Tyre and Gaza. Alexander was so struck with the appearance of the priest, that he forbore all hostilities against Jerusalem, prostrated himself before Jaddua, worshipped the Lord at the temple, and granted many privileges to the Jews. See *Josephus*, Ant. lib. xi. c. 8.

To the reign of Darius the Persian] *Calmel* maintains that this must have been *Darius Codomanus*, who was defeated by Alexander the Great: but *Archbishop Ussher* understands it of *Darius Nothus*, in whose reign he thinks Jaddua was born who was high priest under *Darius Codomanus*.

Verse 23. *The book of the Chronicles*] This is not the book of *Chronicles* which we have now, no such list being found in it; but some other book or register which is now lost.

Verse 25. *The thresholds of the gates*] Some understand this of a sort of porticoes, at the gates; and are puzzled about it, because they find no mention of porticoes elsewhere: But why may we not suppose these to resemble our watch-boxes, or some temporary moveable shelters for those who took care of the gates? That there must have been some such conveniences, common sense dictates.

Nehemiah ⁴ the governor, and of Ezra the priest, ⁵ the scribe.

27 ¶ And at ¹ the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, ² both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had bidden them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, *whereof* ¹ one went on the right hand upon the wall ² toward the dung-gate;

32 And after them went Hoshai, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah.

35 And certain of the priests' sons ¹ with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with ¹ the musical instruments of David the man of God, and Ezra the scribe before them.

37 ¹ And at the fountain-gate, which was over against them, they went up by ² the stairs of the city of David, at the going up of the wall, above

the house of David, even unto ¹ the water-gate eastward.

38 ¹ And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond ² the tower of the furnaces even unto ³ the broad wall.

39 ¹ And from above the gate of Ephraim, and above ² the old gate, and above ³ the fish-gate, ⁴ and the tower of Hananeel, and the tower of Meah, even unto ⁵ the sheep-gate: and they stood still in ⁶ the prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Elakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehobanan, and Malchijah, and Elam, and Ezer. And the singers ¹ sang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions ¹ of the law for the priests and Levites: ² for Judah rejoiced for the priests and for the Levites ³ that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, ⁴ according to the commandment of David, and of Solomon his son.

46 For in the days of David ¹ and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

^d Ch. 3. 2. — ^e Ezra 7. 6, 11. — ^f Deut. 20. 5. — ^g Ps. 30. title. — ^h 1 Chron. 25. 6. — ⁱ 2 Chron. 6. 12. — ^j 7. 6. — ^k See Ver. 28. — ^l Chap. 12. 3. — ^m 12. 3. — ⁿ 12. 3. — ^o 1 Chron. 25. 6. — ^p Ch. 12. 3. — ^q Ch. 12. 3. — ^r Ch. 12. 3. — ^s Ch. 12. 3. — ^t Ch. 12. 3. — ^u Ch. 12. 3. — ^v Ch. 12. 3. — ^w Ch. 12. 3. — ^x Ch. 12. 3. — ^y Ch. 12. 3. — ^z Ch. 12. 3. — ^{aa} Ch. 12. 3. — ^{ab} Ch. 12. 3. — ^{ac} Ch. 12. 3. — ^{ad} Ch. 12. 3. — ^{ae} Ch. 12. 3. — ^{af} Ch. 12. 3. — ^{ag} Ch. 12. 3. — ^{ah} Ch. 12. 3. — ^{ai} Ch. 12. 3. — ^{aj} Ch. 12. 3. — ^{ak} Ch. 12. 3. — ^{al} Ch. 12. 3. — ^{am} Ch. 12. 3. — ^{an} Ch. 12. 3. — ^{ao} Ch. 12. 3. — ^{ap} Ch. 12. 3. — ^{aq} Ch. 12. 3. — ^{ar} Ch. 12. 3. — ^{as} Ch. 12. 3. — ^{at} Ch. 12. 3. — ^{au} Ch. 12. 3. — ^{av} Ch. 12. 3. — ^{aw} Ch. 12. 3. — ^{ax} Ch. 12. 3. — ^{ay} Ch. 12. 3. — ^{az} Ch. 12. 3. — ^{ba} Ch. 12. 3. — ^{bb} Ch. 12. 3. — ^{bc} Ch. 12. 3. — ^{bd} Ch. 12. 3. — ^{be} Ch. 12. 3. — ^{bf} Ch. 12. 3. — ^{bg} Ch. 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47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: ^aand they ^asanctified *holy things* unto the Levites; ^band the Levites sanctified *them* unto the children of Aaron.

CHAPTER XIII.

The law is read, which commands that the Ammonite and Moabite should be separated from the congregation; on which they separate all the mixed multitude, 1-3. Eliashib, the high priest, having not only joined affinity with Sanballat, but was also allied to Tobiah the Ammonite, and had given him some of the chambers in the court of the house of God, 4, 5. Nehemiah came out the people of Tobiah, and purifies the chambers, 6-9. He rectifies several evils; and the people bring the tithes of all things to the treasury, 10-12. He appoints treasurers, 13, 14. Finds that the sabbaths had been greatly profaned by buying and selling; and rectifies this abuse, 15-22. Finds Jews that had married strange wives; against whom he testifies, and expels the priests who had married the daughter of Sanballat the Horonath, 23-28. He cleanses them from all strangers, makes a final regulation, and prays for God's mercy to himself, 29, 31.

A. U. C. 388.
Cons. Rom.
M. Gervase et
C. Carus.

ON that day they ^aread in the book of Moses in the audience of the people; and therein was found written, ^athat the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but ^ahired Balaam against them, that he should curse them: ^ahowbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, ^athat they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest ^ahaving the oversight of the chamber of the house of our God, ^awas allied unto Tobiah:

5 And he had prepared for him a great chamber, ^awhere aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, ^awhich ^awas commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this time was not I at Jerusalem: ^afor in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and ^aafter certain days ^aobtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in ^apreparing him a chamber in the courts of the house of God.

[Numb. 18, 21, 24.—That is, set apart.—Numb. 18, 24.—1 Deut. 31, 11, 12. 2 Kings 23, 2. Chap. 6, 2, 3, & 9, 3. 1 Sam. 3, 16.—Heb. there was read.—1 Heb. evers.—2 Deut. 28, 3. 4.—Numb. 28, 5. Josh. 24, 9, 10.—Numb. 28, 11, & 24, 18. Deut. 28, 5.—Chap. 9, 2, & 10, 38.—Heb. being set over, Chap. 12, 44.—1 Cor. 13, 44.—Heb. the commandment of the Levites.—Numb. 28, 21.—Chap. 5, 14. v. Heb. at the end of days.]

Verse 47. *All Israel—gave the portions of the singers*] The singers and the porters were supported by the people at large; and each of these had their portions served out to them daily.

And they sanctified—unto the Levites] The things which were provided for sacred uses, were delivered by the people to the Levites; and the Levites presented them to the priests.

The children of Aaron] This may refer principally to the tithes which the people brought to the Levites; the tithes, or tenth of which the Levites gave to the priests. The presenting these tithes is termed sanctifying them; that is, dedicating them to those sacred or ecclesiastical uses for which they were designed: this is a very general meaning of the word sanctify in Scripture.

NOTES ON CHAPTER XIII.

Verse 1. *On that day*] I am quite of Calmet's mind, that the transactions detailed in this chapter did not immediately succeed the dedication of the walls of Jerusalem. It is most likely that, when this dedication was ended, Nehemiah returned to Babylon, as himself particularly remarks, ver. 6. for he did return in the thirty-second year of Artaxerxes; and then, after certain days, supposed to be about the term of one year, he got leave to return to Jerusalem, to see how matters were conducted: and there he found the evils which he mentions in this chapter, and which he redressed in the manner himself describes. See the introduction to this book.

Should not come into the congregation] That is, ye shall not form any kind of matrimonial alliance with them. This, and this alone, is the meaning of the law.

Verse 3. *They separated from Israel all the mixed multitude*] They excluded all strange women, and all persons, young and old, who had been born of these illegal connexions.

Verse 4. *Eliashib the priest*] Perhaps this was a different person from Eliashib the high priest; but there is no indubitable evidence that he was not the same. If he was high priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood.

8 And it grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they ^acleanse the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had ^anot been given them: ^afor the Levites and the singers, that did the work, were fled every one to ^ahis field.

11 Then ^acontended I with the rulers, and said, ^aWhy is the house of God forsaken? And I gathered them together, and set them in their ^aplace.

12 ^aThen brought all Judah the tithe of the corn, and the new wine, and the oil, unto the ^atreasuries.

13 ^aAnd I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and ^anext to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted ^afaithful, and their ^aoffice was to distribute unto their brethren.

14 ^aRemember me, O my God, concerning this, and wipe not out my ^agood deeds that I have done for the house of my God, and for the ^aoffices thereof.

15 ¶ In those days saw I in Judah some treading wine-presses ^aon the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, ^awhich they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 ^aThen I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18 ^aDid not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

[1 Cor. I earnestly requested.—1 Ver. 1, 5.—2 Chron. 29, 5, 15, 16, 18.—g Mal. 2, 8.—Numb. 35, 2.—b Ver. 17, 35. Prov. 28, 4.—c Ch. 10, 20.—d Heb. standing.—e Chap. 10, 28, 30, & 12, 44.—f Or, store-houses.—g Chap. 12, 44. 2 Chron. 31, 13. Heb. at their hand.—1 Cor. 7, 2. 1 Cor. 4, 2.—h Heb. it was upon them.—1 Ver. 22, 24. Chap. 5, 19.—i Heb. witnesses.—j Or, observations.—k 2 Chron. 28, 10. p Jer. 17, 21, 22. Chap. 10, 31.—q Ver. 11.—r Jer. 17, 21, 22, 32.]

He had married his grandson to Sanballat's daughter; this produced a connexion with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c. that came to the house of God.

Verse 6. *Was not I at Jerusalem*] Nehemiah came to Jerusalem in the twentieth year of Artaxerxes; and remained there till the thirty-second year, twelve years: then returned to Babylon, and staid one year; got leave to revisit his brethren, and found matters as stated in this chapter.

Verse 8. *I cast forth all the household stuff of Tobiah*] He acted as Jesus Christ did, when he found the courts of the Lord's house profaned: He overturned the tables of the money-changers, and the seats of those who sold doves.

Verse 10. *The portions of the Levites had not been given*] Hence we find they were obliged to abandon the sacred service, and betake themselves to cultivate the land for their support. This was the fault of the rulers, who permitted all these abuses.

Verse 11. *Why is the house of God forsaken*] They had all solemnly promised, chap. x. 39. that they would never forsake the house of their God; but alas, how soon is this forgotten! And Nehemiah uses their own words here by way of reproof.

Verse 13. *They were counted faithful*] They were reported to me as persons in whom I could confide: they had been steady in God's ways and work, while others had been careless and relaxed.

Verse 14. *Wipe not out my good deeds*] If thou wert strict to mark what is done amiss, even my good deeds must be wiped out: but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee!

Verse 15. *Treading wine-presses*] The sabbath appears to have been totally disregarded.

Verse 17. *I contended with the nobles*] These evils took place through their negligence; and this I passed before them.

19 And it came to pass that, when the gates of Jerusalem ^a began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: ^b and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye ^c about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22 And I commanded the Levites, that ^d they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. ^e Remember me, O my God, concerning this also, and spare me according to the ^f greatness of thy mercy.

23 ^g In those days also saw I Jews that ^h had married wives of Ashdod, of Ammon, and of Moab:

24 And their children spake half in the speech of Ashdod, and ⁱ could not speak in the Jews' language, but according to the language ^j of each people.

25 And I ^k contended with them, and ^l cursed

them, and smote certain of them, and plucked off their hair, and made them ^m swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet ⁿ among many nations was there no king like him, ^o who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to ^p transgress against our God in marrying strange wives.

28 And one of the sons ^q of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, ^r because they have defiled the priesthood, and ^s the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and ^t appointed the wards of the priests and Levites, every one in his business;

31 And for ^u the wood-offering, at times appointed, and for the first-fruits. ^v Remember me, O my God, for good.

^a Lev. 23. 32.—^b Jer. 17. 21, 22.—^c Heb. before the wall?—^d Chapter 12. 30. ^e Ver. 14. 31.—^f Or, multitude.—^g Heb. had made to dwell with them.—^h Ezra 9. 2.—ⁱ Heb. they did not speak.—^j Heb. of people and people.—^k Ver. 11. Prov. 25. 1.—^l Or, rebuked them.

^m Ezra 10. 5. Chap. 10. 29. 30.—ⁿ 1 Kings 11. 1, &c.—^o 1 Kings 3. 3. 2 Chron. 1. 12.—^p 2 Sam. 12. 24.—^q 1 Kings 11. 4. &c.—^r Ezra 10. 2.—^s Ch. 12. 16. 22.—^t Ch. 5. 14.—^u Heb. for the offering.—^v Mal. 2. 4, 11, 12.—^w Ch. 10. 38.—^x Ch. 13. 1, &c. ^y Ch. 10. 34.—^z Ver. 14. 21.

I chased him from me] Struck him off the list of the priests, and deemed him utterly unworthy of all connexion and intercourse with truly religious people.

Verse 29. Because they have defiled the priesthood] God therefore, will remember their iniquities against them, and punish them for their transgressions. These words of Nehemiah are to be understood declaratively.

Verse 31. For the wood-offering] This was a most necessary regulation: without it the temple service could not have gone forward; and, therefore, Nehemiah mentions this as one of the most important services he had rendered to his nation. See on chap. x. 34.

Remember me, O my God, for good] This has precisely the same meaning with, *O my God, have mercy upon me!* And thus alone it should be understood.

Of Nehemiah the Jews speak as one of the greatest men of their nation. His concern for his country, manifested by such unequivocal marks, entitles him to the character of the first patriot that ever lived. In the course of the divine providence he was a captive in Babylon: but there his excellencies were so apparent that he was chosen by the Persian king to fill an office the most respectable, and the most confidential, in the whole court. Here he lived in ease and affluence; he lacked no manner of thing that was good: and here he might have continued to live, in the same affluence, and in the same confidence; but he could enjoy neither so long as he knew his people distressed, the sepulchres of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem; he prayed to God for it; and was willing to sacrifice wealth, ease, safety, and even life itself, if he might be the instrument of restoring the desolations of Israel. And God, who saw the desire of his heart, and knew the excellencies with which he had endowed him, granted his request, and gave him the high honour of restoring the desolated city of his ancestors, and the pure worship of their God. On this account he has been considered by several as an expressive type of Jesus Christ, and many parallels have been shown in their lives and conduct.

I have already, in several notes, vindicated him from all mercenary and interested views, as well as from false notions of religion, grounded on human merit. For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation: and an exemplar worthy to be copied by the first patriots in every nation under heaven.

It has already been observed that, in the Jewish canon, Ezra and Nehemiah make but one book; and that both have been attributed, but without reason, to the same author: hence the Syriac version ends with this colophon—The end of the Book of Ezra the scribe, in which are contained two thousand three hundred and sixty-one verses.

MASORETIC NOTES.—Ezra and Nehemiah contain six hundred and eighty-eight verses. Middle verse is Neh. iii. 32. Sections ten.

FEBRUARY 23, 1820.

Verse 19. When the gates—began to be dark] After sunset on Friday evening, he caused the gates to be shut, and kept them shut all the sabbath; and as he could not trust the ordinary officers, he set some of his own servants to watch the gates, that no person might enter for the purpose of traffic.

Verse 20. So the merchants—lodged without Jerusalem] They exposed their wares for sale on the outside of the walls.

Verse 21. I will lay hands on you] I will imprison every man of you. This had the desired effect: they came no more.

Verse 22. Spare me according to the greatness of thy mercy] By some Nehemiah has been thought to deal too much with God on the principle of merit. That he wished God to remember him for good is sufficiently evident—and who does not wish the same? But that he expected heaven because of his good deeds, does not appear. Indeed the concluding clause of this verse proves the contrary; and shows that he expected nothing from God but through the greatness of his mercy. Shame on those who, with this evidence before them, brand this good man with the epithet of workmonger; a man, who, in inward holiness, outward usefulness, and genuine love to God and man, was worth ten score of such self-called believers.

Verse 24. Half in the speech of Ashdod] There were children in the same family by Jewish and Philistine mothers. As the Jewish mother would always speak to her children in Hebrew; so they learnt to speak Hebrew; and as the Ashdod mother would always speak to her children in the Ashdod language, so they learnt that tongue. Thus there were, in the same family, children who could not understand each other; half, or one part, speaking one language, and the other part another. Children of different wives did not ordinarily mingle together; and the wives had separate apartments. This is a better explanation than that which intimates that the same child spoke a jargon, half Ashdod and half Hebrew.

Verse 25. I contended with them] Proved the fact against these iniquitous fathers in a legal assembly.

And cursed them] Denounced the judgments of God, and the sentence of the law, upon them.

Smote certain of them] Had them punished by whipping.

And plucked off their hair] Had them shaven, as a mark of the greatest ignominy.

And made them swear by God, saying, Ye shall not give] Caused them to bind themselves by an oath, that they would make no intermarriages with those who were not of the seed of Israel.

Verse 26. Did not Solomon] Have you not had an awful example before you? What a heavy curse did Solomon's conduct bring upon himself, and upon the people, for a conduct such as that of yours?

Verse 27. Shall we then hearken unto you] If God spared not him, who was so much beloved of God, shall we spare you, who by your conduct are bringing down God's judgments upon Israel?

Verse 28. One of the sons of Joiada] This was Manasseh brother of Jaddua, son of Joiada, and grandson of Eliashib the high priest.

INTRODUCTION

TO THE

BOOK OF ESTHER.

THE son and successor of the famous Persian king Xerxes, was *Artaxerxes*, surnamed *Longimanus*, or in Persian *اردشیر دراز دستان* Ardashier Diraz dest, the long-handed Ardashur. This prince, on coming to the throne, had powerful opponents and competitors in the children of Artabanus, uncle to Xerxes, and in his own brother *Hyetaspes*. The former, and their adherents, he overthrew in a bloody battle; and in the following year obtained a complete victory over his brother, and totally subdued the *Bactrians*, who had espoused his cause; and thus rendered himself the undisputed possessor of the Persian empire. About his *third* year, which was 462 before Christ, the history of *Esther* begins, which, in its connexion with the Persian history, is thus ably introduced by Dr. *Prideaux*.

"After Artaxerxes had obtained these successes, and thereby firmly settled himself in the peaceable possession of the whole Persian empire, (*Esther* i.) he appointed a solemn rejoicing on this account; and caused it to be celebrated in the city of Shushan, or Susa, in feastings and shows, for the term of a *hundred and eighty days*; on the conclusion of which he gave a great feast for all the princes and people that were then in Shushan, for *seven days*; and *Vashti*, the queen, at the same time, made a like feast in her apartment for the women. On the *seventh* day, the king's heart being merry with wine, he commanded the *seven* chamberlains to bring Queen *Vashti* before him, with the crown royal on her head, that he might show to the princes and people her beauty. But for her thus to show herself in such an assembly being contrary to the usage of the Persians, and appearing to her, as indeed it was, very indecent, and much unbecoming the modesty of a lady, as well as the dignity of her station, she refused to comply, and would not come; whereon the king, being very much incensed, called his *seven* counsellors to take advice with them about it, who, fearing this might be a bad example through the whole empire, in encouraging women to contemn and disobey their husbands, advised that the king should put *Vashti* away for ever from him, and give her royal state to another, that should be better than her; and, by his royal edict, give command throughout the whole empire, that all wives should pay honour and obedience to their husbands, and that every man should rule absolutely in his own house. Which advice pleasing the king, he commanded it accordingly to be put in execution; and *Vashti* never more after that came again into the king's presence: for the decree whereby she was removed from him was registered among the laws of the Medes and Persians, and, therefore, it could never again be altered. After this, orders were given out through the whole empire, for the gathering together at the palace at Shushan all the fair virgins in every province, that out of them one might be chosen whom the king should best like to be made queen in her place. At the time when this collection of virgins was made, (*Esther* ii.) there lived in Shushan a certain Jew named *Mordecai*, who was of the descendants of those who had been carried captive to Babylon with *Jecooniah* king of Judah; and, by his attendance at the king's gate, seems to have been one of the porters of the royal palace. He having no children did bring up *Hadaassah*, his uncle's daughter, and adopted her for his own. This young woman, being very beautiful and fair, was made choice of among other virgins on this occasion; and was carried to the king's palace, and there committed to the care of *Heghe*, the king's chamberlain, who was appointed to have the custody of these virgins; whom she pleased so well by her good carriage, that he showed her favour before all the other virgins under his care; and therefore he assigned her the best apartment of the house, and provided her first with those things that were requisite for her purification: for the custom was, that every virgin thus taken into the palace for the king's use was to go through a course of purification, by sweet oils and perfumes, for a whole year; and therefore *Hadaassah* having been, by the favour of the chamberlain, of the earliest provided with these things, was one of the first that was prepared and made ready for the king's bed, and therefore was one of the soonest that was called to it. The term, therefore, of her purification being accomplished, her turn came to go in unto the king, who was so much pleased with her that he often called her by name, which he used not to do but to those only of his women whom he was much delighted with. *Esther*, growing still farther in the king's favour, and gaining his affections beyond all the rest of the women, (*Esther* ii.) he advanced her to higher honour; and on the *tenth* day of the *tenth* month, which falls about the end of our year, did put the royal diadem upon her head, and declared her queen in the place of *Vashti*; and, in consequence thereof, made a solemn feast for his princes and servants, which was called *Esther's* feast; and, in honour of her, at the same time made a release of taxes to the provinces, and gave donatives and presents to all that attended him, according to the grandeur and dignity of his royal estate. *Haman*, an *Amalekite*, of the posterity of *Agag*, who was king of *Amalek*, in the time of *Saul*, growing to be the chief favourite of king *Artaxerxes*, all the king's servants were commanded to pay reverence unto him, and bow before him; and all of them obeyed the king's order but *Mordecai* the Jew, who, sitting in the king's gate, according to his office, paid not any reverence to *Haman* at such times as he passed by into the palace, neither bowed he at all to him; at which, being told, he was exceedingly displeased: but scorning to lay hands on one man only, and being informed that he was a Jew, he resolved, in revenge of this affront, to destroy not only him, but also his whole nation with him: and to this act he was not a little excited by the ancient enmity which was between them and the people of whom he was descended; and therefore, for the accomplishing of this design, on the *first* day of the *first* month, that is, in the month *Nisan*, he called together his diviners, to find out what day would be the most fortunate for the putting his plan into execution: and they having, according to the manner of divination then in use among those Eastern people, cast lots first upon each month, did thereby determine for the *thirteenth* day of the twelfth month following, called *Adar*, as the day which they judged would be the most lucky for the accomplishing of what he purposed: whereon he forthwith went in unto the king; and, having insinuated to him that there was a certain people dispersed all over his empire who did not keep the king's laws, but followed laws of their own, diverse from the laws of all other people, to the disturbance of the good order of his kingdom, and the breach of that uniformity whereby it ought to be governed; and that, therefore, it was not for the king's profit that they should any longer be suffered; he proposed, and gave counsel that they should be all destroyed and extirpated out of the whole empire of *Persia*; and urged it as that which was necessary for the establishing of the peace and good order of his government: to which, having gained the king's consent, and an order that on the *thirteenth* day of *Adar* following, according as was determined by the divination of the lots, it should be put in execution; he called the king's scribes together to write the decree; and, it being drawn as he proposed, on the *thirteenth* day of the same month of *Nisan*, copies thereof were written out, and sent into all the provinces of the empire, commanding the king's lieutenants, governors, and all other his officers in every one of them, to destroy, kill, and cause to perish, all Jews, both young and old, little children and women, in one day, even on the *thirteenth* day of *Adar* following: and to take the spoil of them for a prey: which day was full *eleven* months after the date of the decree. The lot which seems to have pointed out that day, appears to have been directed by the special providence of God, that, so long a space inter-

vening, there might be time enough to take such measures as should be proper to prevent the mischief intended. It is hard to find a reason for *Mordecai's* refusing to pay his respect to *Haman*, which may be sufficient to excuse him for thus exposing himself, and all his nation, to that destruction which it had like to have drawn upon them. That which is commonly said is, that it was the same adoration which was made to the king of *Persia*; and that consisting in the bowing of the knee, and the prostration of the whole body to the ground, it was avoided by *Mordecai*, upon a notion which he had of its being idolatrous: but this being the common compliment paid to the kings of *Persia*, by all that were admitted into their presence, it was no doubt paid to this very king by *Ezra* and *Nehemiah*, when they had access to him, and after also by *Mordecai* himself; for otherwise he could not have obtained that admission into his presence, and that advancement in his palace which was afterward there granted unto him; and if it were not idolatrous to pay this adoration to the king, neither was it idolatrous to pay it to *Haman*. The Greeks would not pay this respect to the kings of *Persia* out of pride; and, excepting *Themistocles*, and two or three others, none of them could ever be brought to it. I will not say that this was the case with *Mordecai* in respect to *Haman*: it seems most probable that it was from a cause that was personal in *Haman* only. Perhaps it was because *Haman* being of the race of the *Amalekites*, he looked upon him as under the curse which God had denounced against that nation; and, therefore, thought himself obliged not to give that honour to him. And if all the rest of the Jews thought the same, this might seem reason enough to him to extend his wrath against the whole nation, and to meditate the destruction of them all in revenge. But whatever was the cause that induced *Mordecai* to refuse the payment of this respect to the king's favourite, this provoked that favourite to procure the decree above-mentioned, for the utter extirpation of the whole Jewish nation in revenge for it. When *Mordecai* heard of this decree, he made great lamentation, as did also all the Jews of *Shushan*, with him; and therefore, putting on sackcloth, he sat in this mournful garb, without the king's gate, (for he would not be allowed to enter within it in that dress,) which being told *Esther*, she sent to him to know what the matter was? Whereon *Mordecai* acquainted her with the whole state of the case; and sent her a copy of the decree, that she might fully see the mischief that was intended her people; to absolutely destroy them, and root them out from the face of the earth: and, therefore, commanded her forthwith to go in unto the king, and make supplication for them. At first she excused herself because of the law whereby it was ordained, that whosoever, whether man or woman, who should come in unto the king in the inner court who was not called for, should be put to death, excepting such only to whom the king should hold out the golden sceptre in his hand that he might live; and she was afraid of hazarding her life in this cause. Whereon *Mordecai* sending to her, again told her, that the decree extended universally to all of her nation, without any exception; and that, if it came to execution, she must not expect to escape more than any other of her people; that providence seemed to have advanced her on purpose for this work; but if she refused to act her part in it, then deliverance should come some other way, and she and her father's house should perish; for he was fully persuaded that God would not suffer his people to be thus totally destroyed.

"Whereon *Esther* resolving to put her life on the hazard for the safety of her people, desired *Mordecai* that he and all the Jews then in *Shushan* should fast three days for her, and offer up prayer and humble supplication to God for him to prosper her in the undertaking: which being accordingly done, on the third day *Esther* put on her royal apparel, and went in unto the king, where he was sitting upon his throne in the inner part of his palace. And as soon as he saw her standing in the court, he showed favour unto her, and held out his golden sceptre; and *Esther* going near, and touching the top of it, had thereby her life secured unto her: and when the king asked her what her petition was, at first she only desired that he and *Haman* would come to a banquet which she had prepared for him.

"And when *Haman* was called, and the king and he were at the banquet, he asked her again of her petition, promising it should be granted her to the half of his kingdom: but then she desired only that the king and *Haman* should come again to the like banquet on the next day, intimating that she would then make known her request unto him. Her intention in claiming thus to entertain the king twice at her banquet before she made known her petition unto him was, that thereby she might the more endear herself unto him, and dispose him the better to grant the request which she had to make unto him.

"*Haman* being proud of the honour of being thus admitted alone with the king to the queen's banquet, went home to his house much puffed up; but on his return thither, seeing *Mordecai*, sitting at the gate of the palace, and still refusing to bow unto him, this moved his indignation to such a degree, that on his coming to his house, and calling his friends about him to relate to them the great honour that was done to him by the king and queen, and the high advancement which he had obtained in the kingdom, he could not forbear complaining of the disrespect and affront that was offered him by *Mordecai*. Whereon they advised him to cause a gallows to be built of fifty cubits in height, and next morning to ask the king to have *Mordecai* hanged thereon; and accordingly he ordered the gallows immediately to be made; and went early the next morning to the palace, for the obtaining of the grant from the king to have *Mordecai* hanged on it. But that morning the king awakening sooner than ordinary, and not being able to compose himself again to sleep, he called for the book of the records and chronicles of the kingdom, and caused them to be read unto him; wherein finding an account of the conspiracy of *Bigthan* and *Tereak*, and that it was discovered by *Mordecai* the Jew, the king inquired what honour had been done to him for the same. And being told that nothing had been done for him, he inquired who was in the court; and being told that *Haman* was standing there, he ordered him to be called in, and asked of him what should be done to the man whom the king delighted to honour: whereon *Haman*, thinking this honour was intended for himself, gave advice that the royal apparel should be brought which the king used to wear, and the horse which he kept for his own riding, and the crown which useth to be set upon his head; and that this apparel and horse should be delivered into the hands of one of the king's most noble princes, that he might array therewith the man whom the king delighted to honour, and bring him on horseback through the whole city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honour.' Whereon the king commanded him forthwith to take the apparel and horse, and do this to *Mordecai* the Jew, who sat in the king's gate, in reward for his discovery of the treason of the two eunuchs: all which *Haman* having been forced to do in obedience to the king's command, he returned with great sorrow to his house, lamenting the disappointment and great mortification he had met with in being thus forced to pay such a signal honour to his enemy, whom he had intended to have hanged on the gallows which he had provided for him. And on his relating this to his friends, they all told him, that if this *Mordecai* were of the seed of the Jews, this bad omen foreboded that he should not prevail against them, but should surely fall before him. While they were thus talking, one of the queen's chamberlains came to *Haman's* house to hasten him to the banquet; and, seeing the gallows which had been set up the night before, fully informed himself of the intent for which it was prepared. On the king's and *Haman's* sitting down to the banquet, the king asked again of *Esther* what was her petition, with like promise that it should be granted to her to the half of his kingdom: whereon she humbly prayed the king that her life might be given her on her petition, and her people at her request; for that a design was laid for the destruction of her and all her kindred and nation. At which the king asking, with much anger, who it was that durst do this thing, she told him that *Haman*, then present, was the author of the wicked plot; and laid the whole of it open to the king. Whereon the king rose up with much wrath from the banquet, and walked out into the garden adjoining; which *Haman* perceiving, fell down before the queen upon the bed on which she was sitting, to supplicate for his life; in which posture the king having found him upon his return, spoke out in great passion, What, will he force the queen before me in the house? At which words the servants present immediately covered his face, as was then the usage to condemned persons; and the chamberlain, who had that day called *Haman* to the banquet, acquainting the king with the gallows he saw in his house there prepared for *Mordecai*, who had saved the king's life in detecting the treason of the two eunuchs, the king ordered that he should be forthwith hanged thereon; which was accordingly done; and all his house, goods, and riches, were given to *Queen Esther*; and she appointed *Mordecai* to be her steward to manage the same. On the same day the queen made the king acquainted of the relation which *Mordecai* had unto her; whereon the king took him into his favour; and advanced him to great power, riches, and dignity, in the empire; and made him the keeper of his signet, in the same manner as *Haman* had been before. But, still the decree for the destruction of the Jews remaining in its full force, the queen petitioned the king a second time to put away this mischief from them; but, according to the laws of the *Medes* and *Persians*, nothing being to be reversed

INTRODUCTION TO THE BOOK OF ESTHER.

which had been decreed, and written in the king's name, and sealed with the king's seal; and the decree procured by *Haman* against the *Jews* having been thus written and sealed; it could not be recalled. All, therefore, that the king could do in compliance with her request was, to give the *Jews* by a new decree such a power to defend themselves against such as should assault them, as might render the former decree ineffectual: and for that end he bid *Esther* and *Mordecai* draw such a decree in words as strong as could be devised, that so the former might be hindered from being executed, though it could not be annulled. And, therefore, the king's scribes being again called on the *twenty-third* day of the *third* month, a new decree was drawn just *two* months and *ten* days after the former; wherein the king granted to the *Jews*, which were in every city of the *Persian* empire, full license to gather themselves together, and stand for their lives; and to destroy, slay, and cause to perish, all the power of the people and province that should assault them, with their little ones and women: and to take the spoil of them for a prey. And this decree being written in the king's hand, and sealed with his seal, copies hereof were drawn out, and especial messengers were despatched with them into all the provinces of the empire.

"The *thirteenth* day of *Adar* drawing near, when the decree obtained by *Haman* for the destruction of the *Jews* was to be put into execution, their adversaries every where prepared to act against them, according to the contents of it: and the *Jews*, on the other hand, by virtue of the second decree which was obtained in their favour by *Esther* and *Mordecai*, gathered themselves together in every city where they dwelt, throughout all the provinces of king *Artaxerxes*, to provide for their safety: so that on the said *thirteenth* of *Adar*, through the means of these two different and discordant decrees, a war was commenced between the *Jews* and their enemies throughout the whole *Persian* empire. But the rulers of the provinces, and the lieutenants, the deputies, and the other officers of the king, knowing with what power *Esther* and *Mordecai* were then invested, through fear of them so-favoured the *Jews*, that they prevailed every where against those that rose up against them: and on that day, throughout the whole empire, *slew* of their enemies *seven thousand five hundred* persons; and in the city of *Sushan*, on that day and the next, *eight hundred* more; among whom were the ten sons of *Haman*, whom, by a special order from the king, they caused all to be hanged; perhaps upon the same gallows on which *Haman*, their father, had been hanged before. These transactions took place in the *thirteenth* year of *Artaxerxes*, about *four hundred and fifty-two* years before Christ." The reader is requested to refer to the notes on all these passages.

"The *Jews* being delivered thus from this dangerous design, which threatened them with nothing less than total extirpation, made great rejoicings for it on the two days following, that is, on the *fourteenth* and *fifteenth* days of the said month *Adar*; and by the order of *Esther* and *Mordecai*, these two days, with the *thirteenth* that preceded them, were set apart, and consecrated to be annually observed for ever after in commemoration thereof; the *thirteenth* as a fast, because of the destruction on that day intended to have been brought upon them, and the other *two* as a feast because of their deliverance from it; and both this fast and feast they constantly observe every year on those days, even to this time. The fast they call the fast of *Esther*; and the feast the feast of *Purim*, from the Persian word *Purim*, which signifies lots; because it was by the casting of lots that *Haman* did set out this time for their destruction. This feast is the *Bacchanale* of the *Jews*, which they celebrate with all manner of rejoicing, mirth, and jollity: and therein indulge themselves in all manner of luxurious excesses, especially in drinking wine, even to drunkenness; which they think part of the duty of the solemnity, because it was by means of the wine banquet, they say, that *Esther* made the king's heart merry, and brought him into that good humour, which inclined him to grant the request which she made unto him for their deliverance: and, therefore, they think they ought to make their hearts merry also, when they celebrate the commemoration of it. During this festival, the Book of *Esther* is solemnly read in all their synagogues, from the beginning to the end; at which they are all to be present, men, women, children, and servants, because all these had their part in this deliverance which *Esther* obtained for them. And as often as the name of *Haman* occurs in the reading of this book, the usage is for them all to clap with their hands, and stamp with their feet, and cry out—*Let his memory perish*.

"This is the last feast of the year among them; for the next that follows is the *passover*, which always falls in the middle of the month, which begins the *Jewish* year."

THE

Chronological Notes relative to this Book.

[†]Year from the Creation, according to Archbishop Usher, 3540.—Year before the birth of Christ, 460.—Year before the vulgar era of Christ's nativity, 464.—Year of the Julian period, 6820.—Year after the Flood of Noah, 1904.—Year of the Call Yuga, or Indian era of the Dudge, 2638.—Year from the vocation of Abram, 1658.—Year from the destruction of Troy, 721.—Year from the foundation of Solomon's Temple, 517.—Year since the division of Salomon's monarchy into the kingdoms of Israel and Judah, 511.—Year of the era of Iphitus, 421.—Year since Corneus was the prize at the Olympic games, 314.—First year of the twenty-ninth Olympiad.—Year of the Varonian era of the building of Rome, 530.—Year from the building of Rotor, according to the Count of Compostela, 266.—Year of the reign of the Emperor Trajan, 111.—Year of the reign of the Emperor Fabius Pictor, 284.—Year of the era of Nabonassar, 284.—Year since the commencement of the first Menevian war, 280.—Year since the destruction of the kingdom of Israel by Shalmanasser, the king of Assyria, 282.—Year since the commencement of the second Menevian war, 221.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 582.—Year since the publication of the famous edicts of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 72.—Year since the conquest of Egypt by Cambyses, king of Persia, 525.—Year of the expedition of Alexander the Great against the Persians, 334.—Year of the death of Alexander the Great, 323.—Year of the battle of Marathon, 480.—Year after the commencement of the third Menevian war, 53.—Year before the commencement of the first sacral war concerning the temple at Delphi, 717.—Year before the commencement of the celebrated Peloponnesian war, 34.—Year before the celebrated retreat of the ten thousand Greeks, and the expulsion of the thirty tyrants from Athens by Thrasybulus, 617.—Year before the commencement of the era of the Seleucids, 332.—Year before the formation of the famous Achaean league, 185.—Year before the commencement of the Macedonian wars, 168.—Year before the commencement of the Roman republic, 509.—Year of the capture of Carthage by Scipio Africanus, 146.—Year before the commencement of the Jugurthin war, which continued five years, 154.—Year before the commencement of the social war, which continued for five years, and was finished by Sulla, 87.—Year before the commencement of the Mithridatic war, which continued for twenty-six years, 76.—Year before the commencement of the servile war, under Spartacus, 73.—Year before the extinction of the reign of the Seleucids in Syria, on the conquest of that country by Pompey, 63.—Year before the era of the Romans, according to Lactantius, and the family of the Euriesthenes, or Agides, 3.—Year of Alexander, the tenth king of Macedonia, 334.—Year of Artaxerxes Longimanus, king of Persia, 14.—Roman consuls, Aulus Postumius, and Sp. Porcius.

CHAPTER I

Ahamerus makes royal feasts for his nobles and people, 1-8. Vashti is sent for by the king, but refuses to come, 10-12. Vashti is disgraced; and a law made for the subjection of women, 13-15.

NOW it came to pass in the days of
A. Ahasuerus, (this is Ahasuerus
which reigned^b from India even unto
Ethiopia, ^cover a hundred and seven
and twenty provinces:)

2 *That* in those days, when the king Ahasuerus ^d sat on the throne of his kingdom, which ~~was~~ in ^e Shushan the palace,

a. Ex. 4. 6. Dec. 2. 1.—b. Ch. 5. 2.—c. Dec. 6. 1. 1 Ex. 2. 2.

The whole history of this book in its connected order, with the occurrences in the *Persian empires* at that time, will be found in the introduction; to which the reader is referred.

Concerning the *author* of this book there are several opinions: some attribute the work to *Esra*; some to one *Joachim*, a high priest; others to the *men of the great synagogue*; and others to *Mordecai*. This latter is the most likely opinion: nor is that to be disregarded which gives *Mordecai* for copartner *Esra* himself; though it is likely that the conclusion from chap. ix. 23. to the end of the book, was inserted by another hand, and at a later time. Though some Christians have hesitated to receive the book of *Ezra* into the Sacred Canon; yet it has always been received by the Jews, not only as perfectly *authentic*, but also as one of the most excellent of their Sacred Books. They call it *rimm magillah*, THE VOLUME, by way of eminence; and hold it in the highest estimation. That it records the history of a real fact, the observation of the feast of *Purim*, to the present day, is a sufficient evidence. Indeed, this is one of the strongest evidences that any fact can have, *viz.* that to commemorate it a certain rite, procession, feast, or the like, should have been instituted at the time, which, without intermission, has been continued annually through every generation of *that people*, and in whatsoever place they, or parties of them, may have sojourned, to the present day. This is the fact concerning the feast of *Purim* here mentioned; which the Jews, in all places of their dispersion, have uninterruptedly celebrated, and do still continue to celebrate, from the time of their deliverance from the massacre intended by Haman to the present time. Copies of this book, widely differing from each other, exist in *Hebrew*, *Chaldee*, *Syriac*, *Greek*, and *Latin*. All these differ much from the *Hebrew* text, particularly the *Greek* and the *Chaldee*; the former has many additional paragraphs; and the latter, as it exists in the *London Polyglott*, contains five times more than the *Hebrew* text. To notice all the various readings, additions, and paraphrases, in the above copies, would require a volume of no inconsiderable magnitude. The reader who is curious may consult the above *Polyglott*. This book does not appear to be extant in *Arabic*, or in any other of the oriental languages, besides the *Hebrew* and *Syriac*.

The question may naturally arise, What was the original of this book? or, In what language was it written? Though learned men, in general, decide in favour of a Hebrew original; yet there are many reasons which might be urged in favour of the *Persian*. Several of the proper names are evidently of a *Persian* origin; and, no doubt, all the others. They are so transformed by passing through the *Hebrew*, that they are no longer discernible.

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces *being* before him :

4 When he showed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that

41 Kings 1: 24-25 Noh. 1: 1-11 Gen. 22: 1-18 Mark 6: 1-13

The *Hebrew* has even retained some of the *Persian* words, having done little else than altar the character, e. g. *Ezther*, *Mohaman*, *Mishak*, *Melzar*, *Vashti*, *Shushan*, *Par*, *Darius*, *Paradise*, *Shushan*, &c. several of which will be noted in their proper places. The *Targum* in the *London Polyglott* is widely different from that in the *Complutum*, *Antwerp*, and *Paris* editions. The principal additions in the *Greek* are carefully marked in the *London Polyglott*, but are too long and too numerous to be inserted here. It is a singular circumstance that the *name of God* does not once occur in the whole of this book!

NOTES ON CHAPTER I.

Verse 1. *Now it came to pass*] The *Ahasuerus* of the *Romans*, the *Artaserces* of the *Greeks*, and *Ardasheer* of the *Persians*, are the same. Some think that this *Ahasuerus* was *Darius*, the son of *Hystaspes*; but *Prideaux* and others maintain that he was *Artaserces Longimanus*.

Rigned from India even unto Ethiopia.] This is nearly the same account that is given by Xenophon. How great and glorious the kingdom of Cyrus was, beyond all the kingdoms of Asia, is evident from this: *αὐτοῦ κράτος ἕως τῆς ἐρυθρᾶς θαλάττης· πρὸς ἀρκτὺν δὲ τῆς Ἑσπείρης παντός· πρὸς κορινθίαν δὲ Κασπίαν καὶ Αἰγυπτῶν· πρὸς μεσοτείρας δὲ Ἀσθιοῦν.* It was bounded on the east by the Red sea; on the north by the Euxine sea; on the west by Cyprus and Egypt; and on the south by Ethiopia. CYROP. lib. viii. page 241. edit. Steph. 1581.

Verse 2. *sat on the throne of his kingdom which was in Shushan.* Having subdued all his enemies, and brought universal peace to his empire. See the commencement of the introduction.

Shushan the palace] The ancient city of Susa, now called **شوش** *Shuster*, by the Persians. This, with Ecbatana and Babylon, were residences of the Persian kings. The word **בֵּירָה** *ha birah*, which we render *the palace*, should be rendered *the city*, *ἡ πόλις* *ty polis*, as in the *Semtiagint*.

Verse 4. *The riches of his glorious kingdom*] Luxury was the characteristic of the Eastern monarchs, and particularly the *Persians*. In their feasts, which were superb, and of long continuance, they made a general exhibition of their wealth, grandeur, &c. and received the highest encomiums from their poets and flatterers. Their ostentation on such occasions passed into a proverb: hence *Horace*:

Pension edi, puer, apparatus:
Diapicent nava philyra comas,
Mille actari, rudi quo locorum
Sine morbor.

I tell thee, boy, that I deem
The grandeur of a Persian feast;
Nor for me the linden's rind,
Shall the flow'ry chaplet bind.

were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were white, green, and blue hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus.

10 [On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

Heb. found.—4 Or, violet.—1 See Chap. 7. 8. Ezek. 28. 41. Amos 2. 9. & 6. 4. & Or, of porphyry, and marble, and alabaster, and stone of blue colour.—1 Heb. wine of the kingdom.—2 Heb. according to the hand of the king.—3 2 Sam. 12. 22.

Verse 5. *A feast unto all the people*] The first was a feast for the nobles in general; this for the people of the city at large.

In the court of the garden] As the company was very numerous that was to be received, no apartments in the palace could be capable of containing them; therefore, the court of the garden was chosen.

Verse 6. *White, green, and blue hangings*] It was customary on such occasions not only to hang the place about with elegant curtains of the above colours, as Dr. Shaw and others have remarked, but also to have a canopy of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with different coloured marbles, or with tiles painted, as above specified. And this was the origin of the *Mosaic* or *Mosaic work*, well known among the Asiatics, and borrowed from them by the Greeks and the Romans.

The beds of gold and silver, mentioned here, were the couches covered with gold and silver cloth, on which the guests reclined.

Verse 7. *Vessels being diverse*] They had different services of plate.

Verse 8. *None did compel: for so the king had appointed*] Every person drank what he pleased; he was not obliged to take more than he had reason to think would do him good.

Among the Greeks, each guest was obliged to keep the round, or leave the company: hence the proverb Η κύβη, ἡ ἀντί. Drink or begone. To this Horace refers, but gives more license:

Praeco blatis dapibus; prout culque libido est,
Siccus inaequalis cubos convivia, solutus
Lagibus incedo: nec quicquam cupio, foris
Procul: nec modicum humectat liquor.—Horat. Sat. lib. ii. a. vi. ver. 67.

There, every guest may drink and fill
As touch or little as he will;
Exempted from the Bedlam rules,
Of roaring prodigals and fools,
Whether in merry mood, or wiles,
He fills his goblet to the brim;
Or, better pleased to let it pass,
Is cheerful with a moderate glass.—See Francis.

At the Roman feasts there was a person chosen by the cast of dice, who was the *Arbiter bibendi*: and prescribed rules to the company, which all were obliged to observe. References to this custom may be seen in the same poet.

ODAS. lib. i. Od. iv. ver. 18.

Non regna vini sortire talis.

And in lib. ii. Od. vii. ver. 25.

Quem Venus arbitrum
Dicit bibendi?

Mr. Herbert, in his excellent poem, *The Church Porch*, has spent five verses on this vile custom and its rules. E. G.

Drink not the third glass; which thou shalt not taste
When once it is within thee; but before
Mayst rule it as thou list; and pour the shame,
Which it would pour on thee, upon the floor.
It is more just to throw that on the ground,
Which would throw thee there, if I keep the round.

Be that is drunken may his brother kill
Big with his sister; he hath lost the reins;
Is outwitted by himself. All kinds of ill
Ded with his liquor slide into his reins.
The drunkards forfeit man; and doth offend
All worldly rights, save what he hath by beast.

Nothing too severe can be said on this destructive practice. Verse 9. *Also Vashti the queen*] Vashti is a mere Persian word, and signifies a beautiful or excellent woman.

1020

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty; for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 [Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom);

15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

Chap. 7. 8.—p Or, amuck.—r Heb. good of countenance.—s Heb. which was by the hand of his amuck.—t Jer. 10. 7. Dan. 2. 12. Matt. 2. 1.—u 1 Chron. 22. 22.—v Ezra 7. 14.—w 2 Kings 25. 19.—x Heb. What to do.

Made a feast for the women] The king having subdued all his enemies, left no competitor for the kingdom; and being thus quietly and firmly seated on the throne, made this a time of general festivity. As the women of the East never mingle with the men in public, Vashti made a feast for the Persian ladies by themselves: and, while the men were in the court of the garden, the women were in the royal house.

Verse 10. *He commanded Mehuman*] All these are doubtless Persian names; but so disguised by passing through a Hebrew medium, that some of them can scarcely be known. *Mehuman*, which signifies a stranger or guest. We shall find other names and words in this book, the Persian etymology of which may be easily traced.

Verse 11. *To bring Vashti the queen*] The Targum adds *naked*.

For she was fair to look on.] Hence she had her name (Vashti), which signifies beautiful. See ver. 9.

Ver. 12. *Vashti refused to come*] And much should she be commended for it. What woman, possessing even a common share of prudence and modesty, could consent to expose herself to the view of such a group of drunken bacchanalians! Her courage was equal to her modesty: she would resist the royal mandate, rather than violate the rules of chaste decorum.

Her contempt of worldly grandeur, when brought in competition with what every modest woman holds dear and sacred, is worthy of observation. She well knew that this act of disobedience would cost her her crown, if not her life also; but she was regardless of both, as she conceived her virtue and honour were at stake.

Her humility was greatly evidenced in this refusal. She was beautiful; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any: but she refused to come.

Hail! noble woman: be thou a pattern to all thy sex on every similar occasion. Surely, every thing considered, we have few women like Vashti. While some of the highest of the land will dress and deck themselves with the utmost splendour, even to the ostentation of their fortunes, to exhibit themselves at balls, plays, galas, operas, and public assemblies of all kinds, that they may be seen and admired of men; and, even to the endless reproach and broad suspicion of their honour and chastity, will figure away in masquerades; Vashti must be considered at the top of her sex:

Regis aula in turris, nigroque circumstant cygno.
A black swan is not half so rare a bird.

Verse 13. *To the wise men*] Probably the lawyers.

Verse 14. *And the next unto him—the seven princes*] Probably, the privy counsellors of the king. *Who saw the king's face*—were at all times admitted to the royal presence.

Verse 16. *Vashti—hath not done wrong to the king only*] This reasoning or arguing was inconsequent and false. Vashti had not generally disobeyed the king: therefore, she could be no precedent for the general conduct of the Persian women. She disobeyed only in a particular; and this, to serve a purpose, namely, into the into a general consequence: and the king, too drunk to be conscious which he drew, being

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before King Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

CHAPTER II.

The counselors advise that a selection of virgins should be made throughout the empire, out of whom the king should choose one to be queen in place of Vashti, 1-4. Account of Mordecai and his cousin Esther, 5-7. She is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a year's purification, 8-11. The manner in which these young women were introduced to the king; how those that were disposed of who were not called again to the king's bed, 12-14. Esther pleases the king, and is set above all the women; and he makes her queen in place of Vashti, and does her great honour, 15-20. Mordecai, sitting at the king's gate, discovers a conspiracy formed against the king's life, 21. Two of his chamberlains, he informs the king, the matter is investigated, they are found guilty and hanged, and the transaction is recorded, 22-23.

A. M. 3543.
B. C. 461.
A. U. C. 522.
Com. Rom.
P. Volunio at
A. Salpicio.

AFTER these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

able to discern right from wrong; or too intent on reducing the women to a state of vassalage, to neglect the present favourable opportunity.

Verse 18. The ladies of Persia נָשֵׁי סוּרָה, the princesses; but the meaning is very well expressed by our term ladies.

Verse 19. That it be not altered] Let it be inserted among the permanent laws; and made a part of the constitution of the empire. Perhaps the Persians affected such a degree of wisdom in the construction of their laws, that they never could be amended, and should never be repealed. And this we may understand to be the ground of the saying, The laws of the Medes and Persians that change not.

Verse 22. That every man should bear rule in his own house] Both God's law, and common sense, taught this from the foundation of the world. And is it possible that this did not obtain in the Persian empire, previously to this edict! The twentieth verse has another clause, That all wives shall give to their husbands honour, both to great and small. This also was universally understood. This law did nothing. I suppose the parade of enactment was only made to deprive honest Vashti of her crown. The Targum adds, "That each woman should speak the language of her husband." If she were even a foreigner, she should be obliged to learn and speak the language of the king. Perhaps there might be some common sense in this, as it would oblige the foreigner to devote much time to study and improvement; and consequently, make her a better woman, and a better wife. But there is no proof that this was a part of the decree. But there are so many additions to this book in the principal versions, that we know not what might have made a part of it originally.

NOTES ON CHAPTER II.

Verse 2. Let there be fair young virgins sought for the king] This was the usual way in which the harem, or seraglio, was furnished: the finest women in the land, whether of high or low birth, were sought out, and brought to the harem. They all became the king's concubines; but one was raised as chief wife or sultana, to the throne; and her issue was specially entitled to inherit.

Verse 3. Hegai the king's chamberlain] חֶגַי הַמַּלְאָכִים

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them:

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

10 Esther had not showed her people, nor her kindred: for Mordecai had charged her that she should not show it.

1 Chap. 1. 18, 22-4. Heb. unto the hand.—1 Or, Hegai, Ver. 2.—2 Kings 24. 14. 3 Car. 24. 16. 25. Jer. 24. 1.—Or, Jeconiah, 2 Kings 24. 6.—3 Heb. nursed.—4 Ephraim 6. 4.—5 Ver. 15.—q Heb. fair of form and good of countenance.—6 Ver. 8.—7 Ver. 2. 12.—4 Heb. her portions.—5 Heb. he changed her. v. Ver. 20.

Hegai sariis ham-melech, "Hegai, the king's eunuch;" so the Septuagint, Vulgate, Targum, and Syriac. In the Eastern countries the women are entrusted to the care of the eunuchs only.

Let their things for purification be given them] תְּרִיבֵי טָמֵרֻקֶיֶת, their cosmetics. What these were we are told in ver. 12: oil of myrrh, and sweet odours. The myrrh was employed for six months, and the odours for six months more; after which the person was brought to the king. This space was sufficient to show whether the young woman had been chaste: whether she were with child or not, that the king might not be imposed on, and be obliged to father a spurious offspring; which might have been the case had not this precaution been used.

Instead of the oil of myrrh, the Targum says it was the oil of unripe olives, which caused the hair to fall off, and rendered the skin delicate.

Verse 5. Whose name was Mordecai] The Targum says, "He was the son of Jair, the son of Shimeai, the son of Gera, the son of Kish." And "this was the same Shimeai that cursed David; and whom David forbade Job to slay, because he saw, in the spirit of prophecy, that he was to be the predecessor of Esther and Mordecai: but when he became old, and incapable of having children, David ordered Solomon to put him to death."

Verse 7. He brought up Hadassah] חֶגַי הֵאָדָסָה, signifies a myrtle in Chaldee: this was probably her first or Babylonian name. When she came to the Persian court, she was called Esther, אֶסְתֵּר, aster, or هَدَاسָה, hadasa, which signifies a star in Persian: the name is undoubtedly Persian. Esther was the daughter of Abihail, the uncle of Mordecai, and therefore must have been Mordecai's cousin, though the Vulgate and Josephus make her Mordecai's niece: but it is safest here to follow the Hebrew.

Verse 9. The maiden pleased him] He conceived a partiality for her above the rest; probably because of the propriety of her deportment, and her engaging though unassuming manners.

Seven maidens] These were to attend her to the bath, to anoint and adorn her, and to be her servants in general.

Verse 10. Esther had not showed her people] This might have prejudiced her with the king; for it was cer-

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to King Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;)

13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto King Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins: so that he set the royal crown upon her head, and made her queen instead of Vashti.

w Heb. to know the peace.—v. 7. Or, hindrance.—v. 8. Heb. before him. a Ch. 1. 5.—b Heb. rest.—v. 12. Ch. 2. 2.—d v. 10.—e See Esther 12. 1.

tainly no credit at all to be a Jew; and we shall find from the sequel that those who were in the Persian dominions were far from being reputable, or in a safe state. Besides, had her lineage been known, envy might have prevented her from ever having access to the king.

Verse 12. Six months with oil of myrrh.] See on ver. 3.

Verse 13. Whatsoever she desired.] When any of the young women were called to go to the king, it appears that it was an ordinance that whatever kind of dress, stuff, colour, jewels, &c. they thought best to set off their persons, and render them more engaging, should be given them.

Verse 14. She returned into the second house.] This was the place where the king's concubines were kept. They went out no more, and were never given in marriage to any man; and saw the king's face no more unless specially called.

Custody of Shaashgaz.] This is probably another Persian name. *Sheashkhun*, beardless, a proper epithet of a eunuch; or *shegunj*, weak loins, for the same reason. Names of this kind at once show the reason of their imposition, by describing the state of the person.

Verse 15. She required nothing.] She left this entirely to her friend Hegai, who seems to have been intent on her success. She therefore left her decorations to his judgment alone; and went in that dress, and in those ornaments, which he deemed most suitable.

Verse 16. The tenth month—Tebeth.] Answering to part of our month December and January.

Verse 17. Set the royal crown upon her head.] Made her what is now called in the East the SULTANA, the queen. She was the mistress of all the rest of the wives; all of whom were obliged to pay her the most profound respect.

Verse 18. Made a release to the provinces.] Remitted some kind of tribute, or impost, in honour of Esther, at her coronation; as our kings generally do when they are crowned, ordering a discharge from prison of many who are confined for minor offences. As it was the custom of the Persian kings to give their queens something like what is called with us the *aurum reginae*, the "queen gold," (which was a tenth of all fines, &c. above what was given to the king;) for they gave them such a city to buy them clothes, another for their hair, a third for their necklaces, a fourth for their pearls, &c.; it is probable that, on this occasion, Esther so wishing, he relieved those cities and provinces which had before paid this queen gold from all these expenses; and this would tend greatly to make the queen popular.

Verse 21. Mordecai sat in the king's gate.] Mordecai might have been one of the officers of the king, as the gate

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king.

CHAPTER III.

Ahasuerus exalts Haman the Agagite, and commands all his officers to do him honour, which Mordecai refused. 1-3. Haman, informed of Mordecai's refusal, plots his destruction, and that of the Jews, 4-6. Lots are cast to find out the proper time, 7. Haman accuses the Jews to Ahasuerus, commands him to destroy them, and offers ten thousand talents of silver for the damage which the revenue might sustain by their destruction, 8, 9. The king refuses the money, but gives Haman full authority to destroy them, 10, 11. Letters are written to the effect, and sent to the king's lieutenants throughout the empire, and the thirteenth day of the month Adar is appointed for the massacre, 12-15.

AFTER these things did King Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

f Or, Bigthan, Chap. 6. 2.—g Heb. the threshold.—h Ch. 6. 2.—i Ch. 6. 1.—k See Esther 10. 11.—l Nauth. 34. 7. 1 Sam. 15. 2.

was the place where such usually attended to wait the king's call. It is not likely that he was the porter: had he been only such, Haman could have removed him at once.

Two of the king's chamberlains.] Eunuuchs. Why they conspired against the life of the king we are not informed. The Targum says, that they found out that Esther had intended to use her influence with the king to get them removed from their office, and Mordecai put in their place; therefore, they determined to poison Esther, and slay the king in his bedchamber. It is very likely that they were creatures of Haman, who probably affected the kingdom; and perhaps were employed by him to remove the king, and so make his way open to the throne.

Verse 22. Was known to Mordecai.] Josephus says that a Jew, named Barnabaeus, overheard the plot; told it to Mordecai, Mordecai to Esther, and Esther to the king, in Mordecai's name: and he was registered as the discoverer.

Verse 23. It was found out.] It was proved against them, in consequence of which they were hanged. Perhaps the words *וְהָיוּ מְרִידִים* *wayyidim el la*, "they were hung upon wood," or "a tree," may refer to their being impaled. A pointed stake is set upright in the ground; and the culprit is taken, placed on the sharp point, and then pulled down by his legs till the stake that went in at the fundament passes up through the body, and comes out by the side of the neck. A most dreadful species of punishment, in which revenge and cruelty may glut the utmost of their malice. The culprit lives a considerable time in excruciating agonies.

It has been observed, that the name of God does not once occur in this book. This is true of the Hebrew text, and all translations from it: but in the Septuagint we find the following words, in ver. 20. after, Esther had not showed her kindred—*Ουτως γὰρ ἐπελάττωσεν αὐτῇ Μαρδοχαιος, φοβισθαι τὸν Θεον, καὶ ποιῆσαι τα προσηγορια αὐτης, εὐχας ἢ καὶ αὐτῶν*; "For so Mordecai had charged her to fear God and to keep his commandments, as she did when with him." This, as far as the Septuagint is concerned, takes away the strange reproach from this book. It must be owned that it was not because there were not many fair opportunities that the sacred name has not been introduced.

NOTES ON CHAPTER III.

Verse 1. Haman—the Agagite.] Perhaps he was some descendant of that Agag king of the Amalekites, spared by Saul, but destroyed by Samuel; and on this ground might have an antipathy to the Jews.

Set his seat above all the princes.] Made him his prime minister; and put all the officers of state under his direction.

ing, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decrees that was given at Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

o Heb. sackcloth and ashes were laid under many. Est. 9. 3. Dan. 9. 3.—p Heb. sunrise.—q Heb. whom he had not before her.—Ch. 3. 2.—Ch. 3. 14, 15.

Verse 3. *Fasting, and weeping, and wailing*] How astonishing, that in all this there is not the slightest intimation given of *praying to God*!

Verse 4. *Sent raiment*] She supposed that he must have been spoiled of his raiment by some means; and, therefore, sent him clothing.

Verse 5. *Then called Esther for Hatach*] This emuch the king had appointed to wait upon her partly, as is still the case in the East, to serve her; and partly to observe her conduct: for no despot is ever exempt from a twofold torture, *jealousy and suspicion*.

Verse 8. *That she should go in unto the king*] The Greek adds, "Remember the time of your low estate, and in what manner you have been nourished, and carried in my arms; and that Haman, who is next to the king, has got a decree for our destruction. Pray, therefore, to the Lord; and plead with the king, that we may be delivered from death." But there is not a word of this either in the Hebrew, Syriac, or Vulgate.

Verse 11. *Into the inner court*] We have already seen that the Persian sovereigns affected the highest degrees of majesty, even to the assuming of divine honours. No man nor woman dared to appear unveiled before them, without hazarding their lives: into the inner chamber of the harem no person ever entered but the king, and the woman he had chosen to call thither. None even of his courtiers or ministers dared to appear there; nor the most beloved of his concubines, except led thither by himself, or ordered to come to him. Here was Esther's difficulty; and that difficulty was now increased by the circumstance of her not having been sent for to the king's bed for thirty days. In the last verse of the preceding chapter we find that the king and Haman sat down to drink. It is very likely that this wicked man had endeavoured to draw the king's attention from the queen, that his affection might be lessened, as he must have known something of the relationship between her and Mordecai: and, consequently, view her as a person who, in all probability, might stand much in the way of the accomplishment of his designs. I cannot but think that he had been the cause why Esther had not seen the king for thirty days.

Verse 13. *Think not—that thou shalt escape*] This confirms the suspicion that Haman knew something of the relationship between Mordecai and Esther; and, therefore, he gives her to understand that, although in the king's palace, she should no more escape than the Jews.

Verse 14. *Then shall there enlargement and deliverance arise*] He had a confidence that deliverance would come by some means; and he thought that Esther would be the most likely; and that, if she did not use the influence which her providential station gave her, she would be highly culpable.

And who knoweth whether thou art come] As if he had said, "Is it likely that Divine Providence would have so distinguished thee, and raised thee from a state of abject

11 All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

15 Then Esther bade them return Mordecai this answer,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

1 Chap. 5. 1.—a Dan. 2. 9.—v Chap. 5. 2 & 3. 4.—w Heb. respiration. Job 9. 18. x Heb. found.—y See Chap. 6. 1.—z See Gen. 32. 14.—a Heb. passed.

obscurity, merely for thy own sake? must it not have been on some public account? Did not he see what was coming; and has he not put thee in the place where thou mayest counteract one of the most ruinous purposes ever formed?" Is there a human being who has not some particular station by an especial providence, at some particular time, in which he can be of some essential service to his neighbour, in averting evil, or procuring good; if he be but only faithful to the grace and opportunity afforded by this station? Who dares give a negative to these questions? We lose much, both in reference to ourselves and others, by not adverting to our providential situation and circumstances. While on this subject, I will give the reader two important sayings, from two eminent men; both keen observers of human nature, and deeply attentive in all such cases to the operations of Divine Providence:—

To every thing there is a season; and a time to every purpose under heaven. Therefore, Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Solomon.

*There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.* Shakespeare.

Has there not been a case within time of memory, when evil was designed against a whole people, through the Hamans who had poisoned the ears of well-intentioned men; in which one poor man, in consequence of a situation into which he was brought by an astonishing providence, used the influence which his situation gave him; and, by the mercy of his God, turned the whole evil aside? By the association of ideas the following passage will present itself to the reader's memory, who may have any acquaintance with the circumstance:—

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man; and he by his wisdom delivered the city; yet no man remembered that same poor man!"

"Then said I, Ah, Lord God! They say of me, DOTH HE NOT SPEAK PARABLES?" Rem acu tetigit.

Verse 16. *Fast ye for me, and neither eat nor drink three days*] What a strange thing, that still we hear nothing of prayer, nor of God! What is the ground on which we can account for this total silence? I know it not. He could not suppose there was any charm in fasting, sackcloth garments, and lying on the ground. If these were not done to turn away the displeasure of God, which seemed now to have uncained their enemies against them; what were they done for?

If I perish, I perish.] If I lose my life in this attempt to save my people, I shall lose it cheerfully. I see it is my duty to make the attempt; and, come what will, I am resolved to do it. She must, however, have depended much on the efficacy of the humiliations she prescribed.

CHAPTER V.

Esther presents herself before the king, and finds favour in his sight, 1, 2. He asks what her request is, and promises to grant it. She invites him and Haman to a banquet, which they accept, 3, 5. He then desires to know her request; and she promises to make it known at the morrow, if they will again come to her banquet, 6-8. Haman, though overjoyed at the manner in which he was received by the queen, is indignant at the indifference with which he is treated by Mordecai. He goes home, and complains of this conduct to his friends, and his wife Zeresh, 10-12. They counsel him to make a gallows of fifty cubits high, and to request the king that Mordecai may be hanged on it, which they take for granted the king will not refuse; and the gallows is made accordingly, 11.

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S. Quinctio.

NOW it came to pass, ^b on the third day, that Esther put on *her royal apparel*, and stood in ^c the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, ^d that she obtained favour in his sight; and ^e the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? ^f It shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, ^g What is thy petition? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request is,

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and ^h to perform my request, let the king and Haman come to the banquet that I shall

^b See Ch. 4. 16.—^c See Ch. 4. 11. ^d Ch. 4. 4.—^e See Ch. 2. 13, 17. Prov. 21. 1.—^f Ch. 4. 11. & 4. 1.—^g See Mark 6. 23.—^h Ch. 7. 2.—ⁱ Ch. 9. 12.—^j Heb. to do.—^k Ch. 3. 5.

NOTES ON CHAPTER V.

Ver. 1. *On the third day*] Most probably the third day of the fast which she had prescribed to Mordecai and the Jews.

Verse 2. *She obtained favour in his sight*] The Septuagint represents "the king as being at first greatly enraged when he saw Esther, because she had dared to appear before him unveiled; and she, perceiving this, was so terrified that she fainted away; on which the king, touched with tenderness, sprung from his throne, took her up in his arms, laid the golden sceptre on her neck, and spoke to her in the most endearing manner." This is more circumstantial than the Hebrew, but is not *contrary* to it.

The golden sceptre that was in his hand.] That the kings of Persia did wear a golden sceptre we have the following proof in Xenophon: *Οτι ου τοδε το χρυσον Σκηπτρον το την βασιλειαν διαδοχον εστιν, αλλ' ο πιστοι φιλοι Σκηπτρον βασιλεων αληθεστων και ασφαλεστων.* Xor. παιδ. lib. viii. p. 139. edit. Steph. 1581. It is not, said Cyrus to his son Cambyzes, the golden sceptre that saves the kingdom; faithful friends are the truest and safest sceptre of the empire.

Verse 4. *Let the king and Haman come this day unto the banquet*] It was necessary to invite Haman to prevent his suspicion, and that he might not take any hasty step which might have prevented the execution of the great design.

Verse 6. *The banquet of wine*] At that part of the banquet when the wine was introduced.

Verse 8. *I will do to-morrow*] She saw she was gaining on the king's affections; but she was not yet sufficiently confident; and therefore wished another interview, that she might ingratiate herself more fully in the king's favour, and thus secure the success of her design. But providence disposed of things thus, to give time for the important event mentioned in the succeeding chapter.

Verse 9. *That he stood not up, nor moved for him*] This was certainly carrying his integrity or inflexibility to the highest pitch. But still we are left to conjecture that some reverence was required, which Mordecai could not conscientiously pay.

Verse 11. *The multitude of his children*] The Asiatic sovereigns delight in the number of their children; and this is one cause why they take so many wives and concubines.

Verse 13. *Yet all this availeth me nothing*] Pride will ever render its possessor unhappy. He has such a high opinion of his own worth, that he conceives himself defrauded by every one who does not pay him all the respect and homage he conceives to be his due.

The soul was made for God; and nothing but God can

prepare for them, and I will do to-morrow as the king hath said.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, ^a that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman ^b refrained himself; and when he came home, he sent and ^c called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and ^d the multitude of his children, and all the things wherein the king had promoted him, and how he had ^e advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a ^f gallows ^g be made of fifty cubits high, and to-morrow ^h speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused ⁱ the gallows to be made.

CHAPTER VI.

That night the king, not being able to sleep, orders the chronicles of the kingdom to be read to him; and finds there the record concerning the discovery of the treason of the two eunuchs, made by Mordecai, 1, 2. He inquires whether Alcindar had been rewarded, and was answered in the negative, 3. At this time Haman arrives, in order to request the king's permission to hang Mordecai; and, being suddenly called what should be done to the man whom the king delighted to honour, supposing that himself must be executed, presented the eunuchs, 4-5. The king orders him to give Mordecai those honours which he performs to his extreme mortification, 10, 11. He informs his wife Zeresh of these transactions, who practices his downfall, 12, 13. He is hurried by the eunuchs to the queen's banquet, 14.

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Cons. Rom.
P. Curio et
S. Quinctio.

ON that night ^a could not the king sleep, and he commanded to bring ^b the book of records of the Chronicles; and they were read before the king.

¹ So 2 Sam. 13. 22.—² Heb. caused to come.—³ Ch. 9. 7, &c.—⁴ Ch. 8. 1.—⁵ Heb. ten. q. Ch. 7. 9.—⁶ Ch. 6. 4.—⁷ Ch. 7. 10.—⁸ Heb. the king's sleep fast came.—⁹ Ch. 2. 23.

fill it, and make it happy. Angels could not be happy in glory, when they had cast off their allegiance to their Maker. As soon as his heart had departed from God, Adam would needs go to the forbidden fruit, to satisfy a desire, which was only an indication of his having been unfaithful to his God. Solomon in all his glory, possessing every thing heart could wish, found all to be vanity and vexation of spirit; because his soul had not God for its portion. Ahab, on the throne of Israel, takes to his bed, and refuses to eat bread, not merely because he cannot get the vineyard of Naboth: but because he had not God in his heart, who could alone satisfy its desires. Haman, on the same ground, though the prime favourite of the king, is wretched, because he cannot have a bow from that man whom his heart even despised. O how distressing are the inquietudes of vanity! And how wretched is the man who has not the God of Jacob for his help, and in whose heart Christ dwells not by faith!

Verse 14. *Let a gallows be made of fifty cubits high*] The word *ys* *ets*, which we translate gallows, signifies simply wood, a tree, or pole; and this was to be seventy-five feet high, that he might suffer the greater ignominy, and be a more public spectacle. I believe *impaling* is here also meant. See the note on chap. ii. 23.

In former times, the Jews were accustomed to burn Haman in effigy; and with him a wooden cross, which they pretended to be in memory of that which he had erected for the suspension of Mordecai; but which was in fact to deride the Christian religion. The emperors Julian and Theodosius abolished it by their edicts: and the practice has ceased from that time, though the principle from which it sprang still exists, with the same violence against Christianity and its glorious Author.

NOTES ON CHAPTER VI.

Verse 1. *On that night could not the king sleep*] The Targum says the king had a dream, which was as follows:—"And the king saw one in the similitude of a man, who spoke these words to him: Haman desireth to slay thee, and to make himself king in thy stead. Behold he will come unto thee early in the morning, to ask from thee the man who rescued thee from death, that he may slay him: but say thou unto Haman, What shall he do for the man whose honour the king studieth? And thou wilt find that he will ask nothing less from thee than the royal vestments, the regal crown, and the horse on which the king is wont to ride."

The records of the Chronicles] It may be well asked.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the "door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? Now Haman was come into " the outward court of the king's house, " to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 ¶ And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man " whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

7 And Haman answered the king, For the man " whom the king delighteth to honour,

8 " Let the royal apparel be brought " which the king useth to wear, and " the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man " with whom the king delighteth to honour, and " bring him on horseback, through the street of the city,

4 Or, Bigthana, Chap. 2. 21.—5 Heb. threshold.—6 See Chap. 5. 1.—7 Ch. 5. 14. 2. Heb. in other honour the king delighteth.—8 Heb. he wishes to honour the king delighteth.—9 Heb. Let them bring the royal apparel.

Why should the king, in such a perturbed state of mind, wish such a dry detail, as *chronicles* afford, to be read to him? But the truth is, as *chronicles* were composed among the *Persians*, he could not have brought before him any work more instructive, and more entertaining: because they were all written in verse, and were generally the work of the most eminent poets in the empire. They are written in this way to the present time, and the famous epic poem of the finest Persian poet, *Ferdosy*, the *Homer* of Persia, is nothing else than a collection of *chronicles*, brought down from the creation to the reign of Mohammed Ghezni, in the beginning of the *tenth* century. After thirty years' labour, he finished this poem, which contained one hundred and twenty thousand lines; and presented it to the Sultan Mahmoud, who had promised to give him a *dinar* (eight shillings and sixpence), for every line. The poem was finished A. D. 984; and was formed out of compositions of a similar nature, made by former poets. This chronological poem is written in all the harmony, strength, and elegance, of the most beautiful and harmonious language in the universe; and what adds greatly to its worth is, that it has few *Arabic* words, with which the beautiful Persian tongue was loaded, and in my opinion corrupted, after the conquest of the major part of Asia by the Mohammedans. The pedants of Hindoostan, whether they speak or write in prose, or in verse, affect this commixture of Arabic words; which, though they subjugate to Persian rules, yet are producing a ruggedness in a language, which in *Ferdosy* flows deep and strong like a river of oil over every kind of channel. Such, I suppose, was the *chronicle* that was read to Ahasuerus, when his distractions prevented his sleep, and his troubled mind required that soothing repose which the gentle though powerful hand of poetry is alone, in such circumstances, capable of affording. Even our rough English ancestors had their poetic *chronicles*; and, among many, the *chronicle* of Robert of Gloucester is proof in point. I need not add, that all that is real in *Ossian* is of the same complexion.

Verse 3. What honour and dignity hath been done to Mordecai? It is certain he found nothing in the record; and had any thing been done, that was the most likely place to find it.

Verse 4. Who is in the court? This accords with the dreams mentioned by the Targum; and given above.

Now Haman was come? This must have been very early in the morning. Haman's pride and revenge were both on the tenters to be gratified.

Verse 5. The king said unto him? He did not give him time to make his request; and put a question to him which, at the first view, promised him all that his heart could wish.

Verse 6. Let the royal apparel be brought? Pride and folly ever go hand in hand. What he asked would have been, in any ordinary case, against his own life: but he

and proclaim before him. Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: " let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate. But Haman " hastened to his house mourning, " and having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto " the banquet that Esther had prepared.

CHAPTER VII.

The king at the banquet urges Esther to prefer her petition, with the positive assurance that he will be granted. 1, 2. She petitions for her own life, and the life of her people, who were about to be destroyed, 3, 4. The king inquires the author of this project, and Haman is accused by the queen, 5, 6. The king is enraged: 1. He orders execution for his life; but the king orders him to be hanged on the gallows he had prepared for Mordecai, 7—10.

So the king and Haman came to the banquet with Esther the queen.

A. V. C. 301.
C. Rom. P. Coriath
et S. Quatinio.

a Heb. whereunto the king clothed himself.—b 1 Kings 1. 33.—c Heb. cause him to ride.—d Gen. 41. 43.—e Heb. suffer not a whit to fall.—f 3 Chap. 38. 26.—g 3 Sam. 15. 30. Jer. 14. 2, 4.—h Ch. 3. 8.—i Heb. to drink.

wished to reach the pinnacle of honour; never reflecting that the higher he rose, the more terrible would be his fall. The royal apparel was never worn but by the king: even when the king had laid them aside, it was death to put them on. The Targum has, purple robes.

And the horse—and the crown royal? Interpreters are greatly divided whether what is called here the crown royal be not rather an ornament worn on the head of the horse, than what may be called the royal crown. The original may be understood both ways; and our version seems to favour the former opinion: but I think it more likely that the royal crown is meant:—for why mention the ordinary trappings of the royal steed?

Verse 9. One of the king's most noble princes? Alas, poor Haman! never was the fable of the dog and shadow more literally fulfilled. Thou didst gape at the shadow, and didst lose the substance.

Verse 10. Make haste, and take the apparel—and do even so to Mordecai? O mortifying reverse of human fortune! How could Haman bear this! The Targum might speak according to nature, when he said, that "Haman besought the king to kill him, rather than degrade him so." How astonishing is the conduct of divine providence in all this business! From it we plainly see that there is neither counsel, nor wisdom, against the Lord. And, that he who digs a pit for his neighbour is sure to fall into it himself.

Verse 12. Mordecai came again to the king's gate? He resumed his former humble state; while Haman, ashamed to look up, covered his face, and ran home to hide himself in his own house. Covering the head and face was a sign of shame and confusion, as well as of grief, among most people of the earth.

Verse 13. But shall surely fall before him? The Septuagint adds, *ori b Oros b* (ωρ παρ' αωρος, for the living God is with him. It is a sentiment that could scarcely be expected to proceed from the mouth of heathens, such as these were.

Verse 14. Hastened to bring Haman? There was a dreadful banquet before him, of which he knew nothing; and he could have little appetite to enjoy that which he knew was prepared at the palace of Esther.

One grand design of this history is, to show that he who lays a snare for the life of his neighbour is most likely to fall into it himself: for, in the course of the divine providence, men generally meet with those evils in life which they have been the means of inflicting on others: and this is exactly agreeable to the saying of our Lord, With what measure ye mete, it shall be measured to you withal.

NOTES ON CHAPTER VII.

Verse 2. At the banquet of wine? Postquam vino in-cubatur, after he had been heated with wine, says the Vulgate. In such a state the king was more likely to come into the measures of the queen.

2 And the king said again unto Esther on the second day, ^aat the banquet of wine, What is thy petition, Queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, *even to the half of the kingdom.*

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are ^bsold, I and my people, ^cto be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, ^dthat durst presume in his heart to do so?

6 And Esther said, ^eThe adversary and enemy is this wicked Haman. Then Haman was afraid ^fbefore the king and the queen.

7 ¶ And the king, arising from the banquet of wine in his wrath, *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon ^gthe bed whereon Esther *was*. Then said the king, Will he force the queen also ^hbefore me in the house? As the word went out of the king's mouth, they ⁱcovered Haman's face.

9 And ^jHarbonah, one of the chamberlains, said before the king, Behold also, ^kthe ^lgallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So ^mthey hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

^a Chap. 5. 6.—^b Chap. 3. 9. & 4. 7.—^c Heb. that they should destroy, and kill, and cause to perish.—^d Heb. whose heart hath filled him.—^e Heb. the man adversary.—^f Or, at the presence of.—^g Ch. 1. 6.—^h Heb. with me.—ⁱ Job 9. 24. Ch. 1. 10.—^j Ch. 14. ^k Prov. 11. 5, 6.

Verse 3. *Let my life be given me*] This was very artfully, as well as very honestly, managed; and was highly calculated to work on the feelings of the king. What! is the queen's life, whom I most tenderly love, in any kind of danger?

Verse 4. *To be destroyed, to be slain*] She here repeats the words which Haman put into the decree. See chap. iii. 13.

Could not countervail the king's damage.] Even the ten thousand talents of silver could not be considered as a compensation to the state for the loss of a whole nation of people throughout all their generations.

Verse 5. *Who is he, and where is he*] There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was; מי הוא ודוריו זה הוא אשר מלא לי לבו לרשעו *Mey hu zeh-ve ey ze hu asher mela' libbo la'asoth ken.* "Who? He—this one? And where? This one—he? Who hath filled his heart to do thus?" He was at once struck with the horrible nature of a conspiracy so cruel and diabolical.

Verse 7. *Haman stood up*] He rose from the table to make request for his life, as soon as the king had gone out; and then he fell on his knees before the queen, she still sitting upon her couch.

Verse 8. *Will he force the queen*] On the king's return he found him at the queen's knees; and, professing to think that he intended to do violence to her honour, used the above expressions; though he must have known that, in such circumstances, the thought of perpetrating an act of this kind could not possibly exist.

They covered Haman's face] This was a sign of his being devoted to death: for the attendants saw that the king was determined on his destruction. When a criminal was condemned by a Roman judge, he was delivered into the hands of the sergeant with these words: *I, lictor; caput obnubilo, arbori infelicit suspendito.* "Go, sergeant; cover his head, and hang him on the accursed tree."

Verse 9. *Behold also, the gallows*] As if he had said, Besides all he has determined to do to the Jews, he has erected a very high gallows, on which he had determined,

CHAPTER VIII.

Ahasuerus invests Mordecai with the office and dignity possessed by Haman, 1, 2. Esther begs that the decree of destruction gone out against the Jews may be revoked, 3-4. He informs her that the acts that had once passed the king's seal cannot be reversed; but he instructs her and Mordecai to write other letters in his name, and seal them with his seal, and send them to all the provinces in the empire, giving the Jews full liberty to defend themselves; which is accordingly done; and the letters are sent off with the utmost speed to all the provinces: in consequence the Jews prepare for their own defence, 7-11. Mordecai appears publicly in the dress of his high office, 15. The Jews rejoice in every place; and many of the people become Jews, because the fear of the Jews had fallen upon them, 16, 17.

ON that day did the king Ahasuerus ^{A. U. C. 3551.} give the house of Haman the Jews' ^{Cons. Rom.} enemy unto Esther the queen. And ^{P. Castelle et R. Quatrem.} Mordecai came before the king; for ^aEsther had told what he *was* unto her.

2 And the king took off ^bhis ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet, ^cand besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then ^dthe king held out the golden sceptre, toward Esther. So Esther arose, and stood before the king.

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seems* right before the king, and I *be* pleasing in his eyes, let it be written to reverse ^ethe letters devised by Haman the son of Hammedatha the Agagite, ^fwhich he wrote to destroy the Jews which *are* in all the king's provinces;

6 For how can I ^gendure to see ^hthe evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, ⁱI have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal ^jit with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, ^kmay no man reverse.

^a High. tres.—^b Dan. 6. 24. ^c Ps. 37. 35.—^d Chap. 2. 7.—^e Ch. 3. 10.—^f Heb. and she wrote, and brought him.—^g Chap. 4. 11. & 5. 2.—^h Heb. the desire.—ⁱ Or, who wrote.—^j Heb. be able that I may say.—^k Chap. 7. 4. ^l Heb. 2. 3.—^m Ver. 1. Prov. 15. 22.—ⁿ See Ch. 1. 19. ^o Dan. 6. 5, 12, 15.

this very day, to hang Mordecai, who has saved the king's life.

Hang him thereon] Let him be instantly impaled on the same post. Harm watch, harm catch; says the proverb. Perillus was the first person burnt alive in the brazen bull, which he had made for the punishment of others: hence the post said,

Nec lex aut justior ultio
Quam male artifices vix perire solent.

Nor can there be a juster law than that the artificers of death should perish by their own invention.

NOTES ON CHAPTER VIII.

Verse 1. *The king—gave the house of Haman*] As Haman was found guilty of treasonable practices against the peace and prosperity of the king and his empire, his life was forfeited, and his goods confiscated. And as Mordecai had been the means of preserving the king's life, and was the principal object of Haman's malice, it was but just to confer his property upon him, as well as his dignity and office, as Mordecai was found deserving of the former, and fit to discharge the duties of the latter.

Verse 2. *The king took off his ring*] In the ring was the seal of the king. Giving the ring to Mordecai was tantamount to giving him the seals of the kingdom, and constituting him the same as Lord Chancellor among us.

Verse 6. *To see the destruction of my kindred*] She had now informed the king that she was cousin to Mordecai, and consequently a *Jewess*; and though her own life and that of Mordecai were no longer in danger, Haman being dead, yet the decree that had gone forth was in full force against the *Jews*; and, if not repealed, their destruction would be inevitable.

Verse 8. *May no man reverse*] Whatever had passed the royal signet could never be revoked; no succeeding edict could destroy or repeal a *preceding* one; but one of a similar nature to the *Jews* against the *Persians*, as that to the *Persians* was against the *Jews*, might be enacted; and thus the Jews be enabled *legitimately* to defend themselves; and, consequently, placed on an equal footing with their enemies.

9 'Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof: and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 'And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey,

12 'Upon one day, in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

13 'The copy of the writing, for a commandment to be given in every province, was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city,

[Chap. 9. 12.—Chap. 1. 1.—Ch. 1. 92. & 3. 12.—1 Kings 21. 8. Ch. 3. 15. 15. P. Sam. Ch. 2. 10. 15. 16.—Ch. 3. 15. &c. Ch. 3. 14. 15.—Hab. revealed. 9. Or, wild.—Sam. Ch. 2. 15. Prov. 28. 2.—P. Sam. 97. 11.—1 Sam. 35. 8. Ch. 2. 10. 15.—P. Sam. 15. 22.—Gen. 35. 5. Exod. 15. 16. Dent. 2. 25. & 11. 25. Ch. 2. 2.

Verse 9. The month Sivan] This answers to a part of our May and June.

Verse 10. On mules, camels, and young dromedaries] What these beasts were is difficult to say. The word *rekeah*, which we translate mules, signifies a swift chariot-horse.

The strange word *ahashteranim*, is probably a Persian word, but perhaps incurably corrupted. The most likely derivation is that of *Bochar*, from the Persian *akkaash*, huge, large, rough, and *aster*, a male; large males.

The words *beney haramacim*, the sons of mares, which we translate dromedaries, is supposed to signify mules, produced between the he ass and the mare, to distinguish them from those produced between the stallion and the ass. But there is really so much confusion about these matters and so little consent among learned men as to the signification of these words, and even the true knowledge of them is of such little importance; that we may well rest contented with such names as our modern translations have given us. They were, no doubt, the *swiftest and hardiest beasts that the city or country could produce*.

Verse 11. To destroy, to slay, and to cause to perish] The same words as in Haman's decree; therefore, the Jews had as much authority to slay their enemies, as their enemies had to slay them.

Little ones and women] This was the ordinary custom, to destroy the whole family of those convicted of great crimes; and, whether this was right or wrong, it was the custom of the people, and according to the laws. Besides, as this edict was to give the Jews the same power against their enemies as they had by the former decree against them, and the women and children were there included; consequently, they must be included here.

Verse 14. The decree was given at Shushan] The contrary effect which it was to produce considered, this decree was in every respect like the former. See chap. iii.

Verse 15. Blue and white] Probably, stripe interchanged with stripe; or blue faced and bordered with white fur.

A great crown of gold] A large turban, ornamented with gold, jewels, &c.

Fine linen and purple] See on Gen. xli. 42. The *buta*, here mentioned, is most probably the same with the

whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAPTER IX.

On the 13th of the month Adar the Jews destroy their enemies, and the governors of the provinces assist them, 1-5. They slay five hundred in Shushan, and kill the ten sons of Haman, but take no spoil, 6-10. The king is informed of the slaughter in Shushan, 11. He desires to know what Esther requests further; who begs that the Jews may be permitted to act on the following day as they had done on the preceding, and that Haman's sons may be hanged from the gallows, which is granted; and they slay three hundred more in Shushan, and in the other provinces seventy-five thousand, 12-18. A recapitulation of what was done; and of the appointment of the Feast of Purim to be observed, through all their generations, every year, 19-22. Esther writes to confirm this appointment, 23-29.

NOW in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them:)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha, 8 And Poratha, and Adalia, and Aridatha,

a Ch. 9. 12.—b Ch. 3. 15.—c Sam. 92. 41.—d Chap. 8. 11. & Ver. 14.—e P. Sam. 97. 11. 24.—f Chap. 8. 17.—g Heb. those which did the business that belonged to the king.—h 2 Sam. 3. 1. 1. Chron. 11. 2. Prov. 4. 18.—i Heb. according to their will.

dyssus of the ancients; supposed to be the beautiful tuft or beard, growing out of the side of the pinna longa, a very large species of muscle, found on the coasts of the Mediterranean sea; of which there is a pair of gloves in the British museum. This *dyssus* I have described elsewhere.

Shushan—was glad] Haman was too proud to be popular; few lamented his fall.

Verse 17. Many became Jews, for fear] These were a species of converts not likely to bring much honour to true religion: but the sacred historian states the simple fact. They did profess Judaism for fear of the Jews, whether they continued steady in that faith or not.

It is only the Gospel which will not admit of coercion for the propagation and establishment of its doctrines. It is a spiritual system, and can be propagated only by spiritual influence. As it proclaims holiness of heart and life, which nothing but the Spirit of God can produce; so it is the Spirit of God alone, that can persuade the understanding, and change the heart. If the kingdom of Christ were of this world, then would his servants fight. But it is not from hence.

NOTES ON CHAPTER IX.

Verse 1. Now in the twelfth month] What a number of providences, and none of them apparently of an extraordinary nature, concurred to preserve a people so signally, and, to all human appearance, inevitably doomed to destruction! None are ever too low for God to lift up: too high for God to cast down. Must not these heathens have observed, that the uncontrollable hand of an Almighty Being had worked in behalf of the Jews! And must not this have had a powerful tendency to discredit the idolatry of the country?

Verse 3. And all the rulers of the provinces] Mordecai being raised to the highest confidence of the king, and to have authority over the whole realm; these officers assisted the Jews, no doubt, with the troops under their command, to overthrow those who availed themselves of the former decree to molest the Jews. For it does not appear that the Jews slew any person who did not rise up to destroy them. See ver. 5.

Verse 6. And in Shushan] It is strange that in this city, where the king's mind must have been so well known, there should be found five hundred persons to rise up in hostility against those whom they knew the king befriended!

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew them; but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now, what is thy petition? and it shall be granted thee: or what is thy request farther? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

to Ch. 5. 11. Job 12. 18 & 37. 13, 14. Ps. 21. 10. 1. Sam. Ch. 5. 11. m. Heb. came. — Ch. 5. 6 & 7. 5. — Ch. 5. 11. a. Heb. let them hang. — 2 Sam. 21. 6. 9. e. Ver. 5. & Ch. 5. 11. — Ver. 10. — Ver. 2. & Ch. 5. 11. — Ver. 5. Ch. 5. 11. — Heb. in 14. — Ver. 11. 15. — 7. Dcut. 16. 11, 14. — Ch. 5. 17. — Ver. 22. Neh. 8. 10, 12. b. See 2 Mac. 15. 35.

Verse 10. *The ten sons of Haman*] Their names are given above. And it is remarked here, and in ver. 16, where the account is given of the number slain in the provinces, that the Jews laid no hand on the spoil. They stood for their lives, and gave full proof that they sought their own personal safety, and not the property of their enemies; though the decree in their favour gave them authority to take the property of all those who were their adversaries, chap. viii. 11.

Verse 13. *Let Haman's sons be hanged*] They had been slain the preceding day; and now she requests that they may be exposed on posts or gibbets, as a terror to those who sought the destruction of the Jews.

Verse 15. *And slew three hundred men*] Esther had probably been informed by Mordecai, that there were still many enemies of the Jews who sought their destruction, who had escaped the preceding day; and, therefore, begs that this second day be added to the former permission. This being accordingly granted, they found three hundred more, in all eight hundred. And thus Susa was purged of all their enemies.

Ver. 18. *The Jews assembled on the thirteenth and on the fourteenth*] These two days they were employed in slaying their enemies: and they rested on the fifteenth.

Verse 19. *The Jews of the villages*] They joined that to the preceding day, and made it a day of festivity, and of sending portions to each other; that is, the rich sent portions of the sacrifices slain on this occasion to the poor, that they also might be enabled to make the day a day of festivity; that as the sorrow was general, so also might the joy be.

It is worthy of remark, that the ancient *Itala* or *Antiochian* version of this book omits the whole of these nineteen verses.

Verse 20. *Mordecai wrote these things*] It has been

21 To establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them;

25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of Pur. Therefore, for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time, every year;

28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

e. Ps. 20. 11. — d. Ver. 12. Neh. 8. 11. — e. Chap. 2. 6, 7. — f. Heb. crush. — g. Heb. what she came. — h. Ver. 13, 14. Chap. 7. 5. — i. Ec. 3. 2. — j. Chap. 7. 10. — k. That is, lot. — l. Ver. 30. — m. Chap. 5. 17. — n. In 1. 58. 3. 6. — o. 2. 21. a. Heb. peace. — b. Heb. peace. — c. Heb. be ended. — d. Ch. 4. 15. — e. Heb. all strength. — f. See Ch. 8. 10. & Ver. 30. — g. Ch. 1. 1. — h. Heb. for their souls. — i. Ch. 4. 3, 16.

supposed that thus far that part of the Book of Esther, which was written by Mordecai, extends: what follows, to the end, was probably added either by Ezra, or the men of the great synagogue; though what is said here may refer only to the letters sent by Mordecai to the Jews of the provinces. From this to the end of the chapter is nothing else than a recapitulation of the chief heads of the preceding history, and an account of the appointment of an annual feast, called the feast of Purim, in commemoration of their providential deliverance from the malice of Haman.

Verse 23. *The Jews undertook to do as they had begun*] They had already kept the fifteenth day, and some of them in the country the fourteenth also, as a day of rejoicing: Mordecai wrote to them to bind themselves and their successors, and all their proselytes, to celebrate this as an annual feast throughout all their generations; and this they undertook to do. And it has been observed among them, in all places of their dispersion, from that day to the present time, without any interruption.

Verse 26. *They called these days Purim*] That is, from 451 part, the lot: because, as we have seen, Haman cast lots to find what month, and what day of the month, would be most favourable for the accomplishment of his bloody designs against the Jews. See on ch. iii. 7.; and for the manner in which this feast is now kept, see at the end of the book.

And of that which they had seen] The first letter to which this second refers, must be that sent by Mordecai himself. See ver. 20.

Verse 29. *Esther wrote with all authority*] Esther and Mordecai had the king's license so to do; and their own authority was great and extensive.

Verse 31. *As they had decreed for themselves and for their seed*] There is no mention of their receiving the approbation of any high priest, nor of any authority beyond

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

Ahasuerus lays a tribute on his dominions, 1. Mordecai's advancement under him, 2. His character, 3.

A. U. C. 302.
Cæs. Rom.
C. Marius et
P. Cæpitolino.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his

a Gen. 10. 5. Psal. 72. 10. Isai. 34. 15.—b Ch. 8. 15. & 9. 4.—c Heb. made him great.

that of Mordecai and Esther: the king could not join in such a business, as he had nothing to do with the Jewish religion, that not being the religion of the country.

Verse 32. *The decree of Esther confirmed these matters*] It was received by the Jews universally with all respect, and they bound themselves to abide by it.

The *Vulgate* gives a strange turn to this verse: *Et omnia quæ libri hujus, qui vocatur Esther, historia continentur*; "And all things which are contained in the history of this book, which is called Esther."

The *Targum* says, *And by the word of Esther all these things relative to Purim were confirmed*; and the roll was transcribed in this book. The *Syriac* is the same as the *Hebrew*, and the *Septuagint* in this place not much different.

NOTES ON CHAPTER X.

Verse 1. *Laid a tribute upon the land*] On the one hundred and twenty-seven provinces of which we have already heard.

The isles of the sea.] Probably the isles of the *Ægean* sea, which were conquered by *Darius Hystaspes*. *Calmel* supposes that this *Hystaspes* is the *Ahasuerus* of Esther.

Verse 2. *The book of the Chronicles—of Media and Persia*] The Persians have ever been remarkable for keeping exact chronicles of all public events. Their *Tareekhs*, which are compositions of this kind, are still very numerous, and indeed very important.

Verse 3. *Was next unto King Ahasuerus*] He was his prime minister; and, under him, was the governor of the whole empire.

The *Targum* is extravagant in its encomiums upon Mordecai: "All the kings of the earth feared and trembled before him: he was as resplendent as the evening star among the stars; and was as bright as Aurora beaming forth in the morning; and he was chief of the Jews."

Seeking the wealth of his people] Studying to promote the Jewish interest to the utmost of his power.

Speaking peace to all his seed.] Endeavouring to settle their prosperity on such a basis, that it might be for ever permanent. Here the *Hebrew* text ends: but in the ancient *Vulgate*, and in the *Greek*, ten verses are added to this chapter, and six whole chapters besides; so that the number of chapters in *Esther* amounts to sixteen. A translation of these may be found in the *Apocrypha*, bound up with the Sacred Text, in most of our larger English Bibles. On any part of this work it is not my province to add any comment.

This is the last of the historical books of the Old Testament; for, from this time to the birth of Christ they had no inspired writers; and the interval of their history must be sought among the *Apocryphal* writers, and other historians who have written on Jewish affairs. The most complete supplement to this history will be found in that most excellent work of Dean *Prideaux*, entitled *The Old and New Testament connected in the History of the Jews and neighbouring nations, from the declension of the kingdoms of Israel and Judah to the time of Christ*, 4 vols. 8vo. 1725. The editions prior to this date are not so complete. I shall place a summary of the Jewish history, from the time of Esther to the Incarnation, at the end of the book.

We have already seen what the feast of Purim means, and why it was instituted: nothing remains but that we show the manner in which it is celebrated among the Jews in the present time, which is probably very little, if any thing, different from the manner in which it was celebrated from the time of its institution.

The day before the feast the Jews observe as a fast, because on this day the fathers fasted when they were threatened with utter destruction by Haman, and when they were gathering together to stand for their lives. The two following days are merely bacchanalian, or days of high feasting, drinking, and mirth; for, on these days, they hold it lawful to drink till they are unable to discern between the curses on Haman, and the blessings on Mordecai. The chassan reads the whole Book of Esther, not out of a printed copy, but from a roll, generally containing this book alone. All men, women, and children, who are able to attend, are required to come to this feast, and to join in the reading, for the better preservation of the memory of this important fact. When the roll is

unfolded, the chassan says, "Blessed be God, the King of the World, who hath sanctified us by his precepts, and commanded us to read the *Megillah*! Blessed be God, who in those days worked miracles for our fathers!" As often as the name of Haman occurs, all the auditory cry out let his name be blotted out! May the memory of the wicked rot! The children at the same time hissing, and striking loudly on the forms with little wooden hammers, made for the purpose.

3 For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

d Gen. 41. 40. 2 Chron. 29. 7.—e Neh. 2. 10. Psal. 122. 3, 4.

When the reader comes to the viiith, viiiith, and ixth verses of the ixth chapter, where the names of Haman's ten sons occur, he pronounces them with great rapidity, and in one breath, to intimate that they were all hanged, and expired in the same moment. In most MSS. and printed editions of the Book of Esther the ten names, contained in the verses already mentioned, are written under each other in ten lines, no other word being connected with them. The reason of this is, to exhibit the manner in which they were hanged, viz. on a pole fifty cubits, that is seventy-five feet high: each of the brothers being immediately suspended, the one under the other, in one perpendicular line.

When the chassan has finished the reading, all cry aloud, Cursed be Haman! Blessed be Mordecai! Cursed be Zereah! Blessed be Esther! Cursed be all idolaters! Blessed be all the Israelites! And blessed likewise be Harbonah, at whose instance Haman was hanged!

On this feast they send portions to each other, and particularly to the poor, that they may be able to partake of the general happiness.

To excite and increase mirth, the men put on the women's apparel, and the women the men's; for, though this is positively forbidden by the law, yet they consider it innocent on this occasion, as it is done only to increase the festivity.

In former times they made a man of straw, which they called Haman, put it on a cross, and burnt both. To this the *Targum* refers. It was discovered at last that this was intended, indirectly, to cast contempt on the Christian religion, Haman, the man of straw on the cross, representing our blessed Lord crucified. This part of the ceremony the emperors Justinian and Theodosius ordered them to discontinue, on pain of losing all their secular privileges; and from that time this part of the ceremony has been discontinued.

In some places they bring a large stone to the door of the synagogue, on which the name of Haman is written; and when in the course of the reading that name occurs, they beat on this fictitious Haman, with stones, till they break it all to pieces.

It is said, that the disorders committed in the synagogues on the feast of Purim are so great, that the joiners are sure to have considerable labour at the conclusion, to repair the damages done among the seats, &c. in the synagogue. It seems, on the whole, that the feast is by no means a religious one; and that there is not one act performed in it that has any tendency to enlighten the understanding or improve the heart. Indeed, the Jews, had as they might have been before the feast of Purim, are much less children of Abraham at the conclusion than they were before.

For farther information on this subject, should the reader think he has not got enough, I beg him to refer to *Buxtorf*, *Leusden*, *Stehlin*, and *Calmel's* Dictionary, article *Pur*.

Masoretic Notes on the Book of Esther.

Number of verses, 167. Middle verse, chap. v. ver. 7. Sections 5.

The following excellent remarks on the history of the Jews from the Babylonish captivity I borrow from *Dr. John Taylor's* scheme of *Scripture Divinity*; and make no doubt I shall have the thanks of every reader whose thanks are worth having.

"After the Babylonish captivity, the Jews no more lapsed into idolatry; but remained steady in the acknowledgment and worship of the one living and true God. Even then they fell into new ways of perverting religion, and the wise and holy intentions of the divine law:—1st, By laying all the stress on the external and less momentous parts of it, while they neglected the weighty and substantial, true holiness of heart and life. Mankind are too easily drawn into this error: while they retain a sense of reli-

gion, they are too apt to listen to any methods by which it may be reduced to a consistency with the gratification of their passions, pride, and avarice. Thus, by placing religion in mere profession, or in the zealous observance of rites and ceremonies, instead of real piety, truth, purity, and goodness, they learn to be religious without virtue. 2dly, By speculating and commenting upon the divine commands and institutions, till their force is quite enervated, and they are refined into a sense that will commodiously allow a slight regard instead of sincere obedience. 3dly, By confirming and establishing the two former methods of corrupting religion by tradition, and the authority of learned rabbins, pretending that there was a system of religious rules delivered by word of mouth from Moses, explanatory of the written law, known only to those rabbins; to whose judgment, therefore, and decision, all the people were to submit.

"This in time (the space of two hundred and nineteen years) became the general state of religion among the Jews, after they had discarded idolatry; and this spirit prevailed among them for some ages, (two hundred and ninety years,) before the coming of Messiah: but, however, it did not interfere with the main system of providence, or the introducing the knowledge of God among the nations, as they still continued steadfast in the worship of the true God, without danger of deviating from it.

"Thus the Jews were prepared by the preceding dispensation for the reception of the Messiah, and the just notions of the religion which he was sent to inculcate; inasmuch that their guilt must be highly aggravated, if they rejected him, and his instructions. It could not be for want of capacity, but of integrity: and must be assigned to wilful blindness and obduracy. Out of regard to temporal power, grandeur, and enjoyments, they loved darkness rather than light.

"For many ages the Jews had been well known in the eastern empire among the Assyrians, Chaldeans, Medes, and Persians; but, till the time of Alexander the Great, they had no communication with the Grecians.

"About the year before Christ 332 Alexander built Alexandria in Egypt; and, to people his new city, removed thither many of the Jews, allowing them the use of their own laws and religion, and the same liberties with the Macedonians themselves. The Macedonians who spake the Greek language, and other Greeks, were the principal inhabitants of Alexandria: from them the Jews learned to speak Greek, which was the common language of the city, and which soon became the native language of the Jews that lived there, who, on that account, were called *Hellenists*, or *Greek Jews*, mentioned Acts vi. 1, 9, 11, 20. These Greek Jews had synagogues in Alexandria; and for their benefit the *Five Books of Moses*, which alone at first were publicly read, were translated into Greek, (by whom is uncertain,) and were read in their synagogues every sabbath day: and in the time of Antiochus Epiphanes, about 168 years before Christ, the prophets also were translated into Greek for the use of the Alexandrian Jews.

"This translation contributed much to the spreading the knowledge of true religion among the nations in the western parts of the world.

"For the Jews, their synagogues and worship were after Alexander's death dispersed almost every where among the nations. Ptolemy, one of Alexander's successors, having reduced Jerusalem and all Judea about 320 years before Christ, carried one hundred thousand Jews into Egypt, and there raised considerable numbers of them to places of trust and power; and several of them he placed in Cyrene, and Libya. Seleucus, another of Alexander's successors, about 300 years before Christ, built Antioch in Cilicia, and many other cities, in all thirty-five, and some of the capital cities in the Greater and Lesser Asia, in all which he planted the Jews, giving them equal privileges and immunities with the Greeks and Macedonians, especially at Antioch, in Syria, where they settled in great numbers, and became almost as considerable a part of that city as they were at Alexandria. On that memorable day of pentecost, Acts ii. 5, 9, 11, 12, were assembled in Jerusalem Jews, devout men out of every nation under heaven, namely, Parthians, Medes, and Persians, of the province of Elymais, inhabitants of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene in Libya, and Rome, Crete, and Arabs, who were all either Jews natural, or devout men, i. e. proselytes to the Jewish religion. And in every city of the Roman empire, where Paul preached, he found a body of his countrymen the Jews, except in Athens, which was at that time, I suppose, a town of no considerable trade: which shows that the Jews and their synagogues, at the time of our Lord's appearance, were providentially scattered over all the Roman

empire, and had in every place introduced more or less among the nations the knowledge and worship of God; and so had prepared great numbers for the reception of the Gospel.

"About the time that Alexander built Alexandria in Egypt, the use of the papyrus for writing was found out in that country. This invention was so favourable to literature, that Ptolemy Soter was thereby enabled to erect a museum, or library, which by his son and successor, Philadelphus, who died two hundred and forty-seven years before Christ, was augmented to seven hundred thousand volumes. Part of this library happened to be burnt when Julius Caesar laid siege to Alexandria: but, after that loss, it was again much augmented: and soon grew up to be larger, and of more eminent note, than the former: till at length it was burnt and finally destroyed by the Saracens, in the year of our Lord 642. This plainly proves how much the invention of turning the papyrus into paper contributed to the increase of books, and the advancement of learning, for some ages before the coming of our Lord. Add to all this, that the world, after many changes and revolutions, was, by God's all-ruling wisdom, thrown into that form of civil affairs, which best suited with the great intended alteration. The many petty states and tyrannies, whose passions and bigotry might have run counter to the schemes of providence, were all swallowed up in one great power, the Romans, to which all appeals lay: the seat of which, Rome, lay at a great distance from Jerusalem; the spring from which the Gospel was to rise, and flow to all nations: and, therefore, as no material obstruction to the Gospel could come but from one quarter, none could suddenly arise from thence, but only in process of time when the Gospel was sufficiently opened and established: as it did not in the least interfere with the Roman polity and government.

"The Gospel was first published in a time of general peace and tranquillity throughout the whole world, which gave the preachers of it an opportunity of passing freely from one country to another, and the minds of men the advantage of attending calmly to it.

"Many savage nations were civilized by the Romans, and acquainted with the acts and virtues of their conquerors. Thus the darkest countries had their thoughts awakened, and were growing to a capacity of receiving at the stated time the knowledge of true religion: so that all things and circumstances conspired now with the views of Heaven, and made this apparently the fulness of time, (Gal. iv. 4.) or the fittest juncture for God to reveal himself to the Gentiles, and to put an end to idolatry throughout the earth. Now the minds of men were generally ripe for a purer and brighter dispensation; and the circumstances of the world were such as favoured the progress of it." p. 368.

Hated and despised as the Jews were among the proud Romans, and the still more proud and supercilious Greeks, their sojourning among them, and their Greek version of the Scriptures, commonly called the *Septuagint*, were the means of furnishing them with truer notions, and a more distinct knowledge of vice and virtue, than they ever had before. And, on examination, we shall find that from the time of Alexander's conquest of Judea, a little more than three hundred years before our Lord, both Greeks and Romans became more correct in their theological opinions; and the sect of eclectic philosophers, whose aim was to select from all preceding sects what was most consistent with reason and truth, were not a little indebted to the progress which the light of God, dispensed by means of the *Septuagint*, had made in the heathen world. And let it be remembered that for Jews, who were settled in Grecian countries, this version was made; and by those Jews it was carried through all the places of their dispersion.

To this version Christianity, under God, owes much. To this version we are indebted for such a knowledge of the Hebrew originals of the Old Testament, as we could never have had without it; the pure Hebrew having ceased to be vernacular after the Babylonish captivity: and Jesus Christ and his apostles have stamped an infinite value upon it, by the general use they have made of it in the New Testament; perhaps never once quoting, directly, the Hebrew text, or using any other version than some copy of the *Septuagint*. By this version, though prophecy had ceased from the times of Ezra, Daniel, and Malachi, yet the law and the prophets were continued down to the time of Christ: and this was the grand medium by which this conveyance was made. And why is this version neglected? I hesitate not to assert, that no man can ever gain a thorough knowledge of the phraseology of the New Testament writers who is unacquainted with this version; or has not profited by such writers as derived their knowledge from it.

Millbrook, February 3, 1820.

A. CLARKE.



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